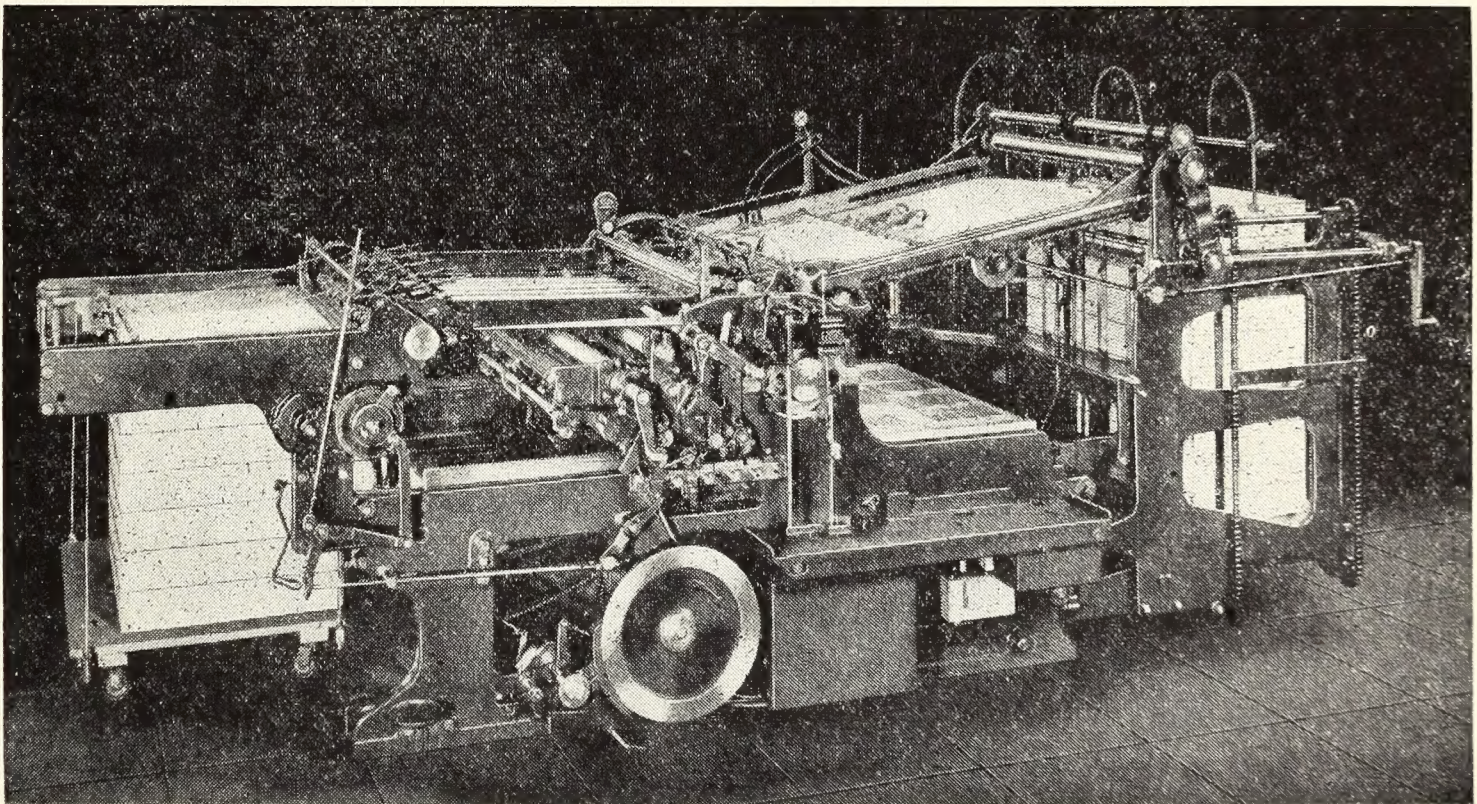






*Opportunity Has Knocked, and We
Have Opened The Door!*



*We are soon to have the New Press installed!
But that does not finish the job!
Nevertheless, let us thank God for answered prayer*

THE BRETHREN EVANGELIST

Published weekly, except the last week in August and
the last week in December.

THE BRETHREN PUBLISHING COMPANY

Ashland, Ohio

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PLEASE REMEMBER: All material for publication in the *Evangelist* must be in the hands of the editor at least three weeks before the desired date of publication, to assure same to appear in desired issue. This refers to announcements particularly.

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INTERESTING ITEMS

Cambria, Indiana. We note from a report by Brother Wayne Swihart, Pastor of the Burlington Church, who formerly served the Cambria Church in connection with his Burlington charge, that Brother Bright Hanna, a member of the Burlington church, has been serving the Cambria Brethren Church as lay pastor for the past several months.

Cerro Gordo, Illinois. We note that Brother Clarence Stogsdill, a pre-seminary student of Ashland College, and a member of the Cerro Gordo Church, delivered the Christmas message in the Cerro Gordo Church on Sunday morning, December 21.

Milledgeville, Illinois. We learn from Brother D. C. White's bulletin of December 14 that Mrs. E. V. McGrath, who was instrumental in the placing of the bell and who

started the organ fund for the church, is also giving chimes to the church, a thing which adds greatly to the value of the organ. It was hoped that these chimes could be installed for the holiday season.

Nappanee, Indiana. We note that that truck load of merchandise which was being gathered by the members of the Nappanee Church was sent to Kentucky, the truck leaving for our mission on Saturday, December 13.

Brother J. M. Bowman, Nappanee pastor, has this to say in his bulletin of December 7: "On December 14 we shall have our first service in the New Church. Just two years, ten months, and one day after the burning of the old church we are moving into the basement of the new one. It will not be fully completed, and the Sunday school classes will have to be doubled up." We understand they had a great day.

Hagerstown, Maryland. The Hagerstown W. M. S. held their Annual Silver Tea on Wednesday evening, December 17. Stress was laid on the filling of "Packetbooks" for foreign relief. Even the men were asked to give up their pocketbooks for the cause.

Akron (Firestone Park), Ohio. Brother Dodds informs us that Brother and Sister Washburn are donating the "Corner Stone" for the new Akron Church and that it is in the process of being cut and lettered. It will be of granite.

We also learn that the "weather did not permit" the getting of the footings poured for the new church as per schedule. But they will just not be stopped by such a thing as a little weather, you may be sure.

Canton, Ohio. We note from Brother Beekley's bulletin that a recent Laymen's meeting was well attended and that all enjoyed the program and the motion pictures. Mrs. Edgar Heist was elected President, and Mr. Orie Bair, Vice-President. The next meeting of the organization is scheduled for January 9.

Waterloo, Iowa. A Christmas Party, sponsored by the Sunday School, was held on Tuesday evening, December 23. A pot-luck dinner was held at the 6:30 hour. It was a "Family affair."

Goshen, Indiana. We note from Brother Rowsey's final Goshen bulletin that pins were awarded to eleven members of the Junior Choir for faithful attendance for the first three months of perfect attendance.

Washington, D. C. Brother C. S. Fairbanks tells of the first of what they hope will be a series of interesting Sunday evening programs was presented by Mr. Carroll Pennington, of the Christian Endeavor.

Cumberland, Maryland. Brother Paul M. Naff reports that the church debt has now been reduced to a little over \$500.00.

A special meeting of the men was called recently for the purpose of organizing a Laymen's Organization.

Masontown, Pennsylvania. We learn from Arthur Petit, of the office of Public Relations of Ashland College, has arranged for a concert of the Ashland College A Cappella Choir at the Masontown Church.

We also note that Brother S. M. Whetstone has been chosen as the evangelist for the coming spring Evangelistic meetings, the tentative date of which has been set as of April 6 to 18.

The Editor Thinks Aloud

Fred C. Vanator

GOD MADE MAN—HE . . . ?

NAME across the following which bore the caption to "Think It Over," and, since that has been one of my pet expressions in this editorial column, it sort of irked me to think that some one else was seemingly usurping my expression. Of course, not having any copyright on the words or the phrase, I proceeded to look it over to see what this individual wanted me to "think over." This is what I found:

God made the sun—it gives;
 God made the moon—it gives;
 God made the stars—they give;
 God made the clouds—they give;
 God made the earth—it gives;
 God made the sea—it gives;
 God made the trees—they give;
 God made the grass—it gives;
 God made the flowers—they give;
 God made the bees—they give;
 God made the fowls—they give;
 God made the fish—they give;
 God made the beasts—they give;
 God made the plan—He gives;
 God made man—he . . . ?

It was this last phrase that set me to thinking.

In the midst of our preparation for the receiving of the Publication Day Offering and the Pledges for the Press Fund, this question seems quite apropos. Particularly the blank space that follows after "he." Of course the implication is that men are not doing all they can do in the matter of giving. And how very true it is, for very few of us have touched even the fringes of our ability to give to the Lord's work. It is not necessarily because we do not have the desire, but largely because of thoughtlessness, and a failure to realize what we really "owe" to God.

We just cannot make up our minds to do what we know we really should do. Then when the time has passed we look back upon that which we have failed to do and find a deep sorrow in our hearts that is there because we failed to do that which we should have done.

Go back into the little "think it over" above and note how all God's creations have responded unselfishly to that for which they were created—yes all, except perhaps, man. And it is he, beyond all others, that should be willing to give, because so much has been given to him. Just take a little time, and—

Think it over!

Deep spirituality in the pulpit will have much to do with the depth of spirituality in the pews. And if spirituality prevails in the pews there will be little danger of modernism and liberalism making inroads into the church. Modernism has no place with spirituality.

Business Manager's Corner

George S. Baer

Additional Gifts for the Press Fund

THE THIRD Brethren Church of Johnstown, Pa., ever loyal to every Conference appeal, recently sent their second offering for the Press Fund, and the names of the givers listed as follows:

Mr. and Mrs. Floyd Benshoff	\$ 5.00
Mr. and Mrs. James Barkhymer	5.00
Mr. and Mrs. Elmer Baker	5.00
R. B. Stutzman	5.00
Clarence Howard	5.00
Mrs. Pearl Link	2.00
Mrs. Clara Smith	1.00
Catherine Benshoff	10.00
Onward Circle Class	10.00
D. F. Benshoff	10.00
Men's Lookout Class	10.00
Mrs. Norman Grumbling	15.00
Jonathan Kels	30.00
(Total cash and pledges from this church \$128.00)	
A. R. Umbell, Uniontown, Pa.	25.00
S. Jennie Harriaan, Waterloo, Iowa	5.00
Carl E. Boone, Wabash, Indiana	8.50
E. O. Donaldson, Peru, Indiana	100.00

(For total of cash and pledges to this Fund see block on page 16).

Room for Many More

In our last report we wrote about New Lebanon continuing on the 100% Evangelist list, but did not know at the time how many subscribers they were to have. We now have the list and find 169 names. That puts them among the leaders in that line. Thank you again, good New Lebanon friends. There will doubtless be others to renew their Honor Roll status soon. We shall appreciate them coming in large numbers. There is room for many more.

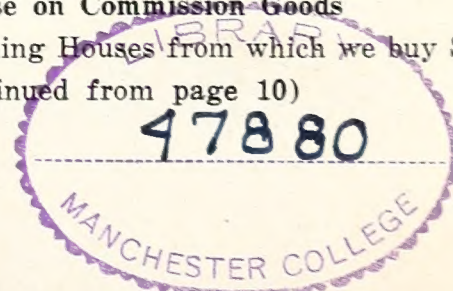
Our Christmas Trade Was Good

In the Book and Supply department, especially in the local constituency. We were unable to supply all the demands of the local trade, but next year we hope merchandise will be more plentiful. However, we still have a good stock of Bibles and books. This is the time to order your supply of Sunday School Lesson commentaries for the year. We just received an order for 18 Higley commentaries for one school. It's a good plan for schools to supply their teachers with such helps. We have the following commentaries on hand, but they are going fast. Order yours now. Higley's, \$1.50; Peloubet's, \$2.50; Tarbell's \$2.50; Moore's Points of Emphasis (Pocket size edition), 50c.

Price Raise on Commission Goods

Some of the Publishing Houses from which we buy Sun-

(Continued from page 10)



(Given recently at an Ashland College "Chapel" to the student body. Prof. Weidenhamer is a teacher of mathematics and physics in the College, and is also the Superintendent of the Ashland First Brethren Sunday School.)

SOME TIME ago I ran across an article in a newspaper wherein the columnist attempted to tell something about mountain-climbing. There wasn't much to the article, but it set me wondering: "Why do people climb mountains?"

Do they climb for the view? Nowadays there are usually good motor roads to the top of all mountains that afford exceptional views. At the top the road is widened, parking space is provided, everything is made convenient for the public to enjoy the view without expending any physical energy climbing.

Do they climb for the exercise? Very few people do anything "for the exercise." Human nature isn't made that way. Besides, there are countless other ways of exercising which are less strenuous or perhaps even more beneficial than mountain-climbing.

Do they derive any sense of accomplishment? Perhaps, a little; but certainly accomplishment may be achieved in easier and decidedly more spectacular ways.

For the glory? Very little publicity is given the professional mountain-climber, to say nothing of the ordinary folk who climb mountains whenever a mountain presents itself.

For the thrill? Certainly mountain-climbing cannot be considered a safe pastime. There is constant danger of injury or loss of life. But you can obtain a thrill, if that's what you're looking for, in fast driving, or by many other means.

Why, then, do people climb mountains? The columnist had only one answer: "Because they haven't any will power. They are afraid to say 'No' when someone wants to go climb a mountain; or, they haven't the will power to resist any urge of their own to go climbing—resist it to the point where they are sensible enough to pick up a good book instead, and relax in a day of comfortable reading."

Personally, I think it depends upon whether you *have* to climb the mountain or not. If you *have* to climb it, that is reason enough in itself. There are some mountains everyone has to climb.

The mountain of Preparation for Life. Many do only a half-hearted job of climbing this one; in fact, they never put forth enough effort to reach the summit while they can. They wander around on the side, perhaps half-way up if they had a good start, but when they get around to realizing the value of crossing the summit in order to go on, they no longer have the energy to climb the rest of the way. If you're carried up this mountain in comfort by a golden slave, you never fully appreciate how high it can be to someone who has to dig a toehold for every move he makes to reach the top. Nor could you appreciate what a difficult time someone physically handicapped has in climbing that mountain.

There is the Mountain of Decision. If you are one who likens life to a continual journey from the sunrise to the sunset, there are many of these mountains which must be crossed somehow in the course of the day. If you climb straight up—directly—it's crossed; if you try to find an easy way around, so often you end up in briars or quicksand. Mountains are obstacles to be overcome; if you overcome them you are the stronger for having done so. And you don't overcome mountains by taking by-paths that look easier because they don't climb so steeply; which lead off invitingly but never go near the top of the mountain.

Why

Do

People

Climb

Mountains?

H. E. Weidenhamer

There is the Mountain of Duty. This is another one you can climb straight up and have it crossed, or you can flounder around on the mountainside looking for an easier way—a tunnel leading through it, perhaps—and waste a large part of your day thus. Again, you are stronger for having climbed it and passed it. The experience you gain in crossing the mountains of Decision and Duty helps you in climbing the next ones; make them a little easier.

But what of the mountains we aren't compelled to climb? Why do we climb *them*? Not, I say, as the columnist would have us believe, because we have not the will power to say "No," but simply because of a little something we call "Inspiration."

At the summit of a mountain you did not have to climb, there suddenly seems to appear a new-found strength which we term "Inspiration." It might have been that work you donated to some public service or the time you went out of your way to do something for someone who you knew could never repay the favor. It might have been that decision to enter the ministry. It might have been any of hundreds of mountains you weren't compelled to climb, but which you did climb. And at the top you experienced Inspiration.

You have heard mentioned the term "mountain-top experience." They all happen at the summits you didn't have to cross.

What do you see when you climb a mountain? Your horizon is widened. The sordid and ugly parts of the country you passed through and of that which lies ahead, become less ugly, because they are seen from a distance. The trivial and the unimportant are down below. Surely, you'll return to them again; but up there you gather strength, and some of the beauty you can take along down with you, as an artist his paints, to sort of put a splash of color over the drab and dreary parts. Noah saw a rainbow from a mountain top. There is beauty up there. The sunrise and the sunset are infinitely more beautiful from the top of a mountain.

You get a wider perspective of life up there. The narrow trails and valleys don't seem so important when you can look out over the miles that stretch on either side. Observatories are located, if at all possible, on mountain tops. There is a good reason for this: sight is clearer there; the earth's atmosphere does not interfere so much with observations as in the land below.

Why do people climb mountains? In I Kings

we find that Elijah went for sanctuary to Horeb, the mountain of God. He was in danger of losing his life and he sought sanctuary. He found it: a cave for shelter; food and water. Sanctuary!

In Matthew, Jesus sent the multitude away and went up into a mountain apart to pray. THEN, He went down therefrom and walked on the waves of the sea when the storm threatened the ship carrying the disciples.

Have any great things happened on mountains? On a mountain-top the Law was given to Moses for the people of Israel. On a mountain-top a covenant was given to Noah. On the top of Moriah, Abraham was spared his only son's life, and received a special blessing from the Lord. On the mountain called Calvary, Christ was crucified. Never, in the hours between your sunrise and sunset, will you find a mountain quite so hard to climb as Calvary was. But on a mountain-top, then, too, came the Transfiguration.

Now here is perhaps the happiest note of all to anyone who has to climb mountains—and that means all of us. There is no one who will not admit the advantage of taking a guide to explore country, as yet unknown to him. I don't mean a companion. Companions help a lot; it's nice to have company on your day's trip. But I mean an honest-to-goodness guide. When you're only half-way up a mountain and strength is beginning to fail, it's the guide who provides the food to replenish your strength. And farther along, with the sun beating down on you until you're ready to drop, the Guide says, "Why didn't you mention being thirsty? Here off the path a few steps is a spring of cool, clear water. Drink and restore your strength."

Surely, He leadeth beside the still waters in the valley. But He guides over the mountains, too.

—Ashland College.

The world is a difficult world indeed,
And the people are hard to suit,
And the man who plays on the violin
Is a bore to the man with a flute.
And I myself have often thought,
How very much better 'twould be
If every one of the folks that I know
Would only agree with me.
But since they will not, the very best way
To make the world look bright,
Is never to mind what others say,
But do what you think is right.—Anonymous.

Prof. Glenn Clayton Elected Ashland College President

Arthur Petit, Public Relations Director



Of unusual interest to the readers of the *Evangelist* is the selection of Glenn L. Clayton to serve as President of Ashland College beginning in September, 1948. At the special meeting of the Board of Trustees of Ashland College, held for the purpose of selecting a president, Mr. Clayton was elected to succeed Dr. R. W. Bixler who is now serving his third year as head of the institution. Beginning in September, Dr. Bixler will take a long overdue and richly deserved leave of absence for one semester and then will return as Professor of History, the position he held prior to his appointment as Dean of the College in 1943.

Mr. Clayton is certainly not unknown to the Brethren Church. For many years he has been a member of the New Lebanon Brethren Church, serving in many official capacities. He was superintendent of the Sunday School for some time there. He is president of the National Laymen's Organization, the men's group corresponding to the Women's Missionary Society. He is now serving his second year in that office. He has spoken before National Conference a number of times and has visited many laymen's meetings and other functions both in his official capacity and again as a visitor. For several years, he has been a familiar figure at both state and national meetings of the denomination.

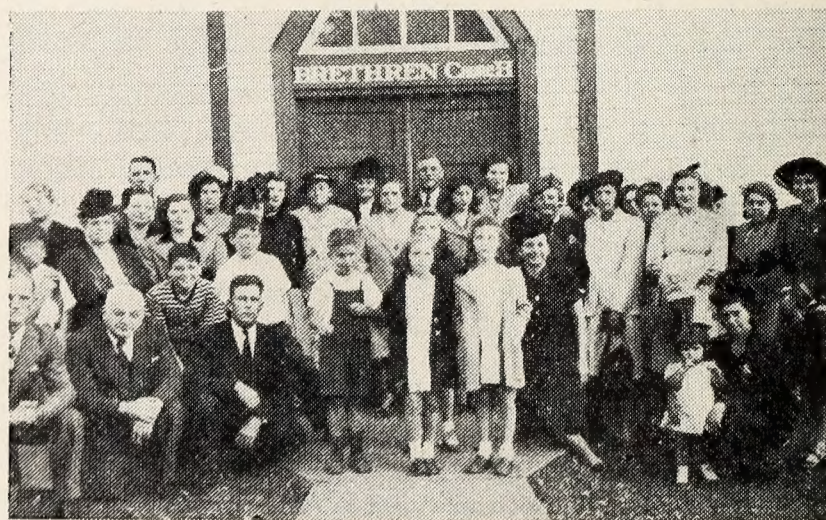
Mr. Clayton is well qualified to fill the position as President of Ashland College. A graduate of Miami University, he has earned his Master of Arts Degree at Ohio State University. He has absolved all of the requirements for the degree of Doctor of Philosophy and is scheduled to receive that award in March of this year. The president-elect has served as a high school teacher and later Superintendent of Schools at New Lebanon, Ohio. At present, he is a member of the teaching staff at Ohio State University. He is in the department of history.

In making a letter to the faculty, the Board of Trustees made it clear that the efficiency and capability of Dr. Bixler had never been questioned and that the only reason for making the change was to place a member of the Brethren Church at the head of the institution. They expressed their appreciation to Dr. Bixler for serving when no one from the denomination was available and also their happiness that Dr. Bixler has consented to remain on the teaching staff.

Mr. Clayton is the eighth president since the reopening of the college 49 years ago and the youngest to serve since that time.

Sunday School News

PENNSYLVANIA SUNDAY SCHOOL MEET AT
THE VALLEY CHURCH



THE Pennsylvania Brethren Sunday School Board put on a program at the Valley Brethren Church, Jones Mills, Pennsylvania, on October 26th. There was a very nice response from these good Brethren at Jones Mills and many folks also came over from the Mount Pleasant Church for both afternoon and evening services.

It was the privilege of my sister, my wife and myself to be with these people for the Bible School hour and also the preaching in the morning. We were happy to witness

for our Lord in teaching the Young People's Class in the Sunday School. We spent the noon hour, with a very fine meal, in the home of the Sunday School Superintendent, Mr. Harry Stahl. We enjoyed the Christian fellowship with Mr. and Mrs. Stahl and their two daughters.

Our program for the afternoon was attended by about fifty people interested in Sunday School work. Mrs. Wertz presented a flannelgraph story of "Daniel in the Lion's Den." Miss Geneva Altfather from Berlin gave an object lesson concerning church members. The discussion, "The Preparation—How To Teach," was handled by the writer and was followed by a general question and discussion period. We had fine group singing of choruses in which the folks showed much enthusiasm.

We were entertained in the home of Mrs. Judd Calp for the evening meal.

Our evening program was well attended. Mrs. Wertz presented another flannelgraph story, "The Two Ways." Rev. Harold Garland, pastor of the church, assisted in the showing of two film strips—"The Preparation of Jesus Christ," and "Gethsemane." At the close of the last picture, with the church in darkness, Miss Ida Kimmel and Miss Lois Jean Wertz sang a beautiful duet, "Alone."

This institute was sponsored by the Brethren Sunday School Board of Pennsylvania. Any Sunday Schools or churches desiring such a program will please contact the undersigned.

The picture above was taken after the afternoon session in front of the Valley Church.

Walter C. Wertz,
310 Fourth Street, Conemaugh, Pa.



NEWS

Send all C. E. News Items
To Rev. W. St. Clair Benshoff
Rt. 1, Box 152, Conemaugh, Pa.

ST. JAMES, MARYLAND, C. E.

After the usual summer let-up, our C. E. Program is now getting under full swing again. We opened the season with a moonlight hike to which all the young people from twelve to sixteen were invited. Between twenty-five and thirty accepted the invitation and joined us for the evening's fellowship and fun.

At one of our first meetings an election was held with the following young people being elected:

PresidentJanet Barkdoll
Vice-PresidentGeorge Baker
SecretaryKathryn Barkdoll
TreasurerJohn Mills

During the next week these officers met with our advisors, Mr. Norris and Rev. Bates, and appointed a Look-out committee, a Devotional committee, and a Social committee. At the present time plans are being made for a Scavenger Hunt for the end of October.

A schedule of programs has been arranged for the remainder of this year. This includes monthly consecration meetings, a game of Bible baseball, round table discussions, dedication service, musical talent night, Fanny

Crosby night, and Ashland College night at which time our young people from the college will be our guests.

We hope to be able to announce our project for the year very shortly but are not able to do so right now.

SMITHVILLE C. E.'s REPORT

IT HAS been quite some time since you have had news from our Smithville C. E. The Junior and Intermediate Society continues in the Lord's work as usual. Our Fall meetings began on September first.

In September we had a roast at the Edwin Steiner home. The evening was ideal and the Steiners certainly made the party a success in a big way. Mr. Steiner might give you a tip on roasting hot dogs in a large quantity, the best you ever ate!

The County C. E. Rally was held on November 9 at Rittman, Ohio. A fine program was planned for all ages. Awards were given for highest attendance and the largest percentage of members present. Our society won in both, having thirty-four present.

On November 23 the society met for the regular devotional meeting and also a Thanksgiving party. Instead of the usual party activity, the group brought gifts and wrapped them to pack a Christmas box for our Kentucky mission. There were thirty-eight boys and girls present and seventy-six gifts were wrapped.

We are hoping and praying that more Brethren Churches will organize and give special attention to the Junior age group in your churches. If you have an active Junior Christian Endeavor today your young people's society of tomorrow will be a reality.

Mrs. Dwight Miller, sponsor.

ASHLAND, OHIO, SENIOR C. E. NEWS

THE Senior Christian Endeavor Society of Ashland, Ohio, is made up almost entirely of college students from various parts of the country. Since most of us are not here in the summer, our society is limited to a nine months program.

Our project for this year, that we are now working on, is to send aid to a family or to individuals in Germany who are in need. As yet we are not sure who we will help, but we are working on this project.

We elected our officers last month and they are as follows:

PresidentDorman Ronk
Vice-PresidentRobert Hoffman
SecretaryLois Coleman
TreasurerJoseph Schultz
ChoristerJoan Riddle
PianistJohn Lindower

We are looking forward to a successful year in the Lord's work.

Lois Coleman, Secretary.

Instead of deploring that roses have thorns, I am glad the thorny stem is capped with roses and that the tree bears bloom.—Joubert.

Putting The Magnifying Glass

"A Look Behind the Scenes" -- A Symposium

Fred C. Vanator, Editor of Publications

EVER SINCE we have been seated in the Editor's chair we have sought to be very frank in our statements concerning the work of the Brethren Publishing Company in its endeavors to keep the readers informed concerning the various interests of the Brethren Church as related to their various activities. We have always felt that one of the main reasons, if not *the* main reason, for the publication of a denominational paper is to keep the church well informed relative to its forward-looking plans and the progress related thereto.

Of course, at this particular time we are solely interested in the forward-looking plans of the Publication Board—for this is JANUARY, the month that is set apart by General Conference for the Publication Day Offering. This particular offering is scheduled to be received throughout the Brotherhood on Sunday, January 25, or as near that date as possible. As usual we are expecting the churches to do their part in making this offering as large as last year, if not larger. This we are taking for granted.

"BUT"—and here is where we go behind the scenes. You know, when you see a fine pageant or a good play presented, that far more goes on behind the scenes than is apparent to the eyes and ears of the audience. But in the preparation for that production there are multiplied problems that confront the producer. There are "props" to be gathered together; the costumes are to be either purchased or rented; the lines of the actors must be learned and spoken over and over again as the cast is rehearsed; the little "quirks" must be understood and ironed out; and, above all, everything must "click" to bring the results desired.

No doubt you are already asking yourself (if you have read this far) "What has all this to do with the Publishing House?" Just this! There is a very definite analogy between the situation "behind the scenes" at the play or pageant, and that which is found in the "back shop" of our Printing Establishment. There are "props" that are essential; material must be gathered; type must

be set and then distributed again and again; impression after impression is to be made on reams and reams of paper; corrections on errors are to be made; forms are to be locked up in proper order: in fact it takes a lot of machinery and understanding of processes to present the finished product that comes to your home each week.

Now in printing, "time" is a valuable asset. The faster and more efficiently a job can be done the more profit accrues. That's the "WHY" of our plan for the modernization of the plant. Gradually this is being accomplished. The latest addition, of course, is the automatic cylinder press, which we hope to have installed THE LATTER PART OF THIS MONTH. This will necessitate the dismantling of our present press, moving it and reassembling it, and then the placing of the modern press. With this placing of the NEW PRESS will come an almost complete rearrangement of our entire working space. This will take time (possibly two weeks) and we are now asking your indulgence in any delays in our publications that may occur.

And now this leads us to the real purpose of this article. Of course Brother Baer will go into more detail about this in his part of this little symposium—but we are both deeply concerned about the "Press Fund." We are concerned because we have a fear that you may confuse our plea for the "Press Fund" with the regular Publication Day Offering plea. *THE TWO ARE NOT ONE*. It is not a matter of combining them—it is a matter of *adding* them, like the old arithmetic problem of one plus one equals two. It is one organization, but two projects. In order to completely clarify it, let us go into a little more detail.

1. The Publication Day Offering is that offering, taken in January of each year, the sum of which is used, first, to underwrite the deficit which is annually incurred in the printing of our own *Brethren Evangelist* and our Sunday School literature—for these do not and never will pay for themselves. This offering also helps to retire the debt on our building and to care for the other incidentals not cared for by the shop income.

This is and has been for years, an Annual Offering authorized by General Conference. For this

Our Publishing House Interests

By The Editor and The Business Manager

ffering we want your CASH OFFERING. Please keep this in mind.

2. The "Press Fund" or more properly, it might be called the "Equipment Fund for Modernization of our Printing Plant." This is that three-year project which was authorized by the 1946 General Conference and urged to rapid completion by the 1947 General Conference, for the modern automatic press and such other equipment as is indeed to make our shop more up-to-date in its work. In this case (and we want you to clearly note the difference) we are not asking you to lay down *immediate cash*, but to simply tell us *what* you will pledge toward it and *when* you will pay. Remember, this pledge can be made and you can pay it any time in 1948, preferably, of course, by the 1948 Conference, in order that we may have saved all the interest that can be saved.

It isn't much to ask—just a little out of your pocket. Of course it won't be hard those who tithe the Lord's goodness to make a pledge and pay it. Why not try tithing this month for both the Press Fund and the Publication Offering? See how good you will feel! And when you come to General Conference next August you can come into the plant and see the results of your sacrifice giving, and the Lord's goodness to His people.

That Prayer had a great deal to do with our present ability to get the press, we have not the slightest of doubt. Therefore we want to especially thank God for His hearing of prayer and the placing of this opportunity in our hands.

George S. Baer, Business Manager

WHEN WE use the expression, "behind the scenes," with regard to our Publishing House we refer to the equipment, personnel, material and conditions back of the literature which the printing plant was established to produce. Few people are able to realize what goes on behind the scenes or to visualize the work of a church publishing house. The great place of such an institution in the work of the Lord and the things that are necessary to enable it to function efficiently are hard to understand, more so than

with regard to any other department of the church's work. The work and appeal of Missions, the requirements for the education of our young people, the institutions for the care of the aged and the support of the superannuated ministers—the call for cooperation in meeting these Christian responsibilities comes into our homes in a more realistic manner than do the requirements of the church paper and the Sunday school quarters.

Growth of a Better Understanding

But out of long experience we have discovered that our people are fundamentally loyal to the whole task of the church and will give proper response to the calls of any part of that work when the needs are set forth in a sincere and understandable way. For that reason we have been very frank about the condition of equipment, the handicaps, the needs, the prospects, the plans for improvement, and the outlook for greater service. This complete frankness, together with the stressing of two fundamental facts—that every member shares in the ownership and responsibility, and that the publication work is in very truth a work of the Lord—has brought about a better understanding of this vital institution.

Prayer and God's Answer

This increased understanding and growing interest have enlisted widespread prayer for God's blessing upon the publishing interests of our church. God has answered those prayers in a wonderful way and we find ourselves farther on the way to the achievement of our goals than we anticipated. Yes, because many prayed, God has moved forward faster than we had faith to believe was possible. Because of prayer and divine leading, we are soon to find ourselves in possession of a modern magazine press, the kind we are so much in need of.

What It Means

That does not mean that our equipment fund is ended. It means that the Lord has opened the way for the saving of \$7,000 in the purchase of this press and that the amount we started out to

raise will complete the equipment project, in spite of the abnormal raise in prices. It means that we are ahead of schedule, and that as we enter upon the second year effort of money-raising in this campaign, we have almost half the amount required—most of it in cash. It means that during the remainder of this year and the next, we will be paying for what we already possess and will be making use of. It means that at the close of the three-year campaign period, with your continued cooperation and persistent prayers, we will have our plant fairly well modernized and equipped and out of debt, so far as equipment costs are concerned. Furthermore, through the wise arrangement of the Board of Trustees to apply all rental receipts to the building debt, the mortgage on the building will be written off the record within six years. That means, then, that within six years we will have a Publishing House with a new building and modern equipment, all free of debt. Thanks be to God for His leading and to His people for their response to His leadership!

Two Separate Objectives for This Campaign

Two things are before us in this campaign—two separate and distinct objectives.

First, is the securing of pledges for this year's payment to the Equipment Fund, pledges to be paid any time during the calendar year of 1948, but preferably by the 1948 General Conference. We don't ask for cash for the Equipment Fund during January, only pledges from individuals and churches. We have already made provision through a loan from the National W. M. S. for the additional amount required for the purchase of the modern, automatic press.

Second, is the raising of at least \$5,000 as the regular Publication Day Offering. That is the amount we have been asking for each year, and you have been going over the goal. We need that amount and will be disappointed if you should give to the Press Fund and neglect the regular Publication Day Offering. The last Sunday in January is the time for the lifting of that offering, and we are asking all churches and individuals to cooperate in your usual fine way in making this regular offering a success. Last year you were faithful to this offering, in spite of the splendid giving to the Press Fund. Where there are those who are able to give generously to both the regular Publication Day Offering and to the Press Fund, we will be glad to receive their gifts to both projects, but most of our people will not be

able to do that, so we are only asking *cash for the Publication Day Offering and pledges for the Press Fund*. At any time convenient, a time not conflicting with any other authorized special offering, let all churches and individuals send in an offering for the Press Fund. *But now, for the regular \$5,000 offering.*

And Remember the "Why"

The Regular Offering is taken to make up for the loss sustained in the publishing of our own church literature. In many churches much larger in numbers than our own, Sunday school quarterlies and church papers are published at a loss, and for two reasons. The selling field of the small denominations is limited, and there is practically no desire or opportunity to profit by advertisements. But no church can fulfil its mission or continue its existence without its own distinctive church literature. Most especially is that true of our church. We have a special mission under God to perform, a unique message to deliver, a distinctive witness to give to the world. Without our own Publishing House and our whole-gospel publications, we cannot accomplish our divinely appointed mission. So, the life of our church depends in a large measure upon our church literature. Your annual Publication Day Offerings help to maintain it. Give as unto the Lord; it is the Lord's work.

Business Manager's Corner

(Continued from page 3)

day School supplies for our schools have raised prices. The last notice received of increased prices come from the Standard Publishing Company. Previously the David C. Cook Publishing House had raised prices on some items and caused some confusion among our customers, because we had not received notice in time to pass it on before billing.

ATTENTION—OHIO PASTORS

The Ohio Pastor's Conference will convene at Columbus January 26 to 29. On Monday, January 26 will occur the meeting of the Brethren and Church of the Brethren ministers at a noon luncheon at Dorst Hall, Y. M. C. A. building, 40 West Long Street. The hour is from 12:30 to 3:00 P. M. The speaker will be Raymond R. Peters.

When you look at the world in a narrow way, how narrow it seems! When you look at it selfishly, how selfish it is! But when you look at it in a broad, generous, friendly spirit, what wonderful people you find in it.—Horace Rutledge.



CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for January 11, 1948

WHAT WE KNOW ABOUT GOD

Scripture: 1 Peter 2:5, 9, 10; Rev. 1:6; 22:19

For The Leader

A GIRL was once asked to give her opinion and idea of God. She thought for awhile and came through with the answer that she thought God was an old man with a white beard sitting in a corner far away, smoking a big cigar. How foolish! A group of college students were questioned on the same subject. Varied opinions resulted, mostly indicating that God was a vague, impersonal, unreachable being, if a God existed at all. It is amazing the amount of ignorance there is on this subject. God has revealed Himself to man in many different ways, and there is no reason for anyone to be uninformed as to Who He is, Where He is, etc. As we approach this profound subject let us pray that God's Holy Spirit might guide and direct our thoughts, that we might know more about Him.

DISCUSSION

1. SO YOU WANT TO KNOW MORE ABOUT GOD? Man has been seeking to find the answer to the operation of the universe. He has been seeking the origin of life, the power back of sustenance, and the future of life. He has searched through the skies, the seas and the earth. He has searched his mind, and has come up with little to show for his efforts. But the fact that man has been searching for the answer to these problems indicates that there is an answer. Of course there is. God, the Creator, the Master mind, the Eternal of the heavens, is the answer. Find God, and you find the answer to life, to all matter, and to the future of all life. Simple, isn't it? Do you want to know more about God? In the ways that He has revealed Himself to man, we can find out. Of course, we shall never find out all we want to know about God in this life, but some day, in the future life, we shall know.

2. HE REVEALS HIMSELF TO US. There are seven main methods which God has used to reveal Himself to us. First, in the early days of man's life on earth, God showed Himself to man through Nature. Later He used man's conscience. When Moses came down from Sinai, he brought with him the revelation of God on tablets of stone. Then the whole Bible was compiled to reveal God to us. Christ is called the Illustrated revelation of God. And truly He is, for we see God through Him, His life, and His love. The last two methods are those of being written on the heart, and in the lives of Christians. So there is no excuse for anyone to be in doubt as to the truly personality and life of God.

3. WHAT GOD IS. This is a hard statement to expound in so few allotted words. As was spoken of the Son of God, that if all the oceans were ink, the sky a scroll, and every man a scribe by trade, we could never write all

about Him even in draining the oceans dry, etc. But we can, at least be brief in telling a few things about Him. God is a Spirit, He is Eternal, He had no beginning, He has no end. He is all powerful, He is everywhere, and ever present. He hears all, sees all, and knows all. He sees and knows our thoughts, intents and acts. For instance, an act of sin of ours, may seem all right to our fellowmen and we may keep it a secret from them, but if the intent of it on our part was evil, God knows it to be sin. God is a God of love, for He sent His Son to die on the cross. He is a just God, for He shall punish people for their sins.

4. HE DWELLS AROUND US. God is a Person, but He is ever present. We cannot escape His presence. The story is told of a man who had committed a great sin. His conscience hurt him, so he decided he would get away from God. So He went away to a far country and tried to hide himself in the busy throngs of a great city. God was there. He dug a great cavern into the bowels of the earth, to hide. God was there. He journeyed to the top of a great, frigid mountain peak. God was there. He went out on the great expanse of the mighty ocean in a boat. God was there. He settled down on a small deserted island, far away from other human beings. God was there. In the darkest hour of night, in the brightest hour of day, God is present. No, we cannot escape from the just eye of God. Our only hope is to come to Him, seeking mercy and forgiveness for the awful sins of life. Then we are surrounded by His love and mercy, which shall surround us everywhere we go.

5. HE IS ALL POWERFUL. Do you want power and strength to do your work? Ask God to help you. For He is the strength of the universe. He is the strength of the Christian. Each day's work should be done with the thought that God is supplying the power. Paul says, "I can do all things through Christ, which strengtheneth me." If this method be used, then our work will be well done.

6. FINDING OUT MORE ABOUT GOD. We know much about God, and because we know these things, we love Him more, and serve Him better, in the sure and certain hope that He will reward us some day when we see God face to face. But even today we want to know more about Him, His love, and His personality. Each day we can know more about Him. It is easy. As we think back over the men of God since the first man walked on the earth we discover one thing. That is, that men who knew God spent much time in personal communion with Him. Sad to say, personal communion with God seems to be a lost art among the Christians of this generation. And it hasn't done us any good. The verse, "Be still, and know that I am God," is an excellent one for us to remember. Why? Simply because we need that period of communion each day, that we might grow more like Him in life, in word and deed. In doing this, we shall know more about Him, for He reveals Himself to those who take time to listen.

PROGRAM HINTS

Have each member present quote a verse using the word "God." (This will give an idea, through variety of the different aspects of God). Each verse must be different. Encourage your members to read the topics in advance, and give them in their own words instead of reading them word for word.

Prayer Meeting Topic

Contributed by Rev. C. Y. Gilmer

Ten Reasons For a Family Altar

It will sweeten home life and enrich home relationships as nothing else can do.

It will dissolve all misunderstanding and relieve all friction that may enter the home.

It will hold our boys and girls to the Christian ideal and determine their lasting welfare.

It will send us forth to our work for the day, in school, home, office, store and factory, true to our best and determined in what we do to glorify God.

It will give strength to meet bravely any disappointments and adversities as they come.

It will make us conscious through the day of the attending presence of a divine Friend and Helper.

It will hallow our friendship with our guests in the home.

It will reinforce the influence and work of the church school, and agencies helping to establish the Christian idea throughout the world.

It will encourage other homes to make a place for Christ and the Church.

It will honor our Father above and express our gratitude for His mercy and blessing.—Christian Digest.



Scripture: Deut. 6:1-12

Hymn Singing

Leader's Petition

Thought Provokers:

JOSHUA said, "But as for me and my house, we will serve the Lord. Read 1 Cor. 16:19; Col. 4:15; Philemon 2. Here the apostle speaks of "the church in thy house." The word church—"Kuriakon"—means "that which is the Lord's." How about your house? Have you in it that which is the Lord's? When Jacob went back to Bethel he took his household with him (Gen. 35:2, 3). At Bethel it was a matter of family worship. The test of Christianity is in the home. Home worship can be more effective than public worship (Matt. 18:19, 20).

Fathers have a grave responsibility to their children (Eph. 6:4) in Christian training. They can best be taught to pray, live holy lives of faith and trust by regular worship in the home. Bible reading, teaching and hymn singing should be under regular supervision of the parents every day.

There are many examples of family worship in the Bible. Noah preached for 120 years and succeeded in saving nobody but his own family of eight souls (Heb. 11:7; Gen. 7:1; 8:20). Jacob and his family worshipped together (Gen. 35:1-3). There are family worship scenes in the New Testament (Acts 16:33, 34; Acts 18:7). Worship in

a home is normal Christianity. A man is certainly accountable to God for his family.

Thanksgiving before each meal is good, but not enough. Bedtime prayers are precious, but not enough. There should be a time each day when the whole family worships together. All in the family should take part. All can have part in the praying and singing, and those who are able can read the Scripture. And as for text book to read, nothing can equal a consecutive reading of the Scriptures.

Remember that Satan will make a special attempt to break down the family altar and stop the daily season of worship in the home. "Where there is a will, there is a way." The head of the home should lead out in family worship. God expects a father to lead his family. Family worship is more important than anything else, and nothing should be allowed to interfere with it. If you expect to serve God you must put Him first. The family altar should be scheduled early in the day's activities. We need God at the beginning of the day in order to start the day aright.

General discussion of family worship plans.

General prayers

COMMENTS

On The Sunday School Lesson

by The Editor

Lesson for January 11, 1948

BELIEF IN GOD TODAY

Lesson: Isaiah 40:28-31; John 14:8-14

SO MANY times we meet the statement, "It does not matter what one believes, so long as it keeps him going in the right direction." That is a false statement, for it does matter very much what a man believes when it is related to God.

The very opening sentence of our lesson sets forth the central thought before us in no uncertain terms. Note the words carefully: "Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding." Belief in God must center in a knowledge of God. Paul expresses it in the words he wrote to the Romans, 10:14, "How shall they call upon him in whom they have not believed? and how shall they believe in him of whom they have not heard?" Before we can accept as Savior, the One who is the everlasting Son of God, we must surely have a settled belief in God, the Creator, who is eternal in His existence. Our faith rises or falls on this foundation.

Now belief carries with it the embodiment of faith. The writer of Hebrews says in our Golden Text (11:6) "For he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Isaiah reminds us that God is not only "all powerful" but that He is "all wise." He says, "there is no searching of His understanding." The very fact that our God

knows and sees all should be a great incentive to a more perfect belief in Him.

When we turn to the New Testament part of our lesson we find that we have exemplified in Jesus Christ the essence of the Father God. Our belief in God is strengthened by our acceptance of Jesus as God's Son. Jesus' words to Philip are worth looking into—"He that hath seen me hath seen the Father."

When we recall that one of the purposes of Jesus' coming to earth was to reveal the Father to the world, it simplifies our study and gives us additional grounds for belief. Remember that in no place in the Bible will you find an argument for the existence of God. The matter is simply stated. For example, turn to Genesis 1:1—"In the beginning God." Now turn to John 1:1—"In the beginning was the Word." It is only ours to believe in Him and accept His plan for our lives.



News From Our Churches

CENTER CHAPEL, INDIANA

Another year of work for our church has been finished. We are glad that Rev. Austin Gable, who so competently and faithfully worked with us as our minister, is to be with us another year.

Rev. Gable, Mrs. Conrad Snavely and Miss Kathryn Fisher conducted a Vacation Bible School in the summer, which was well attended by the neighborhood children.

On September 21 we met for our Annual Homecoming. There was a good attendance for Sunday School, and at the noon hour Rev. Ora Lemert came to enjoy the basket dinner with us and to bring the afternoon message. Everyone present wrote his or her name in a note book. In five years this roll is to be called at the homecoming.

Our revival meeting was held in October. The Rev. W. B. Brant, pastor of the Warsaw Church, came to be our evangelist, and Rev. Gable led the song service. The meeting lasted for a period of two weeks and a great many were faithful in attendance. The sermons, songs and fellowship were a benefit to all. There were three conversions and one reconsecration.

The young people have a fellowship club organized and meet each week. Each Sunday the Juniors hold their Sunday School in the basement. Our young people are interested in the Shiphewana Camp and look forward to the camp season.

Mrs. Olive Neff, Cor. Sec.

LOREE—MEXICO, INDIANA, CIRCUIT

Our Homecoming Day at Loree was held on October 26. There were 151 at Sunday School, with quite a larger number for the morning and afternoon services. Rev. Bert Hodge, pastor of our North Manchester Church, was the

afternoon speaker, and brought a timely message on "Truth." The day was filled with special music, special worship, and special fellowship for all.

At a called business meeting on November 4, Mr. and Mrs. Andrew York and Mr. and Mrs. Paul LeMaster were elected to the offices of Deacon and Deaconess of the Loree Church. An appropriate ordination service is being planned in the near future. An outdoor lighted bulletin board has been ordered by our Primary Department, and we are hoping that it will arrive soon. Many other projects are being planned, which speaks well for this splendid rural congregation.

Our revival at Mexico was held during the week of November 10 to 16. The meetings were well attended, and the Lord rightly blessed our efforts, as four young folks made their first confession of faith in Christ Jesus. Mrs. Elmer R. Carrithers was in charge of our song service each evening, and did a grand job. Our baptismal service is being planned for Sunday evening, November 30. We are praying that there will be more who will come.

As we go from the Thanksgiving Season to the Christmas Holiday we are praying that men will not only Thank God for His Son Christ Jesus, but will accept Him as God's Gift to them, that they might have salvation.

We are looking forward to a mighty revival at Loree during the Christmas Holiday season.

Robert K. Higgins, pastor.

SMITHVILLE, OHIO

On Sunday, December 14, the Smithville Brethren Church held a dedication service for the completely remodeled chancel of the church. Not only has the chancel been completely remodeled, but there has been added thereto, new memorial chancel furniture, new velvet curtains, a new Wurlitzer organ and the entire church redecorated.

The pastor, Rev. Vernon D. Grisso, brought a message on "New Ways," and the choir rendered a special number, "Bless the Lord, O My Soul." A responsive dedicatory service and dedication prayer closed the service.

A noon basket dinner was held in the church dining rooms and at the three o'clock hour an organ recital was rendered by Doris B. Fetzer, guest organist. Her recital consisted of a number of sacred tone poems.

AN EXAMPLE OF GOOD PLANNING AT DAYTON

On November 20-23, the author had the privilege of participating in a short series of worship services with the Dayton, Ohio, Brethren.

Although this church is without a regular pastor (now being supplied by the very capable Dr. Glen Clayton), the services were well attended. The publicity for the meeting was executed by Myron Kem. His contribution was well timed. Also, Mr. and Mrs. Kem opened their fine home to the visiting pastor and wife. They entertained in the typical Brethren way.

At each service Brother Fred Eccard was always on hand to help with the details. The meeting closed with Holy Communion on Sunday night. Under the leadership of Mr. and Mrs. Everett Keplinger, this service was a

fitting climax. The service was well organized, and the beauty, inspiration and symbolism of the occasion will be long remembered.

Others who contributed to the comfort and entertainment of the writer were Mr. and Mrs. Carl Denlinger and son, Mr. and Mrs. Ray Yount, Mr. and Mrs. Harold Teeter, and Mrs. George Kem.

The entire congregation is to be complimented in having leadership who are willing to plan for the church, and in supporting the leadership in such an excellent way.

May God continue to bless the Brethren at Dayton.

Wayne E. Swihart, Burlington, Indiana.

BURLINGTON, INDIANA

The work at Burlington has been steadily progressing through the years. The pastor and family are now in the fifth year of service with the church, and during this time the church has changed to a worship service each Sunday morning. This has strengthened the church.

The Cambria Church is now being served by Mr. Bright Hanna, a lay pastor. He is a young man with a wife and two children and they live near Burlington. His parents, Mr. and Mrs. Glen Hanna, are Brethren people, and Bright has been a member of the Burlington Church since childhood. He has felt the call to do greater service, and has been serving the Cambria Church for several months.

A number of improvements have been completed recently at the church. An oil furnace has been installed and the auditorium is newly redecorated. New pulpit furniture was given to the church in memory of Willis Polk. This gift was presented by the Polk family. Pulpit draperies were given by a Sunday School Class, and another class is planning to install new lighting in the basement.

The climax came in October when Dr. Lindower came for a week-end series of lectures. He did an excellent piece of work which was appreciated very much. This series closed on Sunday with our Homecoming and Rally Day.

Wayne E. Swihart, pastor.

ARDMORE HEIGHTS, SOUTH BEND, INDIANA TO WEST ALEXANDRIA, OHIO

On September 28 we closed a six year pastorate in the Ardmore Heights church of South Bend, Indiana. These six years proved to be very happy and fruitful years for pastor and people. Many friendships both within and without the church were made and after so long a time it was not an easy thing to "pull stakes." We felt however, that our best work had been accomplished, so were made happy to leave the work in such capable hands as the hands of Dr. R. F. Porte and his good wife. The Portes have been close friends through the years and I am confident that they will be able to do a great work for the Ardmore Heights group. May the Lord richly bless.

During our six years of service with this congregation some 108 persons were taken into the membership of the church. Many improvements to the church properties were made, the last of which was the installing of a new Hammond Electric organ. This beautiful instrument was dedicated on the last day of our work, September 28. May the Lord greatly bless these fine folks at Ardmore heights as they continue their work with the Portes. May He make them a blessing in the great field at the north-west corner of the thriving city of South Bend.

On Sunday, October 5 we took up the work here at West Alexandria, in the south-west corner of the great state of Ohio. We have found a fine group of brethren here, and are busying ourselves in getting acquainted and finding the membership by the time this is read a goodly part of this work will have been done. We already have begun building on foundations that many able men have set up. The group here numbering about 140 seem anxious and willing to grow and it is our wish that we might be used to promote that growth. We have noted already that these people seem willing to shoulder any responsibility that will advance the kingdom.

There is a splendid W. M. S. group here. Alert, active, and alive. The Laymen too are organized and are already showing signs of better and more efficient work in the future. They are beginning the building of a garage on the parsonage grounds which will be a very fine addition to the already fine place for the preacher. We hope to get this accomplished yet this winter and also the indebtedness off the parsonage then we will turn our efforts to the decorating of the church, which is badly needed. So you see the men with their families have a great work ahead.

The boys of the church have recently organized into a Brotherhood with 7 or 8 members and beginning with January they hope to begin their regular meetings.

Our Wednesday evening Bible study and prayer service is attended by 18 to 25 folks who are anxious to know more about the Word and what the Lord's will is for them. It is a pleasant task to lead such ardent seekers.

Since coming on the field 9 have been added to the church membership—7 by letter and 2 by confession of faith and baptism. We ask your prayers for the work here that we might be found faithful in service until the Lord comes.

A. E. Whitted.

Wedding Announcement

CALHOON-SMITH. Miss Mary L. Smith, daughter of the late Mrs. Myrtle Smith of Ashland, Ohio, was married to Mr. Dale Calhoon of Butler, Ohio, Saturday morning, July 12, 1947. The double ring ceremony was read by the undersigned, pastor of the bride, at the home of the bride's great uncle and aunt, Mr. and Mrs. Jesse Dupler, West Liberty Street, Ashland, Ohio.

The bride is a graduate of the Ashland High School and of the Mansfield, Ohio, General School of Nursing. Mr. Calhoon is a graduate of Butler High School and a veteran of 3½ years in the Navy. He is a member of the M. E. Church of Butler.

After a trip through southern Ohio, following the ceremony, they are making their home at 65½ East Third Street, Ashland. They have the best wishes of their many friends.

W. C. Benshoff.

JACOBS-PETROSKY. On Sunday afternoon, September 21st, at the Republic, Penna., Christian Church, occurred

the marriage of Miss Elizabeth Ruth Jacobs and Mr. Francis F. Petrosky. The ceremony was witnessed by the families of the contracting parties and a few other friends. The single ring ceremony was used, and assistance in the ceremony was rendered by Rev. J. H. Keppel, Jr., pastor of the church in which the wedding was solemnized. The bride has been employed as a domestic, while the groom is employed at a local coke plant. They will go to housekeeping in a tenant house on the property of the groom's father. A reception was held at the church following the marriage and many useful and beautiful presents were received by the happy young couple. The sincere good wishes of their many friends go with the newly-weds as they start on life's journey together. Ceremony by the undersigned, the groom's pastor.

Dyoll Belote.

DONAHOO-IDDINGS. At the Highland Brethren Church, on August 16th, occurred the marriage of Miss Dorothy Donahoo, of the Highland congregation, and Mr. William E. Iddings, of Marianna, Penna. The ceremony was witnessed by the parents of the contracting parties and Miss Betty M. Iddings, sister of the groom, as bridesmaid, and Mr. John A. Rice as groomsman. The double ring ceremony was used. The groom is employed at the Industrial Colliers Corporation mines, at Marianna, Penna., and the bride is secretary at the Marianna People's State Bank. Because of the housing shortage the young couple will reside with the bride's parents until suitable living quarters can be found. The ceremony was performed by the undersigned, the bride's pastor.

Dyoll Belote.

Laid to Rest

MICHAEL. Edward H. Michael, one of East Rockingham County's best known residents, was found dead in bed on Friday, October 31. Although he had been in failing health for some years he had not seemed worse upon retiring. On Wednesday he had dined at the home of his daughter, Mrs. Walter Ettinger, with his pastor and the visiting evangelist. He was the son of the late Harrison and Eliza Michael. Born 64 years ago, he had lived his entire life in the region of Port Republic, Virginia. Here he engaged extensively in truck farming raising vegetables and watermelons. He was a large holder of real estate. He served as overseer of the poor for many years and as game warden.

On February 21, 1906 he married Miss Lethia Trobaugh. To this union were born two daughters and a son who survive, with their mother. They are E. H. Michael, Jr., Mrs. Alfert Pittman, and Mrs. Walter Ettinger. All are members of the Mt. Olive Brethren Church.

Mr. Michael numbered his friends by the hundreds and ever gave them a warm welcome to his home. The local Daily Newspaper, recalled the fact that during the hunting season he often entertained many noted persons among which on one occasion were U. S. Senators Byrd and Robertson of Virginia and Col. Charles A. Lindbergh.

Brother Michael was a great lover of his home and family. His three grandchildren Lethia Ann Pittman, Edward Ettinger and Janie Belle Ettinger lived within sight of his home and he visited his children and grandchildren almost daily. He united with the church during the early years of my pastorate while Rev. E. L. Miller was holding a meeting for us. He was always a very warm friend of the former Pastor, Rev. G. W. Chambers.

The last rites were conducted for him in the Mt. Olive Brethren Church Sunday, November 2, at 3 P. M. Those assisting in the services were Rev. Freeman Ankrum, Rev. G. W. Chambers and myself. Interment was in the adjoining cemetery. A great host of friends came to pay their last respects. The sympathy of the whole community seemed to be given to the sorrowing family.

John F. Locke.

EATON. "Uncle Billy," as he was known by a wide circle of friends, was born July 8, 1847 and died October 24, 1947 being 100 years, 3 months and 16 days in age. He was the last Confederate veteran of Rockingham county, Virginia. Now "the thin grey line" is no more.

After spending many months in the Rockingham Memorial Hospital at Harrisonburg, Virginia, he spent his last years in the Newman Nursing Home, Grottoes, Virginia. In both of these places his cheerful spirit and witty remarks proved a real help to the other patients and endeared him to those who cared for him. He was not bed-fast during his last years and did not experience more than ten minutes of pain in his passing. Brother Eaton attended Bethlehem Church, but later was a member of the Mt. Olive Church while he resided in the vicinity of the church.

The last rites were conducted for him at the Mt. Pleasant Church of the Brethren and his body was laid to rest in the church cemetery there. The funeral sermon was preached by his friend, Rev. Charles E. Long, who had known him for seventy years. He preached a great sermon, using the words from Job 5:26, "Thou shalt come to thy grave in a full age, like as a shock of corn cometh in in his season." The men's quartet sang several fitting selections. One of these was sung as the procession came to the graveside just before I read the Committal service. A large company of friends and relatives filled the church to the overflowing point to pay their last respects to this good, friendly man who had lived cheerfully among us a little over a century.

John F. Locke.

STAHL. Mrs. Emma (Ferguson) Stahl was born November 18, 1862 near Jones Mills, Pennsylvania, a daughter of the late Robert and Eliza Burkholder Ferguson. She resided all her life in that vicinity. She was called to her eternal home on November 13, 1947.

She was a member of the Valley Brethren Church of Jones Mills for the past sixty-three years, and it is believed that she was a charter member of the Valley congregation. She was also active in the work of the church until recent years when her health was impaired.

She is survived by the following children: Robert, Ora and Harry Stahl and Mrs. Charles Keslar of Jones Mills;

Mrs. Lucetta Neiderhiser and Mrs. Maud Dormott of Lagonier, Pennsylvania; Mrs. George Kimmel of Scottdale, Pennsylvania; Roy Stahl of Mt. Pleasant, Pennsylvania; Mrs. J. G. Harcom of Somerset, Pennsylvania; Marcus Stahl of Stoyestown, Pennsylvania; Mrs. Lloyd Geary of Champion, Pennsylvania; and Reuben Stahl of Dundalk, Maryland. She also leaves 69 grandchildren, 112 great grandchildren, 8 great-great-grandchildren, and one sister, Mrs. Amanda Shumaker of Pittsburgh, Pennsylvania.

The funeral was held in the Valley Brethren Church with the writer officiating and burial was made in Walnut Hill Cemetery.

Sister Stahl left many friends, but we know that some day we shall see her again.

H. R. Garland, pastor.

STREBIN. George Strebin, seventy years of age, a retired farmer, living at Miami, Indiana, died at his home recently. He had been ill since July 4 of heart trouble.

He was born in Harrison Township, Indiana on November 19, 1876, the son of Alfred and Nancy (Vody) Strebin. He was married on March 2, 1942 in Bunker Hill, Indiana, to Roxanna Russel. He was a member of the Loree Brethren Church.

Surviving are his widow; one son, Emerson of Bunker Hill; and the following brothers and sisters: Elmer, Maude, Lulu, Laura, Mrs. Opal Harts, and Mrs. Treet Morton, all of McGrawsville, Indiana; and Daniel of Hastings, Michigan. One daughter, Gladys, and a brother and a sister preceded him in death. Services by the writer.

Robert K. Higgins.

BOONE. Miss Edna Boone, aged sixty-eight, formerly of Loree, Indiana, died at the Brethren's Home where she had become a resident member a year ago.

She was born in Clay Township, Indiana, on February 20, 1879, the daughter of John and Sarah (Eagle) Boone. She was a member of the Loree Brethren Church.

Surviving are three brothers, Glenn, John, and Albert; and a half-sister, Mrs. Stella Baker. Three sisters and one brother preceded her in death.

Funeral services were conducted from the Brethren Home at Flora, Indiana, by the undersigned.

Robert K. Higgins.

WOLFE. Mr. Clyde Wolfe departed this life on July 28, 1947 after only a few days illness. For a number of years he had been a member of the South Bend Brethren Church. Funeral services were conducted from the Orvis Funeral Home and burial was made at Walkerton, Indiana.

* * *

CLARK. Mrs. J. W. Clark was called to her heavenly home on September 19, 1947. She had been a constant sufferer for a number of years, but bore her suffering with amazing fortitude and grace. Her husband, the Rev. J. W. Clark, was called to his heavenly home fourteen years ago, after a grievous and lingering illness, she patiently caring for him. They served a number of churches in this part of Indiana and were highly esteemed. Four sons, all mar-

ried, are left to carry on the faith and service of these good people.

* * *

JACKSON. Mrs. C. S. Jackson departed this life to be with her Lord on September 27, 1947. She was in her eighty-fifth year and not physically strong, but able to be around in the home and her mind was as alert as in youth. Her husband preceded her about seven years. They were charter members of the South Bend Church and very faithful and efficient workers as deacon and deaconess they were to tower of strength in the church. She was the last charter member of this church. She was a sister of Mrs. G. W. Rench. She leaves one son and his family to carry on the faith and rich heritage bequeathend by godly parents.

We sorrow not as they who have no hope.

Claud Studebaker.

VINCENT. Mrs. Earl W. (Susie) Vincent was born in North Liberty, Indiana September 15, 1886; and died in Saint Joseph Hospital, South Bend, on October 25, 1947. She had been very ill for many months and her passing meant a relief and rest from physical suffering. She married Earl W. Vincent in the year 1912 and immediately their home was established in South Bend, Indiana, where they lived until her illness and death.

She leaves her husband, one daughter, Mrs. Thomas Wilhelm and a grandson, also two sisters and three brothers who join with the family in mourning her death.

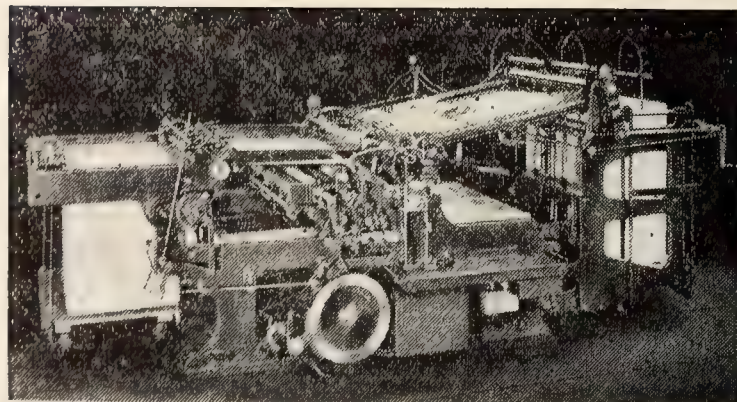
She was a member of the First Brethren Church of South Bend where the funeral services were conducted on Tuesday afternoon, October 28, 1947. Burial was made at the North Liberty cemetery.

R. F. Porte.

The New Press Fund

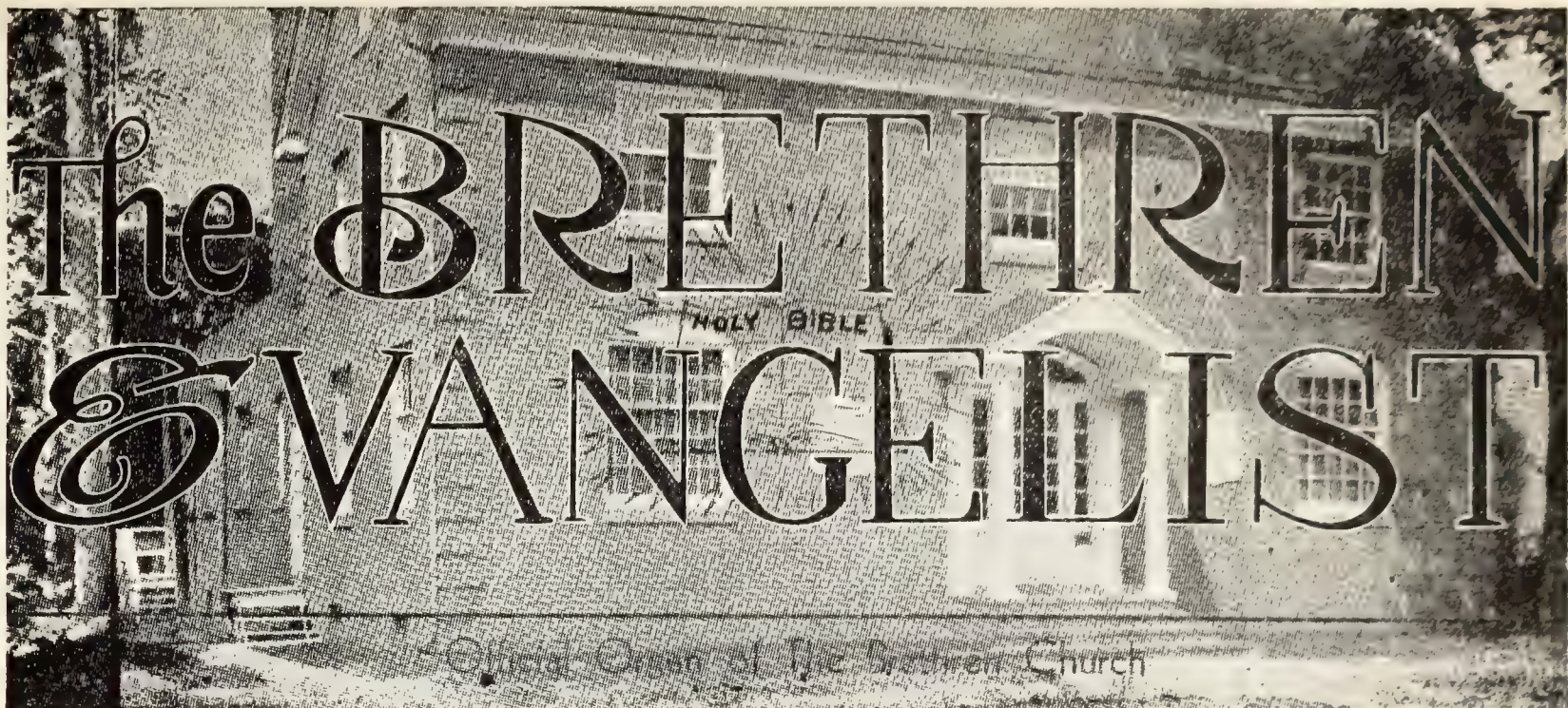
"The Gospel must first be published among all nations."

Mark 13:10.



Authorized by The 1946 General Conference

GOAL	Not less than \$15,000.00
Cash and pledges	\$8,003.44
Yet to be raised, not less than	\$6,996.56



Why I Am A Tither

BEING a business man, I am accustomed to considering any proposition from the standpoint of its propriety and its returns. If a proposition presents itself as the thing that should be done and if it promises worthwhile returns, two vital questions have been satisfactorily answered.

If there is the added fact that others have tried this proposition with great success, the conviction is further strengthened that it is worthwhile.

Tithing was brought to my attention largely by the preaching of my pastor. He insisted that it was in the scriptures because it was right before it was commanded. His testimony as to his own experience in tithing, and the testimony of others led me seriously to consider it. Add to this the promises of God's word that the Lord would pour out blessings beyond our capacity to use them if we would bring the whole tithe into the storehouse. These led me to commit myself to try tithing. For some years, now, I have been keeping books with the Lord and trying to fulfill the obligation I feel as a Christian steward.

I am glad to say that I am more than happy as a tither. I feel that instead of having less for myself, the Lord has given me much more than I have given Him. This is true materially but it is also true in the health and happiness of all of my family. I have seen my church grow, and its fellowship has greatly increased because I, with many others, have come to tithe.

I have no hesitation in recommending and urging that every Christian honor the Lord by bringing the "whole tithe into the storehouse."—Selected.

THE BRETHREN EVANGELIST

Published weekly, except the last week in August and
the last week in December.

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Ashland, Ohio

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PLEASE REMEMBER: All material for publication in the *Evangelist* must be in the hands of the editor at least three weeks before the desired date of publication, to assure same to appear in desired issue. This refers to announcements particularly.

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INTERESTING ITEMS

Mexico-Loree, Indiana, Circuit. Brother Robert Higgins reports that Brother L. E. Lindower, Educational Director of the National Sunday School Association, was a recent speaker at the Loree Church. Special numbers were rendered by the Loree Quartet, and the service was in charge of Paul LeMaster.

Brother Wayne Swihart, Chairman of the Indiana District Sunday School Committee, was the speaker at the Mexico Church on Sunday evening, December 14. He spoke on Sunday School work. He also spoke at the 6:30 hour, demonstrating new methods and materials for Sunday School projects.

Brother Higgins spoke recently at the Denver, Indiana, Lyons Club, the Chili schools and the Washington Township Farm Bureau meetings during the week of December 7.

Elkhart, Indiana. Brother L. V. King announces the issuing of the new year book for the Elkhart church, which is available to all members of the Elkhart church.

Berlin, Pennsylvania. We note from Brother Whetstone's bulletin that the Senior Choir staged a party in the church parlors on Wednesday evening, December 3.

Goshen, Indiana. We learn from the Goshen bulletin that Brother Harold L. Hummel was elected president of the Northern Indiana Laymen's Organization.

Flora, Indiana. Brother J. Edgar Berkshire, who recently assumed the pastorate of the Flora Church, reports that fine reception was given for himself and family at the church on Monday, December 8. Several visiting ministers were present and Brother Berkshire reports a "rousing welcome."

We also note that new cupboards were added to the parsonage, new hot water facilities, gas installed and much new paint spread. All this goes to make the life of the pastor more comfortable.

St. James, Maryland. The services on Sunday evening, December 28, were conducted by the college students who had returned home during the holidays. Brother Ralph Mills, student at Ashland College and Seminary was the speaker of the evening.

Canton, Ohio. A fine cantata, "Silent Night" and a play, "To Them that Sit in Darkness," were given at the Canton Church on Sunday night, December 21.

The Family Circle Class of the Canton Sunday School sponsored a Christmas party on Friday night, December 26, with a pot-luck dinner at 6:00 o'clock. This is the class of which the editor used to be a member when he pastored the Canton congregation. It is taught by Brother F. E. Clapper.

Brother E. J. Beekley, pastor of the Canton Church, found a fine place to use his tuberculosis seals this year. He placed them on the top of page 2 of his Sunday bulletin of December 21.

Warsaw, Indiana. Brother W. B. Brant, pastor of the Warsaw church, announced a Watch Night Service on Wednesday evening, December 31, the program beginning at 8:00 o'clock. The program talent was obtained from the local High School and the local church.

Hagerstown, Maryland. We note from Brother Leatherman's bulletin that Brother and Sister M. B. Ridenour gave a nice "Christmas banquet for the two classes which they teach in the Sunday School." A program was also rendered. Prof. Hicks brought an interesting and instructive lecture on the first homestead of Hagerstown.

The Antietam Street public school, the school on the same street as our church in Hagerstown, were the guests of the church on Thursday afternoon, December 18. It took two sessions to accommodate the entire school. Organ music was rendered, carols were sung, and the Christmas story was told.

It was a pleasant surprise that came to the members of the Hagerstown church when informed of the bequest that came to them from the will of Anna M. Wolty Fahrney, deceased. In the will were found these words: "I hereby give and bequeath the sum of Five Thousand (\$5,000.00) Dollars, cash, to the First Brethren Church,

(Continued on Page 10)

The Editor Thinks Aloud

Fred C. Vanator

Notice The Relationship

\$8,770,000,000—1946, U. S. expenditure for legal liquor

\$7,770,000,000—1945, U. S. expenditure for legal liquor
1,000,000,000 increase

*\$2,639,000,000—Annual expenditure for public schools
1946-1947

**Number of persons under 21 years of age arrested during 1st half of 1947 62,904

**Number of persons under 21 years of age arrested during 1st half of 1946 54,564

Increase of juveniles arrested during 1st half of 1947 over 1st half of 1946 8,340

*Board of Education

**Uniform Crime Report

On analysis of the above figures from the "Uniform Crime Reports," one can see that the total crime picture, including all ages, has shown a large increase; because while 54,564 arrests represent 17.6% of the total arrests in the first half of 1946, the 62,904 arrests in the first half of 1947 represent only 16.9% of the total arrests. The number has increased but the per cent has not increased. This shows that there must have been a large increase in the total number of arrests.

What is being done about the situation? So far, only \$500,000 per year is spent for treatment, education, and research on alcoholism. (Aug., 1946, "Survey") The liquor industries are doing everything they can to make alcoholic beverages more sociably accepted, with emphasis stressed on youth. It seems that the nation spends more each year on liquor, BUT IT DOES NOT INCREASE EXPENDITURE FOR EDUCATION AND CRIME PREVENTION.

What can be done about the situation?

1. Fight liquor advertising by demanding the passage of the Capper Bill in its original form. (It is important that you insist on its being passed in its original form.)
2. Support your schools, churches; and all other constructive organizations in your community.
3. Support, wholeheartedly, your county and state temperance movements.
4. Start panel discussions, within your local groups, on the physical, moral, and social aspects of alcoholism giving particular emphasis on its contribution to juvenile, as well as adult, delinquency.—The "Spotlight."

"Perhaps this juvenile delinquency problem is growing in such proportions simply because we have failed to do the very thing we needed to do—enlist parents, boys and girls in systematic Bible study and active church membership. Christ is the great need of every life. We all need his saving power. Complete commitment to Christ is the need of the hour."—Mrs. W. O. Benson in "The Sunday School Builder."

Business Manager's Corner

George S. Baer

January, Publication Month

OUR PUBLICATION Interests have the right-of-way during the month of January; this is by act of General Conference. We are hoping that every church in the brotherhood will cooperate in the Publication program that has been outlined. With every one helping we will be able to achieve the goals without hardship on any one.

Our Two-Fold Program

Two things we are asking the churches and individuals of the brotherhood to do. First, to sign pledges to the Press Fund, the money to be paid in at your convenience later in the year, if possible by General Conference time. A pledge from every church and every member is our goal. Pledge cards have been sent out and we thought it wise to ask that these pledges be signed the first or second Sunday in January and have them out of the way by the time of the regular Publication Day offering and thus avoid confusion.

Second, A Banner Publication Day Offering to be lifted the last Sunday in January. Offering envelopes and information material will be in your hands soon; they have already been sent to the churches for distribution. We suggest to all individual members that they send their offerings through the church of their membership, where not too inconvenient. If more convenient to send offering direct to the Publishing House, address it to The Brethren Publishing Co., 524 College Avenue, Ashland, Ohio. Such offerings will be credited to your church, if you name it.

Press Fund Gifts Recently Received

Braden V. Racey, Elkton, Va.	\$ 2.00
Mrs. W. H. Gloss, Canton, Ohio .....	.50
Mrs. C. E. Kimbrough, Rio Grande City, Texas ..	20.00
Ever-Ready S. S. Class, Bryan, Ohio	22.00
Mrs. Arthur T. Wirick, St. Petersburg, Fla.	15.00
F. S. Beeghly, Ventura, California	100.00
Loy Imboden, Logan, Ohio	30.00

Payments on pledges are not included in this report, as the total amount pledged has already been reported. However acknowledgment of each payment is sent to the donor.

(For total of Cash and Pledges, see block on page 16)

Speed-O-Print Equipment

If your church does not have a duplicator, we can supply you with a "Speed-O-Print," which is used by more preachers and churches than any other make, because it is both good and inexpensive. Like everything else the price has recently gone up to \$59.50, plus counter. Our special offer to ministers and churches is a discount of 10%, plus freight cost. The present price on Speed-O-Scopes (Economy type) \$29.50, but we have several on

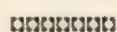
(Continued on Page 10)

The Voice of Our Leaders -- Past and Present

The Divinity of The Lord Jesus

Dr. J. Allen Miller

(From the Brethren Evangelist of May 28, 1902)
 "Thou art the Christ, the Son of the living God."
 Matthew 16:16.



THE DOCTRINE of the Person and Work of the Redeemer occupies the chief place in all Scripture. All other doctrines are subordinate to and receive their significance from this. In the revelation of this doctrine we shall see the enfoldment of God's plan; in the adorable Person and Gracious Work of our blessed Redeemer we shall behold the marvels of God's wisdom and the infinite sweep of His unspeakable love. Oh, that men would praise Him for the riches of grace revealed in Christ Jesus!

In this brief paper I am to consider the doctrine of the Person of our Lord Jesus. And this is an important theme because *vital* to all true Christianity. Just in the measure that we are faithful to the Biblical conception of the Person of Jesus are we blessed with success. The Epistles of the New Testament gives abundant evidence of the jealous care with which Jesus' rightful place was guarded. How we have misunderstood, dishonored, and all but dethroned our Savior by our thoughtless, ignorant, and inexcusable preachments about Him—our divine Lord!

I. The Pre-incarnate Logos or Word

The Logos (or Word) is God. John 1:1. He was in the beginning, John 1:2; before all creation, John 17:5; for the Word is Creator, John 1:3, and Hebrews 1:2. He is the only begotten from the Father, the Son of God. The pre-existence of the Son is positively declared or implied in many passages. See Hebrews 1:4-12; Phil. 2:6-11. What St. John 1:1-8 teaches may be thus summarized: (1) Jesus Christ, the Son, is called the Logos; (2) He is eternal; (3) He existed in intimate union with God; (4) He was God; (5) He was Creator; (6) He is self-existent; and this teaching of John finds abundant corroboration in both the Old and New Testaments.

II. The Incarnation and the Incarnate Word

The meaning of the Word, "incarnation" in scriptural language is John 1:14, "And the Word became flesh and dwelt among us." The Word, the Son, the second Person of the blessed Trinity *became* flesh, being made in the likeness of man. Phil. 2:7; Heb. 2:17.

1. *Jesus Christ is truly God.* The incarnation does not mean that the divine was changed into the human, becoming what it was not before; nor that it became commingled with the human becoming what it was not before. "It was a change of state in the life of a pre-existent being." The incarnation, therefore, did not affect the essential nature of the Deity of the Word. The incarnate Word is no less divine than the pre-incarnate Word. In becoming flesh He did not cease to be the Eternal Word. His divine nature was in no sense laid aside. His personality continued the same. In divine Essence unchangeably one with God He did not become a new *being*; on the contrary the *form* (not to be identified with *essence*) of God He laid aside and entered upon a new *mode* of being. Read carefully Philippians 2:5-11. But that the Lord Jesus Christ is truly God may be seen from the Scriptures.

(a) His own personal claims suggest the idea of His higher nature. He claims divine authority as a teacher, Matt. 5:21, 22. He claims to be the judge of men in the final assize, Matt. 7:23. He asserts the divine prerogative in the forgiveness of sins, Matt. 9:2-6. He demands first place in man's life, Matt. 10:37; Luke 14:26. He declares His superiority to the law, Matt. 12:8. He assumes Messianic titles, e. g., "the Son of Man," Matt. 16:13. These references out of very many must suffice. They show that the claims of Jesus were higher than those any man whatsoever would dare make.

(b) He claims to be the Messiah. He assumes the titles "Son of Man" and "Son of God," Matt. 16:16; 26:63. He constantly speaks of God as His Father and that in an extraordinary sense. He ex-

ercises sovereignty over souls, Luke 10:16. "The Son of God" is a recognized title of the Messiah. This Sonship is most unique as showing relation to God, John 1:18; 1 John 4:9; Rom. 8:3, 32. In its fullest meaning the "Sonship" of Jesus implies Deity. For the Son is in the bosom of the Father, John 1:18; John 10:36-38; and alone Lord, 1 Cor. 8:6; and from heaven, 1 Cor. 15:47. See also Gal. 4:4; 1 John 5:6, 20; 2 Cor. 3:17; 8:9.

(c) The writers of the New Testament clearly reveal the fact that the apostolic belief assigned to Jesus Christ the nature of Deity tabernacling in the flesh. In the manifestation of His power and His work, in His gracious words and in His life, in His resurrection and ascension, the apostles and others of their day saw His claims demonstrated. John 20:28; Rom. 1:4; Matt. 28:18.

(d) These New Testament writers claim that Jesus is the Messiah of prophecy. This claim invests Him with a divine character. Acts 2:32, 36; 3:15; 5:31.

(e) The scriptural assertion of the Lordship of Jesus Christ involves the ascription of Deity to Him. Rom. 9:5; 10:9; 1 Cor. 12:3; 16:23; 2 Cor. 5:10; Eph. 1:10; Col. 1:16-18. He is constantly spoken of as Lord throughout the New Testament in the same sense in which Jehovah is so called in the Old Testament. He is not only thus called Lord, but is declared to be the "Lord of lords," the "Lord of Glory," the "Lord of all."

2. *Jesus is truly Man.* I shall only state this doctrine briefly as it relates to the divinity of our Lord Jesus. Jesus Christ was a Perfect Man. His Humanity was real and complete. His human nature was the same as that of other men. The study of Scriptures shows that He was subject to human limitations, affections and emotions; that He was made like unto his brethren; that He submitted to a life of hardship and made His own will conformable to the will of God.

3. *Jesus Christ is truly God and man.* He is the God-Man. He is divine. He is Human. The union between God and man in the Person of Jesus Christ is a perfect and absolute union. He is a Divine-Human Personality. "The divine nature is truly and unchangeably divine. The human nature is just as truly and unchangeably human . . . The two natures are distinct and different, but one—interdependent and inseparable . . . In the personal history of Jesus, the Son of God is living His divine life in organic union with true human nature, and the Son of Man is living His true human life in organic union with true Divine nature."

(a) In many passages of scripture both natures are referred to in speaking of Jesus Christ. John 1:14; Rom. 1:3, 4; 8:3; 9:5; Gal. 4:4; 1 John 4:2, 3.

(b) In certain passages human attributes are affirmed of Jesus Christ while the divine title is used, and vice versa. Matt. 1:23; Luke 1:31, 32; Acts 20:28; 1 Cor. 2:8; Col. 1:13, 17. Such references may be multiplied. Jesus Christ is thus made the subject of two classes of names and two classes of attributes. Of Him a two-fold relationship is affirmed in these titles and attributes. These relations are so distinct and complete, each in its own sphere, that they may not be interchanged.

No other explanation of the personal life and character of Jesus Christ as set forth in the scriptures is so satisfactory as that which unites in Him the Deity of God and the humanity of man by the incarnation.

Conclusion

The Brethren Church holds unqualifiedly to the doctrine of the divinity of our Lord. The faithful preaching and teaching of the words at the head of this paper will assure rich and marvelous development in the personal life, as well as in the whole church. We preach Christ crucified, aye more, Christ risen, Christ enthroned, Christ our God. "Glory be to the Father, and to the Son, and to the Holy Spirit, world without end. Amen."

NOTE: Many more interesting writings, such as the above, can be found in Dr. Miller's Book, "Christian Doctrine—Lectures and Sermons" which was compiled by a committee from the National Ministerial Association of the Brethren Church, from the vast store of material which Dr. Miller had written. If you have not this book in your possession you would do well to order a copy from the Brethren Publishing Company. The price is still \$2.50 postpaid.

DO YOU REMEMBER?

Do you remember when the Wets were fighting for repeal of prohibition, that "the saloon would not return?" Has it?

Do you remember that they promised that "temperance would be systematically promoted?" Who is promoting temperance except the same old Drys?

They promised that drunkenness would decline. Why, then, has it more than doubled?

They promised that there would be less drunken driving, but we have a larger increase.

They promised that taxes would be reduced, but aside from any increase in taxes due to the War, the tax burden is greater than ever before in our history.

They said that the young people would not drink so much, but drinking by young people is the most menacing liquor problem in this country. Remember?

The National Sunday School Association

Rev. N. V. Leatherman, General Secretary,
104 S. Mulberry St., Hagerstown, Md.

You Are a Theologian

SOMETIMES a public speaker, with a viewpoint of bridging the gap so often made by the listeners between themselves and the speaker, will try to do so by declaring or intimating he is no theologian. We question whether this ever bridges such a gap. We have a notion it tends to break the bridge. Doubtless many have accustomed themselves to loose thinking in Christian things to the extent we expect most any expression to be received. We believe this word theology is too good a word to be thus handled loosely. Have you ever been curious enough about it to inquire what it means?

We refer here only to the primary meaning of the word. The word is made up of two simple yet meaningful Greek words. They are (Theos) God, and (Logos) word, or speech. This word (Logos) is the same word John used in the prologue of his Gospel. It means the word or speech concerning a person, proposition or thing. Thus theology is the speech or word concerning God. In John's prologue it meant Christ is the Word or speech Himself, concerning God. Theology is man's viewpoint of God in his heart and mind, or written in words on paper, or written in a book. A man's theology may be right or it may be wrong. When a man says he is no theologian, he is saying he has no consistent view of God. How peculiarly strange then that many times he proceeds to proclaim his view of God and the things related to God. That there are those who have not the right view of God, or right theology, certainly does not argue in favor of having no view of God, or having no theology at all.

Is it not possible that here we find much of the weakness of Protestantism, as well as of our church and Sunday school program? Our denominations were made by a struggle between groups to put over doctrinal and theological views peculiar to themselves. Unity of these groups was determined in proportion to the pressure for these views. Today there is effort to unify all Protestantism on the basis of discounting, through the avenue of tolerance and subjugation, many of those theological views held peculiar by groups or denominations. Consequently we have a growing indifference toward any person, literature or church that continues to insist upon a peculiar theology.

Of course we should have a growing corrective theology. Perhaps this term corrective theology should be further explained and magnified. The essence of our theology is the sum of our convictions and beliefs. A person is positive or negative according to his convictions or lack of convictions. Whenever our professed beliefs fail to register in our character then we do not truly believe. Our character is determined by what we truly believe. Therefore the Hindu will starve before eating the sacred cow. The

martyr will die before renouncing Jesus Christ. Yet who of us can say that in all things we have exactly the same theology we had when we were in the teens, in the twenties, the thirties, the forties, or later years? Can we not understand that if our theology is not better today than it was in the yesterdays, we have not really grown? Nevertheless our growth has not been in making a new God for every decade; but in understanding, appreciating and worshiping the One Triune God better today than in all the yesterdays. 2 Peter 3:18, "But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ."

Surely every Sunday School teacher must be a theologian. For the teacher is continually teaching the pupil to think in terms of God. The only kind of God many of our Sunday School pupils have is the kind their teachers give them. If the teacher's God is all cluttered up with human pessimism it will be difficult for the pupil to catch the spirit of faith in a good God. If the teacher's God is ignorantly presented through a false optimism, and then the pupil is brought up with a jerk of reality, he is apt to join Elijah under the juniper tree. The gospel before and immediately after World War I was interpreted very largely through the false optimism: "Every day in every way we are getting better and better." World War II brought us up with a jerk to see that false optimism, and many have had to reinterpret both their God and their gospel. The true and faithful teacher of God and the gospel must become a spiritual realist. Jesus was. He taught self-denial. Before His cross for atonement, He taught His disciples to take up their cross, not for atonement, but for Christ-like conformity. He taught the possibility of peace and happiness, while the soul with both mind and body agonized with pain and suffering. He taught how to make human adjustments as well as heavenly. He taught how to be dependent as well as independent. All these and thousands more become the make-up of a devout and conscientious Sunday School teacher's theology. Like begets like in the spiritual realm as well as in the apple orchard. If our theology is scrubby so will the fruit be in our own lives. And if there is no better contact through others, and the Word of God itself, the lives of our pupils will also be scrubby.

When Jesus asked the Pharisees, "What think ye of Christ? whose son is he?" He was appealing to their theology. Their theology was so poor they missed their only Saviour. Paul was taken prisoner because of his theological views. The difference between Saul of Tarsus and Paul of Mars Hill was a theological difference. Paul's theology was changed on the Damascus road. Protestantism was made by a rediscovery of the theological reality, "The just shall live by faith." Modern missions were born in a new appreciation of the Great Commission. Let us build our church unity today on the basis of a common great theology. Let us build our pupils in a common faith by giving better attention to the source of all correct theology, the Word of God. This demands humility to forget our false notions and courage to accept all the new ideas the Holy Spirit gives us as we study this Word of Truth and Reality.

You are a theologian whether good, bad or indifferent. The responsibility is upon us, whether we accept it or not, to improve our theology as individuals, and upon that basis harmonize our fellowship and friendship in the church. Pessimism says it cannot be done. Optimism says, WE are

going to do it. Faith says, let us submit ourselves to God and He will do it. But that submission prays, "Thy kingdom Come. Thy will be done in earth, as it is in heaven." Amen! So be it! It will be done, in God's own time or eternity. If this is your prayer you are a good theologian, if not a perfect one.

—N. V. L.

Spiritual Meditations

Rev. Dyoll Belote

LUMINOUS SAINTS

"But ye were sometime darkness, but now are ye light in the world: Walk as children of light." Ephesians 5:8.

THE CHANGE from darkness to light, brought about in human souls by the religion of Jesus Christ is one of the marvels of the creation. How God can take an unlearned, dull, indifferent human creature and create within him a desire for learning, alert the sluggish mind and make him keen to do and be and become what God would have him to attain to, is beyond human explanation. The exemplified fact is nevertheless undisputable. And the simple expedient in it all is the entrance of the light of the Christian religion.

If you will take an old log in the forest and lift it quickly from its recumbent position you will see a multitude of bugs and insects go scampering in all directions seeking new habitats of darkness. Vermin and bugs and germs breed and multiply in the dark. To kill such one needs but let in the light.

A hundred years ago there were many wild animals hidden in the jungles of Africa—lions, snakes, tigers, and along the rivers man-eating crocodiles. But worse than these were the slave-traders, plying their ungodly traffic in human lives. But David Livingstone, the pioneer missionary to that dark continent, turned on the light of Christianity amid the darkness and the institution of slavery fled, as well as the heathen darkness and sin of the native inhabitants. And through the centuries Christianity has been letting in the Light—bringing Him to the

world who said, "I am the light of the world"—and that Light still shines for the enlightenment of the world.

This same "Light-bearer" said of His followers, "Ye are the light of the world"; and that is each one of us who call Him "Lord." A little girl, who had seen the great cathedral windows in English churches, described a saint as "a person who lets the light shine through." Are we luminous?

"Through such souls alone
God stooping shows sufficeint by his light
For us in the dark to rise by."

Uniontown, Pa.

• • • • Our Poet's Corner • • • •

PLEASE, MR. PREACHER

If I could write a poem
If I could write one something like this—
Please, Mr. Preacher! don't preach
About my sins—but
Preach about my neighbor's.

His sins are so gross
They block my path to righteousness.
When his sins are wiped out
I shall see my way about.
Don't preach at me—preach at him.

All will be well with me
I can go around, don't you see
And spread the news about him.
What a sinful man is he,
Please! don't preach about me!

Every time I got to church
You have to up and preach at me.
I know it is just a habit of yours,
So I am pleading with you—
Please! preach at him, not me.

—W. H. Coffey.

There's a big difference between good sound ideas and ideas that just sound good.—Howard W. Newton.

***Fight* INFANTILE
PARALYSIS**
JANUARY 15-30

Join the
**MARCH
OF
DIMES**

THE NATIONAL FOUNDATION FOR INFANTILE PARALYSIS

Speaking for The Publishing Offering

General Conference has Spoken Therefore I'm For It!

Rev. L. V. King

FOR A GREAT many years, in fact as long as my memory goes back, the Brethren Church has asked for at least five main offerings during the year. The time of the Offerings alone has changed. But the need of these five causes within the denomination has always been considered important. Each year at Conference time the delegates give their approval to the continuation of these appeals.

For this reason, IF there were no others, I have always given my people an opportunity to share in the special offerings each year, regardless of the financial condition of the Church. I do this because I believe it is right. I believe in the voice of the Conference as it carries on its business through the delegates selected by each church. So, regardless of whether I approve of all that the Boards do, when the Conference speaks through representative delegates, I feel I am obligated to join with them and do my part, however small it may be.

The Publication Board of the Church is made up of representative members of our denomination and come from various churches throughout the Brotherhood, both laymen and ministers. They are selected by the Conference. We may think that they make some mistakes, or that they do not carry on the work of Publications as we would do them, nevertheless we have selected them to represent us, and if they make mistakes it is because they are much like the folks that have selected them. I believe they are doing the best they can, under the handicaps that we place upon them. Therefore it is our Christian duty to get back of them with our prayers and funds.

So the yearly offering, which is to be lifted this year on January 25, is an offering we are all duty-bound, as members of the denomination, to support. We do want the Board members to make the Publication Company as helpful as possible to the denomination. They can only do this

as we support them in their needs. Therefore, let us give cheerfully and liberally on January 25 for the regular work of the Publication Interests.

The General Conference has also approved the plan to modernize the present plant to make it produce for us at its best. Therefore, as members of the Conference, we are duty-bound also to support the Press Fund.

Whatever our objections to this special appeal in the past, all of us should now be able to see God's hand in the project in providing, *ahead of time*, a Press that will save us thousands of dollars and enable the Publishing Company to secure the same much sooner than they had anticipated. The Brethren Church could very nicely care for this project within the year 1948, *IF every member of the church did something about it.*

I have found this in every church I have served, that the burden of the special offerings comes from a small minority of the members. But I have always said that none of us would need to give such large amounts *IF every one gave*. As Treasurer of the Benevolent Board I have discovered also that there are some churches that fail to even send in an offering. This means that they were not even given the privilege of giving. This is often the fault of the pastor. So let every church give every member an opportunity to at least share in this splendid Publication project.

PUBLICATION OFFERING DATE

SUNDAY, JANUARY 25

SEND ALONG YOUR "PRESS FUND" PLEDGES

Rebuilding The Wall

Rev. Delbert B. Flora

WHEN the wall of Jerusalem was rebuilt under the leadership of Nehemiah, each of the various groups did its own part of the work, as recounted in Nehemiah 3. In chapter four we read that "all the wall was joined together." That was possible only because each group did its own work in its own place.

In our post-war era each Protestant denomination is rebuilding its own part of the wall of worldwide Christian advance, with varying degrees of enthusiasm, integrity and success, to be sure. Our own Brethren Church is engaged in rebuilding its part of the wall. Just as those people in Jerusalem were faced with urgency and perforce applied themselves to their own work on their own section of the wall, so has the Brethren Church *her* place and *her* work.

The Brethren Publishing Company contributes a great deal toward the success of the Brethren Church in her wall building. Brethren publications supply Brethren people with Brethren news. This inculcates a sense of Brethren identity and cultivates a feeling of "belonging." Also, only *Brethren* publications further Brethren indoctrination and Brethren propagation.

Our publishing house has a right to expect our most generous support for its great work in strengthening the hands and hearts of Brethren workmen in these days of war-weariness and world-fear. Let us give with love and prayer on the day of our Publication Offering so that the wall may be joined together. Let us demonstrate that we "have a mind to work," and never grow timid when someone says, "Even that which they build, if a fox go up, he shall even break down their stone wall" (Neh. 4:3).

—Ashland Theological Seminary.

PUBLICATION OFFERING DATE

SUNDAY, JANUARY 25

SEND ALONG YOUR "PRESS FUND" PLEDGES

Keep Step With The Forward Movement

Rev. T. C. Lyon

IT HAS long been conceded that "the pen is mightier than the sword"—but it would take a long time to reach many people with pen and ink! That's why we have printing presses.

The early advances of the Brethren Church in America owe much to the printing of Christopher Sauer. Today, not only does our publishing house print the church paper: the W. M. S. Laymen's Organization, Sunday School, and other interests and activities of the church would be crippled

without it. If our church is to continue to advance now, we MUST have suitable, modern printing equipment.

By authority of the Conference, one big forward step has been taken in arranging for the purchase of the new press. It will soon be installed and paying dividends. A number have already contributed, but more is needed.

The cause is less spectacular than some, but it is an important part of the Lord's work and program. This January let us not only give liberally to our Publication Day Offering, but let us also make a pledge toward the new press, to be paid later in the year. Both are needed, and we can not afford to have no part in this work.

Therefore, as ye abound in . . . faith and utterance, and knowledge, and in all diligence . . . see that ye abound in this grace, also."

—Silver Springs, Maryland.

Things Every Bible Reader Should Know

A cab was three pints.

An omer was three quarts.

A firkin was about eight and seven-eighths gallons.

An ephah, or bath, contained eight gallons and five pints.

A farthing was one and one-half cents.

A gerah was worth about three cents.

A shekel of gold was eight dollars.

A shekel of silver was about fifty cents.

A mite was less than a quarter of a cent.

A piece of silver, or a penny, was thirteen cents.

A talent of gold was thirteen thousand eight hundred nine dollars.

A talent of silver was five hundred thirty-eight dollars and thirty cents.

Ezekiel's reed was nearly eleven feet.

A cubit was about eighteen inches.

A finger's breadth was equal to about one inch.

A hand's breadth was equal to three and five-eighths inches.

A Sabbath day's journey was about seven-eighths of a mile.

A day's journey was about twenty-three and one-fifth miles.—Selected.

It is a belief in the Bible, the fruit of deep meditation, which has served me as the guide of my moral and literary life. I have found it a capital safety invested, and richly productive of interest.—Goethe.

Interesting Items

(Continued from Page 2)

corner Antietam and Mulberry streets, in Hagerstown, Maryland, to be their's forever, to be used as the governing body of the Church might deem best." That, indeed, would be pleasant news to any church.

Vinco, Pennsylvania. Brother St. Clair Benshoff, pastor of the Vinco Church, announces that there were eleven received into the Vinco church, seven of which were received by confession and baptism.

A cantata-Pageant, "Pilgrims To Bethlehem" was presented at the Vinco church by the Sunday School and the Choir on Sunday evening, December 21. The Pageant was directed by Mrs. George Leidy; the music by Mrs. W. S. Benshoff, with Miss Wilma Leidy at the piano.

Pittsburgh, Pennsylvania. Brother W. S. Crock reports that during a recent confinement from "flu," Deacon Ralph R. Rau very graciously substituted for him by bringing the messages of the Sunday services. It's fine when a pastor has a deacon who can step in thus and help out in time of need.

Brother Crick says that the "Measuring Social" which was referred to recently in these "Items" was a success and netted the sum of \$40.00. It takes lots of inches at one cent per inch to net that sum.

Nappanee, Indiana. We quote from Brother Bowman's Nappanee bulletin of December 21: "The plasterers say they will have the plastering for the entire church finished in three weeks. It should not take them so long then to finish the entire church. Then we can have our dedication service. Let us hope we can have our Pre-Easter revival in the main sanctuary."

Milledgeville, Illinois. Brother D. C. White says, "A recording was made of the cantata, 'Gloria in Excelsis' which was given on Sunday evening, December 14 by the combined choirs of the town, and was heard over the amplifying system at 7:00 o'clock on Sunday evening, December 28." This amplifying system has just recently been installed in the Milledgeville church tower. A record attendance of 487 heard the original cantata.

A New Year's Watch Party was held New Year's Eve at the Milledgeville church, following a "sled or straw ride" which left the church at 8:00 o'clock.

Waterloo, Iowa. Brother Virgil Meyer reports the arrival of the new choir robes. He says, "Don't you think they look nice?"

The Sunday School sponsored a Christmas party at the church on Tuesday evening, December 23. A pot-luck supper was followed by a program. It was family night.

Washington, D. C. Brother C. S. Fairbanks, pastor of the Washington church announces through his bulletin of December 21 that at a special business meeting held on Wednesday evening, December 17, that it was voted to award the contract for the first unit of their new church to Mr. A. C. Minnix. As soon as details can be arranged, the building will begin.

He also reports that forty-five students and teachers of the Sunday School enjoyed the Christmas party for

young people on Saturday afternoon, December 20. Games and refreshments were enjoyed.

Business Manager's Corner

(Continued from page 3)

hand at \$20.00 net, plus carriage costs. Send to us for your mimeograph supplies of all kinds.

Some Books We Recommend

The Westminster Historical Atlas of the Bible, \$4.00, Postpaid.

Bible Story Readers, Nos. 1, 2, 3, 4 and 5 at \$1.25 each Postpaid.

Hurlbut's Story of the Bible, \$2.95, Postpaid.

Egermeier's Bible Story Book, DeLuxe Edition, \$4.95; Popular Edition, \$2.95.

Christian Doctrine—Lectures and Sermons, by the late Dr. J. Allen Miller, a book that ought to be in every Brethren home, \$2.50, Postpaid.

TENTATIVE PROGRAM FOR THE INDIANA DISTRICT CONFERENCE

June 7 to 11, 1948

(Combined District Conference, Bible Conference, Missions, Evangelism and Youth. The Conference Begins Monday evening and closes Friday evening.)

MORNINGS

8:00 to 9:00 Simultaneous Sessions
9:00 to 10:00 Bible Lectures by Brethren Men
10:00 to 11:00 Bible Lectures by Rev. Roland Hudson
11:00 to 11:45 Panel Discussion and Bible Queries or Question Box

(Personnel will be given soon)

AFTERNOONS

1:30 to 1:45 Devotions
1:45 to 2:45 Conference Business
2:45 to 3:45 .. District and Denominational Interests
Tuesday District Missions
Wednesday Conference Trustees
Thursday Ashland College
Friday Sunday School Board

EVENINGS

7:30 to 8:30 Devotional Study and Music
8:00 to 9:00 Evangelism and Missions
Monday: "Sunday School Evangelism—Teaching"

Rev. Wayne Swihart

Tuesday: "Personal Evangelism—Witnessing"

Dr. Claud Studebaker

Wednesday: "Mass Evangelism—Preaching"

Dr. Charles A. Bame

Thursday: Publishing Interests

Missionary Rally Dr. Roland Hudson

Friday: Youth Rally In charge of Youth

Northern Indiana Music

Southern Indiana Devotions

PLACE OF MEETING

SHIPSHEWANA LAKE

L. V. King, Sec.



NEWS

Send all C. E. News Items
To Rev. W. St. Clair Benshoff
Rt. 1, Box 152, Conemaugh, Pa.

CAMBRIA COUNTY BRETHREN C. E. UNION HOLDS RALLY AT VINCO

AT A Rally held on November 4, Walter C. Wertz was elected to the presidency of the Cambria County Brethren Christian Endeavor Union for the thirteenth consecutive year. The Rally was held in the Vinco Brethren Church at the evening hour. Other officers elected were:

Vice-President—Floyd S. Benshoff, Third Church, Johnstown

Second V-President—George Leidy, Vinco

Secretary—Esther Grumbling, Third Church, Johnstown

Asst. Sec.—Clara Jane Arehart, Third Church, Johnstown

Treasurer—Charlotte Apple, Third Church, Johnstown.

Various committees were selected, together with superintendents of the various departments.

Perfect attendance awards for the quarter completed were given to Esther Grumbling, Elverda Grumbling, Robert Blough, Charlotte Apple, James Mackall, Edward Smith and Jimmy Mackall.

The Banner and Chorus book awards were presented to the Third Johnstown Intermediate Society for having the largest attendance during the quarter and at the rally.

The new officers were installed by Rev. W. C. Berkshire of New Lebanon, Ohio, who was holding an evangelistic meeting at the Vinco Church.

Special music was offered by Floyd Benshoff, trombonist who was accompanied by Clyde Orner, and by Blodwyn Leidy, vocalist, who was accompanied by Mrs. Lester Leidy.

Approximately one hundred were in attendance and a missionary offering was taken which amounted to \$50.00.

PUBLICATION OFFERING DATE

SUNDAY, JANUARY 25

SEND ALONG YOUR "PRESS FUND" PLEDGES

THE MAN WITH THE CONSECRATED CAR

He couldn't speak before a crowd, He couldn't teach a class,

But when he came to Sunday School, he brought the folks "en masse."

He couldn't sing to save his life, in public, couldn't pray, But always his 'jalopy' was just crammed on each Lord's Day.

And though he could not sing, nor teach, nor lead in prayer He listened well, he had a smile, and he was always there—

With all the others whom he brought, who lived near and far—

And God's work prospered for he had a consecrated car.



News From Our Churches

MILFORD, INDIANA

Rev. W. I. Duker, our pastor, and one of his parishioners, William E. Cox, long time member of the Milford First Brethren Church, were greeted by more than one hundred members and friends of the church in a joint birthday party on Sunday evening, November 30. Both men were born on December 3.

In connection with the gathering, a surprise "pound party" was given Rev. and Mrs. Duker. Besides a generous collection of food, other gifts included a beautiful table lamp and two birthday cakes.

The Comrades Class, of which Rev. Duker is the teacher, sponsored the party. The class was assisted by the adult Ladies' Class, "The Willing Workers," of which Mrs. Duker is a member.

A program suitable for the occasion had been arranged by a committee of the Comrades Class, consisting of piano and vocal numbers.

During the social hour refreshments—ice cream, cake and coffee—were served.

Rev. Duker began his pastorate here on January 1, 1933 and he and Mrs. Duker are really "one among us," having taken up their residence on South Main Street, in Milford, last June.

Mr. Cox has the distinction of helping to hang the bell in the belfry of the church which was dedicated on October 25, 1886. The Milford Church is known as the "Mother" church of the Brethren Organization.

Mrs. Wilbur D. Groves, Cor. Sec.

FALLS CITY, NEBRASKA

Revival

On Wednesday, September 23, Brother J. G. Dodds arrived in Falls City, in his new Nash, to be with us in a nearly two weeks of Revival and Evangelistic effort. Because of a busy summer in Camp work and followed by attendance at General Conference plus a few days' rest we had not had time to make much preparation for the meeting other than through announcements and prayer. In spite of this the meeting started off with good attendance and continued so throughout.

Brother Dodds brought along his stereopticon and a series of prophetic slides which he showed with his prophetic lecture each evening before the regular sermon. His sermons were clear, scriptural and strictly Brethren without apology. (Why should a Brethren preacher apologize for his message anyway?) Brother Dodds is widely known here and many of his old friends, pupils and acquaintances came out to hear him. However, as in many

(Continued on page 14)



CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for January 18, 1948

LIVING BY THE GRACE OF GOD

Scripture: Eph. 2:4-10; II Cor. 12:9; II Peter 3:18

For The Leader

RIGHT about now we should be thinking again of the resolutions we made on the first of January. When we started this new year we undoubtedly reviewed our past life, seeing our successes, and our failures and mistakes. Without doubt, we resolved to live a better life for Christ. But along about now we discover that the resolve to do better hasn't been so easy to keep in effect. We discover, sometimes to our sorrow, that we still have the same old temptations, desires and weaknesses. What then does it take for us to live a better life for Christ and for God? By now we should be started on what can easily be the best year of our lives. A year that will see more real work done for our Church and our God. Right now we can have to our credit several weeks of a cleaner, and purer life for God. How is this accomplished? Simply by putting our trust in Him more completely. When we consider how lucky we are because of the mercies of God, we will be more careful how we live. At any rate, we are deeply indebted to God that through His Son we have the hope of life eternal. Thus we are living by the Grace of God. To be grateful, we must live that what we do shall continually praise His name.

DISCUSSION

1. **FROM DEATH UNTO LIFE.** We note in the scripture in Ephesians that we have been "quicken together with Christ." Meaning that as Christ was brought from death unto life in the resurrection, we too, through faith in Him, have passed into a new life. It is not because of any personal merit, or good standing with God, because we certainly didn't have any. It says in the scriptures that "by grace are ye saved." Maybe you don't like this, but before God, all sinners are equal. None of us had any more standing before God than any other person. We are not saved because God thought more of us than He did of anyone else. We are saved because we have thrown ourselves completely on His mercy. But when we have put ourselves at His mercy, His grace operates and we are redeemed. New hope and life, new vision and service. A new destiny. All these result from the operation of God's grace in life. We are made partakers of that heavenly nature and, granted to us is the right to sit in heavenly places in Christ Jesus. Does that mean anything to you, or do you take salvation for granted? We should never for a moment underestimate the value of our salvation. When you consider the vileness of man's sin, we're really lucky to be saved. But that's how much God loves us!

2. **STRENGTH FOR ALL TRIALS.** Christian people will suffer. So do unchristian people. The advantage, though, of being a Christian is that you have strength

for your trials. Christ is a Companion that helps us in times of suffering. He is ever present to comfort us in the dark hours of the night, or the lonely hours of the day. A very poor woman was visited by her pastor. She lived in a shack in the poorer section of town. But even though she was poor, her husband dead, and the children of the home seeming to have one sickness after another, she wore a smile of peace upon her face. Truly if anyone was entitled to be soured on life, she was eligible. But not this lady. So, her pastor asked her the secret of her peace. She told him that when she got tired she rested in her easy chair. Now in this home, any furniture was at a premium. So the amazed pastor asked her as to her easy chair. She pointed to the other room in her humble home and said, "Come and watch." She entered ahead of her pastor, proceeded to her humble cot and knelt on the hard boards of the floor and started to pour out her anguished soul to God in prayer. When she arose, she said, "There, prayer is my easy chair." And she was really refreshed. Because God has been merciful to us, we can have this strength for all of our trials. Christ has said, "My grace is sufficient for thee."

3. **GROW IN GRACE.** Did you ever meet a person who felt within themselves that they had reached the peak of perfection in their Christian life? They are so sure that they are better than other people. No one else even rates as far as they are concerned. Christ has them to deal with in His day. When people get to the place that they think they are perfect in Christian living, then they have forgotten this very important verse in II Peter 2:18, "But grow in grace, and in the knowledge of our Lord and Savior Jesus Christ." We are to continually grow in grace. Do you know what that means? It means that no matter how long we live, nor how well informed we are in the scriptures, that there will always be room to grow. There is never such a thing as perfection in this life. We are to grow, but not only to grow, but to grow in grace. That is to become more like Christ every day. It is not hard to pick out the people who actually are growing in grace. They are loving, kind, considerate, truthful, trustworthy. Even though put against the greatest temptations of sin, they remain the true examples for Christ. Nothing to hide in their lives. They are living for Jesus every day. We need more and more of them every day in our churches. Let us strive to grow, to remember our resolves of the new year. Then this year will be the greatest and the best for Him.

QUESTIONS

1. Is it possible to really break habits of wrong living? Sometimes people say they know they shouldn't do some things, but still they don't stop. What is the trouble? How can the power of sin be broken?

2. What do you think causes people to come to the place where they think they have reached perfection in Christian living? Explain how you can deal with such a person to help them.

3 Explain some of the advantages of living by the grace of God.

PROGRAM SUGGESTIONS

Spend the first 15 minutes in gospel chorus singing. Have a good leader, and sing without piano. They really sound nice that way. This would be a good night to close your meeting with a friendship circle. Close with sentence prayers, and an invitation to come back next Sunday.

Prayer Meeting Topic

Contributed by Rev. C. Y. Gilmer

PARENTAL DELINQUENCY

By Mrs. Ray Merrill

Prompted by an illustration given by Dr. Walter Meier on the Lutheran Hour.

They walked through the wheatfield, the mother and dad,
And with them came trudging their own little lad.

Their progress was slow for the grain had grown tall
And the night was so dark they could scarce see at all.

When the mother was tempted to stop in despair
The daddy would whisper, "We soon will be there."
Then tighter he clasped her dear hand in his own
And they pressed their way on, as though they were alone.

At length Mother questioned, "How's Sonny? Is he
Having trouble? It's so dark I can't see."
Dad's heart shrank within him and fear gripped him, too,
"Why Mother, I thought he was walking with you!"

"No, I do not have him! I don't understand—
I thought he was there holding your other hand."
Then frantic and anxious they turned their way back,
But they were unable to follow their track.

They wandered till morning in the tall waving grain,
To find the dear lad, but their search was in vain.
At daylight the neighbors were roused from their bed,
And so he was found—too late—he was dead.

Oh, Mother and Dad, in this great field of life,
As you press your way forward as husband and wife,
When children have come to bless your family band,
They need both to guide them—so each take a hand!

PARENTAL DELINQUENCY

Scripture: Genesis 19:12-16

Hymn Singing

Leader's Petition

Thought Provokers:

MR. AND MRS. Lot had no time for a family altar. Instead, they were ambitious for their daughters to have the so-called advantages of city life. They pitched their tent toward Sodom, and finally moved into Sodom. When many families make a move to a new location they never think to put the church first. The church should be the first consideration in a move. It is very foolish not to put first things first. It is a losing act every time one loses sight of the primary thing in life.

Today this country is in deadly peril. The arrests of teen-age boys and girls throughout the nation is staggering. The papers are full of danger signals as juvenile crime records glare in head-lines. But parents take no warning. We have a criminal army of 1,000,000 teen-age

boys and girls in our nation. They are crime-laden, sex-maddened, movie-minded, tobacco fiends—a regular fifth column to menace our nation. It's an ugly situation.

Laxity in the rearing of children is certain far from being good to them. Unlike father Lot, parents should be more firm (2 Peter 2:8). Parents do not seem to realize what their children have them for (Prov. 22:6; Matt. 19:14; Eph. 6:4). Modern parents think nothing of leaving their children an open prey to the vultures of filthy movies and vicious literature which they themselves approve. 17 million children in the United States have never yet been to Sunday School because of delinquent parents. It is the sheep that are leading the lambs astray (2 Kings 4:26). The only salvation for the American Home and Nation is Acts 16:31.

Pray that a mighty conviction of sin may halt the wayward parents of our land, and that the church may quit compromising with sin (Jas. 4:4; 1 John 2:15-17).

COMMENTS

On The Sunday School Lesson

by The Editor

Lesson for January 18, 1948

MAN'S NEED OF GOD

Lesson: Romans 8:12-17, 31-39

AS A CHILD needs its parents, so does man need the Father God. The relationship which we bear to our Father is even a closer relationship than exists between us, as children, and our earthly parents.

We need remember that God is a "personal" God; that He is interested in whatever takes place in our lives. He knows all about us. As the Psalmist says, "O Lord, thou hast searched me, and known me. Thou knowest my down-sitting and mine uprising, thou understandest my thought afar off . . . thou art acquainted with all my ways. For there is not a word in my tongue, but, lo, Lord, thou knowest it altogether." (Psalm 139:1-4.) And Matthew tells us in Matthew 10:30, that "the very hairs of our heads are numbered." We are constantly in God's thought and presence. The Omnipresence of God can only mean that He is always near. So near is He that the Psalmist says once more in the above Psalm, "Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend into heaven, thou art there; if I make my bed in hell, behold, thou art there." Verily there is no escape from God.

And why should one desire to be away from one who stands ready to help at all times? The writer of the Hebrews letter says, "For he hath said, I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me." (Hebrews 13:5-6.)

Therefore we stand in need of that help that God alone can and is willing to give us.

We must lay much stress on the words of Romans 8:31-32, which is a part of our printed text. The "free

gift of all things" shows us how God is filling man's every need. That "every need" includes both the material and the spiritual. But note: It does not say God will give us everything we "want." He does promise, however, to supply ALL our "needs."

Truly man stands in great need of God, for God does not say He will redeem His promise to those who do not love and serve Him. The same God that "justifieth" is the One that "condemneth." As He stands ready and willing to supply our needs, so He also is true to Himself in withholding His goodness from those who do not love and serve Him.

Yes, we need God. And in next Sunday's lesson we will also see that He needs us.

NEWS FROM OUR CHURCHES

(Continued from page 11)

cases today, the great problem in evangelism is to get the unsaved to come out and hear the gospel. There were two, a mother and daughter, who made the good confession of faith in Christ as Saviour. These were baptized and received into the Church following the meeting. Only time and eternity will tell of the good that was accomplished by this faithful preaching of the Word.

During the meeting we held our Annual Homecoming and Brother Dodds was the speaker. Our District Conference followed close on the meeting and I had the pleasure of riding down to McLouth in that new Nash. We drove around to Piper, Kansas, and here I had another pleasure, that of showing Brother Dodds our new Camp grounds, Camp Wyandotte. He said, "I like it." Well, so do we.

On over to Conference where Brother Dodds was our principal speaker and gave valuable assistance by way of suggestion and advice in the District work. He also represented the Publishing Company and the Goals Committee on the Conference program.

Brother Dodds is very enthusiastic in telling of the new mission Church at Akron, Ohio, where he is the pastor and we pray and trust that they will soon have a new church building in which to worship and that the Lord will bless them abundantly in the spiritual growth and development of this new body of Brethren people.

We pray also that more of our good pastors might launch out and begin in a like manner the establishing of mission Churches in other of our larger cities throughout the brotherhood. The field is great and the harvest is ripe but faith is small.

Cecil H. Johnson.

EVANGELISTIC MEETING AT MULVANE, KANSAS

Some months ago Brother Wilbur Thomas told me that he and the church at Mulvane would like to have me hold a meeting for them in the fall and I answered that I would be glad to do so if it could be arranged. We kept in touch with each other regarding the matter and on Monday, November 17 I boarded the bus for Wichita at four in the morning and arrived on time at twelve

forty-five. Brother Thomas met me there and took me over to Mulvane.

We began the meeting that evening and preached every night through November 30, which was Sunday night, and we closed the meeting with a Lovefeast and Communion service on Monday night with thirty-eight communicants present and several visitors who came to observe the service. Rev. Hodgden, pastor of the Church of the Brethren at Conway Springs, Kansas, with his family and some of his parishioners and also a young lady, whose name I have forgotten and who is a nurse in the Wesleyan Hospital, Wichita and a member of the River Brethren were present and communed with us. This was a fitting climax for the meeting and I have never observed a finer spirit and manifestation of Christian love than that present at this Lovefeast.

These people were very faithful in their attendance, many of them attending every night for the entire two weeks. I have never preached to a most interested and attentive group than these Brethren at Mulvane. It was a real pleasure too, to work with them and their good pastor, Brother Thomas in the winning of souls to Christ. We enjoyed their wonderful hospitality and sumptuous meals in many of their homes.

I was privileged to stay with Brother Thomas and his lovely family. They are comfortably situated in a dwelling about two blocks from the church and just across the street from the grade school. Brother Thomas is untiring in his efforts to win souls and to strengthen the church and I predict that it will not be too long until they will have to enlarge their church building to meet the needs of this growing work. They now have a Sunday School of seventy and are continuing to reach new families. This is one of our Home Mission Churches and is deserving of our prayers and support.

I shall leave to the pastor the matter of reporting the results of the meeting. I received many invitations to come back again and I cherish the hope that I shall find it possible to do so. Their many kindnesses and generous offering was greatly appreciated.

I left Mulvane early Tuesday morning for Fort Scott and preached for them that night to a fine group of loyal Brethren that are still waiting and praying for a pastor. This visit was part of my work as District Evangelist. Their church is in nice repair and they report their Sunday School growing. Our dear Sister Wood was present at the service and is quite well. I left Fort Scott for home Wednesday morning and arrived at five that evening, tired but happy that the Lord had greatly blessed. Blessed be the Name of the Lord.

Cecil H. Johnson, Falls City, Nebraska.

MAURERTOWN, VIRGINIA

We have been rather quiescent for some months, but only so far as reports to *The Evangelist* are concerned. Otherwise we have been on the move constantly. Our last report was some time before Easter. So we commence with the Easter time. We had scheduled the usual week of meetings twixt Palm Sunday and Easter. But early the morning of April second the ninety-year-old mother of the pastor was called away from this world and its cares. We laid her body to rest in the family cemetery

in Tremont, Penna., on Good Friday afternoon. This made Easter mean all the more for us. We had a fine attendance on Easter Day and a nice offering for Missions. The following week the writer spent some days at Ashland attending the Pastors' Institute and the annual meeting of the College Board of Trustees. This time was a change of work and all and helped in many ways.

Our next special event was the District conference at Hagerstown. As usual we had a full delegation from the Maurertown church and we "sweated" it through with the others attending. It was one of the hottest times we ever spent at conference. And it was only a few days after a cyclone had hit that burg and scared the folks badly. It tore things up in the southern section of the city. The conference was enjoyed by all our group and was a forward-looking meeting.

On June 23rd we commenced our D. V. B. S., the first for this church. In other years we united with other nearby schools. The three young ladies from the Brethren Youth Movement, the Misses Margery Long, Audrey DeWalt and Doris Hart gave us splendid service and the closing service on the evening of the Fourth of July showed how well they had done their work. They made their home at the parsonage and seemed quite at home with the pastor and Mrs. Miller.

August is the month of vacation and we spent it as usual, preaching and teaching and at General Conference. This conference was also enjoyed by the group from this place. General Conference is always looked forward to with anticipation of good things and the meeting and fellowship with friends of long standing.

Rally Day found us at work and this time we lifted an Ashland College offering asked for over the brotherhood. October was really a banner month for this church and Sunday School. The Sunday School attendance for the month reached an average of exactly one hundred thirty per Sunday for the four Sundays. That isn't bad for a rural outfit. On the third Sunday we held our usual fall communion service and it was very well attended. Then came our revival meeting with Dr. Claud Studebaker leading. This meeting has already been reported. One young man came forward to unite with us and to come in the church where his wife had already been a member for some years. After this meeting the pastor and wife did some extra work and the results were gratifying. Ten others were led to confess their Lord and Savior and unite with us here. This was a fine class of folks. There was the young man mentioned, a young lady and her husband then came along, the lady to be baptized and the man to come by relation from a distant Church of the Brethren, then a man and wife and their two sons, the man and wife by relation from a Brethren church; next were a man and wife who had just purchased property in our village and they were baptized along with a young man who made his confession on his twentieth birthday anniversary, and his sister, a student in high school. That meant eight by baptism and three by relation. We were happy, of course.

That brings us up to Thanksgiving time. We had the usual services on Thanksgiving evening and had a nice attendance. The following Sunday we lifted the annual offering for home missions. This is not quite up to the standard of previous years. But with all the calls for relief and such and drives for charities of all kinds, the

folks have been giving as much or more than in former years, but not so much to the one place. But withal their hearts are in the right place and we feel they will respond as usual once things settle down to a more even keel.

At present we are in preparation for the Christmas program and the White Gift Offering. The program will be delivered on the Sunday evening after Christmas and the offering will be received at the same time. So you see we are moving.

We must say a word for our fine W. M. S. and the good work they are doing. Besides the work with the national society they do a lot of things that help folks of the local region. Their charities are many and fine. And a word of like nature can be said regarding the Mary and Martha group. They are following in the footsteps of their mothers and have fine meetings and reach out in aid to the lesser fortunate.

Our Sunday School is doing very nicely under the leadership of superintendent, Fred Enswiller and his corps of workers and teachers. Superintendent Enswiller is an agreeable, affable and sociable young man who has done much to make our school a place where folks like to be.

Now we hope that all our readers and all our churches will have a most excellent time during the year nineteen hundred and forty-eight. The Lord is able to do great things for us and through us if we will give Him the right of way. More and more let us make Him the Leader in all things.

"Bro. Ed".
E. L. Miller.

Wedding Announcement

RONK-MANVILLE. Helen Louise Ronk and John DeWitt Manville were united in Holy Matrimony by a double ring ceremony which was performed by the Reverend Andrew H. Kurth and the bride's father, Reverend Willis E. Ronk, in the Westminster Presbyterian Church of Cedar Rapids, Iowa, at 10:00 A. M., November 26, 1947.

Following the ceremony a reception was given in the church parlors, then breakfast was served to the wedding party and close relatives at the Roosevelt Hotel.

The bride is a teacher in an elementary school in Cedar Rapids and the groom is a student in Coe College of that city.

They will reside at 1726 A Avenue, N. E., Cedar Rapids.

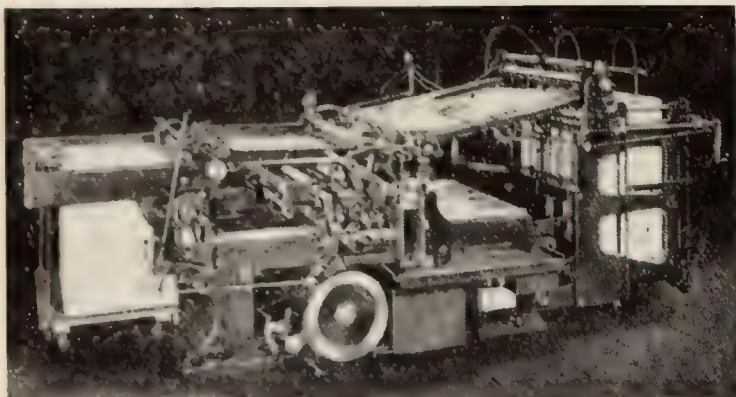
CRIDELBAUGH-OLIVER. On Sunday afternoon, September 28, 1947, at the Brethren Church in Udell, Iowa, occurred the wedding of Miss May Criddlebaugh and Lawrence E. Oliver. She was a member of the Baptist Church and he of the Christian Church. Both young people are well liked by many who knew them. They will make their home near Centerville, Iowa on a farm. The ceremony was by the writer.

W. R. Deeter.

THE JANUARY PROGRAM FOR PUBLISHING INTERESTS

The New Press Fund

"The Gospel must first be published among all nations."
Mark 13:10.



Authorized by The 1946
General Conference

GOAL Not less than \$15,000.00
Cash and pledges \$8,192.56
Yet to be raised, not less than \$6,807.06

CASH

For The
PUBLICATION
OFFERING

January 25th



PLEDGES

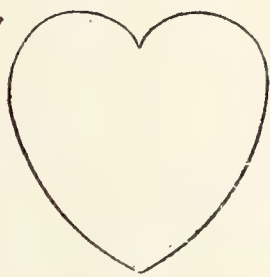
For The
PRESS FUND

These Payable in 1948





*This Is The Entrance
to the
Brethren Publishing Plant!*



*This Is The Entrance To The
Pocket Books of Brethren People!*



The Two Must Meet In Dollars January 25

Pledges for "Press Fund"

Cash for Publishing Offering

THE BRETHREN EVANGELIST

Published weekly, except the last week in August and
the last week in December.

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PLEASE REMEMBER: All material for publication in the *Evangelist* must be in the hands of the editor at least three weeks before the desired date of publication, to assure same to appear in desired issue. This refers to announcements particularly.

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INTERESTING ITEMS

St. James, Maryland. We find that the new officers of the St. James Laymen's Organization are as follows:

President James Norris
Vice-President Donald Lowery
Secretary Donald Bowers
Assistant Secretary Ike Litton
Treasurer Carson Metz

The St. James Organization had been doing fine work both in the home church and in the surrounding churches, and we wish these new officers much success during the new year. Their public service was conducted on January 14. We hope to receive information concerning this in the near future.

Williamstown-Gretna Circuit, Ohio. We note from Brother Charles Munson's bulletin that the New Chimes of the Williamstown church were dedicated recently, with

a program in charge of the Sisterhood. The service consisted of a number of musical numbers and a service of dedication.

Brother Munson says, of the Gretna church, that the Sunday School and church attendance has been increasing, due, no doubt, to the increased emphasis upon attendance by the Sunday School.

Bryan, Ohio. We learn from Brother C. Y. Gilmer's bulletin that at the annual January Business meeting it was decided to purchase an electric organ. A committee composed of Ronald Scott, Chairman, Charles Hineman, Mrs. Denver Lockhart, Gladys Hineman and Mrs. Frederick Rusk, together with the three trustees, Ellsworth Dietrich, David Erlsten and Walter Diehl, are to obtain detailed information which is to be given to the congregation at a called meeting, which is to be held in the near future.

Masontown, Pennsylvania. Brother Ankrum reports continued progress on the finishing of the new parsonage. It won't be long now.

Waterloo, Iowa. Brother Virgil Meyer reports the baptism and reception into the church of two new members on Tuesday, December 30. Brother Meyer says, "This brings to 27 the number who were received into the church by baptism during 1947."

Nappanee, Indiana. Just as we were writing the words Nappanee, Indiana, Brother Milton Bowman, pastor of the Nappanee Church came into the office with two fine big pictures of the new church (architect's drawings), one of the outside of the church, in black and white, the other a drawing of the interior of the auditorium and chancel which was beautifully tinted. Both of these drawings show the beauty and simplicity of the new church, which will soon be occupied in its entirety by the congregation. The basement is now in use. We congratulate the membership on their fine new place of worship.

We note from the Nappanee bulletin that a fine New Year's program was observed on New Year's Eve with special musical numbers and pictures from 9 to 10; refreshments and fellowship from 10 to 11; and a lovely devotional service from 11 to 12.

We also see that a slogan has been adopted by the Sunday School which reads, "268 in '48." This number is approximately 10% above the average attendance for the past three years. With a new church they ought easily to make it.

We note that the quarterly cash day offering, coming right after Christmas amounted to \$2,553.18.

Elkhart, Indiana. The Woman's Missionary Society observed "Family Night" on Tuesday evening, January 6. The Boys' and Men's Brotherhood were their special guests at a picnic supper.

A city-wide leadership training school is being conducted in Elkhart January 19 to 23, in which our church is participating.

Udell, Iowa. Brother W. R. Deeter, pastor of the Udell church, reports that the Sunday attendance picked up nearly 50% during the month of December. They would like to have someone to hold them a revival soon.

Vinco, Pennsylvania. The Vinco Laymen's Organization

(Continued on Page 10)

The Editor Thinks Aloud

Fred C. Vanator

KNOCKING THE "N" OUT OF CAN'T

THERE USED to be a cartoon that was much used wherein was pictured a man knocking the "N" out of the word "can't" in the sentence "It can't be done," thus reversing the meaning and giving the whole picture a much brighter aspect. I saw that cartoon again the other day as I leafed through a catalog of stock cuts that came to my desk. Of course

It set me to thinking!

Just how many things are there in this world that "can't be done?" Just where does the thought that it can't be done stem from anyway? Usually the failure is first of all in the minds of the individuals associated with the task to be done, and more often the real urge behind the whole matter is found in the feeling that "I won't do it" than in the spoken sentence, "I can't do it."

Let's see if we cannot knock at least one "N" out of one of these "can'ts."

We might begin with that old story concerning a man who was standing for the first time before one of the giant engines that pull the mighty trains, bearing tons and tons of freight and human cargoes over the miles of track between our great cities. As he stood there, looking down the long train, he solemnly turned to a man beside him and said with great positiveness, "They'll never start it!" But the engineer climbed aboard the panting monster, seated himself and gently pulled the throttle open, and the train glided smoothly away, picking up momentum every second. The man, seemingly very much disturbed by this evident overruling of his statement, cried out, just as positively, "They'll never stop it!"

It's the "N" that we want to knock out of the word "Never." There is a vast difference between the never and the "Ever" which is left after knocking off the "N." One is negative; the other positive. One is the expression of a "pessimist"; the other that of an "optimist." If we are a pessimist we will constantly be saying "can't." If we are inclined to optimism, we will say "Can."

There were those who said at the beginning of our Press Fund Campaign—"Well, it just can't be done." But we are doing it! We have knocked the "N" out of can't and taken the letter to begin a more important word—"NOW." Since there is no time like the present, NOW is a much better word.

But it takes more than a mere "tap" to knock out this "N"; it takes a real "punch." That's why we have been insisting, and still insist, that we all get behind the Press Fund and the Publication Day Offering and really put the "punch" into it that will drive the "N" out of can't clear over into the "N" in the NOW.

Think it over! Then help with the punch!

You can not find a right way to do a wrong thing.

Business Manager's Corner

George S. Baer

Unite in Prayer on Publication Day

NOTHING is more important than prayer for the success of the Lord's work. If the Lord's people throughout the brotherhood will unite in earnest prayer, those prayers will be heard at the throne of Grace and the power of God will be released. He is always ready to work in and through His people when they are surrendered to His will. Shall we not approach this last Sunday in January with the prayer in our hearts that the Lord may have His way with us? We can ask nothing more. It is not what I want, nor what you want, but what He wills that should concern us. After all that has been said or done about this matter—and we have all sought to be very sincere and earnest—yet we are willing to step back and say, "Lord, not my will but thine be done." We are very human, but He is all-wise, almighty, and perfectly good. If we allow Him to direct His work and to direct each of us, we shall have cause for rejoicing. So may we all be united in earnest prayer that God may bless our Publishing Interests and all who are in positions of responsibility, and that we all seek to do His will as we face Publication Day.

And Remember Two Things

First, the program calls for a Banner Cash Offering for the support of our Publications. We have already told you about the need, a need made very urgent by sharp increases in cost of material and labor. All we want to say now is that you remember that the primary aim and first need of Publication Day is for an offering adequate for the support of our publications.

Second, send your pledges for the Press and Equipment Fund along with your cash offering for publications. If you can give a generous offering to both at this time, well and good. But most of us are not able to do that, so let us please make our pledges—churches and individuals—for the Press Fund, these pledges to be paid at a convenient time later in the year. If a church indicates its willingness to take a special free-will offering later in the year, it will be accounted as a pledge.

A Typical Response

One good brother writes, in response to the letter and pledge card he recently received: "You will find that I was one who gave to the Press Fund before or shortly after it was authorized by Conference. However, I'm anxious for its completion and pledge here to help more and more if necessary." This was accompanied by a pledge of \$50.00 for the year 1948. May the Lord thus move upon all our hearts.

Waterloo Remains a 100% Church

We are in receipt of 105 subscriptions from the Waterloo, Iowa, Brethren church and a check to cover the number. That keeps this church on the 100% list. Loyalty in this regard means intelligent loyalty to every interest of the

(Continued on Page 10)



Mary - - The Highly Favored Woman

Dr. Charles A. Bame

FOR MANY years I have believed that the Protestant World of Christians has neglected proper evaluation of the "world's highly favored" woman; and that if the Roman Catholic part of the church gave her too much credit, the other part gave too little. For none can seriously study the records of the birth, and the Angelic visitations of the time, without being convinced of Mary's high place in the mind of the heavenly visitors and the Temple attendants.

"Luke the beloved physician"

It is from a Gentile who gave much attention to the story and the legends that early sprang up and needed careful investigation and sifting, that we have much of that which, if we were robbed of it, would make Christmas far less happy and cheerful. For if Matthew dealt much with the dreams of Joseph and the dangers of Jesus' early babyhood, Luke got the songs and happy messages for record that we may know "the certainty of those things" in which we have been instructed. Luke 1:4.

As to the validity of the record, none is better authenticated. All of the four Uncials give the story and none can deny their veracity. Thank God for that!

The Apocryphal Gospel of the birth of Jesus and even of Mary and the amusing, incredulous stories of the miracles of the boy Jesus are so foreign to all our concepts of His life of realism and even soberness, are rejected by this writer who "traced all things accurately from the first." Had they been believed by those "which from the beginning were eye-witnesses, and ministers of the word" (Chapter 1:21), Luke would have included them. What a debt we owe him!

Also, it was a doctor only who could use the words that were needed to get the facts. Doubtless he had more than one conversation with the Virgin Mother concerning the almost unbelievable happenings and angelic visits and intimately and decorously, he could get the facts as only a doctor can. The pre-marriage conception with all its embarrassments and chances of gossip; the dilemma in which Joseph found himself and his espoused bride, calling for most severe penalties under their law—all were perplexing and confusing and called for the most careful scrutiny and careful investigation. His studies as a doctor demanding all the care and caution of which good minds are capable, made him the unique narrator and dependable recorder of "the events that are received with full assurance." Chapter 1:1.

Maybe it was for a time like this, when science was to dig so deep into the laws of nature and when that knowledge was to lead to such assurance among men, that nothing but that which was yielded by the test tube or passed the search-

ings of the scientist is accepted that this doctor was "inspired by the Holy Ghost" to do just this for the present era of astounding atomic discoveries announced, but held in abeyance by the Creator for all the time since Democritus (B. C. 5). God knows how and when to reveal His ways.

The Word of God had to be confirmed and established. To the House of David He had said more than 700 years before, "The Lord himself shall give you a sign: Behold a virgin shall conceive and bear a son, and shall call his name Immanuel." (Isaiah 1:14). "He was to be called out of Egypt." (Matthew 2:19), and millions have wondered why. He was to be born in Bethlehem (Matthew 2:10) and millions more must have asked, "Why not in Jerusalem?" His mother was to be "highly favored among women" and the world needed to know and believe it. For "he that believeth not is condemned already because he believeth not on the only begotten son of God." John 3:18.

There had to be a virgin to conceive out of wedlock, and to bear a son to be "God with us" or Immanuel. That woman had to be humble and trustful and yielded to achieve the purpose of God in the salvation of the world. To thus be "highly favored" she must have the elements of greatness, and she did. How she "found favor with God" is found also in this account, and, without Luke's account, we would not have it. It is to be found in her reply to the angel Gabriel. Her astonishment is told when she asked, "How can this be, seeing I am unmarried?" Chapter 1:34-35. Her resignation is in her response, "Behold the hand-maiden of the Lord: Be it unto me according to thy word" (1:38). Even wicked women do not wish to conceive out of wedlock; but Mary could, if the Lord so willed, and He did. By yielding, she became "highly favored among women." Here any Brethren preacher would like to stop and preach a sermon, but space forbids.

Of course it was a biological miracle; but so also was the birth of Isaac and John the Baptist and the resurrection of the dead body of Jesus and Lazarus. Let not that bother: if biological miracles are taboo, so all miracles must be, and thus we would have no God and no revelation. The dilemma is easy to accept compared with those of the explanation of Jesus otherwise. Conceived of the Holy Spirit, born of the Virgin Mary, is God's easy explanation of Mary's Divine Son.

Great mothers sometimes produce great offspring; it is not expected of the mediocre: but

none was so great as normally to produce a Son of God, or a Jesus, if you like that better.

Conclusions

Mary was a "favored" human and has therefore no power to act as a mediator between humans and Jesus or God. She never did so and it was not claimed in the time of Luke. He sifted that out and discarded it. We do not need such a mediator by any argument or revelation. Only Jesus is a mediator. 1 Timothy 2:5.

Mary needed a savior herself. She said so. Luke 1:47.

Mary used a sin-offering according to the Law. Luke 2:22-24.

Mary needed a home and care. John 19:26-27).

Mary needed prayer as in the Upper Room. Acts 1:14. She was one of the "all."

Mary needed to receive the Holy Spirit. Acts 2:1 and 4. She was one of the "all" here also.

We need more Marys as good, yielded, submissive mothers: 1. To say to the Lord, "so be it according to thy word." 2. To teach "whatsoever he saith unto you, do it" (John 2:5), both to their children and their neighbors and friends.

—Wabash, Indiana, Route 2.

The Family Altar

Find time, reserve time, for family prayer, Bible reading and hymn singing! Help your children feel the Saviour's presence! Teach them Christ-centered prayers which they will never forget! John Quincy Adams, the sixth president of the United States, declared, "There are two prayers that I love to say. The first is the Lord's prayer, because the Lord taught it. And the other is what seems to be a child's prayer, 'Now I lay me down to sleep.' But I have added a few more words to the prayer ('This I ask for Jesus' sake') so as to express my trust in Christ, and also to acknowledge that what I ask for, I ask as a favor and not because I deserve it."

As you contrast that President's addition of the Saviour's name with the wilful removal of even phrases like, "This we ask in Jesus' name," from prayers spoken in America's high circles today, resolve that you will be definite, outspoken, emphatic, in bringing Christ to your children and your children to Christ.

Boys and girls should be consecrated to God through their love and their reading of His Word. This, too, should start in the home. We are told that Bible printing must be rationed and Bible distribution restricted because of paper shortage. It would be far better to give the publication of the Bible an unrestricted sway by putting out of existence scores of lurid publications which poison the minds of our nation's youth. I am thinking of a filthy, though high priced magazine which is so sensual and salacious that even Washington postal authorities asked its owners to show cause why it should not be barred from the mails. Its officials claimed that they had letters from overseas chaplains, unnamed, of course, who said that this foul monthly is a "morale builder" for the soldiers. May God have mercy on the United States if its military morale has been built by suggestive pictures and lust-filled stories! Keep every questionable book out of the hands of your sons and daughters! Show them why they should love and study God's revealed truth!—Walter A. Maier in the "Baptist Messenger."

The National Sunday School Association

Rev. N. V. Leatherman, General Secretary,
104 S. Mulberry St., Hagerstown, Md.

LET'S BE SELFISH

Rev. E. L. Miller

ORDINARILY speaking that way would not be according to the commonly accepted Christian principles. But what are we doing internationally? For our own welfare we are using selfishness as a basis for our actions and treatment of other nations. We are helping them and giving them untold millions so that we might be better off as a result. That may not be the highest motive, but it is the impelling motive at present. With a kind of selfishness we are really doing great work.

Let's be selfish. What? Is that contrary to your religious convictions? Maybe. Wrongly interpreted it might be so. But if we would be selfish in the biggest and broadest way, what a difference it would make! It would mean that the picayunish things of narrow selfishness would not appeal. We would want the really greatest, lasting, worth-while good for ourselves and that would give us a real job of work. And it would be according to Saint Paul's injunction to seek the best gifts.

It would also mean that happiness would prevail in all hearts and lives. Other lives all touch ours, and in order to be thoroughly happy (and that is a divine desire for self) we would have to help make all others happy too. Thinking we are or can be happy when we have gathered

to ourselves material wealth or riches in great quantity, is a long exploded theory. Those narrowly selfish in such ways are often of the world's most miserable and unhappy folks. But to enjoy life to the full one must extend or expand his selfishness to include the welfare of others, and then how our souls do glow! A king of the long ago once said, "I count that day lost in which I have not done at least one good thing." He was selfish enough in the right way so as to get for himself great blessing and satisfaction, and it was done by spreading good all around.

So if we are to think of ourselves and for ourselves so as to bring the greatest amount of blessings to ourselves, and that is a sort of selfishness, we must do it by thinking and working for the welfare of our fellows.

We know that we feel best, enjoy life most, and are the happiest when the multitudes are enjoying themselves most. So for our own selfish interests we must have an altruistic attitude toward our fellowman. So, folks, let us be selfish in the Christian manner so that we and our loved ones may have the sweetest blessings of God in the fullest measure. In order to have such blessings in such degree, the other fellow must have them too. The true follower of the Lord could be happy enjoying full and plenty while seeing his lesser fortunate fellows in want and dire distress. The common type of selfishness is not good for self. It produces the Scrooges and all such miserable souls. Let's be Christianly selfish so as to get the benedictions promised of the Lord, and they are to be above and beyond our highest desire or expectation.

Are our Sunday School workers selfish enough to want the joy and happiness for themselves that comes to the soul winner and teacher of righteousness? Well then, just go to work and you will get for yourself blessings that you will not be able to contain. God has declared that the winner of souls is wise and that he or she shall shine like the stars in the firmament. Yes, let's be selfish enough to desire these things, and as God would have us to be selfish.

—Maurertown, Virginia.

» » » » Our Poet's Corner « « « «

YOUTH AND THEIR PATH

H. A. Gossard

The path of Youth is carpeted with dreams;
And Nature, smiling, Heaven bending low,
Strew gems and stardust full of silver gleams
Along their way; or crystal it like snow . . .
No nights nor days hold ill omens for them:
Waning and waxing moons, and brilliant sun,
Clouds wild with storm,—these do but diadem
The castles Youth in childhood had begun.

Mixed with the earth—by a creative hand—
As part of it, "They season it" He said;
And as they conquer, it becomes a land
Of fruit and beauty,—when to Nature wed . . .
Youth thus subduing Earth and holding fast,
In life find God, and heaven home at last.

—Lanark, Illinois.

Ashland College News Letter

By Arthur Petit

AS THIS is being written, the students are returning to the campus following the Christmas holiday of more than two weeks. This will be the last holiday until the Easter season.

With the opening of the new semester January 26, Donald Bame, son of Dr. Charles Bame, will assume the duties lately relinquished by Dr. E. E. Jacobs. Mr. Bame has been connected with the Cleveland Public Schools for a number of years as a teacher and in research. He has published many of his findings and has collaborated in others. His interests have for a number of years been in the field of social work. He is a graduate of the Graduate School of Social Science at Western Reserve University.

Mr. and Mrs. Bame, the former Ruby Oliver, and their two children will move to Ashland in the spring following the close of the school term at Cleveland. Bame will teach several new classes including one in Rural Sociology.

The Admission Committee is busy sorting out applications for the second semester. It is expected that between forty and fifty new students will arrive for the new term. Several of these applications are from Brethren young people and more are expected before the term opens.

Not only is the committee busy with applications for the second semester, but applications for September are also being considered each week. One of the most encouraging signs is the increasing interest among the Brethren Churches in Ashland College as the proper place to send their young men and women. If inquiries are any criterion, the number of Brethren at Ashland will be materially increased next fall. Already many have been accepted. An active campaign to acquaint the young people of the churches with the opportunities available at Ashland is under way.

The A Cappella Choir under the direction of Dr. Louis E. Pete is rounding into the closest to perfection possible and by Easter, should be one of the finest choirs in this part of the country. They are preparing for their trip east this spring when they hope to visit nine or ten churches. This trip will follow Easter. Brethren in the East are asked to watch for the complete schedule within a few weeks.

Spiritual Meditations

Rev. Dyoll Belote

ARE YOU A DELIGHT TO GOD?

"I thank my God upon every remembrance of you." Philippians 1:3.

WOULDN'T YOU like to get a letter from some friend who would say that about you? Most of us have photos and mementos of friends whom we hold dear, and every viewing of these "reminders" sets our hearts beating a bit faster in the consciousness of their friendship. Every pastor has in his congregation a little group of people of whom the pastors who preceded him, and he himself, and those who serve after him, can say with Paul "I thank my God upon every remembrance of you."

These are the people who can be depended upon; and when they are not present at the church services the pastor knows there is some good reason for their absence. These, too, are the people who, when others refuse to do the less popular but necessary work of the church, will not decline. These are they whose "first love" is the church. All worldly affiliations take secondary place with these "dependable" folk.

The Church claims the undivided loyalty of the faithful. To these the church is the object of their steadfast concern, as well as of their constant prayers and regular support. And such should be the record of all true Christians. And the measure of the influence of such people in keeping alive the Christian faith of a community and of the world cannot be computed. And if these people are cause for rejoicing in the hearts of the pastors who serve them, may it not be possible that God takes delight in them?

We might ask ourselves these questions: Am I worthy to be counted among the faithful? How vital would Christianity be in my community if all the Christians in it were as I am? Would the cause of Christ prosper more or less if all others supported it with time, prayer, and money, as I do? "What kind of a church would our church be if every member were just like me?" And, am I a delight to the heart of my Maker, because I "Love Thy kingdom, Lord, the house of thine abode, The Church our blest Redeemer bought, With His own precious blood?"

—Uniontown, Pa.

PUBLICATION OFFERING DATE

SUNDAY, JANUARY 25

SEND ALONG YOUR "PRESS FUND" PLEDGES

You must trust a man to serve him. Make him think he is a man, and all the good that is within him will do all the good it can.—Socrates.

Speaking for The Publishing Offering

A Banner Offering for Our Publishing Interests

By J. E. Stookey

President of the Board of Directors

THERE are many reasons why we need a banner offering this year, as I see it, but I will mention only the most prominent.

First, and most important, at least the more pressing, is the rising cost of materials and labor. These increased costs are not things we anticipate or are afraid may come to pass, they are actually upon us. We are facing them right now and must meet them somehow. There is no way we can avoid them. But we can't meet them alone. We are only your agents. All the churches and members must shoulder their part of the responsibility. That can be done by making a *larger offering this year*. It may mean a little sacrifice on the part of each one of us, but I know of no other way out of the difficulty. We cannot let costs pile up and have no funds with which to meet them. Remember this when you make your offering the last Sunday in January.

Second, we need a larger offering to show that we are growing in loyalty to this institution. If we do just the same thing year after year what can we say for ourselves? Where is the sign of increased devotion to our Publishing House? Where is the evidence of growing interest in this part of the Lord's work? I think we should be growing in our loyalty to every part of the church's work, the Publishing Interests included. Let us show it by a banner offering.

Third, a banner offering will make expansion possible. If we are kept on the grindstone all the time, we cannot reach out into new lines of service. When I talk of expansion, I do not refer merely to the new equipment that is needed right now. That must be taken care of and will be taken care of by the special campaign that Conference authorized. I hope you will remember the Press Fund and get your offering in some time during the year. But in addition to that, the regular Pub-

lication Day Offering should be increased to make possible a better working capital so that our management will not be so cramped that he cannot buy to advantage, nor do the little improvements that are necessary from time to time.

Finally, Our prayers for the Publishing House call for gifts that will measure up to our prayers. Our Staff has been calling us to prayer on behalf of our Publishing Interests. You have read these calls, and many have responded. But prayer alone is not enough. It must be accompanied by works, and it is. Those who are praying most earnestly are giving most generously. So, let's do what they are asking us to do, really pray for our Publishing Interests— *and give*.

—Ashland, Ohio.

An Opportunity to Help

Guy C. Lichty

I HAVE been asked to write a two hundred word letter as to help promote the Publication Day Offering which will take place Sunday, January 25th, 1948. Why is it necessary to urge our good membership to support this appeal? I believe if we will all make a personal canvass of our own selves, according to the way the Good Lord has prospered us in the past several years, there will be very little excuse for the goal not having been met. If we were living in some of those war torn countries, then there would be a reasonable excuse not to share very well, but just look yourself square in the face, then X-ray your bank account and if you have not been careless your account will prove to you that at least one-tenth of that account belongs to God's help. We should feel proud that we have been blessed to this time in supporting all Missionary opportunities.

Remember the teaching where the man asked, "When did I give you drink or when did I give you to eat?" and Jesus said, "Even when you gave to the least of these you did it to me."

This call will be your chance to help support the Publication Day offering and with it the pledge of gifts to the Press and Equipment fund.

—Falls City, Nebraska.

Information Center

Prof. J. Garber Drushal

IN ALL modern aircraft carriers there is a very important central office to which all information concerning the fleet operation in the air and on the surface comes for coordination. From this same central intelligence room go the commands which direct the activity of the pilots who may be flying many miles from that particular ship. They get instructions, directions, and in many instances, assistance in their return to home base from this central intelligence room.

The publishing interests of the Brethren church serve as this central clearing house of information and "spiritual intelligence." To them come the reports on progress from the field, the summaries of activity for Christ and the church. They in turn send these out to the churches and to the individual church members where they become the stimulus for renewed activity and strength. These publications counsel and admonish. They advise and exhort. They are the places where miles are conquered by the printed word which brings the tidings to all parts of the brotherhood.

These publications of our church are the central nervous system of the church without which the Brethren Church cannot and could not exist as a denomination.

Therefore, it is fitting the first offering of the new year is for the publication board. Your first tithe dollar of the year should go to the Publication Day Offering, either toward the general expenses, or toward the press and equipment fund.

—Wooster, Ohio.

A Denominational Need

Arthur Petit, Director of Public Relations

A DENOMINATION as small as the Brethren Church has no choice but to pull together to maintain the institutions which we consider vital to the survival of the denomination itself. For many years, we have considered that we must have a College, a Publishing Company, a Mission Program, a Home and a number of other benevolences. These are all important to the existence of a denomination and all deserve support. Right

now, the spotlight is on the Brethren Publishing Company which is conducting its annual campaign to call attention to its needs.

The needs of the Publishing Interests are of particular interest to us at Ashland College because of the volume of work which we have done at the plant in Ashland. However, it is important that the Publishing Company keep up with other printing companies in equipment and convenience if it is to be able to print all of the college literature. The college has to keep up with other colleges in its printing and yet wishes to have its own Publishing Company do its work.

A new press is in the offing at the Publishing Company and it will undoubtedly help in improving the quality of the printing. However, the press was purchased largely on faith that the denomination wanted better printing badly enough to underwrite the cost. The next few weeks will determine whether this confidence was correctly placed.

The College, the Mission Interests as well as other benevolences will all benefit from the improvement in the work of the Brethren Publishing Company. How badly do we want this?

—Ashland College, Ashland, Ohio.

SALVATION

God thought it—
Christ bought it—
The Bible taught it—
The mind sought it—
The soul sought it—
The Spirit wrought it—
The devil fought it—
But I've got it, by the grace of God.

Rev. Dr. Andrew Jackson.

A GIFT THAT LIVES

(At the request of the Ashland College Field Secretary, Pother E. M. Riddle, we are giving space for the following announcement.—Editor)

A Life Annuity Contract with a growing Christian institution is a safe investment and insures a promptly paid income for life. It will save administrative costs and taxes. It prevents the misuse of funds after your authority is gone.

Ashland College will pay 4% up to 65 years; 4½% from 65 to 75 years, and 5% above 75 years of age for any individual.

Write for further information to Ashland College (Office of the President), Ashland, Ohio.

Interesting Items

(Continued from Page 2)

sponsored a tract on "The Holy Spirit," by Dr. L. O. McCartneysmith, which they have had printed. We are informed that they have a number of these which will be sent free to anyone desiring them. These tracts may be secured by writing to Lester Leidy, Secretary of the Vinco Laymen's Organization, R. D. 1, Conemaugh, Pennsylvania.

Word from Charles and Ruth Webb. In a letter from Mrs. Maud Webb, mother of Charles Webb she says that "Charles and Ruth are helping to distribute 320 tons of goods from the Friendship Train. Most of it goes to the school children."

Here is another encouraging report. Several weeks ago we scanned the reports of the churches which had gone into the Evangelist and found some interesting figures relative to the accessions to these churches. These figures were published in the issue of December 13. Now he have been doing some more scanning and come up with the following figures:

Church	Number received
Elkhart, Indiana	5
Johnstown, Pennsylvania, III	14
Lost Creek, Kentucky	53
Williamstown, Ohio	5
Valley Brethren, Pennsylvania	10
Gretna (Bellefontaine), Ohio	2
South Bend, Indiana	8
Falls City, Nebraska	2
Waterloo, Iowa	2
Maurertown, Virginia	11

This totals up to 111, and of course, we do not have the entire number for the same period which came in over the entire brotherhood. But it is encouraging to see progress being made in soul saving.

Business Manager's Corner

(Continued from page 3)

brotherhood. It also means inspiration to aggressiveness in the local work. We commend this splendid church and its aggressive pastor for their faithfulness to every department of the Lord's work. And we are encouraged by the spirit of zeal that seems to characterize so many of our churches. Evangelism is stepping up and every interest of the church is receiving splendid financial support.

Our Evangelist Goal for the New Year

The Evangelist has been supported in a fine way by the churches, but we can always do better. Let's try it this year by setting a goal of 10% increase in subscriptions. There are two ways in which churches can help. First, by getting on the Honor Roll of 100 percenters, or by staying on. Second, by increasing the number of subscriptions by the canvassing method. Put on an intensive campaign, encourage it from pulpit, by church calendar, by reporting interesting items in church paper in Sunday school, on so-

cial occasions, at business meetings and other suitable occasions. In every way possible, let's encourage the circulation and reading of our church paper. All together for a 10% increase during 1948.

Following is our Evangelist Honor Roll. If your church belongs there and has been omitted, or if it is there and does not belong there, kindly let us know.

Our 100% Churches

- Ashland, Ohio, H. H. Rowsey, Pastor
- Vinco, Pennsylvania, W. S. Benshoff, Pastor
- New Lebanon, Ohio, W. Clayton Berkshire, Pastor
- North Manchester, Indiana, Bert Hodge, Pastor
- Johnstown, Pa. (Third), Chester F. Zimmerman, Pastor
- Lanark, Illinois, L. O. McCartneysmith, Pastor
- Washington, D. C., Clarence Fairbanks, Pastor
- Ardmore, R. F. Porte, Pastor
- West Alexandria, Ohio, A. E. Whitted, Pastor
- Bethlehem Church, Virginia, John F. Locke, Pastor
- Smithville, Ohio, Vernon D. Grisso, Pastor
- Valley Brethren, Jones Mills, Pa., H. R. Garland, Pastor
- North Georgetown, Ohio, Spencer Gentle, Pastor
- Waterloo, Iowa, Virgil Meyer, Pastor
- Hagerstown, Md., N. V. Leatherman, Pastor
- Muncie, Indiana, E. D. Burnworth, Pastor
- Mexico, Indiana, Robert K. Higgins, Pastor
- Cerro Gordo, Illinois, C. E. Johnson, Pastor
- South Bend, Ind., Claud Studebaker, Pastor
- Akron, Ohio, J. G. Dodds, Pastor
- Stockton, California, Virgil Ingraham, Pastor
- Milledgeville, Illinois, D. C. White, Pastor

Laid to Rest

HOLSINGER. Wednesday, November 5, 1947, Mrs. Minerva Holsinger entered into her eternal rest. She was a member of the Salem Church of the Brethren. Funeral services were conducted by the undersigned in the Brookville funeral parlors on Saturday afternoon, November 8. She was the mother of Brother Roy Holsinger in whose home she passed away. May the Lord comfort the sorrowing ones.

A. E. Whitted.

LINCOLN. Tuesday, November 11, in the early morning Mrs. Leona Lincoln was called to her heavenly home. She was a member of the West Alexandria Brethren Church. Surviving her is an only son, Andrew Lincoln of Cincinnati; 2 brothers, Chas. Guntle of Eaton and Chelsie E. Guntle of New Lebanon; and two sisters, Mrs. Maude Peters and Mrs. Arrie Gilbert both of West Alexandria. Funeral services were held in the First Brethren church of West Alexandria, November 13, 1947, by her pastor the undersigned.

A. E. Whitted.

WARTZ. Jacob S. Swartz, aged sixty-six, died at the Rockingham Memorial Hospital, Harrisonburg, Virginia, on Sunday, November 16, 1947. The funeral services were held on the following Tuesday afternoon.

Brother Swartz had long been a valued member of the Bethlehem Brethren Church, where he served as Deacon. He was Chairman of the Board of Property of the Southeastern District Conference of the Brethren Church. He had not been in good health for approximately a year. Prior to that time he had been very active in civic and community affairs, serving as President of the large Mutual Fire Insurance Company of his home county; a member of its School Board, and a Director in one of the leading banking institutions. He was a farmer most of his life, but had retired in recent years to a new home. Brother Swartz was a very friendly man and enjoyed people. Serving on the county Equalization Board, determining the valuation of property for taxation purposes brought him into contact with hundreds of people as did his other official duties. Wherever he went he made friends. For almost twenty years I had served as his pastor and enjoyed his friendship.

Assisting with me in the last rites was the Rev. W. L. Foley of the Presbyterian Church. The services were held in the Mt. Horeb E. U. B. Church which is quite near his late home. Interment was made in the nearby cemetery. A great throng of mourning friends and relatives filled the church to its capacity, using the gallery and Sunday School rooms and standing in the aisle and at the rear.

He is survived by one daughter, Mrs. Raymond Landes; the widow; two brothers and a sister. One of the brothers, T. D. Swartz is an Elder in the Bethlehem Church and well known to the Brethren of the Southeastern District Conference. To these we would extend our Christian sympathy in their bereavement.

John F. Locke, pastor Bethlehem Brethren Church.

SENSENBAUGH. On Tuesday morning, December 2, Joseph Franklin Sensenbaugh, a life-long member of the St. James, Maryland, Brethren Church, departed this life to go to be with the Lord whom he so faithfully served.

Brother Sensenbaugh was born in Wolfsville, Frederick County, Maryland, on September 8, 1873. In 1895 he was baptized by Rev. Joshua Long and was received into membership in the St. James Church. On February 4, 1897 he was united in marriage to Mary Ellen Hornbaker, also a member of this congregation, who died in 1920.

"Uncle Joe," as he was affectionately known by those who knew him, was a devout Christian man. Although unable to attend church the last three years of his life, due to an amputation operation, his interest and devotion to the Brethren Church never lessened. The great majority of his waking hours was spent in reading the Bible and any other religious books which were brought to him, and it was always his delight to be able to speak to those who visited him about God's Word.

Brother Sensenbaugh is survived by one sister, Mrs. Ella Coblentz of Peru, Indiana; one step-sister Mrs. Samuel Ausherman; and one step-brother, Paul Kline. There are also three sons: Charles, Reichard and Frank; and three daughters, Virginia Sensenbaugh, Nelie Lynch and Kathrine Rachor; and a number of grandchildren and great grandchildren.

Funeral services were conducted in the St. James Church, with interment at the Manor Cemetery, by the undersigned.

Henry Bates.

RODERICK. John William Roderick, son of Sarah and Joseph Roderick, was born May 19, 1875 near Milledgeville, Illinois and passed away at his home in Dixon, Illinois, on December 2, 1947.

He was married to Lottie Jennette Neikirk on August 24, 1897 at Mt. Carroll, Illinois. To this union four children were born: Mrs. Von Ceil Rank of Rock Falls, Illinois; Vivian Chronister of Rock Falls; Ned Roderick of Keithsburg, Illinois, and Margaret Messner of Dixon, Illinois. Nine grandchildren and seven great grandchildren, together with all the above, survive to mourn his departure.

The funeral service was held in the Shirk Funeral Home at Milledgeville on December 4, and was conducted by the undersigned.

D. C. White.

HEIMBAUGH. Mrs. Flora Heimbaugh, daughter of Charles and Emma Downs, was born in Lanark, Illinois, March 27, 1871, and passed out of this life after a long illness, at Freeport, Illinois, December 3, 1947, at the age of 76 years, 8 months, and 6 days.

While a young woman Mrs. Heimbaugh united with the Bethlehem Brethren Church, near Milledgeville, Illinois; and here on January 8, 1891, she was united in marriage with Elmer Heimbaugh, a member of the same church. After moving to Lanark, Mr. and Mrs. Heimbaugh transferred their membership to the First Brethren Church of Lanark, January 11, 1895, where their membership remained until death.

Survivors include: a daughter, Mrs. Louise Diehl, Lanark, Illinois; two sons, Donald Heimbaugh, Savannah, Ill., and Orville, of Mt. Carroll, Ill.; three half sisters, Mrs. John Mest, Tampa, Fla., Mrs. Grace Archer, Los Angeles, Cal. Mrs. Harriet Saunders, Azusa, Cal.; 10 grandchildren, and 5 great-grandchildren.

Funeral services conducted by the writer from the First Brethren Church, Lanark, Illinois, and interment in the Lanark Cemetery.

L. O. McCartneysmith.

"The Bible is God's message, his love letter to all men everywhere. It explains the origin of life and is the guidebook for the journey of life. It is the only Book which gives assurance."—J. E. Lambdin in "The Baptist Training Union Magazine."

OUR TALENTS

Mrs. Elmer Ebbinghouse

We may not all do great things,
But let's do small things in a great way;
And—I know our Maker
Will give us a crown,
When we come to the end of the way.

It isn't the number of talents we have
That will win at the end of life's way;
But how we used
The talents we have,
As we journeyed along day by day.

—North Manchester, Indiana.



CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for January 25, 1948

JESUS CHRIST IS LORD OF MY LIFE

Scripture: Matt. 23:8; John 13:13

For The Leader

WE SHOULD stop and think a moment as to who is really the Master of our life. We may have to give a rather vague answer, because many things enter in. To be specific in a few words, the person who controls our will, is the master of our life. The one who directs our paths, and guides our thoughts is the ruler of life. We are the slave of our master. In the last analysis, there are only two masters in the world. One is the Devil. The other is Christ. It is well for us tonight to examine ourselves to see who is really controlling our actions and plans. We trust that Christ shall be Lord and Master of your life tonight.

DISCUSSION

1. "TO WHOM YE YIELD." Romans 6:16 gives a very, very important thought for all to remember. Learn this verse in your teen age years. Learn it by heart. Say it every day, and you will receive much spiritual help from it in later years of your life. Here it is: "Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" That is a very great lesson young people. If others entice you to sin, and you sin, you are yielding yourselves unto them. They, and sin, are your masters, and you are the servants of sin. Poor young people, so many are today yielding their bodies and souls unto the sins of the world. Indulging in sinful practices that can bring only ruin and death. But all the talking and preaching in the world won't change this unless young people purpose within themselves to break away from serving sin and Satan. A final thought from this verse tells us that if we want to do the sinful things, we shall die an eternal death. But that if we desire to serve Christ and live for Him by obeying Him, we shall be righteous forever more. Take your choice tonight.

2. THE DEVIL'S TRAIN. The story is told of a man who had a dream. In this dream he saw a gaily painted railroad train standing in the station. It was jam-packed with people, all laughing and having a good time. More and more people were trying to get on, and extra coaches were being added to take care of the crowd. The conductor cried, "All aboard for Pleasure, Laughter, Good time, and Happiness." The train pulled out. Faster and faster it went, with the people really enjoying the ride. But soon the train began to run recklessly, taking curves and down grades at a dangerous pace. As the train went around one curve and everyone was getting concerned about this time, some one looked ahead to the engine. To their horror they discovered that the Devil himself was the Engi-

neer. About that time, the train started down a steep grade right into the open doors of Hell. It makes a difference as to the outcome if the life you are living. If you're on the devil's train, better get off before it starts down the last long grade!

3. "WHAT ABOUT THAT 'STRAIGHT AND NARROW ROAD?'" You read in the scripture of the two ways. One is broad and leads to destruction. Many find that road. It is the road of which the Devil is the ruler. The other is the straight and narrow road of true Christian living, but it leads to Heaven, for Christ is the Master of that road. Which do you want? These are trying days for you young people who desire to live a true Christian life. Everywhere on every hand are people who are living sinful lives. Pleasure and sin seem to be the key note of today's crazy living. Don't be a party to it. On the straight and narrow road, you will have peace, joy, happiness without end, for Christ is your Lord and Master, and He makes promises which He shall keep.

4. HELL ISN'T BEAUTIFUL. So often today we hear people make light of Hell. They laugh at its fires, and make a joke out of people going there. But do you know that Hell is a place for the final abode of sinful men. It is real. The fires are hot, and they burn forever and ever. One man said he wouldn't mind Hell because his friends would all be there. The rich man that talked to Abraham from Hell didn't find much consolation. In fact he wanted to warn his brothers about the place. If you are living in sin, the sinful friends you're running around with will be there, but your pain and anguish will be so great, you won't get any consolation from their miseries. The thing to do now is to pray to Christ, break the yoke of sin, and make Christ your Lord and Master.

5. DOING THE WILL OF CHRIST. We are the servants of Christ when we have forsaken sin, have conquered our wills, and have yielded ourselves to His will. "One is your Master and all ye are brethren." The thought of the verse is this, that as we make Christ our Master, we are uniting ourselves with other people who are serving Him. In doing this, we are working together throughout the land, each in his chosen or allotted place, to bring glory to Christ. Working in our various fields of endeavor we are united in the eternal bonds of everlasting love. Christ is our Lord, we are His servants. He is truly a kind Master, for He gives to us strength to do His work, and grace to ease the load, and prayer to bind us all together on earth with heaven. There can be no better set-up, for Christ is the Head, and all that believe in Him are His.

QUESTIONS

1. Can a person be just a "nominal" Christian, serving Christ part of the time, and self, the rest of the time? Matt. 6:24.
2. Does "serving Christ" mean we have to be preachers or missionaries? Explain.

SUGGESTIONS FOR A BETTER PROGRAM TONIGHT

Start on time. Hand out your parts in advance. Demand reverence and order. Plan your program before you stand up to lead the meeting. Pick out your hymns in advance. There is nothing so discouraging or uninteresting as a program that is "made up" as you go along.

Prayer Meeting Topic

Contributed by Rev. C. Y. Gilmer

MY NAME IS MENTIONED AT THE THRONE OF GOD

By Martha Snell Nicholson

My name is mentioned at the throne of God—
The same familiar name
My mother called me, and my playmates used
In some dear childhood game.

My name is mentioned at the throne of God.
It is so strange and sweet
To know my Saviour speaks that little name
Before the mercy seat.

My name is mentioned at the throne of God.
Hark how He pleads for me—
"Put all her sins to My account, I paid
Her debt, and she is free!"

My name is mentioned at the throne of God.
He only understands
Such depths of love Who has that name of mine
Engraved upon His hands!

ONE WHO INTERCEDES FOR US

Scripture: Hebrews 7:22-28

Hymn: From Every Stormy Wind; In the Hour of Trial

Leader's Petition

Thought Provokers:

INTERCESSION signifies a pleading or entreating in behalf of another. Thus Christ interceded for the two thieves who were crucified with him (Isa. 53:12). Hebrews 7:25 tells us that He ever liveth to make intercession for His people. Christ appears for us before the Father (Heb. 9:24). He performs His intercession by presenting the sacrifice once offered for us (Heb. 10:12, 14). It is as if the Saviour would say of us needy and penitent sinners, "My Father, they have wronged Thee, and can never pay their debt, but charge it all to My account, and let them go free!" More than freedom through salvation, we are "accepted in the beloved." It is as if our Saviour says, "My Father, as a Partner of Thy Throne I ask that You receive them as Myself." Thus lawless, guilty sinners are saved in Christ before God—"made the righteousness of God in Him." Read Rom. 4:25; 2 Cor. 8:9; Psa. 69:4 (last clause). God is satisfied that Christ has fully met the claims of holiness against us believing sinners. Christ at the Father's throne declares His will as to what He wants bestowed upon His elect (Heb. 10:10). The Father consents and agrees to the will of His Son (John 11:42).

Another Who intercedes for us is the Holy Ghost. (Rom. 8:26, 27). Romans 8:34 is also a reassuring verse of Scripture.

Never show your ignorance by saying, "Nobody cares for me; nobody ever prays for me." "Your name is mentioned at the throne of God." Jesus the one and only Mediator between God and man, prays for you. The Holy Spirit prays for you. Come, be of better courage, my brother. You are an heir of God and a joint-heir with Christ your elder brother (Rom. 8:16-18). You will soon come into your inheritance. Read Hebrews 10:35-39.

It is time to thank the Lord for all His gracious provisions!

COMMENTS

On The Sunday School Lesson

by The Editor

Lesson for January 25, 1948

GOD'S FELLOW WORKERS

Lesson: 2 Corinthians 5:20—6:10

OUR Golden Text really gives us the key to our lesson thought today. It is found in 1 Corinthians 3:9, and reads, "For we are laborers together with God." Jesus expresses it in the words found in Matthew 11:29 and 30, "Take my yoke upon you and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." It is a wonderful thing to be a fellow-worker with Deity, being yoked together with Him in the work He has planned for our lives, if we remember that in every task He stands ready to help us—IF we do our part. That is what it means—to work WITH Him.

Paul gives us an admonition in 1 Corinthians 15:58: "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord." In the two words "work" and "labour" we find the task and the medium through which the task is performed. Put the two together and we have the idea embodied in our lesson topic—"God's Fellow Worker."

Just now the emphasis on sports in this country is being placed on basketball. As we watch these teams play, we are impressed with the need of co-ordination and team play as an important factor in the winning of games. It is the "play together" factor that wins—individual starrng never contributes very much in the end. In fact, in any avenue of life we find the same thing obtains. After all, our Christian life is one of the avenues (the main one) of expression of our ability to work with others, and we must learn to "work with God" in His plans and purposes, not seeking to "star" after our own fashion. But we must remember that we are working "for" God, as well as working "with" Him. That is the key to success in this field.

There is a song that has within it these lines, "He always takes the heavy end, and leaves the light for me." And how true this is—true in more ways than one.

Why not do as Jonathan did (1 Samuel 14:6) and say, "It may be that the Lord will work for us: for there is

no restraint to the Lord to save by many or by few." Again we need the admonition of Paul to Timothy as found in 2 Timothy 2:15, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Or as the New Revised Standard New Testament has this same passage, "Do your best to present yourself to God as one approved, a workman who has no need to be ashamed, rightly handling the word of truth."



News From Our Churches

WILLIAMSTOWN-GRETNA CIRCUIT

The days between November 3rd and 16th proved to be exceptional and memorable days for the congregation of the Williamstown Brethren Church. For it was during that time that Rev. and Mrs. McCartneysmith were conducting revival services at the church. The people feel that they were quite fortunate in being able to obtain the McCartneysmiths for the meetings.

Many good things have happened because of their stay with us. Much good feeling and interest in the church came as a result. In order to cause this good feeling practically every home in the congregation was visited by the Evangelist. In addition to this, good Gospel preaching was given with the result that the Lord added 5 to the church. On Sunday afternoon, Nov. 16, these 5 were baptized, and were afterwards confirmed and received into the church by the pastor.

The congregation and its pastor wishes to thank the McCartneysmiths for coming to us, and we wish for them continued blessing in the Lord's work.

The Gretna Brethren Church near Bellefontaine, Ohio, has been witnessing some good things as a result of an attendance program being currently sponsored by the Sunday School. The attendance at both Sunday School and Church has been steadily increasing. The primary and intermediate departments have witnessed an increase due to the zeal of some of the Sunday School leaders in the church. The folks go out on Sunday morning with their cars and pick up the children in the community who have no way of getting to the services. It is hoped that this increase in zeal and attendance shall continue.

In addition to this two new members were received into the church on Dec. 21, following their previous baptism on December 7. Everyone was very happy to extend to them the right hand of fellowship and welcome them into the church.

The Gretna Church was also very fortunate to receive an oil furnace as a gift from one of the influential men in the community. The only expense incurred was the cost of installation above that which the men of the church did.

All in all the church is very fortunate and has been blessed during the past year.

LOST CREEK, KENTUCKY

Attendance here at Lost Creek has greatly improved with the revival which has already been reported. There have been fifty-three baptisms to date and more are yet to follow. Souls literally came weeping their way to salvation in the meetings. I think I never saw anything like it. The days of mass revivals certainly are not over. Some church members quit the movies, others, not church members, quit cigarettes.

We are now having more men out to the services than ever before, I think. We also felt that something must be done to keep the revival going. So, one Sunday a few weeks ago, we proposed to the members present that we take a certain man in the community who had never been present at a Sunday service, and one man each day of the week see him and ask him to come. Then, too, we urged prayer for him. Can you imagine the thrill that it gave us to see this man come into the Sunday morning services, and he has since kept coming. It is wonderful how the Lord works when His children do what they can.

And now the truck that those dear Ashland boys gave the work. Now we cannot see how we ever got along without it. We used the truck to bring folks to the revival, and so much otherwise. One day as we were unloading some benches at the log building which we had used at the lower chapel to seat the crowds that came for the meetings, one of the school boys helping unload, said, "How did we ever get along without this truck?"

We have much else to write about, but this is long enough for the present. Of late, somehow, our mail is not going right, and if you have sent something, and are not hearing from us, you had better write us. Use care in sending things to us, especially through the mail. God bless you one and all who have helped His cause in these mountains so well, whether the gifts are small or large. The smallest gift helps. A wonderful truckload of provisions came in here one day recently from the Nappanee, Indiana, Brethren Church. This was a wonderful gift of meat, canned goods, clothing and so many useful things. It was a big covered truck-load. It was the largest gift ever received by the mission and helps so much. God bless you. Pray for us that we may do His will in all things.

G. E. Drushal.

ELKHART, INDIANA

It was the happy privilege of the Elkhart Brethren Church to have Rev. Roland Hudson as our Evangelist in our fall campaign which closed November 2. He was with us three Sundays of meetings. Although there were some children's diseases at the time, the weather was almost ideal. The attendance was good and the interest was exceptionally splendid. As a result we added nineteen to the membership on the last two Sundays. Four have been received since and a promise of several families in a very short time. The offering given to Rev. Hudson was an indication of the feeling of the church toward his preaching and fine spirit. The church itself was also greatly strengthened.

Rev. Hudson was a Chaplain for almost four years, having spent a year each in the India and Burma areas. This gave him a wide experience and he was free to use effective illustrations from this life. He has great missionary zeal. Although he served but a short pastorate in Columbus, Ohio, he has the pastor's view. Rev. Hudson is now Dean of Boys and Dean of Personnel at the new Bethel College in Mishawaka, Indiana. He was thus able to preach for us each evening and at the same time carry on his work at the school.

Rev. Hudson is a very dynamic and pleasing speaker with a great zeal for the lost. His sermons throughout the two weeks were scriptural and I can say, also Brethren. He is not altogether new to the Brethren of northern Indiana. He was one of our speakers at our District Conference last summer. He is also to hold a revival for our Brethren in South Bend and at North Liberty, soon.

It was my happy privilege to baptize him by Triune Immersion on the last Sunday of the service. When he learned of our mode of baptism he said, "In my understanding of the scriptures, I believe the mode taught and practiced by your church is apostolic, but I have never been in contact with a people that practiced Baptism the distinctly scriptural way until now. I am happy to yield to it." I am sure our church will hear more from this wonderful Teacher and Preacher.

Revival at Bryan, Ohio

After the revival here at Elkhart, I left on Monday for a two weeks' revival with the Bryan Church. Coming fresh from our own revival it was a joy to help the pastor of the Bryan Church for their two weeks' effort. The interest throughout the two weeks was good and the people treated the evangelist as a "King." We had a lovely home with Mr. and Mrs. Gaskill, just north of the church, which, of course, was so handy to the parsonage.

Part of the forenoons and afternoons were spent in visitation and we were able to contact a larger number of people in spite of the rainy weather. I enjoyed greatly the two weeks with these fine people. Rev. Gilmer is a hard working pastor. He had plenty of prospects, more than enough for the two weeks and he drove quite a few miles to make these many contacts. I appreciate greatly the fine hospitality, meals, offering and words of appreciation for the sermons, and the privilege of working with Rev. Gilmer and his good wife. She ably led the singing each evening and had choruses for the children as well as the adults. The children too, were encouraging and helpful to the meeting.

The Gilmers are indeed a wonderful couple and the Lord has used them in a wonderful way in previous pastorates, and may I say, even in Bryan more than they realize.

L. V. King.

GEORGETOWN, DELAWARE

The Mt. Olivet Brethren Church of Georgetown, Delaware, has recently been redecorated. May I say it was dressed up inside and without. The inside is painted light buff on the ceiling and sidewalls, with windows, doors and trim varnished; the floor sanded, filled, shellacked, varnished and waxed. New heaters were placed and new carpets laid. May I say it simply looks grand and refreshing. Everyone seems to be pleased with the appearance

of our newly redecorated church. The outside of the church was given one good coat of white and it looks refreshed also.

Our women folk are responsible for getting this work started and finished. You have often heard the statement, "If you want a work done, get the women started, and they surely will do the work up right." This they did and it looks very good. I am well pleased with it all and very thankful unto God for these true and faithful brethren and sisters of our church here. You see the men and women here work together. The women see the need and tell the men and these men furnish the means to do the work. Our members work in harmony and their aim is, "Let us set the Lord FIRST."

In December we will try to start a Bible Study in the Book of Daniel, taking one chapter, when possible, each study. We meet each Friday night and have a different leader to read the lesson, and if they have something to say concerning that which they found as they studied the lesson, they usually express it; if not, it is left with the pastor to explain the lesson. The people like to study the Word of God. Further, they like to read it in public and in private. They are not ashamed to talk it over with their fellows.

Dear reader, do you believe the 165th verse of the 119th Psalm? Read it! Do you have the peace described in Isaiah 26:3? Read it and you may have it. Include also Philippians 4:7. Do you have the satisfaction of knowing Malachi 3:16 and 17? This will make our conversation more cautious and benefitting.

We Assist in a Revival

It was my great pleasure to work in a revival service with the Rev. Wm. McDaniel, pastor of the Church of the Brethren at Farmington, Delaware. The service was started October 26, and continued through November 9. The pastor and members of this church were much concerned, and very cordial and truly faithful in all matters pertaining to a revival. The members were looking out for strangers and tried earnestly to get them interested in going to church, and it worked, for several were brought to church by them.

The pastor was constantly using his car every day, from five to seven hours of visitation. It was a house to house visitation and at times we covered up to and over 100 miles a day. We talked scriptures, especially those pertaining to what some churches called "the peculiar Doctrine of the Brethren Church."

The Farmington Church of the Brethren was known to the people within the distance of from twenty to thirty miles. We often heard them say, "O yes, we have heard of you and the church, Rev. McDaniel." May I tell you that he is a hustler and leaves no stone untouched by which he thinks that the church may be benefitted.

This church and pastor believes in good music and plenty of it. They have splendid talents, both instrumental and vocal, and these are used at every opportunity, and they are inviting other group singers from various churches to help them sing. Several of these came during the revival and the spirit of fellowship was first class.

Our method of revival was Doctrinal Evangelism. I feel that the need in our own church to keep before our own people as well as others the whole teachings of the Lord

Jesus Christ. As a messenger I am responsible to deliver this message to mankind. I am not in any way responsible for the results, but I must be faithful in what I know to be the teachings of Jesus. You see I like to hear my Lord say that I have been faithful in these little things here, in order that I may share with Him the eternal blessings. God will honor His Word. Unto God be the glory and the praise for His great mercy in the ingathering into the Farmington Church of the Brethren. Eight adults and one boy, all confessing Jesus as the Son of God, and taking Him to be their Savior from sin, were baptized. Three were taken in also by relation. The latter had been baptized and chose to become members of this church.

The credit for these twelve souls are due unto God and the members and pastor of the Farmington church who worked so faithfully in witnessing for their Lord, as well as bringing them to church to hear the Word.

During the two weeks of services I had my home with Brother and Sister McDaniel. These kind folks spared nothing for my comfort, but went out of the way to please me. I must say we had a wonderful fellowship with the pastor and his members. May God's choicest blessing rest upon them and that church that it may be a mighty Lighthouse for the Lord. May the new members be true and faithful to God and the church, is my prayer.

S. E. Christiansen.

FROM THE LANARK, ILLINOIS, BRETHREN

November 3, 1947 marks the milestone of our first year together as pastor and membership of the First Brethren Church here. During the year we have enjoyed many blessings together from the Lord. Now we may look back and "Count our many blessings, and name them one by one and see what the Lord has done." Both material and spiritual blessings have been many. The church has been blessed with Christian unity and the will to work for the Lord and accomplish His will.

A few of the more outstanding material gifts we have received are: the purchase and payment for of a splendid Hammond Electric Organ, which was dedicated to the memory of our boys who gave their lives in the service of our country and church, May 25, 1947. A beautiful Spinnet Piano, bought by the church; a fine Organ Lamp, purchased by Charles and Emerson Gaul, in memory of the wife and mother; a set of beautiful Maas Cathedral Chimes, purchased by Mrs. Sadie Puterbaugh and her daughter, Mrs. Robert Truman, in memory of the husband and father, were dedicated September 21, 1947. The Manse has received two coats of white exterior paint, new storm sash, two rooms repapered, and most of the interior woodwork repainted, and a new stoker in the basement. The choir loft in the church has been extended so that we now have room for 25 choir seats.

Spiritual blessings include an increase in Sunday School attendance for the year 17%. Increase in attendance at Morning Worship 17½%. Evening service increased attendance 23½%. Membership increase 12½%. Thirty-two new names have appeared on the church rolls during the year. Youth Winter Camp in March was a great blessing to us, as was the District Conference of Brethren Churches of the Central District held here in June of this year. Ours is the only church of four here in the village

that has had regular mid-week prayer and Bible study, and Sunday evening services.

A great blessing came to us in a splendid three week meeting conducted by Rev. Virgil E. Meyer, Pastor, Waterloo First Brethren Church, and H. D. Hunter, Song Director, North Manchester, Indiana. Brother Meyer presented each evening the unsearchable riches of God's Holy Word in his usual forceful and yet graceful manner; while "Bud" led a series of soul-stirring spiritual hymns and songs, which were interspersed with "special" numbers by local talent. Their work is such that both pastor and people most heartily endorse this splendid evangelistic team wherever needed. As a result of these meetings eleven were baptized, six were received by letter, and one by confirmation, making eighteen additions in all. It was indeed a worthwhile undertaking.

Our two missionary societies, the Junior W. M. S., and the Senior W. M. S. have not been idle. They have their regular monthly meetings and are continually planning something worth while. The Junior group sponsored purchasing a new Maytag washing machine for our Kentucky work and shipped it early this summer, while the Seniors sponsored the publication of a tract by the writer entitled: "Have You Been Baptized?" Both groups are now preparing boxes for the Kentucky mission and will send clothing, etc., in time for the holidays.

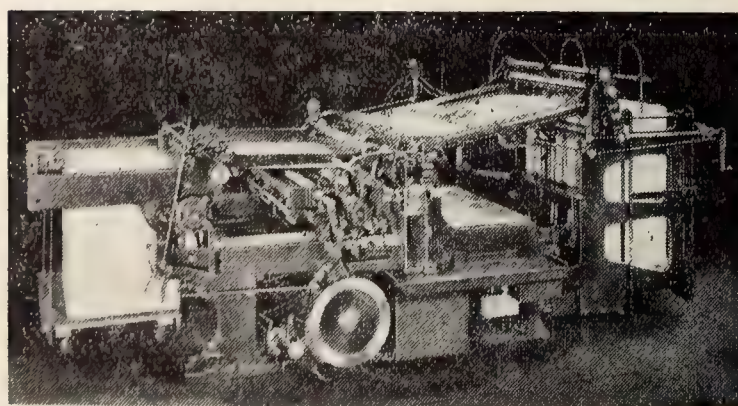
We have a splendid choir, which is now preparing a Christmas program; a fine Youth choir; Signal Lights, and Sisterhood, all of which are working nicely.

The Christian spirit of the church is excellent and we are anticipating a continued increase in our efforts for the coming year. Brethren, pray for us, that we may be found pleasing in the sight of our dear Lord, and that many souls may find peace and rest in Him.

L. O. McCartneysmith, Minister.

The New Press Fund

"The Gospel must first be published among all nations."
Mark 13:10.



Authorized by The 1946 General Conference

GOAL	Not less than \$15,000.00
Cash and pledges	\$8,192.56
Yet to be raised, not less than	\$6,807.06

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THE FOURTH

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*The Missionary Board of the
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In cooperation with

Ashland College and Seminary

and

*The National Ministerial
Association*

Post-Easter Week

MARCH 29-APRIL 2, 1948

at

Ashland, Ohio

Speakers

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DR. ERNEST MILLER
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MRS. W. A. SUNDAY
DR. E. T. THOMPSON
DR. GLENN L. CLAYTON

PROF. J. G. DRUSHAL
REV. W. S. CRICK
REV. C. S. FAIRBANKS

(Further details will follow in succeeding issues).

Let's Go Forward

In Missionary Endeavor

by Mrs. U. J. Shively



Going forward means motion—anything but standing still. Our entire life is one of action. The clock ticks and the seconds become hours, days, and years. The yesterdays never become the todays, but the tomorrows always do. The waters of the seas are ever in motion, and the planets are always going on and on. The seasons come and go and always forward.

If everything around us moves forward, why should we be surprised when the Church of the Living God

does not stand still? The Church must ever be moving forward. But this forward movement of the Church is only in proportion to the moving of its membership. In other words the Church must depend on the consecration of its members.

Some time ago, upon entering a certain church building, I noticed on the wall this placard: "If every member were just like me, what kind of a church would this church be?" Now isn't that a question? And a personal one too!

Thinking of the past year or years, ask yourself a few questions. What has been my contribution to the growth of my church? Which is first in my life, religious or secular activities? Is my love for Christ and the growth of His kingdom my main objective, or do I give to it only the tag ends of my time? How much of my life is consecrated to the Master? Consecration is not only a very big word, but it is a solemn word, which means an act or ceremony of separating from a common to a sacred use. Frances B. Havergal did not entirely define the word when he wrote:

"Take my life and let it be, consecrated, Lord to Thee;
Take my hands and let them move, at the impulse of Thy love.
Take my feet and let them be, swift and beautiful for Thee;
Take my voice and let me sing, always only for my King.
Take my lips and let them be, filled with messages for Thee,
Take my moments and my days, let them flow in ceaseless praise,
Take my intellect, and use every power as Thou shalt choose.
Take my will and make it Thine, it shall be no longer mine;
Take my heart, it is Thine own, it shall be Thy royal throne.

Let us go forward in Consecration!

What would be the result in the Brethren Church, if both leaders and laity would be constantly scouting for recruits for the ministry, for missionaries, for leaders of youth groups, for leaders in every phase of Christian service?

The government sets up recruiting stations all over the country and is constantly calling for recruits for the Navy, Air Force, Marines, Army, and every branch of government service. This call goes out by letter, by radio, by newspaper and magazine advertising, by personal touch, any way to reach the eyes and ears of the youth.

Christ Jesus, through His word and through His Church, issues a recruiting call to all ages—asking for personal discipleship. "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me: for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy and my burden is light."

I am wondering if the Brethren Church ever had such an opportunity for "recruiting" as now. With more than 700 students in our own Ashland College, surely the challenge is given our educational and spiritual leaders to reap where fields are white.

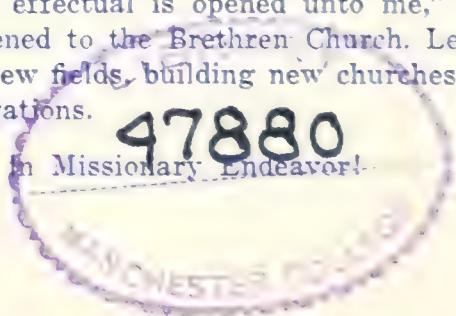
What do you think the result would be if the Brethren Church, ministry and laity, would set themselves to prayer? What would happen if we should pray for each local church and its membership, pray for the college and its leadership, pray for the student body in all its activities, pray for personal consecration in the entire brotherhood, pray for conviction of sin and carelessness, pray for conversions, pray that God would use all to His glory, and pray that out of the fine student body, the youth from our homes and churches, shall come many life-work recruits?

If the entire Brotherhood, no, if only half the membership or even 25% would give themselves to definite prayer, no one but God could measure the result. Will you pray for conversions and recruits?

The year of 1947 is gone with its results, whatever they may be. We thank our Heavenly Father for the privilege of service. But, please God, give us a new year, a new vision, and a new consecration.

"A great door and effectual is opened unto me," said Paul. The door is opened to the Brethren Church. Let us go forward opening new fields, building new churches, organizing new congregations.

Let us go forward in Missionary Endeavor!



Brethren Youth

by Virgil E. Meyer

"And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions and your old men shall dream dreams." The Lord through the prophet Joel and the apostle Peter has given the promise that He will pour His Spirit out upon all flesh. That "out-pouring" will ever in the Brethren Church be our source of power. Certainly God called all age groups to lay hold of this power—our old men to dream, our sons and daughters to preach, and our young men to see visions.

Notice the emphasis—our sons and daughters, our young men, preaching and seeing visions. God placed upon them the responsibility for the motivation of His program of salvation through Christ. Can we as Brethren do less? Is it not time that we are giving youth its rightful place in the program of our church? Do we fully realize the significance of the oft-repeated words, "our young people are the church of tomorrow?"

For the past ten years wherever our church leaders have gathered, discussion has centered around certain recognized needs of our church. Among the more urgent are these: the need for church extension, for a larger mission program, for a spiritual zeal and for a more vital leadership especially among the laity.

These needs of our church can be fulfilled. They can be fulfilled by our young people. Youth is naturally zealous and has the ability to give of itself wholeheartedly and unreservedly. Young people who know Christ, who have a faith that is untarnished and a vision that is undimmed by experience and reality provide the potential material for vital leaders. They will give of themselves to the task

of building new churches and they will willingly endure the hardships of the mission field.

Our summer camp program which is sponsored by the Sunday School Association each year brings a number of young people to the place in life where they yield themselves for full-time service. We have a number of such "recruits" but we need many more. It will be the program of Brethren Youth to reach more young people. It will also be a major part of the program to lead those who have given their lives into deeper consecration. They have made the first step; we hope to lead them into fruitful lives of preaching at home and witnessing abroad. Our youth board has made definite plans to contact, advise, and inspire those young people who give themselves to Christ and are not yet ready for college training. We also have realized that there is a broad gap between the life of a young person while at home in the care of the local church and in the influence of a Christian home, and the one who has gone to college and is then responsible for his own spiritual life. Too often those who have dedicated themselves seem to lose their vision. Therefore plans have been made to set up on the campus at Ashland a program which will build spiritual zeal. To do this, the youth board has decided to employ a full time youth director, whose primary duty would be to build up our youth in Christ. It would be his task to promote youth work on all levels of our total church program. He would work in summer camps, advise sponsors of Sisterhoods, Brotherhoods, Christian Endeavors, and Sunday Schools. He would also aid in organizing the above youth groups.

With full support and cooperation the program as it is set up should lead to a larger mission program and eventually to a larger Brethren Church.

To Strong To Be Saved

A bather in Rothesay Bay, got beyond his depth, and cried for help. A well-known swimmer who stood on the pier, threw off his outer garments, and plunged into the water, but to the dismay of the spectators, he swam round the drowning man, who was struggling vehemently to save himself. Then just as he was disappearing, that able swimmer saved him, and amid cheers brought him to land. "Why were you so long in laying hold of him?" the people asked the rescuer—"he was nearly drowned." "He was too strong at first, and had I seized him then, he would have caught me, and probably both of us would have sunk. I had to wait until he had used up all his strength, then I had my own way with him." So God leaves the sinner to discover that he is "without strength" (Rom. 5:6). Then he trusts himself to Christ, and He saves him.

Reprinted from Gospel Herald.

NEWS

From the Christian World



A third Friendship Train carrying wheat and flour from the Southwestern states will be loaded aboard the S. S. American Leader at Philadelphia for shipment to France and Italy. This steamer has been renamed Friend Ship for this trip.

The arrival of fifty displaced persons from Europe under the sponsorship of Church World Service has brought to 1,200 the total number of D. P.'s who have come to this country under the care of C. W. S.

A "worry clinic" has been established at High Point, N. C., with the pastor of the First Methodist church in charge. Cardinal principles of Christian psychology will be used to help people master their worries.

A German P. O. W. has been employed as organist in a local English church, which was unable to find a qualified musician among its members. The German, a professional organist, applied with the consent of the camp authorities.

Two young men, one a Protestant and the other a Catholic, styling themselves missionaries, are on their way in a small boat to Tabiteuea South in the Southern Gilbert Islands. Taking with them \$14 in money and locker full of Bibles, they plan to pass the "Word" to the natives.

A fourth series on the Radio Edition of the Bible is being planned by the Joint Religious Radio Committee. This is in response to the many requests that have come for further series. The first three series of the Radio Edition of the Bible have appeared over 300 stations in the United States, Canada, the Philippines and Hawaii.

At least fifty stateless children of Europe will find a sanctuary on Nevis, an island in the West Indies. An old estate is being cleared and the buildings are being remodeled by the Stateless Children's Sanctuary, Inc. Care, maintenance and education will be provided for fifteen years. Twenty-five highly qualified men and women have volunteered their help.

A "faith train" to follow the freedom and friendship trains has been proposed by Edwin T. Dahlberg, president of the Northern Baptist Convention. Representatives of the three faiths would explain the contributions religion has made to the progress of our country.

A memorial chapel will be erected in honor of the four chaplains who lost their lives after giving their life belts to soldiers on the torpedoed transport, Dorchester. The chapel, sponsored by the Philadelphia Interfaith Committee, will be established in Baptist Temple in that city.

Allan Bates, formerly of the United Nations, says that misleading headlines in the American newspapers are producing the kind of thinking which leads to war.

One million dollars and 1,000,000 pounds of supplies for overseas relief to be raised by the Methodist Church in the next four months is the goal that was set by the church's council of bishops at their recent meeting. The church has raised and distributed \$6,500,000 since 1940.

The youth department of the British Council of Churches has invited twenty German Protestant youth leaders to study youth work in Britain for four weeks.

Thirty-five million additional acres of farm land will be opened up by 1952 under the soil reclamation and irrigation projects now under way in Mexico. Only seven per cent of Mexican land now gets enough rainfall for cultivation.

The church at Gona in New Guinea is sending one half of its offerings to Japan, "helping those people who spoilt our country to be better people, so that they will be helping ones, not spoiling ones. That is what I think God wants us to do, because we are his children." The minister of the church had been a prisoner of the Japanese for three years.

Abolition of the principle of racial segregation is a recommendation from the woman's division of Christian Service in the Methodist Church to the general conference which meets next year in Boston. This recommendation is aimed at the organization of the church, which set up a separate jurisdiction for Negro churches when the union of the northern and southern groups took place.

Three Negro women have been transported from the middle of the Sahara desert to Lucerne, Switzerland, in order to demonstrate there the textile arts of the Sahara people. Later they will visit Paris to give their demonstrations.

Charles C. Rohrer, farmer from North Manchester, Indiana, has written the leading newspapers of the country as follows: "Unless the common people of America awaken soon, rise up in their might and demand a cessation of present war acts we will be involved in World War III shortly. The demands of the common people of the world are for peace; if these demands are insistent enough they can keep us out of war."

In spite of the political turbulence in China, the Chinese Christian colleges have continued to operate as beacon lights of hope. More than twelve thousand Chinese students were enrolled last year. Many of these students found it necessary to subsist on one meal a day and the professors often lived on salaries less than the income of a working coolie. Books were hard to obtain and twenty students often had to share one book. The Chinese believe in education.

A 1948 Challenge

"The land whither ye go to possess it, is a land of hills and valleys, and drinketh water of the rain of heaven: a land which the Lord thy God careth for: the eyes of the Lord are always upon it, from the beginning of the year even unto the end of the year." (Deut. 11: 11, 12).

As these words are copied from the Book of Sacred Record, we are only three days from the end of another year. We stand at the verge of a new year, on the edge of the unknown. There lies before us a new year and we hope confidently to go forth to possess it. Who can tell what we shall find? With faith in Him, in Whom we live and move and have our being, we are comforted in the words of the text, "The Lord thy God careth for it . . . His eyes are upon it away to the ending of the year." Here is the most gracious pledge and source of our mercies.

Our country, our churches, and our homes do not need sympathy so much as they do need the consciousness of being in the strong hands of One, the Lord and the Lord of all. That appreciation would steady us at once, and give rest of heart and courage and strength. And that is what will steady us in these troublous and disturbing times—to remember that God is more than a sympathizer and comforter; that He is the mighty Lord, our Lord and the Lord of all. We need the remembrance not only of his gentleness and goodness, but of his greatness too. "The Lord is a great God, and a great King above all gods. In His hand are the deep places of the earth; the strength of the hills is His also." Too frequently our puny, weak faith has caused us to shorten the hand of God, to minimize His power.

APPALLING FACTS

As we approach the new year, consider a few statements relative to the past,—

"J. Edgar Hoover, head of the Federal Bureau of Investigation, U. S. A., better informed about the subject on which he speaks than any other man in the country, says: 'Last year, a major crime occurred every 23 seconds. More persons were murdered within the United States than there were casualties at Tarawa. A robbery occurred every 12 minutes, a burglary every two minutes, a larceny every 39 seconds, and an automobile was stolen every three minutes. Remember that 13 per cent of all murderers arrested were under 21 years of age, as were 39 per cent of all robbers, 55 per cent of all burglars, 37 per cent of all thieves. In fact, nearly 23 per cent of all persons arrested last year were under voting age. More boys, 17 years of age, and more girls, 18 years of age, were arrested than in any other age group.

'This country is in deadly peril. We have won the war but may still lose freedom for all in America. For a

creeping rot of moral and spiritual disintegration is eating into our nation.'

Now my friends, every feature of the world situation that you and I confront today is a summons to lay new emphasis on the phrase, "the evangelization of the world." We are a generation of people bowed down under mortal need. At the same time we boast of our riches, our strength as a nation, while Europe is weak and impoverished. While part of the world lives in prosperity with every convenience at hand, there are thousands of homeless, displaced and suffering souls in Austria, Germany and Italy. Here is a mighty problem for the tomorrow and not one of us can brush it aside.

This is not a generation in the clutch of mortal need alone. It is a generation of plastic flow. Great ideas, new things, will constantly creep into the minds of all mankind in the coming year. Ten years from now will mark many changes. Will we sit idly by and allow great ideas to pierce the life of the world while the idea of Christ which we know to be the most piercing and pervasive of all, is postponed to be administered to a preempted world by generations that come after ours? This life is allowing the plastic flow to be fast setting in its molds—molds that will last for our day and a long time after. Was Lowell right when he said, "Once to every man or nation comes the moment—and the choice goes on forever?"

Thus looking upon our world in dire need and with great unrest and so little real joy and happiness, a world that is going on its road toward another day, another year; the plastic flow is now hardening into forms that will hardly change. God forbid that we should abate one iota of our missionary emphasis and zeal for the promulgation of the Gospel of our Lord and Savior to a tired, weary and sin-sick world.

We have a growing missionary zeal. Our churches in South America are prospering. Dr. Yoder gives a most interesting report, since his return, commenting upon the progress shown in so few years. A number of fine young recruits have recently signed up to enter college and seminary training in preparation for missionary service, in our church. As a church we have done nobly in the past few years. We carry and support a great program. Let us not be weary in well doing. But I am persuaded that if every one of our churches should deepen its spiritual life, we would yet greatly enlarge our usefulness in the world. Beware lest we somehow retard the finest work in all the world. We cannot fail if we render to Him our best. With the new year, take new courage—press on.

Our concern as Christians is that the particular and irreplaceable contribution of the Church, holding up to men the freedom of the Gospel, shall not fail for the lack of our prayers, our money and our service.

E. M. Riddle, Field Secretary.

The Message Of The Book

The Acts

by E. L. Miller

(The following article is the first in a series of Bible meditations, each based on a book of the Bible. The predominant note in each one will be the missionary emphasis as found in the Book.—Ed.)



This book is not necessarily a report of the actions of the apostles as the name might imply. It is rather a report of the actions of a larger group of disciples, apostles included, and the Holy Spirit should be given all credit for what was done through and by these Christian workers. It is a book of action and so intrigues one with its recordings. Dr. Luke

caught the spirit of things and vividly portrays them to us. From the first chapter to the last action is the theme. Of course action at times requires time out for meditation and preparation, so the Master tells the eleven to tarry until they are endued for action. He makes His last appearance to them as recorded in the first chapter, and gives them orders for service and also a glorious promise of coming again for them. That first chapter also contains a record of an action by the eleven that is sometimes questioned by Bible students. They took it into their own hands to select a successor to the defective Judas Iscariot. Many of us think that Jesus did His own selecting of the new apostle; and in the one born out of due season, Paul, we feel Jesus completed the dozen to be so designated. Paul has all the earmarks of an apostle, even to having the power bestowed on him to raise the dead. The man the eleven selected comes on and goes off the scene in very short notice. But we shall leave that for the theologians to mull over.

The apostles had been warned not to start off unready. With impetuous fellows like a Simon Peter that is a timely warning and a safe guard. More than once this very worthy fellow jumped the gun and had to be disciplined. To have action unimpeded Jesus had them wait

until unlimited power would be given them, but even then they seem to have run ahead of the Lord in making their choice of a successor to Judas. It may have been that their action was proper, but as we said, who ever heard of their man afterward? But note well our friend, Paul.

The book of Acts is the New Testament book of history. But since history is in reality biography, so we will have to think of it in the main. And what biographies it contains! But as to its main message, it is missionary. Home and foreign missions are both stressed in its pages. Evangelism, the handmaid of missionary endeavor, stands out prominently. Once the Holy Spirit had descended the disciples were out for souls. The impetuous Peter lost none of his impetuosity but it was better directed. His wonderful discourse of the Pentecostal time won souls by the thousand. He had able assistance on the part of the one hundred nineteen others who were in that upper room. But he was the leader. And again, a little later he repeated with an appeal that brought many more thousands out on the side of Christ and the newly born church. So in Peter and Paul we have wonderful leaders, but remember the Acts includes many more names of able and efficient soul winners.

Indeed, others of the disciples caught the vision and did their part nobly. Remember Stephen and his great sermon that won the hatred of the Jewish leaders but doubtless had something, maybe more than we think, to do with the conversion of one of his arch persecutors. That little fellow Saul was made to think, and the way Stephen went to his death impressed him wonderfully. So also Philip, another deacon, made himself very useful on that Gaza highway, and it is believed today by historians that the Ethiopian church, the oldest in continuous existence among us, is the result of that deacon's efforts. So evangelistic and missionary endeavor went on and the church grew. So we see that the Holy Spirit mightily used others than the apostles during this early period of the church.

But perhaps the outstanding character of this book is the super-missionary, powerful preacher, writer of spiritual letters and founder of churches, the beloved Paul. From the ninth chapter on the book has him very much in evidence. He was a paragon of pluck, and a hard-hitting expounder of righteousness and sound Christian doctrine. He left his foot prints all over the place. Palestine, Asia Minor, Europe, islands of the sea, Italy and beyond all felt the imprint of this little giant. Churches sprouted up everywhere as this first great missionary

and his aides Barnabas, Silas, Mark, Timothy, Onesimus, and others went about. Those working with him found him to be a stickler for the doctrines of his Master whom he loved and served. Some couldn't take it and left him. But others stayed with him to the end. Jesus gave the gospel and Paul would preach it whatever might happen. Well, it happened, but nothing moved this "setter forth of strange doctrines," as they said of him. He was soundly orthodox in his Christian faith and doctrine. And how some of our modern preachers could well take a leaf out of his book and do likewise. The cross, crucifixion and resurrection were central in his preaching and teaching. We will all do well to study and follow the presentments of this missionary par excellent, evangelist, and soul winner. Yes, a large part of the book of Acts is more or less a biography of this erstwhile persecutor of Christ and those of the Way, the Church.

Has any one ever shown a better way to meet the trying experiences of the Christian minister? Are not the example of this man Paul as noted in the Acts and his instructions as given in his many letters to churches and individuals the best we can find anywhere? And his example in church founding is one for our consideration and practice today.

No, we have not forgotten the record of the first general conference of the church. Neither would we neglect emphasizing the fine way in which they met and overcame their differences and overcame a threatened division among them. The point at issue was of the most serious kind, more by far than some that have brought divisions among church folks in more recent years. And here again our hero, Paul, ever a contender for pure and unalloyed Christian faith, doctrine and practice stands out big. Agreement was had on a very persistent matter that had brought acrimonious discussion and threatened disunion. Well might we meet and solve our church problems and difficulties as did those founders at the first convention of the churches.

But ere closing we want to stress again the deep missionary nature of this book and its message. Peter and Paul, and the galaxy of collaborators they had, have given to us the method of procedure in church extension. They gave themselves without stint or reserve. They dared all manner of dangers, abuse and misunderstanding. They defended themselves before the leading Jewish leaders and jurists of their day. And never did they let down on the pressing duty of presenting Jesus as the God-sent Savior of the world. He was presented to the wise and unwise as Paul called them—the Greek philosophers on Mars Hill, the Roman judges on the bench, the group down by the river side, and so on. The universality of the Gospel was stressed by Peter and Paul and the consecrated band

of workers together with them. All this sets before us the real essence of the book of Acts, not of the apostles, but of the Holy Spirit in the hearts and lives of this group, apostles included. These first decades of the Christian church furnish the pattern for our effort and procedure today.

Now we did not try to rewrite the book. Neither did we make any effort to rewrite any portion of it. So read it. And we feel that it along with what we have tried to say will stir up such interest on the part of the readers that they will read and reread this second book of good Dr. Luke.

—Maurertown, Va.



CONFIDENCE

I do not ask for plainer paths
But for a guiding hand
To keep me from the pitfalls, Lord,
And faith to understand
Thy wisdom and Thy will.

I do not ask for burdens light—
I, too, would bear my part;
But grant me, Lord, from day to day
A strong courageous heart
That knows no fear.

I do not ask for cloudless skies—
For naught of this world's pain—
But give me, Lord, a deep content
That sings all through the rain
And sees a bright tomorrow.

When paths of life sometimes seem rough
Or burdens heavy grow—
When clouds blot out the sun, then, Lord,
Walk with me and then I know
I will not miss the road.

—Eleanor Frey.

NOTICE

A telephone call to Editor Vanator on January 12 from Brother Fred Eccard told of the call of Brother S. M. Whetstone to the Dayton pastorate. The call will be effective about April 15th.

When The Bee Stung Mother

A young boy was once asked how long he had known his Saviour, and if assured that his sins were forgiven.

"Oh yes," he replied; "I know that they are all forgiven; I am quite sure of that."

"When did you first come to know and understand that?" asked the minister.

"When the bee stung Mother," said the boy quickly.

"When the bee stung Mother? Tell me what you mean, my boy."

"Sir," said the boy, "I have a mother, who for some years told me what Jesus had done for me but I never really understood and realized how He had taken my place, and died in my stead, until one summer's afternoon, when playing in the door of our cottage. Mother was ironing in the kitchen, at the door, with her sleeves turned up upon her arms. Suddenly, while I was playing around the doorstep, a large and apparently much excited bee, came buzzing round and round my head. It no doubt had been hurt, and seemed determined to sting. I was frightened, and tried once or twice to flap it away with my handkerchief; but round and round my head it came, closer each time. At last, in despair, I ran inside to get rid of my enemy, and made for my mother, who had been watching my injudicious efforts to free myself from my opponent, and with a cry I hid myself under her long white apron.

"Amused at my fear, but with mother care, she put her iron down, and with a smile, put her arms outside, as it were to assure me that I had full protection.

"This was hardly done, before the bee settled upon one of her bare arms, and before she realized that it was not wise to let the angry little insect remain upon her, the bee had stung her so deeply that the poor thing was unable to draw out its sting, and in an exhausted state crawled slowly down her arm.

"My mother, who felt the sting sharply, was taken aback; but looking at the bee crawling down her arm, a thought struck her which was the means of my salvation.

"She said to me, 'There, you may come out now; the bee has stung Mother instead of you; come out, and look at it crawling on Mother's arm. It cannot hurt you now.'

"Timidly I lifted the apron, and put my head out to see. There was the bee crawling still slowly down my mother's arm; and my mother, pointing to the sting higher up, said, 'There it is; it has stung Mother instead of you. You may play with it now; it cannot sting again; see its sting in Mother's arm. Poor creature, it has only one sting!'

"Half afraid and a little sorrowful for my mother, I looked at the sting. My mother then went on to explain to me how I might play with the bee now, and even take it in my hand, as it could not sting twice, and therefore could not sting me now. She well applied the lesson, explaining to me how it was a picture of what for long she had told me about Jesus having taken my place, and been punished in my stead.

"I had learned and often repeated that verse, 'With His stripes we are healed,' but I never understood until then, with the bee and sting before us, that it was just a picture of what Jesus had permitted to be done to Himself—to be punished instead of us, who deserved to be punished; and how, if we believed that He had taken our place and been punished in our stead, we could not be punished. The Law having punished Him in our stead, it was powerless now to punish us. Yes; and how true these three short lines—

" 'Payment God will not twice demand;
First at my bleeding Surety's hand,
And then again at mine.'

"That moment of realization! I shall never forget it. It was all so clear now. I saw and understood for the first time what Mother had for long taught me, how that God would not punish me, because He had already punished Jesus in my stead. Yes, sir, it was when the bee stung Mother. I have rejoiced from that moment in believing and being *assured* that Jesus died for me on Calvary."—Unknown—Reprinted from Gospel Herald.



Foreign Missions

Rosario, Argentina,
South America,
December, 1947

Rev. E. M. Riddle
Ashland, Ohio

Dear Brother Riddle:

I feel great privilege to write to you again, and wish you have had a very happy Christmas Day and prosperous New Year. May it be a day filled with the joy of our Lord and Saviour!

We are praying that this New Year may be filled to overflowing with the best blessing and with the fruit of the Holy Spirit.

We feel very happy once more that another year has gone by in the intimate communion and fraternal love of each other, and we feel greatly joyful that as we are ending the year we can say that our work in the Lord has not been in vain, and when our Lord shall appear,

may the crown of rejoicing given for the winning of souls be yours in all its glory. We must sincerely express that every heart won for Him by His Grace feels profound gratitude to recognize that great part of this joy they owe to you there by whose means they have been reached.

So all of you dear Brethren in the U. S. receive our sincere thanks and great affection and love.

During this summer, thanks to the Lord, we are already working very actively with scouting work and with the tent work in many towns around. Now in the midst of summer, many of the workers are invited to go to the Summer Camp in Cordoba Hills.

Mr. and Mrs. Pablo Espinosa are now in Colon and they feel very happy there, in the new missionary station. They have begun with good success. They have very nice meetings, and there is a very good attendance.

With much love I remain sincerely yours,

Adolfo Zeche.

The Soul-Winner's Crown Of Rejoicing

by C. F. Yoder

Dr. Yoder's idea of a Personal Workers' training course for South American leaders was approved at General Conference by the Missionary Board. The following is for January and February. We suggest that they be used in C. E. groups, S. M. M., or Sunday School classes. The Missionary office is anxious to hear from church leaders and to know if there is a desire to have a similar study printed each month. A card will give your reaction. They are being printed in Spanish for their use in South America.

E. M. R.

Mary Jo was a good girl, a church member, faithful as the average and beloved by all. But she was not a real worker until she went to summer camp and heard a lecture on the duty of soul-winning. She resolved to be a fruitful branch and not one to be cut off and burned. John 15:6.

She began by giving tracts to unconverted people. Then she began to add a few words of invitation. This led to conversations, and this to arguments, and at last she learned to her consternation that the world is not hungering and thirsting for the Gospel as she imagined. She became discouraged and appealed to her pastor for help.

He explained to her I Cor. 2:14 and Matt. 13:3-9. When she understood that the kingdom of God is really a higher kingdom than that of the natural man, and that the Gospel must therefore appear folly to the unregenerate people, she began to see the necessity of learning the technique of leading the unsaved through the miracle of the new birth to the joy of the new life in which the Gospel ceases to appear folly and becomes sweeter than honey and more precious than gold. Then she began to study to be a worker approved unto God, rightly dividing the word of truth. II Tim. 2:15.

Like Mary Jo there are countless Christians who would like to be useful but have not learned just how to proceed. To such the writer wishes to give some things learned through more than sixty years of Christian labor. By following them the work of soul-winning may become the greatest joy ever experienced. The lessons require the learning of only a text a day throughout a year, and they may be learned in private or in classes. If no such training is being given in your church, do something about it and you may have the reward of leading others into the blessed life of service. The course is divided into four parts of twelve lessons each.

PART I—PERSONAL PREPARATION

LESSON I—THE CROWN OF REJOICING

Golden Text—"For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of the Lord Jesus Christ at his coming?" I Thess. 2:19.

Questions (Write the answers)

- 1. What wonderful companion does the soul winner have?
Ans. Matt. 28:20
- 2. What other title of high honor corresponds to "fishers of men?"
Ans. II Cor. 5:20.
- 3. What special joy for the soul-winner is mentioned in II Cor. 5:17, 18?
Ans.
- 4. What did Paul see in Galatian believers which gave him joy?
Ans. Gal. 4:14-15.
- 5. What glory for the soul-winner is revealed in Dan. 12:4?
Ans.
- 6. How does Matt. 25:23 apply to the soul-winner?
Ans.
- 7. When will the joy of John 4:36 be realized?
Ans.

LESSON II—THE CROWN OF THORNS

Golden Text—"If they have persecuted me they will also persecute you." John 15:20.

- 1. Why does Satan and his agents hate Christ and the church?
Ans. John 15:18.
- 2. How can a soul-winner get joy out of his trials?
Ans. I Pet. 4:12-14.
- 3. How do the "marks of the Lord Jesus" preserve from temptation?
Ans. Gal. 6:17.
- 4. How does the soul-winner often experience the blessing of Matt. 5:11, 12?
Ans.
- 5. How does obedience to Heb. 13:13 bring joy?
Ans. Phil. 2:5-9.
- 6. What comfort can the worker who suffers with Jesus find in Rev. 7:9-14?
Ans.
- 7. What O. T. verse is a good motto for soul winners?
Ans. Ps. 126:6.

LESSON III—REGENERATION THE SECRET OF SPIRITUAL KNOWLEDGE

Golden Text—"Except a man be born again he cannot see the kingdom of God." John 3:3-5.

- 1. Why is the new birth necessary to a Christian's joy?
Ans. John 3:6.
- 2. Why should born-again people be happy?
Ans. Col. 1:13.
- 3. What does it mean to be among the "first born" of God?
Ans. Jas. 1:18; Rev. 14:4.
- 4. Of what are the children of God the heirs?
Ans. Rom. 8:17.
- 5. How does faith bring Joy?
Ans. Rom. 15:13.
- 6. What joy follows repentance?
Ans. Lk. 15:7, 24, 47.
- 7. How does Christian baptism contribute to joy?
Ans. Act. 2:38, 39; I Pet. 3:21.

LESSON IV—WILLING WITNESSES

Golden Text—"We cannot but speak of the things we have heard and seen." Acts 4:20.

A good emotion resisted reacts by dulling the conscience. Witness the case of the rich young ruler. God wants children who serve through love, not slaves whose only motive is the lash.

- 1. What, then, should be the longing back of the soul-winner?
Ans. Rom. 8:19.
- 2. What is the method of the Holy Spirit in winning souls?
Ans. Titus 2:11-15.
- 3. What will the Spirit in us inspire us to do?
Ans. Acts 1:8.
- 4. What joyful and unfailing motive have we in John 14:21?
Ans.
- 5. Is not the harvest now greater and riper than ever? So what?
Ans. Matt. 9:36-38; Isa. 6:8.
- 6. What happens if we disobey our call?
Ans. I Cor. 9:16; Lk. 12:47.
- 7. What inspiring example have we in Acts 5:40-42?
Ans.

If we have never seen the vision of need, or felt the call to witness, or been moved by the spirit of compassion, or known the constraint of love, or the impulse of the Spirit, there is something wrong, and we should try Lk. 24:49 with Acts 5:32. That should bring a vision like that of Acts 16:9 and a prayer like that of Acts 4:29, 30, and then a time of rejoicing like that of Acts 5:41. Try it.

LESSON V—THE SOUL-WINNER'S WONDERFUL MESSAGE

Golden Text—"I am not ashamed of the Gospel, for it is the power of God unto salvation to everyone that believeth." Rom. 1:16.

Some Christians try to show their faith by the way they dress and others by the way they profess, but there is also a "more excellent way."

- 1. Why is our conversation a good index of our Christian character?
Ans. Matt. 12:34.
- 2. What kind of talk should Christians avoid?
Ans. Col. 3:8-10.
- 3. What things should soul-winners teach?
Ans. Matt. 28:20.

4. Of whom were the disciples witnesses? Why?
Ans. Acts 1:8; 4:12.
5. Of what did they speak when Spirit-filled?
Ans. Acts 2:11.
6. Did they tolerate any and all teaching in the name of the Gospel?
Ans. Gal. 1:6-9; Rev. 22:18, 19.
7. How did they defend their faith?
Ans. I Pet. 3:15; Jude 3.

LESSON VI—THE WHOLE ARMOR OF GOD

Golden Text—"For the weapons of our warfare are not carnal, but mighty, through God, to the pulling down of strongholds." II Cor. 10:4.

It is a mistake to think of the Christian life as a passive submission to anything and everything. When Jesus said, "Resist not evil" he was denouncing the carnal custom of flaring up and fighting back because of trifling offenses. When it came to firm and faithful testimony for him he said, "I am not come to cast peace but a sword." Matt. 10:34-36. For such a warfare we need the spiritual weapons and the "whole armor of God."

1. As soldiers of Christ with whom must we fight?
Ans. Eph. 6:11, 12.
2. Of what importance is the girdle of truth?
Ans. John 17:17; II Cor. 13:8.
3. "The breastplate of righteousness" means what righteousness?
Ans. Phil. 3:9; Rev. 19:7, 8.
4. How shall we harmonize vs. 15 with Matt. 10:47?
Ans. Rom. 12:18; Acts 4:9, 20.
5. "Above all, the shield of faith," vs. 16. Write seven essentials which depend upon faith. Eph. 3:17
Gal. 3:14 Rom. 9:30 Heb. 11:6.
James 5:16 Gal. 2:20 Jn. 5:4
6. "The helmet of salvation, vs. 17. Compare the helmet of Goliath with that of David. I Sam. 17:5, 45-49. Why are the unsaved unfit to win souls?
Ans. Acts 8:18-23.
7. How did Jesus use the "sword of the Spirit?"
Ans. Matt. 4:3-11.

LESSON VII—THE WORD OF GOD

Golden Text—"The word of God is living and powerful." Heb. 4:12.

While the works of God give their testimony to his wisdom, power, and love, and leading men of science confirm the validity of this testimony, yet it bestows neither pardon for sin, nor the gift of divine life. Only the Gospel does that. Therefore it is the preaching of the only Saviour that brings the only salvation.

1. How is the Bible a "discerner of the thoughts and intents of the heart?"
Ans. Compare Rev. 19:21; I Cor. 19-21.
2. The word of God is a mirror which shows us what we are. How use it? (1) To see our sinful selves, Jas. 1:22-25; (2) To see our Savior," II Cor. 3:18.
3. The word of God is like cleansing water. To purify by I Pet. 1:22; to John 17:14; and to the church. Eph. 5:25-27.

4. The word of God is spiritual food. In it there is Ps. 81:16; I Pet. 2:2; and I Cor. 3:2.
5. The word of God is the good seed which grows into eternal life. By it we have Rom. 10:10; and have been I Pet. 1:23. By it we are counted Rom. 4:3. By it we are John 17:17; and by it we Matt. 4:4.
6. The word of God is John 6:63, not to all but to II Cor. 2:14-16.
7. The called of God are first good Matt. 13:8, then good Matt. 13:8, and then good John 4:36, 37. Where are you? II Cor. 13:5.

LESSON VIII—THE SPIRIT OF GOD

Golden Text—"Tarry ye in Jerusalem until ye be endued with power from on high." Luke 24:49.

This text indicates that Jesus considered the endowment of the Holy Spirit as an essential qualification for his disciples.

1. Why? Ans. John 15:1-5
2. What rite was given to the church to preserve and emphasize this truth?
Ans. Heb. 6:1, 2 with Acts 8:14-17; 19:1-7.
3. What are the conditions of receiving this gift?
Gal. 3:14; Acts 2:38, 39; Luke 11:13.
4. What are the results (differing in persons and occasions):
Ans. Acts 1:8; I Cor. 12:7-11; John 13:38, 39 with Rom. 5:5 Gal. 5:22, 23; I Cor. 6:19; Rom. 8:11.
5. Find some things which we, as soul-winners, are to do "in the Spirit":
Ans. Gal. 5:5; Gal. 5:16; Gal. 5:25; John 14:16, 17; John 14:25 John 16:13; II Tim. 1:13, 14.
6. What should we ask in prayer for one another?
Ans. Eph. 3:14-19.
7. What O. T. truth should soul winners remember?
Ans. Zech. 4:6



Home Mission News

MULVANE BRETHREN CHURCH

Greetings in the name of our Lord and Saviour, Jesus Christ, to all the Brethren:

Knowing of your desires to have an up-to-date knowledge of the various churches, especially those supported by the Mission Board, we take this opportunity to let you know about the church in Mulvane, Kansas.

Our last report covered our dedication services. Since then we have been busy. Our Daily Vacation Bible School was held the last part of May with an average attendance of 41 pupils. At the close of the school two 'teen aged girls accepted Christ as their Saviour. We had our annual Sunday School picnic on the banks of the Walnut River in July. There were 68 present at that time. During the first part of August, there were 14 young people, some teachers and other workers, who left for a week of camp at the new Midwest District Camp Wyandotte, near Kansas City, Kansas. We arrived there on Monday evening, and left the following Monday. Everyone reported a fine time. At the decision service there were four young people stepped forward as life-work recruits. Two rededicated their lives, and five made their first confession, accepting Christ as their Saviour. The following day two more accepted Christ. Six were baptized in the old swimming hole on Sunday afternoon. Two of those baptized were from the Mulvane Church.

On November 16 we began our fall revival with

Rev. Cecil Johnson of Falls City, Nebr., as the evangelist. Brother Johnson gave us some excellent messages, and everyone seemed to grow spiritually as to visible results. There were ten people that accepted the Saviour. We commend Brother Johnson to any of the churches desiring to hold an old-fashioned revival.

We closed the meetings with our fall Love-Feast. There were 38 communicants. We had four visitors from the Church of the Brethren in Conway Springs, Kansas, and one visitor from the River Brethren in Christ Church of Abilene, Kansas. The service was spiritual and uplifting. We also ordained two deacons and two deaconesses on Sunday evening, November 30. They were Brother and Sister Lee Howard, and Brother and Sister Carl Sherman.

At our July business meeting the pastor was extended an indefinite call by the church, which he gladly accepted. Also at that meeting Mrs. Myrtle Kessinger was called to be a missionary evangelist, and the District Conference in October confirmed that call. At present she is located at Haddix, Kentucky.

Our attendance has been growing. The last few Sundays, the Sunday School reported more than 70 present, with church attendance about the same. The evening services usually have about 35 present and the prayer service about 25.

Pray for us that we may always have a zeal for the Lord.

W. L. Thomas, pastor.

IN APPRECIATION

The Mission Board wishes to express its sincere thanks for the generous Thanksgiving Offerings which have come from Brethren Churches and from many individual givers. The response has indeed been heartening. We appreciate your fine interest in the cause of spreading Christianity in our country, and in lending a helping hand to Europe's undernourished war victims.

We appreciate, too, the gifts of many who have contributed to this offering, and whose names we do not have. This is our means of acknowledging your gifts. Thank you!

TEACH ME TO LIVE

Teach me to live! 'Tis easier far to die—

Gently and silently to pass away—

On earth's long night to close the heavy eye,

And waken in the glorious realms of day.

Teach me that harder lesson—how to live

To serve Thee in the darkest paths of life.

Arm me for conflict, now fresh vigor give,

And make me more than conqu'ror in the strife.

—Author Unknown.



CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for February 1, 1948

JESUS CHRIST IS LORD OF ALL

Scripture: Philippians 2:9-11

For The Leader

THIS MATTER of exalting Christ is one which should receive some careful and sober thinking on the part of Christians. Christ is the greatest of all. No other in the world is as great as He. Though men and women curse Him, ignore, neglect and forsake Him, He is greatest. Christ, the satisfier of souls is left out when most men are seeking religious truth. He, the Peacemaker, is ignored when men assemble to "make peace." He, the Reconciler between God and man, is refused as men vainly try to lift themselves to the skies by their good works. But this will not always be. Though men reject Him today He will be exalted and worshipped in a day to come. It behooves us to be His exalter in this extended day of God's grace. Why? So that we shall be His exalters through endless glory and the bliss of Eternity.

DISCUSSION

1. **THEY PASSED HIM BY.** There was no room for Him in the Inn at Bethlehem. That thought has been the driving point in comparing men's reaction to His love. As there was no room for Jesus then, so there is little room in men's hearts for Him today. Certainly we Christians do not want to be accused of shutting Christ out of our lives. Yet, isn't that about what happens? If we are too busy to pray, to read our Bibles, to attend the service of His house, to give of our substance, we are committing the act of shutting Him out of our lives. Such spiritual loss can never be regained. We are commissioned to make Him Lord of all.

2. **WHAT ABOUT THOSE WHO SHUN HIM?** Great and terrible things are prophesied in God's Word for those who ignore Christ. They shall be cast out into outer darkness, and there shall be weeping and wailing and gnashing of teeth. First we seem to think this will be for just those who are "heathen," or who are "terribly wicked." It would be a shock if any one told us that some of us might be included in that group. Nevertheless, it is true. By our refusal to listen to His Word, to profit by the sermons, and other things we hear, we are endangering our chances to inherit eternal life. If we laugh at God and go out and engage in sin, we are disgracing Christ, and punishment will come upon us.

3. **EVERY KNEE SHALL BOW.** Every human being shall bow the knee to Christ. However, when that event takes place, humanity will be divided into two groups. First, those who have bowed before Him in this life, and given Him the leadership of their lives. This group includes all those who, through faith, have accepted Christ as the covering for their sins. They shall enter heaven forever. The other group includes the proud, the adulterers, the lustful, the immoral, cursers and drunkards. It

will include those who put physical and material desires ahead of spiritual. They shall die in their sins, and be lost forever. But before they are cast away for ever, they shall see Christ in glory, face to face. They shall bow their knee to Him and acknowledge Him as greatest. They shall recognize Him as the Son of the Eternal God and the Savior of their sins. But it won't do them any good. This life is the time to repent of sin and evil ways.

4. **EXALTATION AFTER SERVICE.** Christ had glory in the heavens before He came to earth. But He gave up this glory to offer a way of escape from sin's punishment. He became a servant to save men. But now all that is past. From now on the trend is upward. Each succeeding generation of people on the earth is adding its praise to the already innumerable hosts in glory. And present day trends seem to indicate tremendous gains in the number of people who are accepting Christ. Over the radio, through the Christian magazines, through evangelists, people everywhere are finding the message of Christ as the answer to their soul sickness. Christ surely shall be exalted. We'd better check to be certain of our own position. Sin, desires to indulge in world evils, etc., puts us in a dangerous position before God. Don't take chances.

5. **"ALL HAIL THE POWER."** "All hail the power of Jesus' name, Let angels prostrate fall, We'll join the everlasting throng, and crown Him Lord of all." These selected words from the great hymn by the same name, are suggestive of that bursting praise which comes from the true believer's heart. Yet we are confronted with people who seem to lack that enthusiasm. Why? That would be hard to answer in a few words. Sufficeth to say, if you don't feel it in your heart, you can't sing it. Other interests, secret and open sins, keep us from realizing that enthusiasm in our hearts. Let us give Christ the glory of our lives, for He is the ruler of the universe and Lord of all. We can measure up in a fair way by giving Him the honor and glory which we should. You can gain a great blessing by putting Christ in the head place in your life.

QUESTIONS

1. Christ's coming into the world has altered the lives of all men since. He has done more to change the pattern of world history than any other. Yet today He is persistently ignored by world leaders. Why do world leaders ignore One who has had so much to do in changing the destiny of humanity?

2. Do you think the number of Christians (real believers in Christ) is growing in proportion to the growth of the world's population, or not? Give reasons for your belief.

3. Do you believe there are more people being converted to Christ in the past three years than in the twenty years before that time? Support your answer with reasons.

4. What do you think the outlook is for the next ten years as to the prospects of winning people to a saving knowledge of Christ? (Please note a distinction between winning people to a "saving knowledge of Christ" and that of winning them to Christ's social ways, or better ways of living.)

PUBLICATION OFFERING DATE

SUNDAY, JANUARY 25

SEND ALONG YOUR "PRESS FUND" PLEDGES

Prayer Meeting Topic

Contributed by Rev. C. Y. Gilmer

(Helps for Missions)

SING LEE'S BIBLE

You sent your money across the sea
That bought a Bible for young Sing Lee;
And Sing Lee when he had read therein
Proceeded to turn his back on sin.
Then he rested neither night nor day
Till his brother walked in the narrow way;
And his brother worked till he had won
Away from their gods his wife and son.
The woman told of her new-found joy,
And Christ was preached by the happy boy.
Some of the folks who heard them speak
Decided the one true God to seek.
It wasn't long till half the town
Had left its idols of wood and stone.
And the work's not ended yet, my friend;
You started something that shall ne'er end,
When you sent the money across the sea
That bought the Bible for young Sing Lee.

—Amelia Price Ayres.

WHY I SUPPORT MISSIONS

Scripture: Acts 15:7-18
Missionary Hymns
Leader's Petition
Seed Thought Provokers:

- I SUPPORT missions because—
1. It is the explicit command of the Lord (Mark 16:15). We are to act for the good of others for physical and also higher spiritual good (2 Cor. 9:7-15). At Jacobs well Jesus was a foreign missionary before any disciples (John 4:1-7, 39-42).
 2. I am a direct fruit of missionary endeavor (John 10:16). What I have received I owe to others (Rom. 1:14-16). If Christianity were not a missionary religion it would have remained a mere sect in Palestine (Mark 13:10).
 3. For every dollar that has gone into missions several dollars in actual profits have come back (Luke 6:38; Eccl. 11:1). If every man in this world were truly Christian our taxes would be lower, our homes safer, and civilization secure (Isa. 11:9).
 4. Missionaries go into hard places, strange lands, not for what they can get, but for what they can give (Acts 8:18-20). Such a type of people deserve support. They undertake in our place (Luke 10:7; 1 Tim. 5:18).
 5. Christian missions obtain definite results in all lines of human betterment (Luke 4:18).
 6. Every true lover of his own country will support the missionary on the remotest field, for he stands guard

against evils which if unchecked will injure or destroy our own country (Acts 28:28).

7. I support missions for the welfare of my own soul (Acts 20:35). Only as I give can I receive fullness of life (2 Cor. 9:6-11).

8. Christian missions represent Christ Who is the only light and hope of a lost world (Acts 4:12).

COMMENTS

On The Sunday School Lesson

by The Editor

Lesson for February 1, 1948

THE PURPOSE OF JESUS' LIFE

Lesson: Isaiah 53:4-6; Matthew 1:12; 5:17; 20:26-28; Hebrews 4:15-16

IT SHOULD be evident to everyone that the purpose of Jesus' life here on this earth (and we must assume that the life spoken of in our lesson is His existence in human form here on the earth) is to be found in the words of Luke, in Luke 19:10, which is our Golden Text. It reads, "The Son of Man came to seek and to save that which was lost."

In the lesson text, taken from five different places in the Word, we find reference made to five phases of His task: 1. His sin bearing ability (Isaiah 53:4-6); 2. to be the savior of mankind in lost estate (Matthew 1:21); 3. to fulfill the law He had given (Matthew 5:17); 4. to minister to the needs of man and to give His life a ransom (Matthew 20:26-28); 5. to show us how to meet the temptations of life and how to overcome them (Hebrews 4:15-16).

We should remember that if Jesus had a purpose in coming to earth, we, too, should follow Him with a purpose, for a purposeless life is a life of failure. We should read carefully 1 Peter 2:21 in this connection, "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that we should follow in his steps."

These things should give us sufficient to think about for this lesson.

GOD'S LOVE

Mrs. Elmer Ebbinghouse

When winter comes
And spreads its robe of snow
Upon the hills, where lonely flowers sleep;
We all can know
It is the symbol
Of God's love and care!
He watches o'er each child—
He does not sleep!

Brethren Youth - - - - -

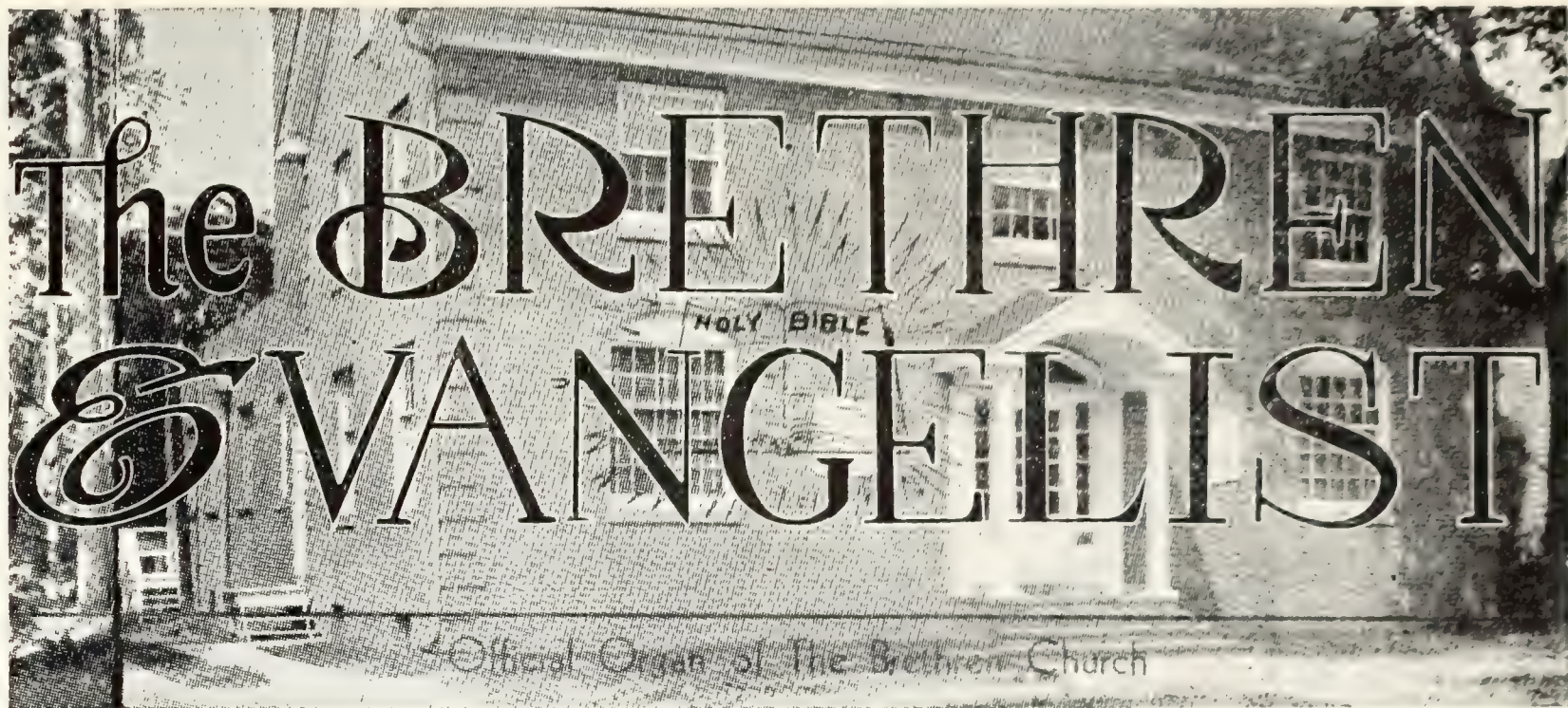
Attention Churches

Any churches desiring Brethren Crusadors or Ambassadors during the summer months, contact Ruth LaVonne Clapper, 1223 East Main Street, Louisville, not later than March 28, 1948. The Crusaders will be Christian young people especially trained in D. V. B. S. work, and the Ambassadors in Gospel Team Work.

Attention Young People

Any young person interested in participating in either of these fields of Christian work should also contact Miss Clapper by March 28th. Both part and full-time work is needed.





Remember

C H C H

Does Not Mean a Thing

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THE BRETHREN EVANGELIST

Published weekly, except the last week in August and
the last week in December.

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PLEASE REMEMBER: All material for publication in the *Evangelist* must be in the hands of the editor at least three weeks before the desired date of publication, to assure same to appear in desired issue. This refers to announcements particularly.

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INTERESTING ITEMS

Akron, Ohio (Firestone Park). Brother J. G. Dodds reports the continued progress in the work of getting the new Akron church started. At the time we gleaned this news the foundation was in and the material for the superstructure was on the ground, with the builders expecting to start the labor on same at an early date. We will watch with interest, the growth of this new church building.

We note also that the enrollment of the Sunday School has reached the number of 110, with an average attendance during December of 77. The goal which is set to be reached by Easter Sunday is an enrollment of 150 with an average of at least 100 in attendance.

Masontown, Pennsylvania. Quoting from the Masontown bulletin of January 11, "The interior doors are being hung; kitchen sink installed; siding nearly completed,

and floors filled." This, of course, had reference to the new parsonage. Brother Ankrum reports a generous contribution from an individual away from Masontown, which will be applied to the new parsonage fund.

Linwood, Maryland. Brother Elmer Keck reports the reception of one new member into the church on Sunday, December 28.

Cerro Gordo, Illinois. Brother Charles Johnson announces the date of their evangelistic meetings as February 1 to 15. He does not give the name of the evangelist.

The following officers were elected by the young people recently: President, Charles Nethery; Vice-President, Harold Nickey; Secretary-Treasurer, Martha Adams. Brother Johnson reports an increased interest being manifested in the organization.

St. James, Maryland. Brother Henry Bates, pastor of the church asks us to report a change which should have been made in the Annual number of the *Evangelist* (the Conference Annual number) which has to do with the membership of the St. James Church. Instead of the membership being 170 as it appears, this should read 203. We are glad to make this correction. So mark it in your annual.

While we are making this change we also wish that you would add to your church pastor's lists the following: Joseph Hamel, called to be student pastor of the Fairhaven, Ohio, Brethren Church. Also add to the list of ministers without churches the name of Thomas Shannon, Ashland, Ohio, who is a licensed minister by action of the Mid-West District of which he is a member. Brother Hamel's address is Ashland, Ohio.

Berlin, Pennsylvania. From Brother S. M. Whetstone's Berlin bulletin we quote the following: "The Berlin Brotherhood received the following communication: 'Your heifer, No. 8844 has been shipped to Italy on the S. S. Humanitas on December 3, 1947. We thank you for this contribution and shall forward any information regarding your heifer on to you as it comes to us.' Sincerely yours, Heifer Project Committee." We had a picture of the above heifer in the *Evangelist* not so long ago.

Waterloo, Iowa. The Annual Youth Banquet was held in the Waterloo Church on Saturday night, January 24. We hope to receive a full report of this meeting.

Mt. Pleasant, Pennsylvania. Brother H. R. Garland says he forgot to report the fine Communion which they had on the first Sunday of November when twenty-four surrounded the Lord's table.

Milledgeville, Illinois. The First Family Night Get-together for the new year was held in the Milledgeville Church on Monday, January 19. It was sponsored by Brother Harry Bushman's Class.

Brother D. C. White reports the average attendance for the last quarter of 1947 was 147, with an average offering of \$27.26; Bibles carried averaged 46 and the visitor average was 4.

Loree, Indiana. Brother Higgins reports that the Building Committee and the Board of Trustees are going ahead with a remodeling campaign.

(Continued on Page 10)

The Editor Thinks Aloud

Fred C. Vanator

"LOOSE BOLTS VS. CHARGED BATTERIES"

EVERY once in a while one's eyes fall upon a striking statement. Such was the case a few days ago when I came upon the following, quoted from "The Sunday School Builder" and written by J. W. Storer:

"The greatest need of our denomination is not that it go into the organizational garage for simonizing and tightening of loose bolts; we need to have our batteries put on full charge."

While the above did not definitely refer to our own denomination, nevertheless it carries many implications that may apply to us as Brethren.

So, it set me to thinking!

Many times we meet the question, "Are we over-organized? Are we becoming unwieldy in our effort to meet all the goals and problems that are set forth in our program of activities? Are there too many tasks for single individuals, who are closely identified with the various phases of our activities?" In other words, (slang if you choose to call it so) "Isn't the vehicle 'squeaking' a little too much and shouldn't it be sent in for the tightening up process that will take out the 'squeaks'?"

In a great many cases it isn't a matter of "loose bolts," but rather one of "rusty, squeaky hinges," brought about by too infrequent use of the various parts of the vehicle. Rusty rails and a rocky roadbed on a branch of a great railroad system, tells of infrequent use, while bright, shining rails and a well kept right-of-way shows that the road is under full operation, serving the communities through which it passes.

If our organizations are serving a purpose, and we believe they are, they are all worth preserving. They are the outlet for individual expression that finds no other avenue. But we must remember that Divine Guidance, found only in the "prayer room," will do more toward strengthening the full structure of our organizational building than any other one thing. All real organizations of the church are born in prayer. Too many times, in future problems that confront these organizations, prayer is a minus quantity. Far too often we seek to "symonize" the machine and "tighten the bolts," forgetting that the source of power lies in the "battery" spark, without which the engine will not turn over.

Those of us who drive automobiles in the wintry weather, through extreme cold, know the necessity of keeping the battery to "full charge." Nothing is more aggravating than to step on the starter and have nothing happen. How do you suppose the Lord feels?

I think you see what I mean! In applying the thought to our organizations, you may use your own imagination. Think it over!

Life is long enough for him who knows how to use it.

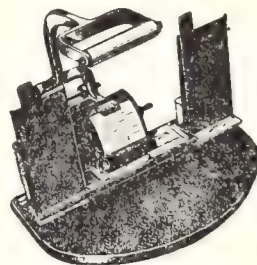
Business Manager's Corner

George S. Baer

Johnstown Third Stays in with 97

WE HAVE just received from the Third church of Johnstown, Penna., a 100% list of subscribers to the number of 97. We are delighted that this splendid church under the leadership of Brother Chester Zimmerman is staying on the Honor Roll and has increased their list. They are sending a check covering the amount, and at the same time they are expecting to send in a Publication Day Offering, which is the proper thing to do. We appreciate large Evangelist subscription lists; they help us and they help the churches too. In addition to these checks for Evangelist subscriptions, Publication month (January) is the time for sending in extra checks to help pay the deficit on our publications. It is not possible to increase the circulation of our paper to the point where it will be self-supporting. The same is true of our quarterlies. That is the reason for the Publication Day Offering. Thanks to all the churches for their patronage in the use of our publications in every home, and for their support by the giving of generous Publication Day Offerings.

An Addressing Machine for Pastors



Pastors can save time in addressing circular letters and church bulletins by using the Elliott Addresserette, a small addressing machine built especially for churches, clubs and associations. Two of our pastors have already placed an order one, and in one case delivery has been made. It is hand operated and addresses from 15 to 21 different addresses per minute, which means it is from 5 to 7 times faster than hand addressing. It sells for \$45.00, plus some necessary supplies. If interested, write for descriptive circular.

Additional Press Fund Reports

Mrs. H. S. Baker, Williamsport, Md.	\$ 5.00
Mrs. Mary B. Turner, Bethlehem, Pa.	5.00
H. Wm. Fells, Ashland, Ohio	10.00
Bess Wissinger, Johnstown, Pa.	5.00
H. A. Gossard, Lanark, Ill.	50.00
Mr. and Mrs. D. Lee Garber, Mansfield, Ohio	2.00
Horace Huse, Ripon California (Manteca Ch.)	10.00
A Friend	10.00
Mrs. Ida Himiller, Bellefontaine, Ohio	2.50
Glade E. Miller, Waterloo, Iowa	20.00
C. P. Saylor, Union Bridge, Md.	22.00
(For total of Press Fund cash and pledges see page 16)	

Supplies Still Going Up

We received notice from the Standard Publishing Company that certain of their church and Sunday school supplies had gone up in price and a long list of such items

(Continued on page 10)

Come Over Into Kentucky and Help Us

Rev. J. Milton Bowman

PAUL was headed for northeastern Asia when he was stopped in his tracks by a vision of a country desperately in need; the outstretched hands of a man whose urgent voice cried, "Come over into Macedonia and help us." A great historical event in the history of the church then took place, for the first Christian Church on the European continent was established, the church at Philippi. It became the foremost church in faith and love in Europe and had God's seal upon it. Paul's directed move to the west instead of to the east brought the advantages of Christianity, not only to the European continent, but also it leaped across the ocean to our own America.

We, today, are reaping the benefits of Christianity and civilization because this zealous missionary followed God's leading. What were some of the results? The Christian family, Christian hospitality, the uplifting of women and children to their rightful places in the scheme of God, freedom of worship, and among other things, exposure to the warm glow of the love of God, and finally, eternal life. So, one man, who "was not disobedient to the heavenly vision," left us this wonderful heritage.

Nearly forty years ago, a young couple saw visions and dreamed dreams. The call to the Kentucky hills was insistent. Even at the risk of their lives and through innumerable hardships, forgotten by many of their former friends, they continued to labor in bloody Breathit County until the light of life has flowed into the hearts of many mountain people. Eight or nine mission posts have been established throughout the Kentucky mountains by their efforts. A remarkable revival has broken out at Lost Creek in the past few months and hosts of souls have been won for Christ. Brilliant stars will shine in the crowns of the Drushals when they hear the voice of the Master saying, "Well Done!" Many Kentucky Christians unknown to us will have their names written in golden light in the Lamb's book of life.

It was Harrington Emmerson who said, "One single idea may have greater value than all the labor of all the men, animals, and engines for a century." How true this is! The Ashland Boys' Brotherhood had an idea. It looked impossible,

but it lived; it sparked, and a much needed Dodge truck was presented to our missionaries in Kentucky. Even in the mountains of Kentucky, prices have soared; there are many mouths to feed at the mission schools; there are orphans who need our support; income has remained more or less fixed and costs have multiplied. Lest we forget, food is desperately needed down there.

In I John 3:17 we find a remarkable statement, "But if any one has the world's goods and sees his brother in need, yet closes his heart against him, how does God's love abide in him?" How does it? You answer.

Yes, an idea, however small, may have great value. Listen to a conversation in a Sunday School class meeting at Nappanee.

"Shall we have a fifty cent gift exchange this year?"

One answers, "I think we should skip it and bring toys for our work in Kentucky."

"Toys are good," says another, "but food and clothing are needed worse."

"Well, let's gather some money for food as well as toys," is suggested

Two young men said, "Why not try and fill a truck? We'll furnish the truck, pay all expenses, and take the goods down ourselves."

"That's a good idea," said another, "but why not let the entire church in on it?"

And so the idea grew. A half of a beef; fifty pounds of lard; cases of canned goods; clothing in great quantities; roof paint; wall paper; toys; bushels of vegetables; as well as cash. As the truck stood down town in front of the stores, merchants brought things—sacks of flour; forty loaves of bread from the local bakery; the meat market furnished many things until we had a large truck load of valuable goods. After the truck left, four crates of oranges were shipped down. And so the story goes.

Many years ago, Paul heard and answered the call to Macedonia. Forty years ago the Drushals, as young graduates of Ashland College, went hand in hand into the Kentucky hills. They too, in effect, heard a voice saying, "Come over into Kentucky and help us." The need is still very

(Continued bottom next column)

The Voice of Our Leaders -- Past and Present



Feet Washing

Rev. W. M. Lyon

* * *

(Taken from the files of *The Evangelist of May*
28, 1902.)

* * *

Jesus Christ, the author and finisher of our faith. Let us seek such a life that begins with Christ and ends with Him, and in order to do this, we shall do well to heed His example in all things.

But if verse 15 is not clear and definite enough, let us drop back to verse 14: "*Ye also ought to wash one another's feet.*" Surely this is a "*clincher*," unless words have no meaning at all. If by His own example He meant something entirely different, why did He not say, "If I, then your Lord and Master, have washed your feet" (given you an example) "ye also ought to do whatever you think I mean by this," etc. How readest thou? If Jesus did not mean what He said, why didn't He say what He meant? Why did He do what He did, say what He said, and mean for us to do something else which He neither *did nor said*?

II. The Command

He not only gave the example, but followed it with a positive command. "Ye ought," "Ye should do." Why is it that this is not enough? Why not learn a lesson from the words of His mother? (John 2:5), "Whatsoever he saith unto you, *do it.*" His words shall stand when heaven and earth shall have passed away. And by His words we shall finally be judged.

But many say "*ought*" does not carry with it sufficient force of itself to set forth a command. It is easy to say this but surely no scholar in Greek will risk his reputation in that way. If so, and that scholar (?) should read these lines, let him please, in his great wisdom, seek out a *stronger* word or term in the Greek language and

The force and power of personal example passes without question or hesitancy when applied to many other things, why should this constitute an exception? Please read 1 Peter 2:21. Here we find the key: Christ our example in suffering. Why? That we "*should follow in his steps.*" Is not this clear and positive?

I. The Example of Christ

Let us turn to John 13:15 and see whether this statement of the apostle Peter agrees with that of the Great Teacher himself: "For I have given you an example that ye should do as I have done to you." The Master does not say, "I have given you an example in order to teach you a lesson in humility." Why is it that people continually insist upon it that the language of Jesus Christ means something so entirely foreign from what He has given us? Listen: "I have given you an example that ye should do something else — do something else represented by my own example." That is the way thousands read it, but not so with

great down there. The fields are ripe for harvest; there is plenty of opportunity for expansion. Brethren laborers are few indeed. "Go," Christ said, "and lo, I am with you all the days."

—Nappanee, Indiana.

give it—a word sufficiently strong to mean real obligation, or carry with it essential force of a binding nature. But laying aside the matter of scholarship, let us try a more simple test. If “ought” and “should” are not strong enough terms with which to clothe a real command, suppose we try that same kind of reasoning on something else. “Men *ought* to pray”; does that mean that if they fail to pray it is all right anyhow? “A man *ought* to pay his debts”—but if he does not, he is still justified, because “*ought*” is too weak a word to mean real obligation! “A man *ought* to love his wife”—but then if he does not, he is still blameless, and not to be censured, unless you can find a word strong enough to *mean something*!

III. *The Last and Great Commission of Christ Teaches It*

Matthew 28:19-20, says, “Teaching them to observe all things whatsoever I have commanded you.” Is not footwashing a part of the “all things whatsoever?” But popular theology says, “Teach them to observe whatever you *feel*, or *think*, or *believe*, is really essential or necessary.” Now the question naturally arises, “If the command of footwashing is non-essential, how are we to know what is essential?”

Upon the same principle can we not put away the communion, baptism or any other gospel command? If not, point out the difference.

Christ instituted footwashing at the same time that He instituted the holy communion. He gave all of these things into the hands of His disciples on the same night, under the same circumstances, and then before He ascended, emphasized all that He had said and done by saying, “Teaching them to observe (do) *all things whatsoever* I have commanded you,” etc.

IV. *A Symbol of Purification*

Throughout the Bible, washing is used to represent purification, etc. How beautifully do we have this set forth in connection with the service of footwashing! And could there be anything more appropriate or significant than to observe this sacred ordinance in immediate connection with the Lord's supper and holy communion? In fact I take it that it is not only an emblem of spiritual cleansing, but it would also seem to be typical in its character. Please read Luke 12:37.

The hope of the church, as it is finally to be realized in the coming kingdom of God, is unmistakably represented in this language of the blessed Christ, and not to engage in the observance of

this sacred rite would be to lose the blessing God would have us to realize proportionately as we would lose by our failure to partake of the sacred emblems of the communion.

In observing the ordinance of footwashing we rise above the standard of duty into the realm of our high privilege in Christ Jesus as partakers of the “divine nature,” and we see the greater and more blessed meaning of those words of the Divine Master, “What I do, thou knowest not now, but thou shalt know hereafter.” Beloved, we can only see the real meaning of this blessed rite as we view it in the light of Luke 12:37.

Footwashing is a symbol of the necessity of constant cleansing in the blood of Jesus. Traveling this earthly pathway of human existence, our feet come in touch with that which represents sin and evil, and so most graciously do we have given to us this beautiful symbol showing forth our privilege in Christ and the spiritual necessity of constant purification by His blood.

We have already been washed in the baptism of regeneration; our bodies have been washed with pure water (Hebrews 10:22) and therefore, need not be repeated, except the washing of the feet. John 13:10.

But some say, “footwashing is an ancient custom,” “they wore sandals,” etc. Shall we excuse ourselves on account of such objections? Let us reason: Eating and drinking is rather an ancient custom, therefore let us put away the eating of the bread of communion and the drinking of the cup. Praying is rather ancient too, why not set aside that? And then there is marrying and giving in marriage; they are about as ancient as anything. Why perpetuate such customs?

But Jesus did not repeat an ancient custom when He instituted footwashing. If so, why did He say, “What I do thou knowest not now.” Never such a scene as that before. Never before had mortal eyes rested upon such an act. By divine command priests used to wash their own feet before entering the sanctuary. Exodus 30:19-21. Servants washed their master's feet. 1 Samuel 25:40-41. Hosts supplied water for guests to wash their own feet. Judges 19:21. But it remained for Christ to institute the washing of one another's feet. No wonder then that we have the words, “What I do thou knowest not now.”

Then let us accept the example and command and teachings of the Lord Jesus Christ. He enjoined this upon Peter under no less penalty than excision from His kingdom. Let us accept it with

its sacred symbolic import. It is a heaven-born reminder of our need of constant cleansing. Are we better than the apostles? Is not the way of life still difficult and do we not still need to be "doers of the word," and not hearers only? Many have said to me, "I think it is all right; the lesson is most beautiful and all that, but really I would not like to do that publicly." In other words, they acknowledge that they would be ashamed to do these things. But let us not forget what Jesus Himself has said about being ashamed of Him and His words. Luke 9:26.

“Trust and obey,
For there’s no other way
To be happy in Jesus,
But to trust and obey.”

And we prove that we are trusting and believing God by our obedience and by that only. "If ye know these things, happy are ye if ye do them."

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# WITH THE LAYMEN

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INDIANA SOUTHERN DISTRICT MEET

THE LAYMEN of the Southern Indiana District of Brethren Churches met at the Roann Church on Monday evening, November 17, 1947, for their regular quarterly meeting. The ladies of the church served a delicious meal in the basement of the church, after which we gathered in the church auditorium for our evening program.

The program had been arranged by George Giltner, Philip Burnworth and Guy Purdy of the entertaining church. J. Robert Ridenour, chairman of the local group, presided. We were fortunate in securing Don Johnson of the local Methodist church as pianist for the evening. Brother "Bud" Hunter led us in group singing, using "The Way of the Cross Leads Home" and "Higher Ground." Brother Lloyd Miller led us in our evening devotions, using Psalm 107:1-15 as the basis of his remarks. We were then favored with a special piano number by Don Johnson; a vocal duet by "Bud" Hunter and Harry Mishler of the North Manchester Church, and two readings by David Downey of the College Corner Church. Each of these numbers were greatly appreciated by all.

Brother Hunter, district chairman, had charge of the business session. The reports of the secretary and treasurer were read and approved. Roll call resulted in the showing that there were ninety-two present. College Corner and Roann reported new organizations. The nominating committee passed out the ballots for the election of officers of the coming year. The result of the election was as follows:

Chairman ..H. D. "Bud" Hunter, North Manchester
Vice-ChairmanHerman Hood, College Corner
Secretary-TreasurerGuy V. Purdy, Roann

Rev. C. F. Golden of the Chili Baptist Church was then introduced as the speaker of the evening. He used as his subject "Voices." He spoke of a number of voices through the scriptures—"The voice of God calling to Adam and Eve; the voice of Noah preaching to the people for 120 years, telling of the coming of the flood which would destroy the human race; the voice of Moses as he led the people of Israel out of the land of bondage into the promised land, and the voice of the people rebelling against him; the voice of Jonah in the wicked city of Nineveh and how his voice was heeded; the voice of John the Baptist, the forerunner of Christ, saying that there was one coming after him whose shoe laces he was not worthy to unloose; the voice of Christ speaking with authority; the voice of Pilate saying, 'I find no fault in this man'; the voice of the mob saying, 'Crucify him, crucify him!'" He then spoke of the number of voices that had been heard in the last decade. The voice of Kaiser Wilhelm and the mass of his followers; the voice of Russia, and now the voice of Communism. He said that unless the mass of Protestant Christianity popularizes the voice of Christ, we will make the last world war look like a miniature one. The most important power is that called Christian. He closed his remarks by speaking of the appearances of Jesus—how He appeared in the flesh and how He died that we might live and is now at the right hand of God interceding for you and me. How some day He is coming to receive the church, His bride, unto Himself. Be ye ready lest ye hear not His voice and miss His appearing. We, as Christian, must put forth the voice and know nothing but the name of Jesus and Him crucified. There are three things on earth that bear testimony—the water, the blood and the Spirit. Thanks be to God if we hear today the voice of the Spirit. There is a time coming when we will hear the voice of Jesus saying, "Come up higher."

After the message the Rev. Arthur J. Tinkel favored us with a vocal solo and Brother J. Robert Ridenour pronounced the benediction.

All Members of the District—Please NOTE: Our next meeting will be held on February 16, at the Flora Brethren Church. Each man is requested to bring his own son or sons, or some boy with him. Please don't forget!

Guy V. Purdy, Secretary.

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NOTICE TO SOUTHERN INDIANA
DISTRICT LAYMEN

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The Flora Church will be our host on February 16. Supper will be served at the usual hour. This will be in the nature of a Father and Son Meeting, in the hope that we can encourage Brotherhood work in the District, and thus assist the local Laymen's groups to attain goal Number Ten in our National Work.

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May we have a delegation from every church in the district and lend every effort in the Laymen's Brotherhood work.

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"Bud" Hunter, Chairman So. Ind. Dist.

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Our St. James, Maryland Church Has a Fire

We are in receipt of a newspaper clipping from Brother Henry Bates, pastor of the St. James Brethren Church, telling of what might have been a very disastrous fire in the church there.

On Sunday morning, January 11, while the Sunday School was in session, fire was discovered around the chimney, having eaten through the roof, and through one of the inner walls of the building. Quoting from the paper clipping, "The blaze was discovered by one of the women attending children in a nursery group, as she climbed to the attic to get some equipment. Members of the congregation who were singing the opening hymn for the service, quickly evacuated the church and helped remove the pews, pulpit, and other church property. A brief service was held inside after the fire was extinguished. Members of the Western Enterprise and Williamsport Fire Companies battled the blaze." Brother Bates says the damage will amount to about \$2,000.00 which is covered by insurance. Plans are being made to immediately repair the damage. Brother Bates promises us a full report soon.

Brethren Youth

In Northern Indiana

ON OCTOBER 21, 1947, about one hundred and twenty young people met together in the Goshen Church. A lovely organ prelude was played by Jean Rowsey of Goshen. Phil Warner, the presiding officer of the host church, led the group in prayer. The song, "In My Heart There Rings a Melody," was sung by the group.

The Secretary's report was read and accepted. The Treasurer reported a balance of \$107.60. Election of officers was held with the following being elected:

President Eleanor Mamerow, North Liberty
Vice-President Phil Warner, Goshen
Secretary Janet King, Elkhart
Treasurer Mary Murray, Goshen
Advisor Council: Charles Bonsell, Elkhart; W. I. Duker, Milford; J. M. Bowman, Nappanee; Woodrow Brant, Warsaw.

It was decided to send a check for \$80.00 to be used for material in building up the beach at Shipshewana. The North Liberty group extended an invitation to meet with them on January 20, 1948. An announcement was made concerning the Indiana Temperance movement.

Don Chiddister of the host church read devotions from Luke 6:27-38. Woodrow Brant, pastor of the Warsaw Church, led in prayer. The hymn, "The Church's One Foundation," was sung. Julia King played a clarinet solo, "Berceuse from Jocelyn," during the offering. Charlie

Wicks, youth leader of the Goshen Church, spoke on the subject, "Youth Responsibility." Jean Rowsey played the violin solo, "Adoration."

Rosena Gearhart gave a brief report of the National Brethren Youth Conference. The attendance banner was awarded to Nappanee with 24 present.

Fun and refreshments were enjoyed as a "Fall Fair."

Rosemary Roose, Secretary

Janet King, Assistant Secretary.

Spiritual Meditations

Rev. Dyoll Belote

CALLING NAMES

" * * * And the disciples were called Christian first in Antioch." Acts 11:26b.

SEATED at the table of a friend some time since, the conversation drifted—not by my leading—to various beliefs and teachings in the religious realm. A young woman, who stays in the host's home, proceeded to pay some rather caustic compliments to the bulk of the churches of our city, making several "passes" at what she called the "Modernist" churches. Then she remembered that there was company present and then she "red-facedly" apologized, assuring the group she was not including any particular denomination in the classification.

As I sat and listened to her it occurred to me to wonder whether or not we are not all guilty, at times, of classifying everyone who does not bear the seal of our approval as "Modernists." I am perfectly well aware of the presence of false teachings and teachers in the world, but it appeals to me that we need to understand the meaning of "terms" and "tags" before we attach them to those whom we meet, and whose lives and motives we may not altogether understand. I have noted many times that people with whom I have talked hold the same views on life's problems that I do, but because they have but a limited vocabulary they do not use the same terms to express themselves; and yet they are just as earnest believers as I.

"Calling names" is a past-time that more than one can play at. By the Mexicans, we of the United States are called "Gringos." Just what the term implies we do not know, but we do know that it is not one of respect and honor. I believe that the "complimentary" (?) term used by Americans for the Mexicans is "Greasers." Now the use of either term does not lead to better understanding between the two nations. If ever the United States and Mexico reach amicable relations that will last it will not be by the use of these un-"complimentary" appellations in speaking of each other.

"Calling names" may be an amusing game for some thoughtless folk, but it never led to a greater respect of the participants for each other, and too frequently ends in heated argument and angry words, if not worse.

Another thing that needs to be remembered is that names applied to movements and enterprises are not always meant as expressions of disrespect, but only as des-

ignations to distinguish the adherents thereto from those holding similar, but not identical views, on the same subject.

Too, we need to remember that because someone differs with us on any topic is not necessarily proof of a weak mind on their part. It might be as easily true on the other hand. If the matter over which men differ is a debatable one, then it will have adherents and opponents, for nothing but "a self-evident truth" "needs no demonstration." And the demonstration may provoke the discussion.

Well, those who were once dubbed "Christians" in Antioch, far back in history, are today the bearers of a title that commands respect and reverence, if consistently worn. Let us see that our title is magnified by our words and deeds.

—Uniontown, Pennsylvania.

The National Sunday School Association

Rev. N. V. Leatherman, General Secretary,
104 S. Mulberry St., Hagerstown, Md.

OVERHEAD

Rev. E. L. Miller

THIS IS NOT a dissertation on or about flying saucers, rocket planes, air travel of any sort or air-borne messages. Neither is it concerned with the bugbear of business, cost of operation. We might say something about such matters and they do intrigue us. Overhead in business is much like friction in machinery, it wears and tears things to pieces by and by. What we are concerned about is the overhead in life. We do get excited about what it is costing us when we neglect the proper rearing and teaching of our greatest asset and charge—our children. Yes, there is an overhead in the properly rearing of them. Home and school must bear quite a burden in this effort. And it seems that at times the effort is more or less wasted and the overhead a dead loss. To prevent such loss and such disappointment in life the Sunday School movement addresses itself.

The hundreds of thousands of juvenile cases before the courts of our land mean that we are spending great amounts of money that should be used to better service to children and parents, as well as society in general. Society has the bill to pay, and society should wake up and put more of moral teaching into the curricula of our public schools and demand better service in moral ways from such educators as the moving picture industry and the magazine publishers. What stuff they do publish and what awful impressions they do make on the minds of the young with their maudlin and pornographic prancing on the silver screen! Officers of the law can tell you what the overhead is in this game of child destruction and moral depravity. No parent or adult of any kind should take all this for granted and say it is terrible but nothing can be done about it. Bosh! Something can be done and is being done, but not enough folks are properly

interested in the matter or more could be done and a clean-up could be had in all our communities.

It is sad to note how some folks excuse themselves from doing anything along this line by saying, "You can't legislate folks to be good and you can't put moral programs in your legal system." Again I would say this all is what the boys would call pure "Bunk." Ever since laws have been made the moral side of life has been included in them. What folks do want to say is that you should not try to legislate against their pet sins and those of their children and friends. That's what is the matter with our social order today. There is too much specious legislation and personal demand to be "let alone."

But leaving the legislative side of it out, we still feel much is being done to correct things and the church and Sunday School are the two great organizations in this work. Sad again that many church folks are caught in the game of increasing the overhead in producing a generation of decent folks. But our children are still the main consideration of the true church and Sunday School workers. The Brethren Sunday School work as headed by the National Sunday School Association of the church is wide awake here and all effort possible is being made to bring the child up in the way he should go. The stress on summer camps and better Sunday Schools along with the effort to make our college at Ashland more effective Christian training is part of the work of the Association. Stand back of every effort being made to reduce the awful overhead, loss, waste of time and money now being checked up as we read the reports of all the agencies at work trying to save our youth from despair and death, this both of spiritual and physical order.

—Maurertown, Va.

"FORGET IT"

If you see a tall fellow ahead in the crowd,
A leader of men, marching fearless and proud,
And you know of a tale whose mere telling aloud
Would cause his proud head in anguish to be bowed,
It's a pretty good plan to forget it.

If you know of a skeleton hidden away
In a closet, and guarded and kept from the day
In the dark, whose showing, sudden display
Would cause grief and sorrow and lifelong dismay,
It's a pretty good plan to forget it.

If you know anything that will darken the joy
Of a man or woman, a girl or a boy,
That will wipe out a smile or the least way annoy
A fellow, or cause any gladness to cloy,
It's a pretty good plan to forget it.

If you know of a thing, just the least little sin,
Whose telling would cork up a grin
Of a man you don't like, for the Lord's sake keep it in!
Don't don't be a knocker, right here stick a pin—
It's a pretty good plan to forget it.—The Baptist.

Little minds are tamed and subdued by misfortune;
but great minds rise above it.—Washington Irving.

Young Men and Boys' Brotherhood

February Program

1. Scripture Order
2. Praise and Prayer
3. Bible Study:

A Helpful Boy Makes a Successful Man Genesis 26:12-25

ISAAC became a successful man because he was a good boy. He was obedient and helpful to his father. He must have been kind and thoughtful to his aged mother. As a lad his life was saved by an angel. What event was this? The name Isaac means "cheerful."

A little boy said that he loved his mother with all his strength. When asked what he meant he explained that their home was on the fourth floor of the house in which they lived. Since his mother was busy and not very strong he carried the wood needed for their fuel from the basement. That was what he called loving his mother with all his strength. It is one thing to say, "I love you, mother," and quite another thing to show it in actual helpfulness.

God was good to Isaac, and this is the true explanation of his prosperity. God gave him good parents. Can you tell their names? God also directed his father's servant to find him a beautiful wife. Have one of your group to tell about it. (Genesis 24). Isaac was sole heir to his father's wealth. When Isaac sowed seed God made it bear a hundredfold. God trusted Isaac with many things because he trusted Him.

Because Isaac had many flocks and herds he became a well-digger. He knew he must do his part to succeed in life. The site of some of his wells is still viewed by travelers in Palestine. Although he was good and kind to his neighbors and good people loved him, some envied him because of his riches. In order to avoid trouble Isaac moved from one place to another. Finally his enemies stopped following him. Isaac had mastered them. And for his trouble God led him to an artesian well. To stop up a well in those days would be like setting fire to some one's house. Because Isaac showed such a noble spirit after such mean treatment his enemies agreed with him not to hurt him any more if he would not hurt them. They came to fear Isaac because they saw that God was with him. Thus God overruled their envy to the good of Isaac. Christ was crucified because of the envy of the Jews but God overruled to bring salvation to all who will receive it.

To have the blessing of God is better than fighting and contending for one's rights. On earthly and personal matters we please God by yielding, being forgiving and peaceable. It is better to be like Isaac than like the wicked people that did wrong to him. It may be hard at the time, but we shall have no regrets afterward. Christ

taught us to return good for evil. We are to think of how we may help and bless even our enemies. Read about the "coals-of-fire" way to treat an enemy in Rom. 12:8; Matt. 5:38-48.

Wherever Isaac lived he built an altar. That meant family prayer and praise. Satan does not want Christ to be honored in our homes and hearts. But God instituted the home, and He alone can protect it. He waits for us to ask His blessing and favor. Read Rev. 3:20 and John 14:23. The family altar today will give us the benefit of these verses of Scriptural promise.

4. Business
5. Recreation

Suggestion: True missionary stories for only 10 cents each, called Eagle Books, may be obtained from the Friendship Press, 156 Fifth Ave., New York. These booklets can be used as a circulating library in the Brotherhood or as mission stories for oral reports in the monthly meetings. Write the above firm for titles.

Interesting Items

(Continued from Page 2)

North Manchester, Indiana. Brother Bert Hodge reports that their Teacher Training Class is now entering upon a series of lessons about the prophecies preceding the birth of Christ, His death, resurrection, ministry and the meaning of His teachings.

A service of Ordination of Deacons and Deaconesses will be a part of the services on Sunday, January 25.

Ashland, Ohio. The Evangelistic Committee of the Ashland Church has arranged for the evangelistic services in the Ashland Church to be held from March 7 through Palm Sunday, March 21. Brother Delbert Flora, of the Ashland Seminary, will bring the messages.

Mexico, Indiana. New piano and pulpit lamps have been installed by two of the families of the Mexico church. Pulpit chairs are also due to arrive shortly.

Pittsburgh, Pennsylvania. Our Pittsburgh brethren united with the other churches in their area in observing the Week of Prayer. Brother Crick was one of the speakers, and one of the services was held in our church.

Business Manager's Corner

(Continued from page 3)

was listed. Remember this when our charges to you are not according to the catalog listing.

About Evangelist Subscription Price

We are not announcing an increase in the price of *The Evangelist*, for the Publication Board has not taken action, but the price of labor as well as paper has recently taken a sharp rise. A raise in wages has been due for some time and we must now meet it. If any are willing to voluntarily increase their *Evangelist* payment to \$2.00, we will appreciate it. This suggestion is to individual subscribers. We don't expect 100% churches to send more than the regular \$1.50 per. But we will be interested in seeing how many others are willing to raise the price on themselves. And we thank you all in advance.



CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for February 8, 1948

KEEPING COURTSHIP CHRISTIAN

Scripture: Gen. 29:16-20; Ruth 2:8-17

For The Leader

WE ARE beginning tonight the first of four discussions under the general heading, "Courtship and Marriage." And when we observe the failure of so many of our marriages today, it is evident that much time can well be spent on this problem. Social, civic and welfare organizations are endeavoring to analyze the difficulties from a purely materialistic and ethical viewpoint. We will want to find the solution from the viewpoint of God and the individuals, rather than just the individuals alone. In this first topic, the matter of Courtship is discussed.

DISCUSSION

1. PICK CHRISTIAN FRIENDS. A young Christian girl marries an unchristian boy. The marriage fails. Or if it doesn't go entirely on the rocks, there can never be real peace and unity in the home. Why? Because the two parties are as far apart in their spiritual aspects as north is from the south. If she is a true Christian she cannot rest in peace knowing her husband is unsaved. She wants to attend church. He has no interest, and begs her to give up her church so she can spend more time with him. That's really making your bed and sleeping in it. The difficulty started when she was choosing her friends. For one friend you meet will without doubt be your husband or your wife. Most young people are too careless in picking friends today. Dance halls, taverns, high school dances, all breed the vices which involve Christian young people with the vulgar type of young people. Pick your friends from your church group, and you are running the best chance of meeting one who will insure for you the happiest kind of a marriage.

2. HOW CAN YOU KNOW? Most young people when they have "kept company" with a fine member of the opposite sex sooner or later give consideration to the matter of life companionship. That is the real purpose of courtship, to decide and choose and analyze, to determine the proper mate for yourself. And much prayerful and sane thought should be given to this. For, when you walk up to the preacher and say, "I do," God and the state insists that you never change your mind. So, how can you know when you have the right one? Consider their habits, what their home looks like, his or her parents, how they treat old people, how they treat children. Consider your likes and dislikes against that of your friend. The best way is to pray to God about it. After all, marriage is His appointed institution, and He has a right to help you choose your mate. He can weed out a dozen or more "close friends" and lead you to the one and only, with whom you can have a life time of happiness. That is, if you are willing to wait, and to seek His leading.

3. DAMAGED GOODS. Shortly after Christmas a lady went into a store and saw a large pile of white blouses all tumbled together on a counter marked, "special 49c each." They were all mussed and some were soiled. Across on another counter were beautifully starched blouses, white and clean, marked, "The best in blouses, \$4.95." Inquiry revealed that the blouses for 49c were of the same material as the better ones, and once had been as fresh and clean as the more expensive ones. The cheap ones had become shop worn and soiled from much handling during the Christmas rush. Lives are that way. Far too many of our young people have been "handled, damaged and shop worn," until there is no price of decency or respect upon them. They are just cheap moral rubbish, taken only by those who, because of their own condition, cannot afford any one better. Keep yourself on the pure clean side in your conduct on dates that you might be a prized possession for the one who can rightly claim you because of their own purity of living.

4. CHOOSING ARIGHT. Jacob was really in love. Not puppy love, nor the attraction based on money, glamor, or disillusion. But he loved Rachel dearly. He was devoted to her, and the years that he served for her hand were as nothing, because of his great love. He had chosen one of his own group and he could be genuinely happy with her. Without doubt he chose aright. Samson chose one of the Philistine women, and came to ruin through her craftiness. He possessed her body, but Samson never possessed her heart. Thus we are not to be unequally yoked together with unbelievers. There has yet to be a Christian married to an unchristian which has worked out all right for all parties concerned. Unchristian people belong to another world. Avoid them in choosing a mate. Don't marry one on the pretense of their promise of "joining your church." What they won't do before marriage, they won't do afterwards! Pick your friends from Christians, and you will be choosing aright.

5. SOME GOOD RULES TO FOLLOW. (A) On a date, pray that God will keep you and protect you.

(B.) Pray God's help in choosing your dating friends.

(C.) Dates need not degenerate into kissing or "necking" parties. If that's the main point of a date, you don't have your objectives very high.

(D.) You don't have to "neck" to be popular. Yes, you may be popular as a "date," but your friend won't have a whole lot of respect for you. Why? Because he or she knows you are that way with the other kids you date.

(E.) Have self-respect for your name, your body, your Christian profession, and others will have respect for you.

(F.) Become engaged only after careful study, thought and prayer.

(G.) Use the engagement period as a time of testing. Check motives, conduct, kindness, ability to work.

(H.) If it is discovered that you have become "unsuited" to each other, better break the engagement. That's better than an unhappy marriage.

(I.) Meet your engaged one in prayer; for your plans, for God's possession of your lives.

(J.) Take God into your plans of courtship, engagement and anticipated marriage.

(K.) Live now, for the happy day to come.

Courtship is a wonderful time of fellowship with other young people. You will be supremely happy later on that you kept your courtship and friendship conduct on a Christian level always.

Prayer Meeting Topic

Contributed by Rev. C. Y. Gilmer

(Helps for Praying People)

FOR WHOM I PRAY

By Martha Snell Nicholson

They seem a separate company,
Special and set apart,
And each one bears, all unaware,
The imprint of my heart;

For these are those for whom I pray,
The ones whose names I speak
Before God's throne, the ones for whom
His favor I would seek.

Some are my nearest, dearest; some
But strangers in the street,
And some are those of whom I read,
But each name has a sweet

Significance, as though my Lord
And I a secret shared
About them, which will come to light
The day when hearts are bared.

And all the hidden things made known.
Dear ones for whom I pray,
How sweet to meet you face to face
On Heaven's streets some day!

INTERCESSORY PRAYER

Scripture: John 17:9-24

Hymns: "For You I Am Praying," "When Wilt Thou Save the People?" "God Bless Our Native Land," "Where Is My Wandering Boy, Tonight?"

Leader's Petition

Thought Provokers:

ABRAHAM prayed for his selfish nephew, Lot, who had gone worldly, and whose family had gone more worldly (Gen. 18:23-32). Lot was certainly no asset to Sodom or he would have won ten souls, and the city would have been spared! He certainly needed prayer. God in mercy delivered Lot and his two unmarried daughters. But his wife, married daughters and sons-in-law were consumed. Abraham had prayed for Lot and he was spared.

But for the prayer of Moses God would have annihilated a whole nation, instead of cutting off but three thousand of the idolators. The lives of that people depended upon the prayer of faith by Moses (Ex. 32:11-13).

Samuel congregated the children of Israel to pray for them and to judge them because they had sinned against the Lord (1 Sam. 7:1-5). King Solomon in his prayer at the dedication of the temple made intercession for the wayward (1 Kings 8:30-36). When King Hezekiah proclaimed a solemn passover some failed to qualify externally as partakers were commanded to do, and the King interceded for them (2 Chron. 30:17-20).

When Nehemiah realized the condition of his beloved city, Jerusalem, he wept, mourned, and fasted. Then he prayed. He prayed in December, through January, February, March and April. His earnest and patient intercession was wonderfully answered (Neh. 1:4-11; 2:2-8). Nehemiah knew how to get the ear of God. Truly we are to wait on God and spend whatever time is necessary in pleading prayer. Bible saints wept before God in prayer (1 Sam. 15:11). Even Daniel fasted and prayed and made confession of his sins and the sins of his people in his intercession for them (Dan. 9:3-19).

Well known New Testament incidences of intercessory prayer are to be found in Acts 7:60; 8:15; 12:5; 2 Thess. 1:11; Col. 4:12; Philemon 22.

Do you have a prayer list—a daily prayer list? To make such a list—an accumulating list—will insure against the sin of negligence. Be sure to make notation of every answer to prayer. It will pay to keep a record. "It will surprise you what the Lord hath done," some day! Let us be encouraged by the incidents in this lesson to pray. We can go with our prayers where we cannot go with our feet. Let us intercede for people whom we have never seen, for people all the way around the globe.

COMMENTS

On The Sunday School Lesson

by The Editor

Lesson for February 8, 1948

"WHAT THINK YE OF CHRIST?"

Lesson: John 6:35-40; Colossians 1:9-20

UPON WHAT I think of Christ goes very far in relating my life and activities to both God and my fellowman.

After all, just how much do we know about Jesus and how do we relate our knowledge of Him to our own experiences? Our only source of knowledge, of course, is what we find in the Bible and through our own experiences with Him. We do know that He was revealed to men in His days here on earth and that it was not "flesh and blood" that revealed that knowledge to men, but as Jesus said, "it is revealed by my Father which is in heaven." In other words He was received into men's hearts "by faith" just as He must be received today.

In our first verse we find Jesus declaring himself to be "the bread of life." In other words, we must believe that He is the source of spiritual sustenance, feeding us at all times and especially in time of need. We must think of Him as such a provider. Failure to so think can

only lead to a distrust of His ability so to do. What I personally think about this, very materially either helps or hinders my Christian life.

The key words in this first scripture (John 6:35-40) must surely be, "utter dependence on Him in all things."

Higley's Commentary (much used in our Brethren Sunday Schools as a teacher's guide) has this statement, "Foolish men endeavor to secure satisfaction through earthly food and drink, which perisheth, but refuse to come to Christ that they may have life and the food and drink that completely satisfies the soul and that endureth forever."

In our Colossian passage (Col. 1:9-20) we find a prayer for the greatest thing in the world—"the knowledge of the will of God." W. R. Nicholson says, "Wisdom is the knowledge of the best means for attaining to the best ends. But the knowledge of moral and spiritual things is essentially conditioned by a state of sympathy with them." To do God's will we must be in entire sympathy with the ends He has in sight.

We need strength which can be attained by "patience and longsuffering with joyfulness." This must be accompanied by the "giving of thanks."

It is essential that we realize the fullness of the description which Paul lays before us in this Colossian passage, of the "powers" embodied in Jesus—Creator; head of the body, the church; the beginning; first born from the dead; preeminent One. It is thus we must think of Him and ascribe unto Him all Majesty and Power, and Dominion and Might."

What think ye of Christ? This is the all-important question!

Laid to Rest

YOUNG—Helen Francis (Moss) Young of the Loree, Indiana, congregation was called from the scenes of earth to her eternal reward from Dukes Memorial Hospital in Peru, Indiana, on December 3, 1947, at the age of 51 years. Sister Young taught school for a number of years and in 1923 was united in marriage to John A. Young. Since their marriage they lived on a farm near Onward, Indiana. Although their home was not blessed with any children of their own, their home has been a home for several homeless children.

Early in life she accepted Christ as her Saviour and united with the Baptist Church in Bunker Hill, Indiana. After her marriage with Brother Young she became a member of the Loree Brethren church. Here she was ever loyal and faithful to all of the churches interests. She was teacher of the Women's Bible Class for a period of years. She bore her last illness with Christian grace and fortitude, being perfectly resigned to the will of the Lord for her. She had made every preparation for her departure to be with her Lord, which she felt was "far better" for her. Her's was a beautiful life and the esteem in which she was held in the church and community was evidenced by the many beautiful floral offerings and the great throng of people that were in attendance at the last rites. In her going she leaves the husband and an adopted

son. The day following her death Brother Young met with an auto accident which placed him in the hospital where he remains at this writing, two weeks later.

Peace to him and to the son who needed a mother's care, and to all who share the loss of one who filled a large place in their lives.

The funeral rites were conducted in the Loree Brethren church by the writer assisted by Rev. Thomas Shively of the Church of the Brethren and Rev. W. C. Clark of the Bunker Hill Baptist Church.

C. C. Grisso.

When life is discovered at its truest and best, we are not troubled with any idle moments.



News From Our Churches

PARK STREET BRETHREN, ASHLAND, OHIO

Because of the prolonged illness of Rev. Benshoff, we found it necessary to call another pastor to the Park Street Church in Ashland. As Brother Benshoff had proved himself an excellent preacher, we considered a successor to him only because he was physically unable to continue his ministry.

By a unanimous call, the congregation extended an invitation to Brother H. H. Rowsey, of Goshen, to accept the position of pastor. After his acceptance, whenever Brother Benshoff was unable to preach, the pulpit was filled by different resident elders and group organizations, until Dec. 18, when the Rowseys moved to Ashland and into the newly redecorated parsonage.

Although we are hoping to make further improvements and additions to the parsonage, the Rowseys have been very appreciative of the work that has been done.

On Dec. 22, a Reception-Dinner was held for the pastor and family. During the meal dinner music was furnished by an instrumental trio composed of Jeannette DeLozier, flute; Carolyn Bixler, cello; Jeanne Lindower, piano.

Harry Weidenhamer, acting as toastmaster, introduced Elton Whitted, who led the group in singing Christmas carols. E. P. Lersch, church moderator, officially welcomed the Rowsey family. Rev. Koepplin, pastor of the Peace Lutheran Church and president of the City Ministerial Association, welcomed Brother Rowsey in behalf of the organization. Rev. F. C. Vanator presented an entire Christmas dinner to the pastor and family, a gift from the Builder's Sunday School Class.

Concluding the program, a quartet, Jeannette DeLozier, Joann Riddle, Dorman Ronk and John Lindower, sang a group of Christmas songs.

The church choir, under the direction of Mrs. Victor Humm, presented one entire evening of Christmas music. Mrs. Harry Dotson is the organist for the group.

On New Year's Day, the Rowsey's held open house at the Parsonage so that we might all meet them informally and that we might see the improvement that had been made in the Parsonage.

Now the new year of Pastor Rowsey coincides with the calendar year. May we all heed the admonition of his New Year's sermon so that with all of us it will be, "In the Beginning God."

We are eager for the prayers of all Christian people that we may faithfully serve our Lord and that Brother Benschoff, who continues to live in Ashland, may regain his health and again be able to continue a great Christian ministry.

Mrs. L. E. Lindower

REVIVAL AT CENTER CHAPEL, INDIANA

Having hardly become settled on our new field at Warsaw, Indiana, we journeyed to the Center Chapel Brethren Church to hold a series of evangelistic services, which began on Monday evening, October 6, 1947 and closed on Sunday night, October 19. To say the least, our stay was delightful. The evangelist was entertained royally in the Christian home of Mr. and Mrs. Oscar Summers and their lovely children. I was made to feel at home and soon became as a member of the family.

The good pastor of this fine country church, Rev. Austin Gable, proved to be a fine yoke-fellow and with him we called in most of the homes in the community. We were received very graciously into the local high school and Rev. Gable led the group in singing, read a scripture lesson and sang a solo, after which the evangelist spoke to a very responsive group of Junior and Senior High School students.

Rev. Gable proved to be a very capable song leader and quite often brought the special number. We were blessed with much fine music from the local church and the visitors who supported the entire meetings very faithfully. We tried by the help of God, to bring whole gospel messages and by the work of the Holy Spirit we had several first time confessions and rededications of life.

This country church throws out a challenge to any church in the brotherhood in their fine attendance and support in these services. We averaged well over one hundred for the entire services. Several services found the commodious church filled to capacity.

We wish to thank the Center Chapel church for their kind consideration and for providing for our every need. These women proved to be wonderful cooks and kept Rev. Gable and myself filled at all times. We wish to thank all who treated us so wonderfully and especially the Summers who entertained so royally; the church for their gracious gift of money and other gifts of steak, pork chops, and bacon. May God richly bless this fine congregation and their devoted pastor.

W. B. Brant, Warsaw, Indiana.

VALLEY BRETHREN, JONES MILLS, PENNSYLVANIA

It has been some time since our last writing, so I suppose it is time to give an account of our actions in this part of the Lord's vineyard.

The young people's class of the Valley Church sponsored a project to do some work on the inside of our church building, such as papering, painting the floor, and refinishing the ceiling with panel board. The class now has the funds on hand with which to begin the work, as soon as they are able to locate the panel board for the ceiling. This is going to make a great improvement to our church edifice. After this work is completed we hope to start a project for new seats, as the ones we are using are not so good; in fact, some of the Brethren call them back-breakers. If you know what that is. If anyone in the Brotherhood knows or learns of some good seats that are going to be disposed of, we would appreciate a card from you. Seats for our church would have to be about twelve feet long.

We also began work on a driveway in our church lot which we hope to finish in the spring. This will give more parking space, and also make it possible to get the cars off the highway.

Our fall communion was held the ninth of November with a fine group of folks surrounding the Lord's Table.

While I was on vacation in Maryland this summer, I was able to make some tentative arrangements for a winter revival and after coming home and bringing it before our people, the arrangements were completed by securing the services of the Rev. W. E. Thomas of Cresaptown, Maryland, as the evangelist. After making the arrangements, the local Methodist preacher asked if I would give him the two weeks we had arranged for. I told him I couldn't give him both weeks, but would give him the first week and we would work the campaign together. This we did with the greatest of results. At the end of the first week in the Methodist Church, on Sunday night, December 14, thirteen came forward, twelve for first time confessions, and one reconsecration. Then on Monday night we moved to the Brethren Church to continue the services. This was on the fifteenth of December. The interest kept increasing each night throughout the week and at the end of the second week, which was on Sunday night, December 21, fourteen more had come forward, thirteen for first time confession, and one reconsecration. This truly was the greatest meeting this valley had seen in a long time. The Spirit of God moved mightily in the whole community; sinners were convicted of their sins, and their souls were saved. And many others, in which the seed was sown, we hope to reap soon. You pray with us that they, too, will give their hearts to the Lord.

People came out to these services that hadn't been to church in years. One old fellow in particular who hadn't been in a church, with the exception of a funeral in thirty years. He came the last four nights of the services and said he enjoyed them. Before he came to these services he was preaching that there isn't such place as either heaven or hell; that when you die you die just like a horse. Then, after he had come to church these few nights, and the meeting was over, he told the storekeeper he would just give \$5.00 if he would never have gone at all. So, besides those who were saved, there were those who were caused to think about their eternal destiny.

As a result of these services the writer baptized seven on Sunday afternoon, December 28, six of whom were

taken into the Valley Brethren Church the same evening. The other one will be taken in later. Two more of the group that came forward during the meeting will be baptized in a couple of weeks; and still another lady who is coming into the church by re-baptism. For all this wonderful victory we give God all the glory.

On January 19, 1948 Rev. Thomas will begin a two week campaign in our church at Mt. Pleasant, one wherein souls will be saved and one wherein you can get sinners out to hear the gospel of Christ, the power of God unto salvation, as Brother Thomas very forcefully preaches it. Let me recommend to you the Rev. W. E. Thomas of Cresaptown, Maryland. Brother Thomas is a brother of Rev. Wilbur L. Thomas, pastor of our church at Mulvane, Kansas.

I believe Rev. Thomas would devote his full time to evangelistic work in the Brethren Church if dates could be arranged. Just now he is doing undenominational work, but he is Brethren at heart. At present time I think he is booked almost full till September.

We ask an interest in your prayers in behalf of the Valley and Mt. Pleasant work, that the Lord may continue to use us for the advancement of His kingdom.

H. R. Garland.

MEETING AT MAURERTOWN, VIRGINIA

This meeting was held from October 20 to November 2 and should have been reported before this, but my correspondence is entirely too heavy for the time available and it is easy to defer some things that will wait for a while. I am keenly aware of the grave consequences of putting off. Rev. E. L. Miller reported this meeting some time ago, and we thank him for the kind words in his report.

For many years I have known Rev. Miller but this was our first meeting together. Our appreciation seemed to me was mutual. He has had a wide experience in evangelistic work and also pastoral work and our understanding of the work to be done seemed to meet with no conflicting ideas. It is always our purpose to preach the gospel just as effectively as God gives us power and leave the results to follow. The pastor is entitled to most of the credit for the folks that are received into the church, whether they are received during the revival or at the regular services.

Th congregation was very appreciative of our ministry. This being the home church of our beloved John F. Locke and the family, his mother now living at Woodstock and John and wife in the lovely farm home near Maurertown. I well remember the father, Glenn Locke, as I met him at national conference—a very friendly and charming personality, a merchant but greatly interested in the church. This is also the home church of the well known pioneer church leader in this valley, Elder E. B. Shaver and family.

It was a genuine pleasure to serve them and to be the honored guest in the home of the pastor and his good wife, a lovely parsonage home and every possible courtesy was freely bestowed. We were also lavishly entertained in many of the lovely homes of this church and received every kindness that any heart could desire. It was a pleasant experience and we sincerely thank this fine congrega-

tion and their pastor, who is in his 24th year of service among them. May our dear Lord richly bless them and prosper them in the things of life and of the Spirit.

Claud Studebaker, South Bend, Indiana.

SOUTH BEND, INDIANA

In reporting the meeting at Maurertown, Va., probably a few words from the South Bend Church will be appreciated. As a matter of fact, I never feel that we have accomplished too much to write about. There is so much more that should be done and so many more people that should be reached that I never feel like congratulating ourselves too generously for our work. We have made some improvements such as, converting to oil for heat, new chairs that we do not need to carry chairs from class rooms when we have a large gathering in the basement, 33 new tables that will provide for communion or serving in the downstairs auditorium, redecorating, and various other improvements that totaled more than \$6,000.00. This was easily cared for with surplus funds that had accumulated and a special cash offering on a Sunday morning, which was wisely planned by our finance board, when our people gave over \$3,000.00 in cash and more came in later so the matter of finance was well cared for. In fact in my pastoral experience we have never had any great difficulty in finance, either in good times or bad times. It is a general observation that spiritual prosperity results in increased giving,

Dr. W. D. Furry was our Educational Day speaker and very greatly appreciated, being a former pastor and highly esteemed by all who know him. It was a special delight to have him in our home as a guest. Our communion was larger than usual. Our Home Coming was held on November 23, with a large attendance and fine spirit; greetings were read, the pastor preached the morning sermon, a delicious dinner served to a large crowd of happy people; memorial service in honor of our departed: Mrs. Harriett Whiteman, Mrs. Wilmer Thomas, Mr. Charles Colip, Mrs. Floy Wilkinson, Mr. Clyde Wolfe, Mrs. Gladys Roush, Mrs. J. W. Clark, Mrs. C. S. Jackson and Mrs. Earl Vincent. Dr. Russell Bollinger preached a very fine sermon for the closing of this day of fellowship and worship. He was much appreciated by our people. Of course every church has a continual loss by death, removal, neglect, offense and various other elements that reduce the numbers and the strength of the church. The only remedy is a continual flow of new members. It is our great joy to receive these new members. The last month has given us eight new members, three men with their wives and two young people. There are many more to reach.

While we have taken in about 275 members since coming to this pastorate, yet there are so many more to reach that it seems to me we should take in more than 100 new members every year and we could if we could get our people as much interested in reaching other people for Christ and the Church as they are in the secular things of life.

The regular institutional life of the church goes on about as usual. We have scheduled a revival meeting to begin February 9 for a period of two weeks, with Rev. Ronald Hudson as evangelist.

Rev. E. A. Duker supplied for us one Sunday and Dr. E. E. Miller, President of Goshen College, another, during our absence at Maurertown, Virginia.

Claud Studebaker.

JOHNSTOWN (THIRD), PENNSYLVANIA

(A Joint Report)

The revival services held November 23 through December 5 at the Johnstown Third Brethren Church with Rev. John Funk Locke as the Evangelist, brought forth blessing in the salvation of souls, the strengthening of the church, and the added gifts from on high of the spiritual graces. During the services there were ten who made their first time confession of Christ as Lord and Savior. In addition there were four who joined the church by letter from the Methodist, Brethren, Church of the Brethren and Evangelical faiths. Baptism was administered on both Sundays by Alvin Grumbling, a licensed minister of the church, and the pastor.

Attendances at the services were consistent, with the second week showing a higher average. There was a greater variety in the musical program with visiting quartets, trios, men's choruses and soloists adding much to the meeting. The newly installed Hammond Organ was used in conjunction with the piano throughout the meetings. Organists for the meeting were Mrs. John Golby and Clyde Orner. Pianists were Mrs. C. F. Zimmerman and David Dysert. Mrs. Zimmerman and Mrs. Golby presented several organ-piano duets during the second week.

The fellowship throughout the meetings was unusually good and was manifest in the way the Brethren remained after the service and visited with one and all. Visiting pastors favored us with their presence.

As an outgrowth of the meeting the "Ninety-Niner's Club" is being organized into a group to support the Prayer Meeting of the Church. This group is pledged to attend prayer meeting as often as possible and the goal is to enroll ninety-nine or more of the constituency.

During the second week of the services Rev. Locke addressed the Conemaugh Valley Church of the Brethren ministerium on the subject "Let This Mind Be In You." The address was well received and a period of discussion on fraternal relations followed. The president of the ministerium, Rev. Roy S. Forney, has been a moving power in practical fraternal relations for he, as the new pastor in the Church of the Brethren, has arranged to have the Brethren men and boys as guests of the Church of the Brethren men at the Father and Son Banquet. By the time you read this we will have already eaten a fine turkey supper and heard a stirring address by Rev. S. M. Whetstone, National Moderator of the Brethren Church.

Brother Locke preached sermons that were powerful, stimulating, interesting and extremely practical. God blessed in the gift of salvation and we are well pleased. This pastor wishes to announce that the door of the parsonage is always open to our beloved brother.

The meetings were opened on Sunday with the showing of the motion picture "Beyond Our Own" which very dramatically shows the worth of missions and the place of the Christian in his own church. A full house was present for this picture.

Music for the services was arranged by Flyod Benshoff, chairman of the music committee and song leader for the services.

On Friday and Saturday of the first week we sent our young people to the Brethren Youth Convention of Pennsylvania, held at the Vinco Church. Rev. Locke was guest speaker at the Saturday afternoon service, speaking on the topic, "If I Were Young," and effectively closed the meeting with an appeal to heed the way of the Lord and do the best that is possible at all times.

The evangelist wishes to thank the Brethren for the fine way in which he was received and for their interest and prayers. The hospitality of the parsonage was particularly enjoyed. This meeting afforded an opportunity to me for getting acquainted with these capable young people, the Zimmermans. I found brother Zimmerman an energetic pastor, wholeheartedly interested in the welfare of his congregation, and their spiritual growth and progress. Both he and Mrs. Zimmerman are giving themselves unstintedly to the many and various activities of this city congregation. Besides this they make a worthy contribution to the general religious life and program of the community. Brother Zimmerman is a man of many talents. I found his companionship, delightful, informative, and stimulating.

The people of the church made me feel very much at home from the very start and my stay in Johnstown will be a memorable experience. It was good to renew acquaintance with many friends of this area. The audiences were very receptive and easy to preach to. The music was superb throughout the services. My sincere thanks are extended to the Zimmermans and the Johnstown congregation for their many kindnesses.

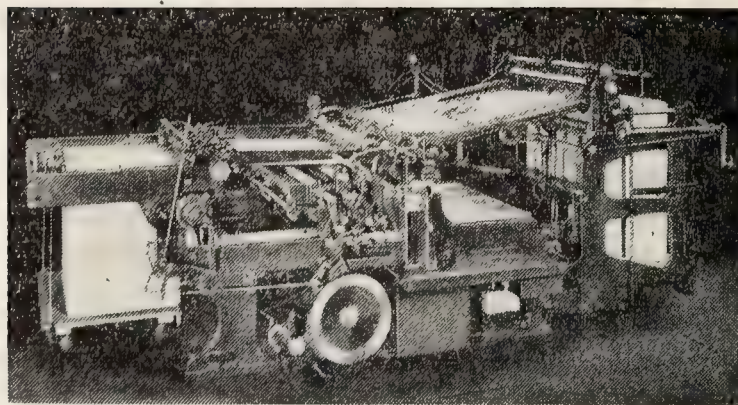
John Funk Locke, Evangelist.

Chester F. Zimmerman, Pastor.

The New Press Fund

"The Gospel must first be published among all nations."

Mark 13:10.



Authorized by The 1946
General Conference

GOAL	Not less than \$15,000.00
Cash and Pledges	\$8,441.56
Yet to be raised, not less than	\$6,558.44

The BRETHREN EVANGELIST

HOLY BIBLE

Official Organ of The Brethren Church

He Sent Them Out to The World to Preach



Brethren Ministers Have Also Thus Been Sent

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INTERESTING ITEMS

Masontown, Pennsylvania. The congregation at Mason-town has set aside Sunday, February 15, as Parsonage Fund Sunday. Brother Ankrum says the approximate sum needed to complete the job is \$3,500.00.

We learn that Brother Ankrum was the guest speaker for the Wesleyan Brotherhood of the First Methodist Brotherhood of Scottdale, Pennsylvania, on Thursday, January 22.

Berlin, Pennsylvania. We note from Brother Whetstone's bulletin of January 25, that at the church business meeting he was tendered a call for another year of service in Berlin, but that he made decision to close his work there and has accepted the pastorate of the Dayton, Ohio, Hillcrest Brethren Church. The change will be made on April 1st.

The churches of Berlin are trying out a combined eve-

ning service in which the various churches open their doors for a union service. The first service attendance totaled 127.

The Editor pulls a "boner." Yes, he made a mistake in his editorial. He "punched" the wrong letter out of "can't" in his "Thinking Aloud" three weeks ago. He was so intent on reminding his readers that "Now" and "Ever" were important words in what he wanted to "get across" to you that he just "punched" blindly and the result seemed rather incongruous. It seems he had "cat" left instead of "can." But even error can be used to a good advantage, for now he can remind you that it would be a "cat"astrophe if the Publication Day Offering and the Press Fund Pledges would be forgotten. You still "CAN" do something about it, even if you failed to do so before. The Offering is still in the "Cat"egory of the offerings for the year. It was placed in the "cat"alog of "musts" by the General Conference, and we would not want to be in a state of "cat"elepsy at this time anyway. Of course you see what he wanted to say was, "It CAN be done, if we all get behind it and do it! Now think that over!"

Vinco, Pennsylvania. Brother St. Clair Benshoff, pastor of the Vinco church, is temporarily acting as advisor of the Junior and Senior Brotherhoods, until a new sponsor can be obtained.

We note also that the W. M. S., Group I, of the Vinco church sent five boxes of clothing to our Kentucky mission at Lost Creek, recently.

Waterloo, Iowa. Brother Virgil Meyer gives some interesting figures in his annual report. We quote: "Increases in attendance over the previous year were: Sunday School 22%; Morning worship service 10%; Evening service 16%."

Pittsburgh, Pennsylvania. We find in Brother Crick's bulletin that he received a call for another year of service in the Pittsburgh Church, but that he decided not to accept same, and to accept a call to the Gratis, Ohio, Brethren Church, same to be effective on April 1st.

The Communion date of the Pittsburgh Church has been set as of Easter Sunday evening.

The Pittsburgh W. M. S. is sponsoring a new Signal Lights Organization. This meets one of the new goals in the W. M. S. program for the 1947-1948 Conference year.

Milledgeville, Illinois. We note that the newly organized Junior Sisterhood of Mary and Martha held a candy sale on January 24.

Washington, D. C. Brother Clarence Fairbanks, pastor of the Washington Church, says that the Laymen's Organization of the church conducted the services at the Central Union Mission on Thursday, January 22.

Tentative plans have been made to have the Ashland College Choir in Washington on the Sunday following Easter.

The first Sunday in February is set apart by the Washington Church as "Building Fund and Roll Call Sunday." Brother Fairbanks says, "The larger the offering at this time, the easier it will be to begin the first unit of our church."

St. James, Maryland. We quote from Brother Bates' bulletin of January 25: "During the next few weeks, while

(Continued on Page 10)

Business Manager's Corner

George S. Baer

Publication Day Offerings Coming In

SOME OF our churches have been very prompt about reporting their Publication Day Offerings, and we hope many more will follow suit. And if any have not yet taken the offering due to interfering local programs, please do not overlook it altogether, but take it at your first opportunity. There never was a time when we needed a large offering more than we do today. And the reason for the great need is a story that can be told in six words—**increased cost of labor and material**. Pray that the Lord may use us all to answer this need.

Has Your Evangelist Stopped?

If it has, and you are wondering why, it is likely because your subscription has expired. We are aiming to notify every one when their time is up, before pulling them from the list. Many cards have been sent out, but we might have missed you. If you have missed the **Evangelist** please renew. We want you with us, but according to the strict rules of the Post Office Department we are not supposed to keep un-paid subscribers on our list, and we are seeking your cooperation to help us obey the rules and keep our subscribers too. With regard to notification, subscribers who are members of 100% churches, or other churches who send large lists at one time, notification will be made through the proper church official or agent. **NOW, LET'S GET ON THE 100% LIST.** Remember our goal for the year of 1948—**10% increase in subscribers.**

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Harrie C. Funderburg, New Carlisle, Ohio (Dayton Ch.)	10.00
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(For total of this Fund see block on page 16).

Christian Worker's Testament

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The Editor Thinks Aloud

Fred C. Vanator

GOOD MANAGERS

FROM OUR clipping files we gleaned the following which we felt was good comment on the thought that surrounds the Benevolence Month of February. We do not know who was the author, or where the clipping came from, but we do know that "it makes sense." Here it is:

"Pastors are good managers. This may be a surprise to those who think of them as visionary and financially childlike. If you could know the story of the good management that has resulted in clothes good enough to satisfy the congregation; food enough to build good bodies; education enough for the children to give them their chance in the world; money enough to give to every financial appeal in the church and in the community; books enough to keep the mind of the pastor alert and up-to-date; gas and tires and the car itself to carry him on the business of the parish (often the pastor's car becomes a kind of free bus line for councilmen and others to rallies and conventions); wisdom enough to keep out of overburdening debt—add it all up, and you will understand that the pastor's plight in old age is usually not his fault, but the failure of the church to which he has committed his life. Let us do what we can to insure the future of our pastors."

This clipping set me to thinking!

Do not our aged pastors deserve more than just the few dollars that they receive from the Board that is set up by the church conference for the purpose of dealing with their needs? Should there not be some plan being prepared in the offering that would do more to make the declining years of faithful men and women sure and pleasant? Has the church as a whole the "right" to pass this by with so little thought and discussion? Or should we be planning for a more sure method of distribution as the years roll along? Other denominations have a regular "pension plan" the like of which could be established in the Brethren Church. But the churches individually must take a greater interest in the plan, and be willing to obligate themselves for a definite amount, instead of trusting to just the offering which is given, sometimes almost grudgingly, to the Benevolent offering each year. Would such a plan work in our denomination?

Think it over!



Aging Preachers

By Fred C. Vanator, President Brethren's Home and Benevolent Board

NOT ONE of us like to think in terms of age, yet years roll on and each succeeding twelve month period adds another year to our span of life. With each added year, experience increases, burdens are added, knowledge is expanded and hearts are mellowed. Age should and usually does increase the value of the preacher to his congregation, for experience is one of the most valuable assets of the man whose hand is on the helm that guides the destiny of the individual church. True, there may be a slowing down of personal activity, but in the matter of meeting the problems to which the church falls heir, experience and careful consideration of every angle of the matter is very often of infinite value of the congregation.

But there comes a time in the life of every minister when he must turn over the steering wheel and resign the driver's seat in favor of fewer grey hairs (or more hair) and a more active body. In the years he has served he has spent himself unselfishly for his people. A true minister always does this. Too often too little has been given back to him in return for the effort he puts forth. The minister has had little or no opportunity to lay by of this "world's goods" to help him through the "rainy days" that are bound to come, for come they will, sometimes without warning. Consequently his source of income becomes a negligible thing.

Now that is why we have to have a fund that is devoted to the care of our aging preachers. For many years we have maintained this fund, first through the ministrations of the old Superannuated Ministers' Board, which went forth entirely on faith and paid out to such men and women that which they could "rake and scrape" together, often times finding themselves far in the "red" as far as payments were concerned,

and toward the end of the year having either to borrow money or renege on the "half-promises" that had been made to these deserving servants of the church.

Finally, at the urgent insistence of both certain individuals and members of the Board, the Superannuated Board was merged with the Brethren's Home Board by an act of conference, some twenty-odd years ago. This Board is now your present Brethren's Home and Benevolent Board. At the time of the merger certain changes were made, among which was the one of "paying as we go," or not living on next year's uncertain income, but by apportioning out only such money as was in the treasury, thus being able to say to the recipients at General Conference time, "We have appropriated so many dollars to your individual fund for the coming year. It is in the bank, subject to the check of our Treasurer. Each month during the coming year you will receive so many dollars each month. This we assure you." (The current year these monthly payments amount to \$45.00 per month for retired ministers, and \$25.00 per month for widows.) We usually hold back enough that should an emergency arise, we are able to take on one more during the year than our lists of appropriations. But if this emergency arises, as it has this year, and we meet it—then to use the expression of the day: "We are broke." Brethren, this ought not so to be.

This year, while we still expect a fine offering as usual for the support of the Brethren's Home, about which you will be told next week, we are turning our attention to a greater appeal for the Ministers' Fund. As our article is titled, "Aging Preachers," that is exactly what the church is facing in the way of support. Not that our Board is expecting a sudden influx of applications for "pension," yet in the next ten years there are go-

ing to be many such applications. We are simply "looking ahead" and striving to build up a surplus that may meet emergencies in the not too distant future.

Now frankly, brethren, would it not be a shame upon the Brethren Church to have to say to our aged men and women who are now receiving their monthly checks, "We are sorry, but we will have to cut the men down to \$30 per month, and the widows to \$15.00 per month! It is not our fault as a Board, for we have not received sufficient money from the churches to do otherwise!" *Do you want that to happen?* this next year—or in any year to come? Of course you do not! But it will happen if each one does not give, and give abundantly.

Therefore when February 29 rolls around, put a little extra in your Offering envelope—we suggest you make a play on the date of the offering, the extra day in the present Leap Year, and contribute an extra 29 cents, or any multiple of that amount, say \$2.90, or even \$29.00. You will enjoy the extra day better if you do.

Just remember that the continuation of our present support of those now receiving their monthly checks is contingent on your continued "high" gifts to this fund. It is your opportunity to "do good" in a pleasant way.

* * *

(The Home will be brought to your attention next week.)



The Unsung Heroine

The Minister's Wife

Christ's follower true in that community
Which he now serves, and loves, I've seen him go,
Forgetting self and home. Should this bring woe
To sometimes lonely hearts of loving spouse,
They never let him sense it in his house.

A true devotion to the work of God
Must be the vision which she shares each day
While making house a home, where children play
Unmindful of the path that they must trod
As "preacher's kids." They'll suffer youthful scorn
Of friends their age, and must examples be
Of life's perfection, to some folks who see
No human life for them, for they were born
To him who teaches them the Spirit's ways,
And so should be pure spirit all their days!
The pastor's wife with love must weld this home
At dawning of the day, or in the gloom.
Her dreams are put into such menial deeds,
But all add up to aid her partner's needs.

He needs her faith in God to reign supreme,
But faith in him must close a second be.
He needs her understanding constantly
Of that devotion which he holds. His dream,
All rosy, of this serving way of life
Has hardened to a rough and stormy road,

RELDA Jean Wright has written a poem entitled, "Love Binding All" which we believe should be printed in large letters and framed and hung in every church in the land. In this poem she has searched the depths of one of the most neglected avenues of service that comes in the service that comes out of the parsonages in the many parishes of the land.

Here is a poem that should make us all stop and take stock of the attitude which we have toward the family life of the average minister, for it goes beneath the surface and brings us much more in the way of facts about the minister's help-meet than we ordinarily think about.

I raise my voice in tribute to the wives
Of pastor-preacher-minister! I'll send
High praise for these manse leaders, and defend
All these for service which they give to lives
Of their community. I've seen the things
They do to lift the weary husband-heart;
The courage that they give so he can start
Upon his day of steady work. He flings
Aside himself that he might fuller be

And now he needs someone to share the load
Of problems there. How much a loving wife
Can bear with him the burden, though a part
Of it he keeps within his mind and heart.
He finds God's strength when they've together prayed
That in His way they'll strive on—unafraid.
God, grant that these who serve in Love may be
Together, in Thy love, eternally.

Consider the minister's wife! She gets no salary, yet she does many things in the parish that the minister cannot do, and that for only a word of thanks—or, mayhap, not even that, considering the fact that that which she does is not for selfish gain, but for the uplift of the cause she loves.

She constantly is the "hearer" of complaints, of the burdened heart that does not want to confide in the minister-husband. Her quiet sympathy goes far in relieving the burden and assuaging the pain of an anguished heart.

She seeks to keep her minister in health. For she realizes that he cannot put forth his best efforts when his body is wracked with pain, or his mind is sluggish because of ill health.

She has, oftentimes, a gigantic task of keeping up his

spirits. "Blue Monday" comes to most preachers and it is her task to change the "blue" to the radiant colors of the rainbow, under the prism of her calm disposition and her smiling, cheery face and voice.

She shares his joys and sorrows. She helps him to overcome those moments of heart-pain at the failure to reach the unsaved with his message; she rejoices in victory which is won when souls come to the feet of the Master. Her tears mingle with his at the passing of some beloved member, only to turn, maybe the same day, to rejoice with him at the joining of two hearts in the ceremony that makes them one. And, too, his home joys and sorrows are her joys and sorrows. Mountain tops and valleys are traveled together.

She ministers in her own way. She can do things that her minister-husband finds impossible. She can open doors to which he does not possess the key. She can search the souls of her sisters in a manner that he cannot, because she is a woman also.

What a task is hers. Only time and eternity will tell the story of her unselfish adherence to her humble tasks, for which she asks no pay, only her husband's love and devotion.

Truly she is an unsung heroine in most every parish!

But We Want a Young Minister

Dwight E. Stevenson, in the Christian-Evangelist

EVERYONE knows that pulpit committees looking for ministers almost universally begin with the one prerequisite: "He must be young!" By this they generally mean not that he must be so young as to lack experience, but that he must still be in the strength of his youth. According to this, the best days of our years in the ministry are between thirty and forty, or by reason of a full head of hair and youthful appearance, they may extend to forty-five; but it is an exceptional pulpit committee that will willingly call a minister when he has passed his forty-fifth birthday.

If the Apostle Paul had been writing to Timothy in the twentieth century, he would never have taken the trouble to say, "Let no man despise thy youth." He might have delayed his letter a little and written to Timothy at the age of fifty-four, "Let no man despise thy maturity." The ancient respect for years and their wisdom has been cast aside in favor of admiration for youth and its vigor.

In this respect the Christian ministry is more like the trades than the professions. In the trades a man may be "fired at forty" because labor is industry's cheapest commodity. In most professions, on the other hand, a man's peak of usefulness is reached after he is fifty. Then he begins to harvest the experiences of the years. Who would think of retiring our physicians, bankers, statesmen, or jurists at forty-five? To do a thing so silly would be to rob society of its most competent leaders in these professions. But, curiously enough, the minister is an exception to this rule among the professions.

How did this state of affairs come about?

The church may be reflecting the secular dread of old age. Our modern American society has a fear of old age amounting to horror. There is hardly anything we moderns will not do to "keep our youth," meaning, of course, the appearance of physical youthfulness. In our "sensate culture," whether our minds remain young, seems to be of little moment.

Why Prefer a Young Minister?

The minister occupies a unique position in that he is the person upon whom we project our unfulfilled ideals. We want him to be everything that we would be; this includes youth! The adulation of youth in ministers is a mirror of our general adulation of youth everywhere and of our modern dread of growing old!

The church has placed a premium upon young ministers by emphasizing activity rather than wisdom and saintliness. With us a thriving church is a "busy" church, one humming with active clubs, societies, circles, councils, boards, commissions, divisions, classes, suppers and projects. To keep up with all these and to keep promoting new ones as the old ones wither, requires the cyclonic energy which no one but a young man possesses.

Sermons that "strike" us are preferred to sermons that instruct or inspire. Activity is preferred to worship and study. Projects seem more important than the deepening of the spiritual life.

Many older ministers fail to keep young minds and some stop growing in spirit. We shall have to admit that much of the blame for the present plight of older ministers rests upon their own shoulders. They simply have

failed to keep up. They have had no new ideas recently. They have read no new books. Their education and their growth are too narrowly confined to the past. If doctors, statesmen, and teachers did the same thing they too would be laid on the shelf.

Unfortunately, older ministers who do not grow, make it harder for their colleagues who do. Congregations having unfortunate experiences with older men who are stagnant in their thinking and old in spirit, leap to the conclusion that all older men are unequal to the task; and they do not even give them a chance.

Facing the Situation

The contemporary church by its attitude toward youth and maturing in the Christian ministry, is guilty of a double wrong. On the one hand it is wronging the men. It is laying men on the shelf at the very age when, in other professions, they are reaching the apex of their usefulness. On the other hand, it is wronging itself. It is depriving itself of the garnered wisdom and saintliness that cannot be developed in any man, much less a minister, without the ripening of the years.

I am writing as a young man who has long felt that this emphasis upon young ministers is lopsided and that it ought to be corrected. To locate evil and even to diagnose it is easier than to prescribe the cure. Nevertheless something needs be done. Here are a few timorous suggestions:

First, church leaders must face the situation. Within the church, elders and deacons have allowed this anomaly to develop without giving it any conscious thought. Now it is time to think about it. As soon as they think about it, they will realize how silly it is to close their minds against any minister simply because he is over forty-five. They will know that most men in other professions reach the height of their usefulness after that age and they will begin to wonder if they have been depriving themselves. They will stop saying, like unthinking parrots, "But we want a young minister," and they will begin saying, more sensibly, "What we want is a good minister, a minister who is truly Christian." It will help a great deal to expose this issue to the light of day.

Second, we will seek to increase the caliber and the training of young men entering the ministry. Men who really have native ability and adequate training will not burn out before they are forty. They will usually keep on growing. Let us frankly admit that we have been calling too many second-rate minds and spirits into the Christian ministry. Correct this, and we do much to correct the other.

Third, we must manage to prolong local ministries. A church that is constantly changing ministers has little chance of advancing beyond the spiritual nursery. Similarly, a minister who lives out his career in hitches of two or three years here and there, never gets over making a beginning. He may have been in the ministry forty years, but he may have grown no deeper into it than his longest period of local service. Since he was moving, he did not need to grow. He did not need to change his sermons, he could change the congregation to which he preached them. He could get a fresh church, so he did not need to get a fresh approach to Christianity.

The men in the ministry who have grown the most both in mind and in spirit, have been those who settled down

in one church for a long and constructive service of fifteen or twenty years or longer. They have grown in part, because they could root themselves into the soil of a community, and in part because it is harder after all to stay in one place and face life's demands than it is to keep living out the early years of a pastorate over and over again. Other things being equal, if a man remains for a long time in one church, he has to grow.

Fourth, churches must provide and ministers must seek the means of continuous growth. A minister who does not continue to read and study is drawing water out of an empty cistern. Churches must come to recognize this and they must protect ministers' hours of study. It will not hurt if a church lets its minister know that it expects him to use a large block of time out of every day for study. This will be a helpful stimulus to him. Some churches even go farther; they provide a book budget for their minister so that he will be sure to buy and read new books. There are also pastors' institutes, convocations, and conferences which ministers should attend for the stimulus they bring and for the new ideas and methods they convey. Some of these are so excellent that they have the value of short post-graduate courses. A minister who makes a practice of attending them will get little opportunity to fossilize.

Fifth, we need to deepen the spiritual life of our churches. We need to go beyond fund raising, attendance campaigns, membership drives and other activities, toward cultivation of spiritual awareness. And we need desperately to see the church in its true light as the means by which we are enabled to live Christian lives, not as an end in itself. When we begin to ask, "Is our church creating Christian personalities, increasing awareness of God, and Christianizing its community?" we will drive ourselves to discover the resources about which a wise and experienced minister knows most. Our impatience to be up and doing will change into a hunger to become the children of God. If such a change in the temper and spirit of the church were not accompanied by a transformation of our attitude toward the ministry, it would be very surprising indeed.

We want abler ministers, ministers more adequately trained spiritually minded ministers, ministers growing in grace and truth. Some of these will be young, for not all wisdom is confined to old age, but it is a strange profession in which a young man begins at the top and works his way down.

GIVE

Mrs. Elmer Ebbinhouse

When the day is dark and gloomy,
And you're feeling very blue;
Just look around at others
Who are bearing burdens too.

Then give a smile or a kind word
To those who need it too,
And before you would believe it
The sun is shining through.

There is always someone needing
The help that we can give;
And by thinking first of others
We'll learn to truly live.

The National Sunday School Association

Rev. N. V. Leatherman, General Secretary,
104 S. Mulberry St., Hagerstown, Md.

THE SUNDAY SCHOOL IN THE CHURCH

Rev. E. L. Miller

NOTE that our subject is the Sunday School IN the church and not the Sunday School AND the church. Some thirty years ago an able and successful pastor of one of our large city churches quit his pastorate because the Sunday School superintendent would not consent to have the Sunday School meet in the morning either before or after the worship services. That Sunday School met in the afternoon as many Sunday Schools used to do, and perhaps some few do yet. But that pastor insisted upon the change being made so as to keep the Sunday School and church working closer together. He also declared that the worship services would be better attended if the Sunday School and worship services were held in conjunction with each other, that is, following one another.

At that time, over thirty years ago, that may have been the case. But what about today? Could you really have a successful Sunday School in the afternoon? be it in town or city, even in the country! I wonder about it and fear you could not. In the main Sunday School and church services are held in the morning. Most places the Sunday School sessions come first. In some few instances the worship services of the church are held first and then the Sunday School follows. This latter arrangement is being tried in order to overcome a very bad habit or custom into which Sunday School folks have fallen. That habit or custom is the only too well-known one of great numbers leaving after Sunday School, as if all was done and finished when Sunday School was dismissed. This exodus shows a great disregard of the Christ-founded institution against which He said the gates of Hell should not prevail. This turning the back on the worship services hurts pastors and earnest church workers, and we do not believe that it pleases our Lord any too well. But there it is. It is a condition that is not conducive to spiritual growth and development of those who are interested enough to attend Sunday School. Pastors all over the land lament this situation, and how they would thank the Sunday School officers, teachers and members in general if they would do some heroic work in helping interest the folks in the worship services so that they would stay to worship in the services set and prepared for that purpose.

"On this rock will I build My church," said the Master. And we feel that when we do not properly emphasize the place that the church is to have and play in our Christian lives, we are remiss in the discharge of our Christian duties. Nothing has been devised by man, and neither can there be, that will be able and fit to take the place of the church and its services of worship in the lives of the

people of any community. Jesus has really said so. And when Paul urged against the neglect of assembling ourselves together, it surely was for worship and preaching services and not for the Sunday School as such, for it did not exist at that time.

Now understand that we would not by any means disparage or belittle the place and work of the Sunday School. The writer has been a Sunday School attendant and worker all his life, and he believes in the Sunday School. But he would not have us feel that the Sunday School is an end in itself. It is a means—a wonderful means—but still a means, set for teaching the Word, developing spiritual growth and leading souls to Christ. As a feeder to the church it is and should ever and always stand in front. But, as with all other church-connected organizations, so the Sunday School should put forth all its effort to glorify the Lord of us all by leading folks into the church and then urging them to avail themselves of all the services of the church.

No doubt any pastors reading this will AMEN what has been said. And we do hope and pray that any and all Sunday School folks reading it will help hold up the pastors' hands and encourage the church workers, by helping stop the walk-out strike against the worship services so much in evidence today.

Now one other word and we leave it with you. What has happened to the evening services of the church? Thousands of churches have dispensed with them altogether. Others are making a determined effort to carry on and overcome whatever it is that has made folks think such services are more or less unnecessary. Sunday School folks, where pastors and workers are making this effort to honor the Lord with worship on His day, lend a hand. Help keep your church alive and doing its best for your community. And where the pastor and folks have given up in more or less despair, just take it up with the proper authorities and let them know that indifference, carelessness or perhaps mere worldliness are not going to get or keep you down. In this day of such great spiritual need there is great need of church folks, young and older, getting back of more worship and all it entails rather than less. Indeed, give a hand in helping overcome this general apathy. It has played havoc with the church all over the land. The cities and towns felt this slump first, but it has reached out to the rural church too. Some may think that if they have attended services in the morning it is enough. Well, it is never enough. But if some feel they cannot get back for the second service, others may well be able to do it. And what about the multitudes that don't get out for morning worship? The Sunday School can give a great boost for attendance at all services of the church. And we feel that what they can do the Lord really expects them to do. And if they do not make a decent effort to do their very best and keep faith with Him, THEN WHAT? You figure that out. And we hope you come up with the correct answer.

—Maurertown, Virginia.

The spiritual interpretation of life teaches us that all human life is sacred: that we are members one of another; that the things which we have in Common are greater than those which divide; that each is his brother's keeper.—W. L. MacKenzie King.

» » » » Our Poet's Corner « « « «

ALL THE WAY

I came into the garden where my Savior knelt and prayed,
He left me by the wayside where the three disciples stayed,
He bade me watch and wait for Him; for this my spirit
yearned.

The waiting seemed so long to me for I was quick to go,
I wanted most to be with Him, and yet my Lord said No.
And so I tarried long without the gate wherein He'd
passed,

And when I tried to go alone, I learned His way surpassed.
But then one day He bade me come into Gethsemane,
He warned me that the path was steep, the stones were
hard to see,
And yet I longed to go with Him, I knew all would be well,
But when I found the stony path, I stumbled, stopped and
fell.

The rocks were sharp, my body sore, my head was droop-
ing fast,
But soon we'd walked the garden through, my Lord and
I, at last.

I never knew just what it was my Savior suffered there
Till I had gone with heavy heart and bore His load of care.

And yet I fell and lay in grief, the agony too great,
I couldn't raise my eyes to His, I thought it was too late,
I'd wanted most to follow Him, to suffer for His name,
But somehow with the first few steps, I'd only brought Him
shame.

I lay before Him weak and worn, my heart was spent
within,
And as He beckoned me to go up Calvary's hill with Him,
I cried, "I cannot go, my Lord, the path is filled with grief,
My heart is burdened down with care, and cannot find re-
lief."

And yet again He brought to mind that I had promised all,
And He had promised in return to help me if I fall,
For if I were to bear His cross, I must go all the way,
And I must also sacrifice the things I love today.

And so with bitters I came, I could not see the way,
But I would bear the cross with Him, I'd take it up each
day;

I'd bear the suffering and the shame and all the heartache
wrought,
If only by my doing this could souls to Him be brought.

For when I yielded all to Him, as ne'er before I'd done,
The burden fell from off my heart, the victory has been
won,

For trusting in Him as my strength, I surely could not fail
And I could walk the way where once 'twas all to no avail.

Yes, I would go with Him each day into Gethsemane,
I'd face the spitting, scoffing crowd that nailed Him to the
tree,

I'd suffer all the anguish and would bear His aching heart,
I'd follow Him no matter where and His great love impart.

'Twas not until I'd struggled long with selfishness within,
That I could answer, "Yes, my Lord," and then the victory
win,

For when I sacrificed myself, went with Him all the way,
'Twas then the perfect peace of God came in my heart
that day.

—Lelia Elliott, 4/47.

WITH THE LAYMEN

NORTHERN INDIANA LAYMEN MEET

The Forty-fourth Quarterly Meeting of the Northern
Indiana Laymen of the Brethren Church was held in the
South Bend Church on the evening of December 1, 1947,
with one hundred and twenty-one men present, represent-
ing Warsaw, Milford, New Paris, Ardmore, Elkhart,
Goshen, Nappanee, Brighton, Ashland, and South Bend.

After a fine supper served by the South Bend ladies,
Don Kollar, President of the South Bend Laymen, pre-
sided and Dorothy Ewald and Catherine Snyder enter-
tained with a duet, piano and organ, playing Christmas
hymns.

Eleven pastors were present. Woodrow Brant, the new
pastor of the Warsaw Church was introduced, as were
Rev. I. D. Bowman, Rev. Roland Hudson, and Rev. Schuler.

The annual election of officers was held with the fol-
lowing being elected:

PresidentHarold Hummel, Goshen
Vice-PresidentL. Swintz, South Bend
Secretary-TreasurerMax Miller, Nappanee

The next meeting is to be held on March 1, 1948, at
the Warsaw Brethren Church.

Rev. Robert F. Porte, pastor of the Ardmore Brethren
Church, was speaker for the evening, speaking on "Meas-
uring up to God's Expectations for Us."

Rev. Claud Studebaker pronounced the benediction.
Dart K. Bemenderfer, Sec.-Treas.

* * *

GOSHEN LAYMEN ENJOY FISH FRY

At the last meeting of the Goshen, Indiana, Laymen's
Organization, held on January 13, forty-five men enjoyed
a Fish Fry and then spent the evening repairing the ta-
bles, so much worn by constant use. The tables, numbering
about forty, were made ready for many more years of
hard usage. Charles Higgins is president of the group.

Dart K. Bemenderfer.

Albert McClelland, Editor, Oklahoma Baptist Messen-
ger: "One of the saddest sights on earth is that of a man
trying to preach without a call. A still sadder sight is that
of a man with a call refusing to preach."

There are more ways than one of shutting the doors of
churches; absence, negligence, and withholding our sup-
port will just as effectively close a church as a court
order.—Perry F. Webb.

Interesting Items

(Continued from Page 2)

repairs are being made in the sanctuary and Sunday School room, our morning services will be held at the regular time—Sunday School at 10:00 and the worship service at 11:00. We are counting on your increased support and enthusiasm during this period of inconvenience. Due to lighting facilities we will not hold evening services for a few weeks." There's still "spiritual" fire in the church, even though the "material" fire did damage to the church structure.

Cumberland, Maryland. Brother Paul M. Naff, pastor of the Cumberland church, says the church is striving to follow a program of noble and spiritual sacrifice in order to be able to soon burn the mortgage on the building. We trust they will soon reach their goal.

Cerro Gordo, Illinois. Brother Charles E. Johnson, pastor of the Cerro Gordo church, announces that the evangelist for the revival campaign in that church is Rev. Samuel Adams of Pleasant Hill, Ohio, and that Mrs. Adams has charge of the song services and of the children's work. The meetings will close on February 15.

Milledgeville, Illinois. Brother D. C. White announces the service of dedication for the newly installed amplifier system in the church is being held on Sunday, February 8.

The young people of the Milledgeville church will be the guests of the Lanark church at a banquet which is to be held on February 14.

West Alexandria, Ohio. 'Tis done! The West Alevandria congregation burned the note which told of the final payment on their parsonage which was purchased on January 31, 1944. The final payment was made on January 3, 1948—the total cost of the parsonage, including interest paid was \$5,308.33. Open House was held by the pastor and wife, Brother and Sister A. E. Whitted, on Sunday afternoon, January 11 from 2:30 to 5:00 o'clock.

Brother Whitted reports the baptizing of a fine young man and his wife on December 18.

Lanark, Illinois. Brother L. O. McCartneysmith calls our attention to the fact that we missed the reporting of 32 which have been added to the Lanark church during the past year, in our "additions to the church" report. We add it to this week's list.

Elkhart, Indiana. Brother L. V. King reports that four have been added to the membership roll of the Elkhart church by baptism, as of New Years Eve.

January was designated as Tithe Month and Visitation Month in the Elkhart church, stressing the observance of God's laws of one-seventh of our time and one-tenth of our income. Tithing cards were to be signed to find out the total tithing strength of the church.

Added to last week's Additions: We are glad to make an additional report of the church additions since our last report:

Church	Number received
Loree, Indiana	4
Linwood, Maryland	1
Lanark, Illinois	32

West Alexandria, Ohio	2
Elkhart, Indiana	4
Total this report	43

Wedding Announcement

GREEN-MATTHEWS. On Saturday evening, December 6, 1947, in their newly furnished home near Udell, Iowa, occurred the marriage of Gwelda Green and Glenn Matthews, in the presence of the immediate relatives. Gwelda's home was in Centerville, Iowa, and Flenn is the son of Ernie Matthews of near Udell. Both are well known and fine people. The reception of the neighbors, who later went in to see them, consisted of the entire community—eighty-some guests.

W. R. Deeter.

HEETER-CUSTER. Barbara Rosann Heeter, daughter of Mr. and Mrs. Dale Heeter, and K. Eugene Custer, son of Mr. and Mrs. Clarence Custer, were united in marriage on October 24, 1947 at 8:00 P. M. in the North Manchester Brethren Church, with Rev. Bert Hodge officiating. They spoke their vows before an altar banked with palms, arrangements of "mums" and several candelabra. Miss Charlotte Schutz gave a half hour of inspirational organ music and Miss Lois Ann Walters acted as vocalist.

A reception for one hundred and fifty was held in the church parlors. The couple have both been active in youth organizations and are now making their future plans for residing on a farm near Wabash, Indiana.

GORMAN-HALE. At the Brethren Mense, in Udell, Iowa, occurred the marriage of Miss Rowena Gorman to Mr. Benjamin H. Hale, both of Centerville. Both are Methodists. Only immediate relatives were present. The couple left soon after the wedding for a honeymoon into Missouri and Kansas. We always advice newly married folks to go to church somewhere the first Sunday, then keep it up. The wedding was on November 25, 1947, the groom's birthday.

W. R. Deeter.

Laid to Rest

HOOVER. George Hoover, son of Frederick and Sarah Evans Hoover, was born near Millville, Henry County, Indiana, October 2, 1857. He departed this life at Oakville, Indiana, October 1, 1947, aged 89 years, 11 months and 29 days.

On December 22, 1881, he was united in marriage to Theresa Sherry, who survives. To this union were born five children: Ray Hoover, Bellefontaine, Ohio; Minnie Hol-singer, Springport, Indiana; Lucille Beavers, Rosedale, Indiana; and Denzil and Martha who preceded him in death at the age of 7 months and 1 month, respectively. Others

feeling this loss include twelve grandchildren and twelve great-grandchildren.

In 1884 Mr. and Mrs. Hoover with their first child, Ray, moved from Millville to Oakville where Mr. Hoover engaged in the sawmill business with Jeff Hoover and Jacob Repogle. After nineteen years he sold his sawmill interest and bought a farm north of Oakville which occupation he pursued until 1936 when they moved to the present residence in Oakville.

Mr. Hoover united with the Hooverite Church at Chicago Corners, in Henry County, in 1883. Soon after the organization of the Oakville Brethren Church, Mr. and Mrs. Hoover united with this organization where they were faithful and willing members. Ill health prevented active participation in the work of the Church for some time. George Hoover has always been an example of faithfulness to God and love to fellowmen to all with whom he came in contact.

We have lost a friend and neighbor
But we know he's "over there."
He has gone to meet his Saviour
And loved ones waiting there,
He has been a loving father,
A husband—kind and true;
He has loved his church and country
And served both as best he knew.
He will long be well-remembered,
For he lived among us all,
And by a good example
Gave us much to long recall.
We will mourn him for we loved him,
But we know that some day soon
We, too, will go to join him
As he waits in that Upper Room.

The funeral was held on Oct 3, Oakville Brethren Church in charge of Rev. James E. Ault, assisted by Rev. E. D. Burnworth.

BRINEGER. At the age of 77 years, 4 months and 7 days, William Henry Brineger departed this life December 30, 1947, at his home in Carleton, Nebraska. He was a man of good reputation, interested in the affairs of the community and having served on the Carleton School Board 22 years. From early manhood he was engaged in the live stock business, in connection with his farming, and was noted as a man of sound judgment and honest integrity in all his dealings.

At the age of 23 he was married to Miss Edna Brown, who still survives. To this union were born six sons and six daughters, of whom five sons and four daughters survive.

The children grew up under the influence and instruction of the Brethren Church and its Sunday school. Nearly all of them united with the Brethren Church and have been active in its service. The son, Milford, is at present the efficient superintendent of the Sunday school. Rev. J. D. Kemper, now pastor of the Brethren Church in Morrill, Kansas, but several years ago pastor of the Brethren Church in Carleton, and instrumental in leading most of the children to Christ, was called to officiate at the funeral and preach the sermon. The services were held in the Carleton Brethren Church, the pastor assisting. The

large attendance of neighbors and acquaintances, besides the sorrowing wife, children, grandchildren, great grandchildren and other relatives, and the many floral tributes, attested the high esteem in which the deceased was held.

H. M. Oberholtzer.

POORBAUGH. Death claimed Mrs. Florence Alberta Poorbaugh, wife of Jacob W. Poorbaugh of Ashland, Ohio, after a rather prolonged illness, which kept her confined to the home for some weeks.

She was born in Ashland, May 28, 1903, the daughter of Samuel and Ella Rannals Kolb. Following the death of her mother when the child was but four months old, she was reared and made her home with her aunt and uncle, Mr. and Mrs. Jesse Dupler. From this home she was united in marriage to Jacob Poorbaugh on May 2, 1922.

She was a life-long resident of Ashland and was a member of the First Brethren Church (Park Street) of Ashland, and a member of the Woman's Missionary Society of the church.

She is survived by her husband; one daughter, Mrs. Clyde Eddy and two sons, Richard J. and Jesse W., all of Ashland; one granddaughter, Linda Kay; her father, Samuel Kolb of Mansfield; two sisters, Mrs. William Iseman of Mansfield, Ohio, and Mrs. Tracy Wertz of Parma, Ohio; and her foster parents Mr. and Mrs. Jesse Dupler. She was preceded in death by her mother, one sister and one brother.

The funeral services were conducted by the undersigned from the Gilbert Funeral Home, Ashland, and burial was made in the Ashland Cemetery.

Fred C. Vanator.

FOWLER. Mary Ellen Fowler, aged 80 years and 3 days, was born in Appanoose County, Iowa, near Udell, and passed away on January 1, 1948. She was the daughter of Riley and Nancy Hayworth. She was married to William Fowler in 1884, and to this union were born two children, Alvah and Elven, the latter passing on in 1918. She leaves a son Alvah and five grandchildren. Funeral services were held at Moravia, Iowa, and burial in the Denny Cemetery. Services by the writer.

W. R. Deeter.

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It is not so much because the New Testament writings are the works of inspired men that we believe in their inspiration as that because we know them to be inspired we believe them to have been written by inspired men.—Andrew C. Zenos, D.D.

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I wonder why it is that people can read the labels on patent medicine bottles, and shortly after develop all the pains and symptoms described there on. Or they can hear the complaints of a friend's ailment and immediately become certain they are victims of the same dread disease. Now these same people can hear a sermon that really touches on their faults, yet are unable to see that it applies to them . . . but are convinced that the Parson "sure hit so and so" this morning!





## CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for February 15, 1948

## FOR BETTER OR FOR WORSE

Scripture: Gen. 2:21-24; Prov. 19:14; Eph. 5:22-23

## For The Leader

THIS IS the second of a series of four topics on the general subject of Marriage. Tonight we are dealing with the sacredness and importance of the marriage vows. No vows are more binding or more sacred than those you take at the marriage altar. Considering how lightly most of the people of the world today consider these vows, it is important that we give earnest heed to what they mean.

## DISCUSSION

1. **MARRIAGE UNITES TWO PEOPLE.** When your minister stands in your presence and asks you, "Do you take this man (or woman) whose hand you hold to be your lawful wedded husband (or wife)," just what does he mean? It means that legally you are husband and wife, to share and share alike before the laws of the land. It means that you are permitted to live together and maintain a home. Before God it means that you are no more two people, but one, designed to live together as one. It means that the vows are for the life time of the union. It means that the union can be dissolved before God only by death. See how important it is to choose the right person to be your mate? After you are married, it is a little late to discover that you have married the wrong person. Courtship should be of such a nature that you will be able to discover the things which would prevent a happy marriage.

2. **"FOR BETTER OR WORSE."** Those who are familiar with the marriage ceremony know the oft repeated words, "For better or for worse." Just what do these words mean? Someone has said that life is a gamble. That is not as true as to say that life is a Venture. It will be just what we make it. If we determine in our heart that when we get married that we are going to keep the upper hand, that what "my mamma and daddy says" is going to be law, then we are starting out for trouble. Successful marriage cannot be that. For better or for worse means that the two people who were married are cast into a common lot in life. Problems which arise must be met and solved by them. The interests of the common bond must exist above all others. If a man loses his job, the wife must stick with him. If in-laws insist on interfering, and they too often do, the two young people must stick together. There must nothing come between the husband and wife if the words, "For better or for worse" are to count.

3. **HOW TO BE HAPPILY MARRIED.** No standard set of rules can be set up to suit all cases. But a few primary facts should help. First of all, stick together. Put the word of our mate above the words of anybody else. Let no one say things which will create doubts. Defend your mate with your life. Second rule: live within your means.

The time payment system can easily cause financial wreckage of an otherwise happy marriage. No matter how small the down payment or the monthly payments, they have to be met, and it isn't very often that pay checks coincide with the due date on a time payment. Third. Devote time to your home. Furnish it simply, but nice, provide good books and magazines. Spend hours of leisure reading together, improving yourselves spiritually and mentally. Forsake the constant jazz and soap box operas on the radio. They eat away your mental powers. Provide your own entertainment in the home—music, reading, etc. Fourth, pray and read the Bible together. Learn to take your problems to the Lord in prayer and yourselves to the services of God's house from week to week.

4. **DIFFICULTIES.** Just recently we heard of a Judge in a particular court who handed down some 400 divorce decrees in a five day period. In that time a few more than that number of marriage licenses were issued. Why so many divorces in proportion to marriages? Simply because difficulties have arisen which the husband and wife would not meet. Yes, there are men you can't live with, and there are wives who aren't worth their salt. A lot could be said on that. But you should have found out some of those things before marriage. Love is blind, but it need not be that blind. Besides if you and your mate are willing to pray, forget and forgive, you can master many of your difficulties. Don't forget that when you are married, you have a lifetime contract—for better or for worse. So before you go running off to the divorce courts, stop and think what you are about to do. Even though popular opinion seems to favor the divorce court, we must remember that God has established the marriage vow for life, and it cannot be broken, without serious consequences.

5. **THE PERFECT TRIO.** Some one has said that "three's a crowd." Yes, three human beings is a crowd. But a husband and wife, and God makes a perfect trio. The minister, ministering in God's name, becomes the agent of God in signifying that union of husband, wife and God. Through him the blessing of God is pronounced upon the young couple, vows are exchanged, prayer is made, and a new union is established. (See why it is important that Christian young people go to their minister to be married instead of an alderman or a justice of the peace?) If you are willing to make God a partner in your marriage, you will be able to overcome all of the obstacles through life.

## QUESTIONS

1. About what percentage of marriages end up in divorce in your state?
2. Make a list of causes of divorce that you can think of. How could these be prevented?
3. Prepare a list of principles which can help create a happy marriage.

## SUGGESTIONS

It would be a good idea to ask your minister, in advance, to come to your meeting and give an explanation of the marriage vows, and a talk on "Preparing ourselves for marriage."

Begin your meetings on time. If the leader isn't present, let the president take charge. There are few things more depressing than being in a meeting where nobody seems to know what to do next. Get out of the doldrums



and provide exciting special features, contests, and music for your meetings. Teach your members to pray. Call on them, but tell them in advance that you are going to ask them to pray. It may be a stumbled prayer, but it will be a prayer.

## Prayer Meeting Topic

Contributed by Rev. C. Y. Gilmer

### THANKSGIVING AND CONSECRATION

What shall I render to my Lord  
For all His grace to me,  
Abundant care that never fails,  
So precious and so free?

For He has saved my soul from death,  
And wiped away my tears;  
My feet from falling He has kept,  
And freed me from all fears.

Therefore to Him I'll pay my vows,  
And bring my gift of praise;  
I'll call upon His holy name,  
And worship Him always.

I am thy servant, O my Lord,  
To Thee I bow the knee;  
Accept me as an off'ring, Lord,  
O sanctify Thou me.

Thy name to others I'll proclaim,  
And magnify Thy grace;  
I'll serve Thee, Lord, unto the end—  
Until I see Thy face.

—J. M. Blough, Church of the Brethren missionary to India.

**Scripture:** Psalm 116

**Hymn:** "Go, Give, Pray"; "Take My Life and Let It Be"  
(Not omitting fourth stanza).

**Leader's Petition**

**Lesson:**

"What shall I render unto the Lord for all His benefits toward me?"

IF THE goodness of God should bring a sinner to repentance, what should his goodness mean to a saint? The 116th Psalm should produce in the reader the right feeling in this matter. Let us not forget that it was Christ who intervened when we were fallen in sin and helpless under the penalty of eternal death for a violated Law. Since Christ lifted us from a fearful state of a child of wrath and an heir of Hell to the exalted position of a child of God and an heir of Heaven with the privilege of being laborers together with Him in the evangelizing of a lost world, surely no sacrifice is too great a thought of gratitude when expended in His cause! Remember, if we are "born again," we are no longer free to do as we please (1 Cor. 6:19, 20; 7:23). We are indi-

vidually responsible to God for the use of time, talent and means He has loaned to us as His stewards (1 Cor. 3:13).

"Freely ye have received"—Love (Jer. 31:3; John 3:16); Forgiveness (Psa. 130:4; Acts 13:38); Life (Acts 17:28; John 10:10); Grace (John 1:16, 17); Supply of all needs (Phil. 4:19; Luke 12:22-28); Sympathy (Heb. 2:16-18); Encouragement (Col. 1:11; 2 Tim. 4:17); Comfort (2 Cor. 1:3); Counsel (Psalm 73:24; 16:7; Isa. 9:6).

"Freely give"—Love (John 15:12; Luke 10:27); Forgiveness (Matt. 6:12, 15, 16); Life (1 John 3:16); Grace (1 Peter 4:10); To supply the needs of others (James 2:15, 16); Sympathy (Gal. 6:2); Encouragement (Isa. 35:3, 4); Comfort (2 Cor. 1:4; 1 Thess. 4:18); Counsel (2 Tim. 4:2; Heb. 3:13).

## COMMENTS

### On The Sunday School Lesson

by The Editor

Lesson for February 15, 1948

#### POWER THROUGH THE HOLY SPIRIT

Lesson: John 14:25-26; Acts 2:1-4; 4:31b;  
Galatians 5:22-26

WHEN JESUS spoke to His followers in the upper room, as recorded in John, chapters 13 to 17, they were seemingly unable to understand or to follow His words closely. He knew that they were soon to be bereft of His earthly presence and that they would need to be guided in the proper paths in order to be "followers of the Way." After having led them into new paths through the medium of the installation of the "footwashing" ordinance and the partaking of the Bread and the Cup, He now feels that they must understand that they are not being entirely forsaken by the Godhead. He, therefore, tells them of the coming of the Holy Spirit, whom He calls "The Comforter," who is to take His place in their midst "to teach and bring all things to their remembrance."

The Golden Text, Acts 1:8, tells the result of the entrance of the Spirit into men's hearts, for it is only through such entrance that power is to be invested in the receivers. Uttered as it is, just prior to the ascension of the resurrected Jesus, it carries no matter of probability. Rather He says, "Ye shall receive power, when (not if) the Holy Spirit is come upon you." It becomes entirely a matter of opening up to receive that power.

Our lesson is divided into four parts and for easy remembrance we use the letters of the word "HOLY" to show them.

1. H-ow the Spirit is to come. Here we have the words of Jesus in John 14:25-26. We have spoken of this above in our opening paragraph.

2. O-n whom it fell. (Acts 2:1-4). It seems that the key to this "falling of the Spirit" on Pentecost is found in the phrase, "all with one accord in one place." They had been in the habit of gathering together to pray. No doubt



this is what they were doing when the Spirit fell upon them. There is no place where hearts can be of "one accord" better than at the place of prayer. They were "tarrying in Jerusalem" just as Jesus had told them to do. He had promised the Spirit—and He came.

3. **L**-eading of the Spirit. (Acts 4:31b). When men accept the Spirit with open heart, there is bound to be a "led" people and a people that will "speak with boldness."

4. **Y**-ou and the Spirit. (Galatians 5:22-26). Those who are "filled" with the Spirit will grow the "fruit of the Spirit"—rich, ripe, life-giving fruit. As man is empowered physically by material food, so is he empowered spiritually by taking in the Spirit, the source of all spiritual power. Paul says, "If we live in the Spirit, let us also walk (act) in the Spirit."

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We can not always escape unpleasant conditions but we can turn them to spiritual advantages.

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## News From Our Churches

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### HUNTINGTON, INDIANA

After twelve years of pastoral service in Huntington, Indiana, I decided to resign. It was not easy to make the decision, for we were working together quite harmoniously. I loved the people and they loved me. But I began to surmise that it might be better for the church to have a change of pastor, especially if they can secure a younger man. I prayed much about it and evidence was given that such would be the will of God. Twelve years of service and sacrifice together had made ties of brotherhood and friendship that were hard to sever.

I never once doubted in the least that God had called me to the work in Huntington, although internally and externally, conditions were uninviting. The morale of the church was low. They were able to give very little financial support and the Missionary Board would not risk much. The confidence and friendliness of the public were lacking and the church at large had but little hope. Yet I was confident of the call of God and the Spirit led and urged me on. Although I was tested in various ways, God showed His approval and wonderfully sustained and helped me. In a few months my wife was taken from me by death caused by cancer, but the strong arm of God upheld me.

Those who founded our Huntington church had a vision and hope for a strong and successful church. They built a substantial, well located, commodious, well equipped and beautiful church building. But more than this was needed: a firm, unwavering faith; a loyal and steadfast love for God; deep conviction; the spirit of sacrifice and devotion; and much prayer. Progress was necessarily slow. Much patience, persistence and prayer were required. But, "they that wait upon the Lord shall renew their strength." Those who had eyes to see rejoiced in the vic-

tory of faith. Needed property repairs and improvements were gradually made. Bills, including the unpaid balance of the former pastor's salary, were paid. The debt on the property was cleared in a manner that verified our faith in prayer. Public confidence was restored. Souls were won to Christ, although not as many as we had hoped for. Interest in giving, even a passion for giving, was developed. Quite a number became tithers and loved it. The janitor's support and the pastor's support were constantly increased. All bills were paid promptly. Much credit is due to a faithful inner circle of pray-ers. They were not so many, but they were of the sort whose prayers "avail much." Without them, I doubt whether there would be a Brethren church in Huntington today.

Mistakes and failures were made, as may be expected of humans. God permits them for a purpose, and they do even "work for good to them that love God, to them who are the called according to His purpose." Yet I do regret them.

Space does not permit me to relate, in any degree of detail, the many achievements with which our labors were blessed, nor do I wish to do so, lest it seem like boasting. To God be all the praise. We were only instruments in His hands. We and all we did were his "workmanship." To God's glory, I do acknowledge the grace that was given me and His blessing upon my labors. I do thank God for the souls I was permitted to baptize and receive into the church. Some of them I have seen "grow in grace" and become strong defenders of the faith and helpers in the Lord. It has grieved me much that others whom I tried to win to Christ, have not been moved to accept Him. I thank God for the years of service I was permitted to give Him in Huntington. I thank Him for the trials and testings as well as for the achievements and victories. It was a rich experience. I thank God for the Huntington Brethren, for their sympathy in my distresses and sorrow, for their co-operation in the labors of Christ, for their prayers, for their financial support, for their love and friendship. All will be a dearly cherished memory to me. May they abide faithful to their Lord, be fruitful in His service and enjoy His blessing always. I trust they will soon have a good pastor.

H. M. Oberholtzer, Carleton, Nebraska.

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### CARLETON, NEBRASKA

After I had resigned my pastorate of the Brethren church in Huntington, Indiana, the Lord opened to me another door of opportunity, with a call to the pastorate of the Brethren church in Carleton, Nebraska, which clearly indicated to me that my work in the ministry of the gospel was not yet done and that for some purpose God had called me to this particular church so far away. I accepted it as the answer to my prayers and that this was the will of God for me. The Carleton Brethren and I were strangers to each other, but after some explanatory correspondence our confidence in each other was established. They reiterated their call and I accepted it.

The Carleton Brethren sent a truck to haul our household goods, which started on their westward way Nov. 5, and my wife and I started late in the afternoon, Nov. 6. In the meantime we were hospitably sheltered in the home of Mr. and Mrs. Archie Smith. We did no night



driving. The first night we spent with our friends, Mr. and Mrs. Ora Abshire, in Wabash, Indiana, and two more nights in hotels along the way. It was a long journey of 750 miles, but a very interesting one. We arrived at the Brethren church in Carleton Nov. 10, 11:00 A. M., just in time for the morning worship. We were cordially received and were introduced to the waiting congregation by the church secretary, Mrs. Charles Rachow. We thanked God for a safe journey and, after a brief period of worship in song and prayer, I preached my first sermon in Carleton. We were very delightfully entertained for the day in the home of Mr. and Mrs. Charles Rachow.

Our household goods, which arrived on Friday previous, were stored in the parsonage, which had been cleaned, repapered and repainted in anticipation of our coming, thanks to the ladies of the W. M. S., and the men who helped them. Monday we began unpacking and arranging the household goods.

A formal reception, with an interesting program of devotions and welcome addresses and a response from the pastor and a generous "pounding" of various articles of food, was given us Thursday evening at the church.

Soon we had a short season of cold weather, with about three or four inches of snow, which was considered very good for the wheat. This was followed by a severe sleet storm that made the roads hazardous and did much damage to trees and electric lines. In a week or so it turned warm and took the ice away and we had a season of mild and pleasant winter weather. So far, at this writing, the temperature has not been below zero in Carleton. Our roads are our greatest worry. The most of them being unimproved, they become very muddy and slippery when wet with rain or snow, and become impassable in places. This hinders church attendance very much. Snow drifts are soon removed from the highways by snow plows, but nothing can be done about the mud, except wait until it freezes or dries up.

The Carleton church has a membership of a few more than 100, of whom there is a sizeable group of very faithful, stable and loyal people. They are interested in local activities and in the general interests of the church. They are well organized and all officers seem to take their responsibilities seriously. We have a thriving church school, an active W. M. S. and S. M. M. and a choir of fifteen voices that I think will be a valuable asset to our work.

We have here a very attractive, well-located, well-built, well-arranged and well-equipped church building, well suited for any church activity or any religious public gathering. The holiday season was fraught with several activities, a Christmas party, or supper, and a Christmas Eve candle light service by our own group; a banquet for high school football players, sponsored by the business men of the town; the high school operetta; and a union Christmas service Lord's Day evening before Christmas. We have some very capable and willing leaders and workers that make possible the carrying out of various programs. With sincere consecration to Christ and His cause, and a firm faith and an abiding trust in God, I believe that this church will be able to accomplish much for the glory of God. I am expecting a happy and fruitful pastorate here.

H. M. Oberholtzer.

## Travel Flashes

### One Single Trip

IT WAS the storm preceding the first zero weather of our winter. The Sunday morning service was in calm, mild weather. A larger-than-ordinary audience greeted the preacher and listened attentively to his message. The six-mile trip home was uneventful and easy, and the restful afternoon boded fair for the evening service with its last heavy draught on the energy of the pastor. An afternoon nap helped to revive and refresh him and the slight evening meal was finishing and then—alas! It began to snow slowly and easily. It was a heavy, "wet" snow and before the time for departure there was three inches of the white, beautiful covering, all over everything, making the trees and shrubbery fairylike and the icy roads most treacherous. The atmosphere was heavy with moisture and the moon was "in the dark." The walk around the house was cleared of snow and likewise the "auto" which had been left outside because the weather was nice and thus avoiding the up-hill drive out of the garage which was treacherous with ice of the former storm.

Forty-five minutes before the time for service, the preacher went out to try for the trip. The first incident was (in the darkness) to swing too sharply into the road and into a bunch of shrubbery, causing the wheels to spin and the auto to become static, and the next, to slip on the snow-covered ice and either fracture or severely bruise the left short ribs, flat on my back, seeing no stars, and able to rise and after unexplained method, to swerve loose from the bushes and into the road.

A bit more than a mile from home, we tried to round a sharp curve, and an almost right-about curve and continue up a steep grade, all in one. It was too much to achieve on the first try. The wheels began to whirl and groan on the icy curve and a deep ditch into which we had once nearly skidded scared the lady (Mrs. Bame) who scrambled hurriedly out of the car, leaving me alone with my problems.

Now I believe that we could have "made the grade" after a few tries had the missus been a bit more brave and stuck to me in my effort with encouragement instead of "fear and trembling"; but she has stuck to me so faithfully in many more dangerous times, and has suffered so many broken bones by accident that I resigned my convictions that we could have won our way with a few tries more and decided without argument, to go twelve miles instead of six and save further arguments and this one most dangerous risk. It is well, sometimes, to agree with "better-halves" even though we know it is expensive to agree and abide the consequences. This seemed one of the times.

And so, instead of going around and up, we turned to the opposite direction, much further and not too sure that we would come out at the right place in the untracked snow. A former pastor, I am told, said that to get to this church was not easy; but after there, he could always ask the way back. Now it is not quite that bad



since we have pointers to tell the way on most corners; and it is wonderfully nice when one gets there to find a real country welcome with smiles and handshakes and worshipful people.

Narrow roads, sharp-angle corners, T-roads, snow, darkness, icy underpinning—none of it assures calm equanimity for the sermon; but we arrived even though we were fifteen minutes late and found fourteen persons, six of them Junior Choristers. There were many members absent who knew the roads, and have traveled them for years and none of them subjected to the necessity of the up-and-around curve that made our trip so much farther, but less hazardous.

Returning, we got lost again. In the excitement, we had misjudged the roads, now trackless and no sign of "blacktops," two of which we had to cross which had always helped us to find our way home, pointers on the way.

This was a real test of our courage. After driving several miles, we became convinced that we were not on 124, one of the blacktops, and helped us to decide only the direction of our home. We knew we had to find a road turning to the right, never guessing where we could come out, or if we would have to drive all the way to Peru, ten miles out of the way, in order to know our way back home. But in our secret hearts, we said, we asked the Lord to direct us and to protect us and so, claimed it all for us enroute home.

Well, we finally came to 124 and I told the lady that we were after all on the most fortunate course we could have taken, save for one very icy, steep hill which we must descend. That took more praying for it would not be up-and-around, but down-and-around for this hill. But we "made it" safely, if slowly, and how we did praise the Lord for guidance, protection, courage and calmness in this dangerous and vexing trip!

#### The Moral

The moral and excuse for this meditation is that the Lord does keep and guide and protect. I have believed that for many years, but never more than now. I could almost say that it has been years since (if ever) that I do not pray every morning for such guidance and protection and I believe as firmly as that I am alive, that it has been proven to me each day even though I may not have realized it as I declare I did on this venture. The very fact that I am alive and preaching and taking risks that city preachers do not have to, is proof positive to me. If this message can help another to accept this teaching of the Word as proof to One in whom they believe, then this shall not have been in vain.

#### A Sequent Meditation

This has made me do a good deal of thinking since the zero weather has kept me more quiet than ordinarily since. Did the Lord expect me thus to challenge Him for this protection and guidance? Was I foolhardy to undertake this when others, younger and nearer, did not go? Did I do my duty or was it just a daring risk? If it was my duty thus to dare and to suffer, what made it easy for others to remain by their fires and nod and listen to Charley McCarthy? Just where in the Bible, does one find that preachers must dare more than others to obtain the prize of prizes? My answer is that I do not find it any place in the Sacred Scriptures.

I would not have lost my pay had I done as others did. But, was the child right when, puzzled, he questioned as to the meaning of installing the preacher, asking, "Do they put him into a stall and put harness on him when they install him?" But since I have not been "installed," no answer is needed. It would seem that this boy must have been a farmer boy at that. Not?

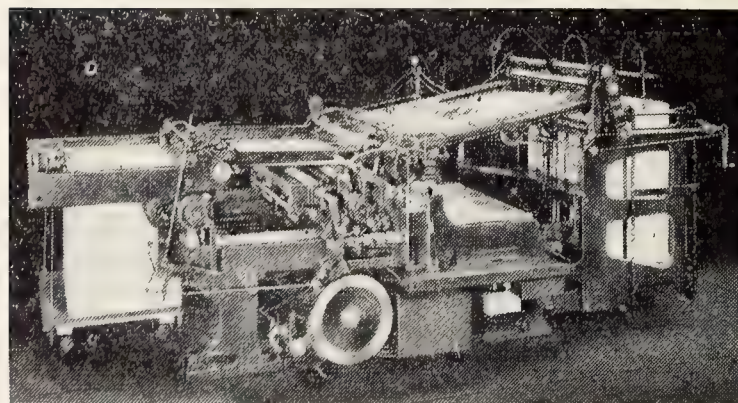
We did have a good meeting and at least one said, "I liked it better than any other we have had on Sunday night." That is some recompense; and the other problems of this meditation must be left with the people who did not, and do not, venture risk, and their God in the Day of Rewards.

I may as well say that we are not used to only fourteen in our services. The average gain in our Unified Service over that of last year was fifteen for the first quarter and every treasury showed a nice balance as of our last business meeting. New people come, old ones show improvement and our Sunday evening Bible Forum is proving that these people love the precious Word of God. The housing situation is proving a bit troublesome, but the Lord has promised to provide and He will, through these good people. These two Bames are happy and unperturbed in our work and we shall challenge our Brethren everywhere to watch us grow in grace, faithfulness and even in gains, financially and numerically. We are planning already for Eastertide when we shall have a week of Community Exchanges of friendliness and sermons with the seven churches of our township and an Easter program that will be instructive, interesting and interpretative of the greatest event in the world's history since the birth of Christ—His resurrection, believing those two great established facts determine if we are saved or lost. Romans 10:9, 10.

Charles A. Bame.

## The New Press Fund

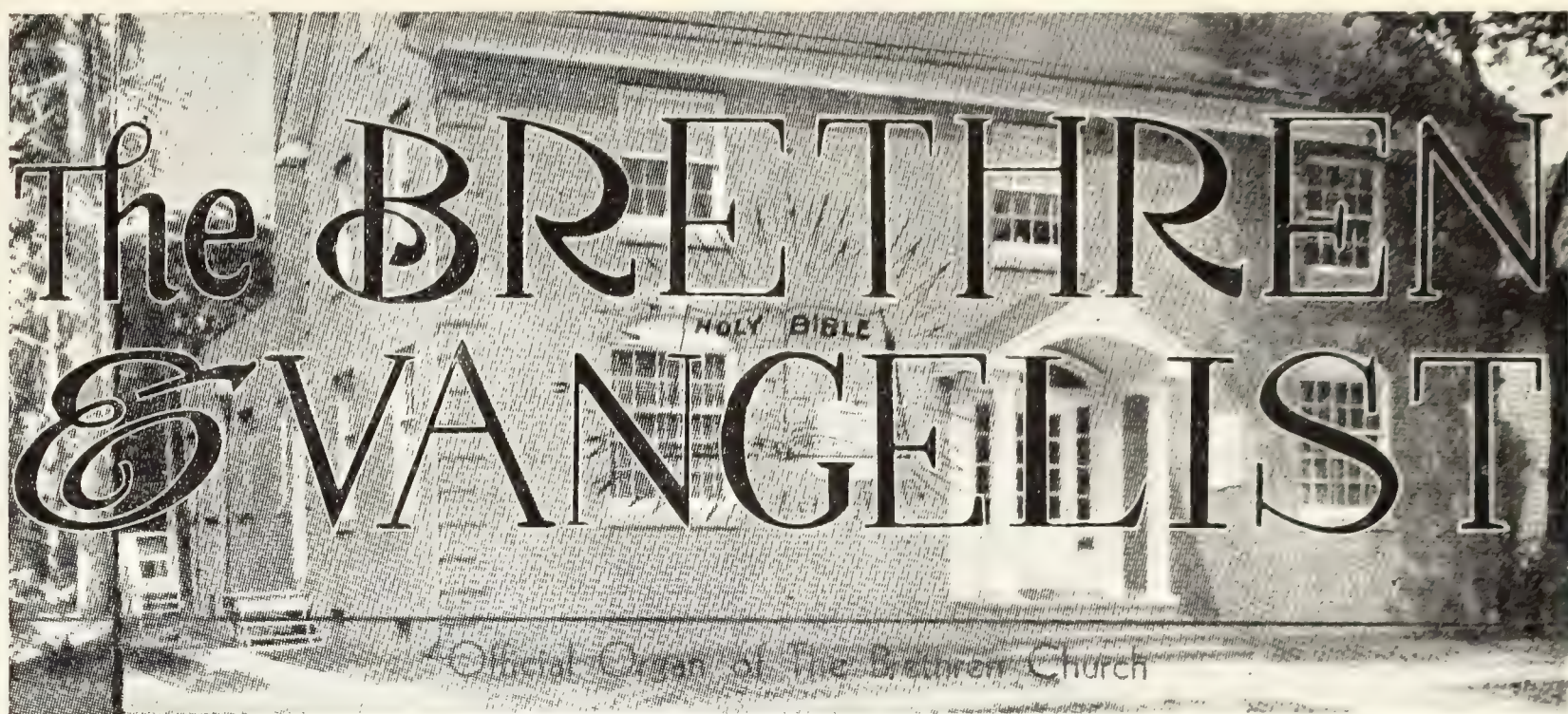
"The Gospel must first be published among all nations."  
Mark 13:10.



Authorized by The 1946  
General Conference

|                                       |                           |
|---------------------------------------|---------------------------|
| GOAL .....                            | Not less than \$15,000.00 |
| Cash and Pledges .....                | \$8,529.56                |
| Yet to be raised, not less than ..... | \$6,470.44                |





*Special Message to the Evangelist Readers!*

## **Our New Press Is Being Installed The Week Of February 16th**

We are, therefore, sending out eight-page issues this week and next, in order that you may not miss a week and that our mailing regulations be satisfied.

We know you will be patient with us during this period of moving our equipment.

**THANK YOU!**



## THE BRETHREN EVANGELIST

Published weekly, except the last week in August and  
the last week in December.

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## INTERESTING ITEMS

**Berlin, Pennsylvania.** Brother S. M. Whetstone, pastor of the Berlin Church, announces that plans are in the making for services to be conducted through the Lenten Season, and on to and including the Easter services.

He also says that one hundred and thirty-two were in attendance at the second combined evening service, which service on January 25 was held at the Reformed Church.

**Waterloo, Iowa.** We learn from Brother Virgil Meyer's bulletin of January 25 that the morning worship services of the Waterloo church will be broadcast over Radio Station KAYX—1090 on the dial. These may be heard by anyone who is within tuning distance of this station at 11 o'clock CST. These broadcasts permit the local members who find it impossible to attend the services to get the benefit of the morning worship hour. It is not, we think, aimed to permit the ones who are able to attend to stay at home.

Tuesday, February 10, was set as Family Night in the Waterloo Church. Motion pictures, with an outstanding film, were on the evening's program.

**Smithville, Ohio.** We learn from Brother Vernon Grisso's bulletin of February 1 that on February 8 the musical organization of Ashland College, known as "Musicalgia" was scheduled to present an entire evening service, with instrumental and vocal combinations, together with the devotional period, at the Smithville Church on Sunday evening, February 8.

We also note that the Wayne County Christian Endeavor Birthday Banquet was held at the Smithville Inn on February 5th.

Brother Grisso reports that a total of twenty-eight had perfect attendance this past year in Sunday School. This was compared with a total of twenty-four as of 1946. He also lists the number by years of perfect attendance in the following manner: Perfect attendance for 6 years—5; for 5 years—3; for 4 years—5; for 3 years—5; for 2 years—4; and for 1 year—6.

**Bryan, Ohio.** Brother E. J. Black, pastor of the Sergeantsville, New Jersey, Brethren Church, has accepted

a call to the pastorate of the Bryan, Ohio, Brethren Church, to succeed Brother C. Y. Gilmer, who has accepted the pastorate of the First Brethren Church of Huntington, Indiana. These changes will be effective April 1st.

Brother Gilmer, in making this change, says of the Huntington Church, "The membership now numbers ninety. They are eager to press forward and their prospects for growth are considered good." Rev. Gilmer's brother, Roy, who is pastor of the Clear Creek Church of the Brethren, has resided in Huntington for the past thirteen years, and his mother and other brother and his family live eleven miles from the city. Brother Gilmer, therefore, is not entirely a stranger in these parts.

**Washington, D. C.** We learn from Brother Fairbanks' bulletin of January 25, that Brother T. C. Lyon was recently elected moderator of the Washington Church, and Brother T. A. Chappell was made assistant moderator.

February 1 was set aside as Building Fund Sunday, with the usual goal of \$1,000.00, with the hope that it could be made more.

**Canton, Ohio.** Brother E. J. Beekley reports that the average attendance at the Canton Church services for the month of January was: Morning—75; Evening—24.

**Ashland, Ohio.** By action of the Official Board the Ashland Church is to hold election for three new Deacons on Sunday morning, March 7th. The usual procedure will be by ballot without nominations.

The Youth Organizations of the Ashland Church conducted a very fine "Youth Week" which celebrated the usual Christian Endeavor Week observance with a Party on Monday evening, January 26; full charge of the Wednesday night mid-week prayer service on January 28, and as a climax, a fine program on Sunday evening, February 1, which included many musical numbers; a fine devotional period by the Junior C. E.; talks by Paul Clapper, National President of Brethren Youth and Phil. Lersch, President of the Northeastern Ohio Brethren Youth; an offering taken for the Ohio Brethren Youth project. All three Christian Endeavor Societies had part. The service was in charge of Carl E. Mohler, Youth Director of the Ashland Church.

**Ashland College Exchange Student to Sail.** Brother Arthur Petit, Director of Public Relations of Ashland College, announces that Mr. and Mrs. Joseph Commisso, the latter formerly Miss Nellie Eller of our Milledgeville, Illinois, Brethren Church, have booked passage on a steamer leaving New York City for Cordoba, Argentina, on Friday, February 27. Mrs. Commisso will enroll as exchange student in the University of Cordoba, and Mr. Commisso will be employed in South America until his duties as Captain of the 1948 Ashland College Football Team will cause him to return to the College Campus in August. Mrs. Commisso will remain in Argentina until October, when she will return to Ashland College. While in South America the Commissos will live in the home of the Romanenghis.

**Masontown, Pennsylvania.** Brother Ankrum announces that Brother John Locke will not be able to help out in their Spring revival, as announced.



## Business Manager's Corner

George S. Baer

### First Reports of Publication Day Offering

WE HAVE only scattering reports so far, but they will be coming in rapidly from now on, consequently we want to get started on the publication of them so they will not pile up too high. One of my fellow workers says he has a feeling that our offering this year will come from a larger number of people than ever before, and that when the total is in, it will sum up to a large offering. We hope so, for we have never known a year when it was needed more than it is now. We have said that before a number of times and we are saying it again and again because it is so very true. May it be that no one will fail to do his level best to provide for the needs of this department of the Lord's work. God bless you all for your gifts—those already made and those yet to be made—that God may be glorified in the giving.

|                                                                   |         |
|-------------------------------------------------------------------|---------|
| W. P. Spinggle, Middletown, Va. ....                              | \$ 2.00 |
| B. F. Lampton, Brownsville, Ohio .....                            | .50     |
| Mrs. J. J. Wolfe, Hovey-in-the-Hills, Fla .....                   | 25.00   |
| Mrs. Leota Damm, Logansport, Ind. ....                            | 1.00    |
| Edna L. Bell, Somerset, Pa. ....                                  | 5.00    |
| Mrs. E. A. Jueillerat, Portland, Ind. ....                        | 2.00    |
| Mrs. Nina Bishop, Kissimee, Fla. ....                             | 10.00   |
| B. Frank Zercher, Ashland, Ohio .....                             | 25.00   |
| Mr. and Mrs. Jerry L. Flora, Wabash (College<br>Corner) Ind. .... | 2.00    |
| Bessie Clingaman, Denver, Ind. ....                               | 2.00    |
| David S. Hegler, Fairview Brethren, Ohio .....                    | 5.00    |
| Flora Church Offering, Flora, Ind. ....                           | 37.00   |
| Mrs. Mary B. Miller, Goshen, Ind. ....                            | .50     |
| S. A. Shannon, Hamlin, Kansas .....                               | 5.00    |
| Mrs. C. W. Shaffer, Johnstown, Pa. ....                           | 2.00    |
| Mrs. Harold J. Dwyer, Johnstown, Pa. ....                         | 10.00   |
| Mrs. H. R. Beal, Mansfield, Ohio .....                            | 1.50    |
| Vesta N. Hoover, Meyersdale, Pa. ....                             | 2.00    |
| S. C. Flickinger, Morrill, Kansas .....                           | 20.00   |
| Estella Blackstone, Mt. Zion Church, Ohio .....                   | 5.00    |
| Helen E. Shively, Ashland, Ohio (Nappanee Ch.) ..                 | 15.00   |
| Sadie Snyder, Eaton, Ohio (New Lebanon Ch.) ....                  | 5.00    |
| Mrs. Edward Watson, New Lebanon, Ohio .....                       | 2.00    |
| Church Offering, North Liberty, Ind. ....                         | 67.04   |
| Mrs. Sylvanus Beigh, North Manchester, Ind. ....                  | 10.00   |
| Mrs. Ida Himiller, Washington C. H., Ohio .....                   | 2.50    |
| Mrs. Verda Hade Hess, Waynesboro, Pa. ....                        | 2.50    |
| H. J. Riner, West Alexandria, Ohio .....                          | 10.00   |
| Mulvane, Kansas, Offering as follows:                             |         |
| Mr. and Mrs. Olin Davis .....                                     | 2.00    |
| Mr. and Mrs. Paul Anthony .....                                   | 1.00    |
| Mr. and Mrs. Clarence Lehman .....                                | 2.00    |
| Mr. and Mrs. Lee Howard .....                                     | 2.00    |
| Rev. and Mrs. W. L. Thomas .....                                  | 7.00    |
| Mr. and Mrs. Maurice Howard .....                                 | 5.00    |
| Misc. ....                                                        | 1.50    |
| Horace Huse, Manteca, Calif. ....                                 | 5.00    |
| Mr. and Mrs. Dell G. Lemon, Portis, Kansas .....                  | 2.00    |

Mrs. Agnes Lemon, Portis, Kansas ..... 1.00

Total for this report ..... \$305.04

### Press Fund Reports

|                                               |        |
|-----------------------------------------------|--------|
| Mrs. Nina Bishop, Kissimee, Florida .....     | 5.00   |
| Mr. and Mrs. D. A. Erlstin, Bryan, Ohio ..... | 5.00   |
| The Brethren Church, Flora, Ind. ....         | 10.00  |
| Hagerstown S. S., Hagerstown, Md. ....        | 100.00 |
| Myrtle F. Laughlin, Hagerstown, Md. ....      | 10.00  |
| S. A. Shannon, Hamlin, Kansas .....           | 5.00   |
| Vesta N. Hoover, Meyersdale, Pa. ....         | 1.00   |
| Mrs. Agnes Lemon, Portis, Kansas .....        | 1.00   |

(For total of the Press Fund see block on page 16).

## The Editor Thinks Aloud

Fred C. Vanator

### WHAT ABOUT YOUR NATIONAL GOALS?

AT A RECENT meeting of the Ohio District Executive Committee in preparation for the making of the program for the Ohio District Conference, which is to be held at Canton, Ohio, the week of June 13th, Brother J. G. Dodds, who is Moderator of the Ohio Conference, and, incidently, also Chairman of the National Goals Committee, raised the question of the emphasis on National Goals. In the course of the conversation it was mentioned that a greater emphasis should be shown among the churches of the District regarding these goals, since the Ohio Five Year Goals Program has been completed and the National Goals Program taken over in its place.

As usual this set me to thinking!

What about the Goals? Are they just on paper, or are they an integral part of the program of your church? In fact, how recently have they, either as a whole, or in their individual fields, been mentioned in any of your Official Board meetings, Sunday School cabinet meetings, or from the pulpit? It is quite easy to forget that the General Conference has outlined a course of procedure which will be workable in ALL churches. True, some of these goals you meet without apparent effort. So easy are some, in fact, that you do not realize that you have made a goal. But others need emphasizing and re-emphasizing before the congregation.

Each church and each pastor should become "Goal Conscious," not simply that you may come to General Conference with a report that you have reached a number of points, but that the work under each goal has been accomplished.

Goals are just something by which to gauge progress. But if one wants an accurate measurement of that progress in relation to ability to accomplish the task, then we have it in our National Goals Program.

Sure, some of these goals are difficult to reach. But do you want to just slide along easily on past momentum? We think not!

Think it over!



# Facts and Figures

I HAVE BEEN ASKED by the President of the Benevolent Board to furnish an article for the *Evangelist* which will give some information of the activities of the Brethren's Home at Flora, Indiana, and to make an appeal for a splendid offering on February 29. He himself has furnished a splendid article for an appeal to give to the Superannuated Ministers' Fund, for our aged ministers and their widows. If you have not read it, read it before you scan these pages. Living costs have almost tripled, yet the amount our ministers and widows receive from the Church is still the same. I do hope the offering this year will be large enough to increase this somewhat. But our ability to do this depends wholly upon your offering.

## *But Now To The Brethren's Home*

Last year we placed a cold deep freezer in the Home at a cost of \$595.00, and insulated the attic at a cost of \$544.90. The National Woman's Missionary Society furnished us \$1,000.00 to pay for this improvement. But since this amount has been put into improvements it leaves us just as much less for running expenses of the Home, as the good women have been contributing almost this amount for some years. We also had to hire a nurse for almost a year for one of our life members. This is the first time we have had to do this for so long a period. We also purchased a Roto Tiller for garden purposes at a cost of \$569.42. We had, up to that time, one death which meant an extra expenditure for hospital bill and burial expenses. All this meant that we had to close our books for the past year with a small margin to begin the work of the new year.

Now since Conference, we have had the misfortune of three of our life members passing away, which has meant added funeral expenses. Mrs. Lyda Wertman, Miss Edna Boone and Irvin Clark have all died since conference. We were also compelled to install a new furnace. This, with repairs on the stoker, meant an outlay of \$1,600.00. These extra expenses, along with the increased cost of living, have made a heavy drain on the finances. In fact, we were compelled to draw from our resources to pay these bills. We hope now the offering for this year will be large enough to repay this amount, so that we can have a growing fund for erecting cottages at the home

# About The Brethren Home

*Rev. L. V. King, Treasurer of Benevolent Board*

for retired ministers and other couples desiring to come to the Home. The increased cost of building has prevented us from having one or two of these cottages now.

The above statement and facts will reveal the truth that we must have a liberal offering this February from the Churches in order to meet our bills. These are the FACTS.

## *The Practical Side*

BUT now to the practical side and the appeal of this article. All of us know that the Brethren Church has not taken care of her poor and needy as she ought. The entire gift from the Church this past year for both the Superannuated Fund and the Brethren's Home amounted to \$8,219.43. That means that we averaged but fifty cents per member the past year for the support of the Benevolences of our own group. Yet many of our people think nothing of spending \$1.00 for one evening of amusement for their own enjoyment.

A father complained recently that cigarettes were costing too much, for his family was using one package each for himself, his wife, and two daughters, at a cost of eighty cents a day. That means thirty cents a day more than we are able to spend in a year for the needy of our own faith. What a blessing that family might have had if they would have turned over to the Benevolent Board that \$292.00 instead of wasting it on themselves.

One of the problems of every nation is the poor of their land. The Church could greatly relieve this problem IF they would provide for the needy of their own group. The law of the Old Testament was kind to the poor. Read Deuteronomy 15:7-11 before you read further in this article. Every seventh year was a release for the poor. Free will offerings were set aside for their support. Jesus Himself was kind to the poor. We know His feeling for the woman who cast in her mite. He also said, "I was hungered, and ye gave me meat, naked and ye clothed me." The Epistles also make ample provision for the poor and needy of the Church. Instead of calling them "the old folks," St. Paul, in his epistle to the Corinthians calls them "Saints." Read I Corinthians 16:1 and II Corinthians 8:4 and 9:1. He not only calls them saints, but he gives to the Christian Church the



method of supporting the poor saints of the church.

Paul in this epistle deals with the various problems the church faced in that early time. In I Corinthians 9:13, 14, he shows how the church should support the ministry and the spread of the gospel. The truth hinges on the words, "even so do ye." Here he is definitely speaking about the Tithe.

But in I Corinthians 16:1, 2 and in II Corinthians, chapters 8 and 9 he is speaking about the support of the poor. And here the method suggested is "Free will offerings." Now, if you will study the method of paying the Tithe and giving free will offerings, you will discover a great difference.

The Tithe is to be deducted when the money is received. Here the offering is to be laid aside upon the first day of the week. And Why? Because the Lord's Day is the Day in which we meet together as one family, rich and poor alike, in common worship.

Again, the Tithe is a stated amount. It is always One-Tenth. But the collection for the poor is one of bounty as the Lord has prospered. The amount to be given is not stated. The Tithe is definitely stated. The Tithe is paid as an act of recognition of our stewardship. The collection is to show our equality in worship. The Tithe is our debt to God. The collection is called an act of grace. The Churches of Macedonia gave out of deep poverty. Yea, they gave even beyond their power. And they prayed Paul that he would receive the gift. This, not for himself, but for the poor saints in Jerusalem.

So as they abounded in other graces, so they are now to abound in this grace, namely, the grace of giving offerings to the poor. In 9:4 he speaks of it as a collection and in verse 5 as a matter of bounty. And he closes his appeal with three of the

most wonderful verses in Scripture. Read II Corinthians 9:6-8. And remember, Paul is not speaking about paying the Tithe when he makes this appeal, but about an offering for the needy.

The Old Order Brethren have not lost this appeal for the poor as we have. It is true they neglected missions while we have neglected the poor. Happy will be that Church and denomination and individual who will first give the Tithe to the Church for the presentation of the Gospel. Then, who will upon the first day of the week, lay aside for the poor and needy of the church.

If the Tithe brings a wonderful blessing, (and it does to the sincere heart) so also will the weekly offerings given as a bounty and as a grace for the poor. In fact the Tithe is going the first mile. Many Christians will not go that far. Free will offerings out of a loving heart, is going the second mile and will bring the second mile blessing. So it is not enough to just give the Tithe, or rather should I say to "Pay the Tithe." That is the duty of every man and woman, boy and girl. The heathen do this much. It is also our Christian duty to care for the needy of our faith, the poor saints, through free will offerings.

In every church I have served since this truth came to me, I have endeavored to challenge the church to such a program. I would like to see how it works and what blessings it will bring. I am hoping and praying, now, that the Elkhart Church will be the first to accept the challenge. If others are willing to try it, I would be happy to know about it and the results.

If it is a disgrace for a country to have her worthy citizens in great need, how much more of a disgrace is it for the Church to allow her own to go in want? IF the Brethren Church will take the way suggested by Paul, she will become a great blessing to the world and the wonder of the modern church.

—Elkhart, Indiana.

## *Word From the Superintendent and Matron of The Home*

IT IS INDEED a pleasure to tell you once again of some of the happenings at the Brethren's Home during the past year.

The greater improvements include: the installing of a new furnace; painting the outside woodwork; installation of a Bendix washer, given to the Home by Mr. and Mrs. Lloyd Miller of Roann, Indiana; a piano, given by Mr. Francis Sriver of South Bend, Indiana; a glider for the front porch, purchased with money from the Young Men's and Young Women's Sunday School Classes of Hagers-

town, Maryland, in honor of their teachers, Mr. and Mrs. Braden Ridenour.

At present we have eight women and three men with three rooms vacant. One of these rooms will be taken in the spring by Mrs. Luella Kebert of South Bend, Indiana. Mrs. Ellen Newbold of Fremont, Ohio, has recently entered the home. We lost four members last year—Mrs. Lyda Wertman, Ashland, Ohio; Miss Edna Boone, Loree, Indiana; Mr. Benton Speer, Cambria, Indiana, and Mr. Irvin Clark, Center Chapel, Indiana.



We are butchering a seven hundred pound beef and three hogs, which, together with our fruits and vegetables, will fill our deep freeze to the top again.

We want to thank everyone for all the fine things you have done during the past year. Below are a list of the gifts received and the donors. (If anyone person or group is omitted, please let us know.)

St. James, Maryland, W. M. S.—curtains.  
 College Corner W. M. S., College Corner, Ind.—\$10.00.  
 Dutchtown, Indiana, W. M. S.—curtains.  
 Mrs. Dell Lemon, Portis, Kansas—hooked rug, towels, wash cloths, aprons.  
 Berlin, Pennsylvania, W. M. S.—\$10.00 for curtains.  
 Liberty Brethren Church, Quicksburg, Virginia—comfort.  
 Ardmore Heights W. M. S., South Bend, Indiana—\$10.00 for curtains.  
 Rev. and Mrs. Harrie Funderberg, New Carlisle, Ohio—\$10.00.  
 South Bend, Indiana, W. M. S.—four comforts.  
 Golden Hour Class, Nappanee, Indiana—comfort, dish-towels, pot-holders.  
 Loree, Indiana, W. M. S.—curtains and throw rugs.  
 Good Will Circle, Johnstown, Pennsylvania—tea towels and pot-holders.  
 Corinth (Twelve Mile) Indiana, W. M. S.—dish towels and pot-holders.  
 True Blue Class, Roann, Indiana—\$12.00.  
 Cerro Gordo, Illinois, W. M. S.—two rugs and a comfort.  
 Cameron, West Virginia, W. M. S.—dish towels.  
 West Alexandria, Ohio, W. M. S.—comforts, towels, pot-holders, curtains.  
 Vinco, Pennsylvania, W. M. S., No. 2—dresser scarfs and tea towels.  
 Milledgeville, Illinois, Sisterhood Girls—comfort.  
 Calvary, New Jersey, W. M. S.—sheets and pillow slips.  
 Willing Workers' Class, Hagerstown, Maryland—\$25.00.  
 North Manchester, Indiana, W. M. S.—curtains and dish towels.  
 Johnstown, Pennsylvania, III, Sisterhood Girls—table scarfs and spreads.  
 Berlin, Pennsylvania, Junior Sisterhood—tea towels.  
 Ft. Scott, Kansas, W. M. S.—towels, scarfs, rug.  
 Ashland Junior W. M. S.—tea towels.  
 Ardmore Heights W. M. S., South Bend, Indiana—five woven rugs.  
 Mrs. Hawbecker, Lanark, Illinois—clothing.  
 LaVerne, California Church—\$7.75.  
 Morrill, Kansas, W. M. S.—curtains.  
 Progressive Class, Berlin, Pennsylvania—quilts.  
 Loyal Daughters Class, Milledgeville, Illinois—two rugs.  
 Center Chapel Ladies' Aid, in memory of Irvin Clark—\$10.00.  
 Carleton, Nebraska, W. M. S.—Christmas gifts.  
 Pittsburgh, Pennsylvania, W. M. S.—\$8.00 for Christmas fruit.  
 Mrs. Luella Kebert South Bend, Indiana—fruit from Florida.  
 Mr. and Mrs. Elmer Kuns, Flora, Indiana—fruit.  
 Flora, Indiana, W. M. S.—fruit.  
 Burlington, Indiana, W. M. S.—money for Christmas turkey.  
 Lanark, Illinois, W. M. S.—Christmas gifts.  
 Washington, D. C., W. M. S.—Christmas gifts.  
 Young Men's and Women's Classes, Hagerstown, Mary-

land—\$56.00, with which the above mentioned glider was purchased, and also a picture for the Reception Room, which we do not yet have at this writing.

May we have your prayers to help us carry on His work.

James E. Scott, Superintendent

Mrs. James E. Scott, Matron.

## COMMENTS

### On The Sunday School Lesson

by The Editor

Lesson for February 22, 1948

ALL ONE IN CHRIST

Lesson: Acts 2:37-47; Ephesians 4:1-6

AT THE very outset let us discern this outstanding fact: The oneness is to be found, not in the idea of a world-wide union of all faiths (whatever they might represent), but in an idea that is bound up in the relationship of the individual to his Lord.

True there was a great "mass meeting" at the time of Peter's sermon, the result of which preaching is found in the verses of our lesson from Acts, but also there was the matter of individual choices to be reckoned with. We cannot, by any stretch of imagination, even think that everyone who stood in that vast throng that surrounded Peter and the rest of the apostles that day, fully subscribed to all the utterances which Peter was led to give forth. Each had to think for himself and had to make his own decision. Each individual had to become "one" with Christ, and, becoming "one with Christ," he was merged into the oneness of the body of Christ. He did not become a part of the one standing next to him, but a part of the great all-inclusive body of the Church.

It seems to the writer that the greatest emphasis of the lesson should be placed on verses 46 and 47 of the Acts passage—the outstanding expressions being, "daily with one accord in the temple"; "gladness and singleness of heart"; "praising God"; "having favor with all people."

When people worship, truly worship (and we are not talking about the mere act of attending the church services, for many attend church who never really worship) but when we really worship together there is a tie that really "binds our hearts in Christian love" and there is a "fellowship of kindred minds" that is "like to that above."

In the Ephesian passage two phrases stand out that should be emphasized—"walk worthy of the vocation wherewith ye are called" (verse 1), and "Endeavoring to keep the unity of the Spirit in the bond of love" (verse 3). As the spokes of the wheel bind the rim of the wheel to the hub, so the lives of real Christians bind the church to the Christ. Each spoke plays an important part in the bearing of the weight of the load. Each individual must play his part in the God-given task of upholding the plans and purposes of a loving Father. Linked thus to the Christ we become one with Him in purpose, in effort, and in the results that are sure to come.





## CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for February 22, 1948

### "WHY THESE SHOULD NOT BE JOINED"

Scripture: Ezra 9:10-15; 10:10-12; Num. 36:6-10

For The Leader

IN THE days of Israel, as brought out in our scripture from Numbers, there was a special admonition concerning marriage. It is one which could well be considered today. The daughters were commanded not to marry out of their own tribe, as also were the sons. In other words, to be assured of the inheritance that was promised unto them, they were to marry among the people of their own tribe. This has a very important significance today. Young Christian people are in danger of losing their spiritual inheritance because they marry unchristian people, or those of a different religious faith. God was interested in keeping the Jewish race of pure blood, so therefore He forbids marriage with the ungodly and pagan nations, under threat of severe punishment. It is the same with us today. God wants to keep us pure and clean for Him, so we are thus to refrain from marrying those who are not of the Christian faith. This is blunt, but it is the truth.

### DISCUSSION

1. USING SENSE IN "FALLING IN LOVE." So many times today, a girl or a boy will become interested in another, letting love grow until reason has no power. When if at first thought they would have used a little good judgment, an unhappy marriage would have been prevented. We have seen so many otherwise promising young people in the church begin to keep company with unchristian friends, soon to marry and become lost to the church. A little sense could prevent these misfortunes. We can use sense by picking our company from those of our own intelligence and educational levels. We can pick them from those of our own social and recreational desires. We can pick them from those of our own spiritual interests and levels. And we can know these things before the case gets developed too far.

2. PUT AN EYE TO THE FUTURE. All the honeyed words of a romance will not bring back the dream of happiness when a Christian girl wakes up to the fact that she married a man who has no interest in the church. When he insists on her giving up her church, or he will leave her, it shows that another girl is heartbroken. Too often, just to keep peace, she will give up her religious life and live to please the ungodly husband she married. Her mistake began when she started keeping company with the man. Chances are, she didn't meet him in church. Probably at a dance hall or school dance. Perhaps she herself wasn't too much concerned as to the part her religion and his lack of it, would bear on their future happiness. How much better had she picked her friend from among the church going, Christ loving, young men.

3. AN UNEQUAL YOKE. Paul doesn't mince words in

II Corinthians 6:14 when he says, "Be ye not unequally yoked together with unbelievers. For what fellowship hath righteousness with unrighteousness?" Well, these words can refer to most any kind of a contract with unbelievers, and it can refer to the marriage of a Christian and an unbeliever. If you are a Christian young person, interested in church, do you think by marrying an unchristian, that you will be happy when he chooses to spend his time in doing other things? You may win him to Christ, but the odds are rare. As the church, which is Christ's Bride is to keep herself separated from the world, so we, who are His children, are to keep ourselves separated from the people of the world—especially in such a binding contract as marriage. Christians and unchristians should not be joined in marriage. They live in different worlds.

4. WHAT ABOUT CATHOLICS? The recent war, and the years since, have brought a lot of Protestant-Catholic marriages. This is a serious problem! Will these marriages work? Yes, they will work if the Protestant party gives up their faith. Do you know that if you, a Protestant, marry a Catholic, that unless you give up your faith and join the Catholic faith, that they won't even honor you by permitting you to be married at the regular church altar? You must be "humiliated" on your wedding day by being married at the "side altar!" Also, that you must sign over your future children to the Catholic faith? The two faiths are "incompatible" and will always rise as a dreadful dragon in your married life if you decide to marry a Catholic. Unless you two decide on a definite standard and pattern of life, and come to an agreeable, unbreakable understanding on religion before your Catholic-Protestant marriage, your life will be hard. The sad, sad stories coming to light day after day of these mixed marriages proves the odds against happiness too great to take a chance. Some Protestants have married Catholics, and became Catholics, thus being apparently happy. Some Catholics have married Protestants and became Protestants, and are real happy. But the odds of a mixed marriage resulting in satisfied happiness is too great against it. Think before you enter a mixed marriage!

5 PROBLEMS TO BE ANSWERED. In such a short space it would be impossible to answer, or even deal with the major portion of problems resulting from mixed marriages. There have been some notable exceptions wherein mixed marriages have succeeded, as there have been some apparently good Christian marriages which have gone on the rocks. It would be well to remember that all of our problems can be solved at the throne of grace. Using a clear head, lots of common sense, and prayer, you can work out the solution if you find yourself getting entangled in what we might call "an unsatisfactory set-up" for marriage. After all, Christian young person, you are a servant of God, and a temple of that God, and as such you should be careful to do nothing that will defame or shame that God.

### PROBLEM

1. A Christian girl is "dating" a young man who is not a Christian. He is a real gentleman to her. He wants to marry her. Should she say "Yes?" Should she say "No," or "No" just until he becomes a Christian? Should she cast him aside? Should she marry him on the strength of his promise to become a Christian after they are married? Should she be dating him in the first place?





## News From Our Churches

### UDELL, IOWA

We know you will all rejoice with us with this good news. Our attendance in Church school has almost doubled, and we are happy in the Lord. We have four new families coming, and hope to have others. We had a nice Christmas program on Sunday morning with 70 people present. In the evening we went to the other church Program and they had 80 present.

Our choir-quartette sang over loud speakers in Center-ville one afternoon before Christmas—a 30 minute program. Our quartette also put on a 30 minute program of hymns and spirituals along with the writer with chalk talks, in our county seat town in December. They are also called on for singing at funerals quite frequently.

We have had three weddings since last we reported, and one or two funerals. Since we have been having several children in our church school we have been giving object lessons to them; but all seem to enjoy them. We are still building up our fund for repairs; in the spring we must have a new foundation under most of the building, and are thinking of a new floor oil furnace. We have friends from California, Florida, and other distant places who remember us in our work. Indiana folks are especially kind and help us bear up under the load, and we praise the Lord for such kindness. What would this world be without friends, and particularly our Friend Jesus?

Happy in the Lord,

W. R. Deeter

### LOREE-MEXICO, INDIANA, CIRCUIT

With the holiday season past, I thought I should catch up on the news from our Loree-Mexico circuit.

Mrs. Mary Rose Childers of Bunker Hill, and a life-long member of the Loree Brethren Church, passed to the more abundant life beyond our horizon on December 16, 1947. She was born in the Bunker Hill community and lived in this vicinity for her entire life. After being in failing health for several years she succumbed to a heart attack at the age of 79 years. She is survived by four children: Mrs. Charles Miller, Peru; Mrs. Ralph Gibson, Galveston; Roy Childers, Montpelier, Ohio, and Jesse Childers, Bunker Hill. Funeral services were conducted by the undersigned at the Loree Brethren Church, with burial in the Rankin Cemetery.

Our revival effort was held at Loree from December 25, 1947 to January 4, 1948, with the pastor as evangelist, and Mrs. E. R. Carrithers as Song Leader. Our meetings fell in a period of bad weather, and terrible driving conditions, which caused the cancellation of one evening service, because of power failure. But even in the midst of all this and much illness besides, our meetings were

well attended and four young men made their first confession of faith in Our Lord. Mrs. Carrithers did a fine job as song leader and we all feel that God blessed our efforts. We are continuing to seek out others for our baptismal service.

The following Sunday School officers were elected for 1948 at the Loree business meeting on January 5. Sunday School Superintendent, Edward Lippold; Assistant, Harrell Waters; Secretary, Wayne Betzner; Assistant, Elbert Sprinkle; Treasurer, Omer Lippold; Assistant, Walter Miller; Chorister, Dale Miller; Assistants, Allen Childers and Joann Zerbe; Pianist, Bessie Lippold; Assistant, Arline Payne; Primary Supt., Alice Lippold; Assistant, Esther Worl; Cradle Roll Supt., Mrs. Evelyn Lemaster.

Brother Walter Shinn, who had been Loree's Sunday School Superintendent for thirty-five years, asked to be relieved of those duties, and his resignation was accepted. Brother Walter plans to take a vacation trip into Old Mexico, and then back home to look for other tasks in the Loree Church, where he is chairman of the Board of Deacons. On Sunday, December 28, the congregation presented the Shinn family with a small token of their appreciation and esteem for their years of faithful service. May God bless Brother Walter and his fine family, and give us more leaders like them in our churches.

Robert K. Higgins, pastor.

### MESSAGE OF THANKS

To all those who have already sent their free-will offerings for the Argentine Student Fund, we wish to publicly express our sincere thanks. We have already passed the halfway mark towards the needed goal, and this prompt expression indicates that the remainder will be shortly forthcoming. Ashland College's exchange student will embark the latter part of this month for the Argentine, where she will be at home with the Romanenghi's and enrolled as a student at the University of Cordoba. The friends and contributors will each have an investment in this good-will project. Thanks again.

L. E. Lindower, Treas.,  
Argentine Student Fund,  
Ashland College, Ashland, Ohio.

Faith must grow or die. One conviction must lead on to another, or the fruit will in time be lost. If a man stand by the truth he has, some day, in some form, Christ, who is truth, will pour into his heart another and another.—William Lawrence.

### The New Press Fund

|                                       |             |
|---------------------------------------|-------------|
| GOAL—Not less than .....              | \$15,000.00 |
| Cash and Pledges .....                | \$ 8,666.56 |
| Yet to be raised, not less than ..... | \$ 6,333.44 |





MARCH 1948  
FORTY-SEVEN

# The BRETHREN EVANGELIST

HOLY BIBLE

Official Organ of The Brethren Church

## A Pastor

*He knows but Jesus Christ, the crucified.  
Ah, little recks the worldling of the worth  
Of such a man as this upon the earth!  
Who gives himself—his all—to make men wise  
In doctrines which his life exemplifies.  
The years pass on, and a great multitude  
Still finds in him a character whose light  
Shines around him like a candle in the night;  
And recognize a presence so benign  
That to the godless even it seems divine.  
He bears his people's love within his heart,  
And envies no man, whatsoe'er his part.  
His church's record grows, and grows again,  
With names of saintly women-folks and men,  
And many a worldling, many a wayward youth,  
He counts among the trophies of his truth.  
Oh, happy man! There is no man like thee,  
Worn out in service of humanity.  
And dead at last, 'mid universal tears—  
Thy name a fragrance in the speaker's breath,  
And thy divine example life in death.*

—Dr. J. G. Holland.



## THE BRETHREN EVANGELIST

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## More About That Fire At St. James, Maryland

(Brother Henry Bates, according to his promise given just following the fire in the St. James Church, has sent us the following concerning the fire and the plans which have taken shape since that time.—Editor.)

ON SUNDAY morning, January 11, fire broke out in the St. James Brethren Church, causing considerable damage to the Sunday School building and to the sanctuary. The Sunday School services had just gotten underway with the singing of the first stanza of "Blessed Assurance" when the fire was discovered by one of the nursery supervisors. The two buildings were evacuated in an exceptionally orderly fashion, and in a very short time most of the furniture and other movable articles were out of the church. The men immediately organized a bucket brigade and it was only through their efforts that the church was saved from complete destruction. After the fire had been extinguished a short service of thanksgiving and praise was held, for as many of the folks remarked, "We had much to be thankful for."

The Laymen's Organization of the church was scheduled to conduct the evening service on that day, with Dr. Bixler as the guest speaker. We are greatly indebted to Brother Leatherman and the brethren of our Hagerstown church for their kind invitation to transfer the service to their building.

Conceivably it would be a number of weeks before the church would be fit for regular services again, since the furnace could not be used until a new chimney was constructed or until the present one could be complete overhauled. Also we were without lights, since the fire had burned most of the wiring. It was decided that morning services should be held as usual, with all the Sunday School classes gathering in the sanctuary, and that the evening services would be discontinued until the electrical work had been completed. Several of the men spent the best part of a day setting up two heatrolas in the church and repairing an old chimney in order that we might have heat on Sunday mornings. Thus far the incon-

veniences caused by the fire have not noticeably affected the attendance at the services nor have they in any way dampened the enthusiasm of the folks here. In fact we might say that the desire to see things as they were and the determination to move forward in spite of handicaps has given new life to the work here.

Following the visit by the insurance companies' adjusters, a special meeting of the Official Board and representatives of each of the church auxiliaries was called. It was felt that this would be an excellent time to make other repairs and additions about which we had been thinking for some time. Each of the auxiliaries and organizations was given an opportunity to undertake some portion of this work as their own projects, thus relieving the church as a whole from much of this expense and work. A heart-warming response was accorded this plan by all of the groups represented. The Loyal Ladies Class, in addition to the stained glass windows which have already been contracted for, volunteered to clean and refinish the woodwork in the sanctuary. The W. M. S. took as their project the sanding and refinishing of the floor and purchasing of new carpet for the church auditorium. The Laymen's Organization voted to undertake the financing of 50% of the cost of redecorating the interior of the church—the insurance company paying the balance. New hymnal racks will be furnished by the Primary Department of the Sunday School; while the Men's Bible Class will do the necessary work in the Sunday School building. The Boys' Brotherhood, in addition to their basement or church addition project, agreed to take care of some necessary grading and the planting of shrubs about the church grounds. This leaves just one major project to be taken care of—the sanding and refinishing of the pews—and we feel sure that this will be taken care of in the very near future.

We were quite fortunate in securing the services of a local contractor who has already begun the work of repairing the damage caused by the fire, and we are hopeful that within a very few weeks the "new" church will be ready for use.

We covet the prayers of the brotherhood, both for this work program and also for the spiritual life and enthusiasm of the brethren here.

Henry Bates, pastor.

### GROWING HILLS

H. A. Gossard

Ere youth and vigor left these weary limbs,

These hills seemed not so steep as now they seem.  
This path seems narrow now, with rugged rims;

It once seemed broad and smooth, and held a dream...  
Old trees that decked these hills and lined this path

Have disappeared; these younger show decay...  
Where laurel bloomed there's prickly aftermath...

The songbirds too have flown, nor left a lay...

I've reached the Crest!—Now, facing sunset gleams,

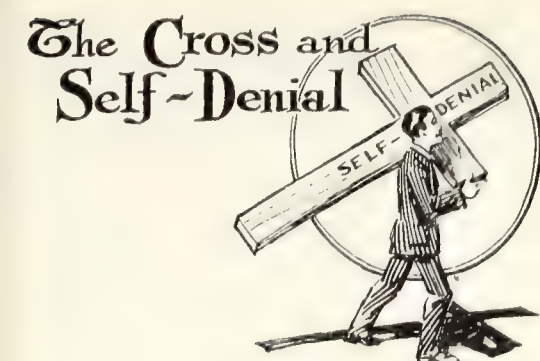
The hills, tho steep, are short; the path is wide;  
Old songs of love and youth's most hopeful dreams

Seem to return and quicken each slow stride...  
Whate'er befall, I'll keep the onward course

Till Eventide;—then rest with no remorse.

—Lanark, Illinois.





(Brother Munson says, "Before you give this article the complete brush-off read the last paragraph, will you?")

## Self Denial

Rev. Charles Munson

IT'S A FUNNY THING about self denial—a lot of people talk about it but very few do anything about it. Too many of us are like the little boy who was asked what he wanted to give up during the lenten season, his reply was, "soap." Most of us are seeking the easy way out. Now when you come right down to it, the Bible makes self denial a bigger order than most of us are willing to accept. When Jesus called His disciples we find that He asked them to leave all and follow Him. To the rich young ruler it was sell all. To you and me it means surrender life and pocketbook. It means a soul devoted to one purpose—service for the Lord Jesus.

In Luke 14:26 we read "If any man come to me, and hate not his father, and mother, and wife and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple." These are rather harsh words, it seems, but Jesus never beat around the bush when he had something to tell. Here Jesus was talking to a large group of people who thought that He was about to establish a great earthly kingdom. In order to clear away this misunderstanding Jesus is quick to point out just what it means to be a follower. Nothing must come before service to Christ. Even loved ones, if they keep one from service, must take second place.

In what place is Christ in your life? How much self-denial is practiced when it comes to choosing between the church and something else? Try to plan an extra church meeting some time and see what happens. Susie has something at school; Joe has a ball game; Mary has planned a party with the girls. So it goes—if the church has that meeting you can be sure it will come in last place. That happens in practically every phase of life—if you don't believe it think back over the times you have thought of the church first. Not many, huh? Let's stop kidding ourselves—a lot of us are trying to carry water on both shoulders. We don't want to be too good or too bad. Being a true Christian is on the basis of whether I have time or not. So Jesus hastened to explain to all that

discipleship meant placing everything second to Him.

Now listen, that means more than church attendance. It means that you shall, in your conversations, your actions, and in your thoughts glorify God. There is a lot of self denial involved in order to do that, but a follower who cannot give up pleasures and desires for Christ is useless.

Jesus further tells these people, in Luke 14:27, that each one must be willing to bear his own cross and follow Him. Followers must expect suffering, and should expect to sacrifice. Life itself should hold no desire for us. Paul said he was ready to die for the name of the Lord Jesus. We likewise should be willing to give our lives if that should become necessary. We should feel that way with confidence knowing that nothing shall separate us from the love of God.

I think where a lot of us have made a mistake is in thinking that nothing should happen to us. We think that Christianity insures, or should insure us, against sickness, sorrow, poverty, and early death. On the contrary Christ assured us that His way of life was not an insurance policy against these things, but rather a way of sacrifice and of denial of self. You must deny yourself the thought that everything will be rosy if you are a Christian. The very mention of a cross indicates death. So Christ's work was done under the shadow of the cross, and He calls us to work despite persecution, ridicule, and difficult circumstances.

The cross also means, "that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin." Further Paul says, "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." So the bearing of the cross implies that the old man of sin was crucified. Self denial is strong here, for it



means that old pleasures and desires must be given up and forgotten. But how many of us, instead of giving them up, have tried to compromise and find room for them in the new life. Here is the place where self-denial hurts and sometimes breaks down. But, if every man and woman who professes Christ would truly crucify the old man of sin what a different world we would live in.

Now I realize that this is a very weak discussion of a great Bible subject, nevertheless I hope

you will remember a few things. First, remember the title Self Denial. Second, remember that Jesus said it was absolutely necessary to surrender all to Him. Third, remember that if you seek the kingdom of God first everything else in the world will take its respective place. Finally, remember that if you can't be happy doing God's will now, you certainly would be out of place and unhappy in heaven where our chief function will be to glorify God.

Pastor, Williamstown and Gretna Circuit.

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## Honoring The Aged

**A**BOUT all we can do for the honorable person who has attained old age is to pay him our respect and consideration. As a rule, the high-minded people who have reached fullness of years are not seeking or expecting much. Ambition is not very vigorous and the prizes which allured in earlier years have ceased to glitter, so we cannot do much for them in giving new positions. There is very little we can offer except the deference which should come cordially.

To many, the past life seems short and disappointing. Old Jacob declared his one hundred and thirty years were "few and evil." Something of the same feeling comes to most people who live a long, long life. Remember that those who were

friends in maturity, who encouraged and understood, are all gone, and the veteran thinks of himself as quite alone.

Old age is a time of wisdom for those who have been faithful scholars in the school of life, and great attention to their views is usually profitable. Younger people may think the ideas of the elderly are out of date, but usually that is not true. Fundamental principles do not change from generation to generation, and the wisdom of the aged is the grasping of those principles. Old people are sometimes trying, but no more trying than the young are to the old. We may well forget faults in our zeal to do the aged honor.—Selected.

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## Some Tithing Facts To Remember

1. Tithing is taught in the Bible (Lev. 27:30-34, Matt. 23:23).
2. The tithe is the tenth of one's increase or income (Deut. 14:22). Business expenses may be deducted before calculating the tithe, but not living expenses.
3. The tithe is the first tenth, not the second, or last, or what is left over.
4. The tithe is to be used for the Lord's work (Num. 18:21).
5. The tithe should be brought to the Lord's house (Mal. 3:10).
6. The tithe is a law in the Old Testament (Lev. 27:30).
7. Tithing was approved by Christ (Luke 11:42).
8. New Testament Christians gave more than a tithe (Acts 4:32-37).
9. God promised to bless the faithful tither (Mal. 3:10).
10. The tithe is a modest and reasonable requirement (Rom. 7:12).
11. Nothing less than a tithe is sufficient to express our gratitude to God and love for Christ (Ps. 116:12).
12. Tithing would solve our most difficult financial problems.
13. If all Brethren would tithe through their churches we could double our local budgets, triple our missionary offerings and multiply the endowments of our institution by four.
14. If our whole Brethren Membership will tithe for even three months it will enable us to reach our financial goal this year, and help every cause we have—local, state, and worldwide.

**WILL YOU BE ONE?**

"Prove me now herewith, saith the Lord" (Mal. 3:10).

—Adapted from the Southern Baptists.

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**REMEMBER THE BENEVOLENT OFFERING, FEB. 29TH**

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# Young Men and Boys' Brotherhood

## BERLIN, PENNSYLVANIA, BROTHERHOOD MEETS

ON MONDAY evening, January 19, the Young Men and Boys' Brotherhood of the Berlin Brethren Brethren Church held their regular meeting in the Church Parlors beginning at 7:30 o'clock.

We had a very good program, every member taking part. Our pastor, Rev. S. M. Whetstone, gave us a very helpful and inspiring talk on, "Prayer and Playing the Game of Life." All our Brotherhood boys have been taught by our Advisor, Mr. Fred Brant, to have daily prayer. At our meeting we have a "Circle of Prayer" and all our members pray audibly.

Rev. Whetstone said in his talk that our "Prayer Circle" is one of the most encouraging things in our church and a source of spiritual strength.

The Sisterhood of Mary and Martha also met at the same hour. At the close of the simultaneous devotional and business meetings, we met together for a social hour. The meetings of the S. M. M. and the Brotherhood thus together is known as the "Brethren Youth Fellowship Hour." A beef and noodle soup supper was served and games were played. There were forty-five young people present. Advisor Fred W. Brant was our host.

The Young Men and Boys' Brotherhood,  
Joe Glessner, President.

To the Young Men and Boys' Brotherhoods:

Once more I would like to send greetings in the Name of our Lord and Saviour Jesus Christ to all the Young Men and Boys' Brotherhoods of the Brethren Churches. It has been with much pleasure that I have read of the work that some of our brotherhoods have been doing. Then I believe, too, that others are doing a good job, but have failed to report to the Evangelist. So keep up the good work.

Now, as Welfare Chairman of the National Y. M. and B's Brotherhood Board, I would like to urge you one and all into doing a still better job in 1948. Let us know what you are doing. Now that spring should be just around the corner, there will be many things to do. Have you discussed any project with your pastor? I am sure that the pastors will be glad to assist you, and to have you assist them.

Some things you could do: Find out from some of the new churches that are receiving help from the Mission Board if there is anything you can do to help. Some need new offering plates, bulletin boards, tract boards, Sunday School report boards, Hymn books and any number of items that you boys could make or buy. Then Rev. Drushal of our Kentucky Mission would be glad to tell you of some of the needs of boys around Lost Creek; or, perhaps you would rather do relief work abroad. You could

write to the National Mission Board for information in regard to helping some boy or family.

The opportunities for projects are unlimited. The thing to do is to put your shoulder to the wheel and get going. Everybody working together to the glory of God means you will be able to do great things for the Lord and His church.

We are expecting to hear more about your work, so work that you may accomplish the things you want to do.

Yours in His Service,

Wilbur Thomas, Mulvane, Kansas.

## Spiritual Meditations

Rev. Dyoll Belote

### THE BELLS OF HOME

"How shall we sing the Lord's song in a strange land? If I forget thee, O Jerusalem, let my right hand forget her cunning." Psalm 137:4, 5.

THIS IS one of the Psalms of the exile, when weary and homesick the captive Hebrews thought of the country and city of their heart's love, and desire was stirred within them to see their homeland again. They could not forget Jerusalem even in a far country.

The story goes of a Scotchman, who as a young man left Edinburgh and emigrated to Canada. In a severe Canadian winter he was caught one day in a blizzard, out on the prairie. He soon lost his way, and grew tired and numb with cold. Stumbling he fell and felt a delicious but fatal drowsiness overcoming him. Then suddenly he was startled wide awake. He thought he heard the great bell in St. Stephen's church in Edinburgh, where he had attended when a boy. He made a vow that if God would spare his life he would return to Edinburgh and become a member of St. Stephen's church. Fresh strength came to him and he struggled on to a place of safety. Later he kept his promise, and became a member of the congregation.

It is a good thing for all of us, when we go out into the world to listen for the church bells of our native place—in other words to remember all the influences of Sunday School, Bible class, the church and home. Robert Louis Stevenson, who was a member of the St. Stephen's church, has put the longing of the exile into these words:

"Blows the wind today, and the sun and rain are flying,

Blows the wind on the moors today and now,

Where upon the graves of the martyrs the whaups are crying,

My heart remembers how!"

The Psalmist implored a sign from the Lord to remind him if he should fail to remember his homeland and the city of his God—Jerusalem. And many times God gives warnings to men in the loss of brilliant parts with which He has endowed them, and which they have dissipated in the "far country." The right hand loses its cunning when men forget the things that pertain to righteousness, the teachings of church and home which they learned in childhood and youth.



## Bits of Brethren History Information of Interest

By H. C. Funderburg

(These articles are printed just as they come from the pen of Brother Funderburg.)

### FARMER AND LAWYER

IT WAS in the year 1800 that Elder George Wolfe landed in New York. On March 3, 1803, his son, George, the subject of this sketch, was married to Anna Hunsicker, the only young unmarried woman in the community. A young lawyer sought her hand, and threatened to severely punish the young farmer for winning the heart of his expected bride. George reasoned with him, telling him the young lady had made choice of her own free will; that the "knot was tied," and there was no use to make trouble over it. Reason would not satisfy the young attorney, and in regular western parlance he told Wolfe that he could just prepare himself for a good thrashing. Seeing that the lawyer could not be satisfied with reason and good common sense, George, who was a man of large bodily proportions, with great strength, and endurance by the hardships of a frontier life, told him plainly that he had married the woman in good faith, and if he thought a little, spindling lawyer could handle a strong robust farmer like himself, he was at liberty to have his satisfaction. The lawyer never troubled George any more.

#### "A Debate"

Five years later, in 1808, young George and his brother emigrated to Illinois. In the year 1811 occurred the remarkable earthquake in the Mississippi Valley, which lasted six months. The convulsions of the earth were so as to create lakes and islands. Deep chasms were formed in the earth, from which vast volumes of water, sand and even coal was thrown to the height of nearly one hundred feet. It was a year of intense and great religious awakening in the west.

Elder Wolfe continued his labors in Union county for about nineteen years, traveling and preaching much and became widely known. Many remarkable things are related of him, one of which is that he held a public debate with a Roman Catholic Priest in the town of Kaskaskia. The place had been a stronghold for Catholics for more than a hundred years. The debate created a wonderful excitement. It was attended by the Governor of the State, who afterward said, (of Elder Wolfe), "He is the profoundest man for an illiterate man I ever heard." So crushing were

Brother Wolfe's arguments against Catholicism, so profound and powerful were his arguments for primitive Christianity, so complete was his victory over his opponent, and so thoroughly was he hated by the Catholics, that his life was greatly in jeopardy.

At that time a company of soldiers was stationed at Kaskaskia, and the Governor, unknown to Brother Wolfe, had detailed a number of soldiers to protect him on his homeward journey. When he mounted his horse to leave the place, he was greatly surprised to find himself surrounded by a band of Cavalry, with drawn swords, whose officer explained to Elder Wolfe that he had orders to accompany and protect him on his journey. After guarding him a safe distance from the town the soldiers returned.

After settling in Adams County, he traveled extensively, mostly on horseback. He was known to have visited the churches in Morgan, Sangamon, and Macoupin Counties every year for over thirty years. In 1858 the ferryman at Naples, Illinois, said he had ferried Brother Wolfe over the river nearly every year for twenty-five years.

In appearance, Elder Wolfe was a giant, being nearly six and a half feet tall, and weighing about two hundred and seventy-five pounds. He had a very large forehead and wore a long white beard. A powerful and erect form contributed to his commanding appearance. In manners, he was as gentle as a child, and yet as bold as a lion. He knew no fear. He was a great reader and possessed a wonderful fund of information, which was always at his command. Colonel Richardson of Quincy said he regarded Elder Wolfe as one of the profoundest thinkers the state of Illinois ever had. Elder Gibson says, "His manner of preaching, like his presence, was commanding."

In one of his last sermons he said, "I have preached the gospel for over fifty years. I labored much when Illinois was a wilderness. My work is nearly done. I have, like Paul, finished my course, and when eternity shall dawn and as I gaze with enraptured vision on the mighty hosts of the redeemed, if, in that mighty throng one soul shall be numbered with the blest because I worked, prayed and preached, I shall be fully repaid for all my labors here."

On November 16, 1865, in his eighty-sixth year, he quietly closed his labors on earth and was buried near Liberty, Adams County, Illinois. He was the father of eight children, six sons and two daughters.

Lord, I am slow to understand the meaning of the upward look, the power of a sincere prayer. Teach me to pray as others pray with me, and alone before thee, thou who hearest prayer and in answer sendest thy peace. This I ask in Christ's name. Amen.

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# Remember Benevolent Offering

## Date - February 29th

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# Prayer Meeting Topic

Contributed by Rev. C. Y. Gilmer

(Helps for Soul Winners)

## MY CRIME!

What depths of night—  
Distorted sight,  
And sorrow filled my soul  
Before the Lord  
Revealed His Word  
And stooped to make me whole.

I saw Him die,  
And wondered why  
Such cruelty and pain  
Unleashed should be  
At Calvary  
Where this God-man was slain?

My soul at first  
In anger's thirst,  
Sought to avenge this crime;  
But now I see  
It was for me—  
This tragedy of time.

The thorny crown,  
I pressed it down  
With villiany and mirth;  
I drove the nails  
And caused the wails  
That quaked all heav'n and earth.

Yet, He in love  
Spake from above,  
O wondrous gift of grace;  
Reached out His hand  
And bade me stand  
To view His smiling face!

—By Chaplain J. T. Wellinga.

\* \* \*

## THE AWFULNESS OF SIN AND THE FORGIVING MERCY OF GOD

Scripture: Romans 3:10-26; 6:23.

Hymns of Redemption

Leader's Petition

Seed Thought Provokers:

**T**WO FACTS make necessary and understandable the death of Christ and salvation by free grace: (1) The incurable depths of human sin, and (2) the infinite loving mercy of a righteous God. It is sin that condemns (John 3:17). In dealing with sinners Jesus was kind but firm (John 3:3). "The law was given by Moses, but grace and truth came by Jesus Christ" (John 1:17; 8:4-11; Luke 7:36-50; 19:6-7). Jesus Christ came into this world to save sinners and nobody else (Matt. 9:13). Those received by Him confessed their guilt by words, tears and restitution.

In the fifteenth chapter of Luke Jesus told of the Lost Sheep, the Lost Coin, and the Lost Boy. The reception home of the unworthy prodigal shows how God longs for the vilest sinners to turn to Him.

Jesus never condemned those who wronged Him (Luke 23:34). He never mistreated Judas, but warned him faithfully (John 6:64, 70). He never upbraided the denying Peter but warned him faithfully (Matt. 26:31-35). He prayed for Peter and forgave him. He did not complain of His unjust trial nor condemn the soldiers (Luke 23:34; Isa. 53:7; Matt. 26:63). Jesus did not come into this world to condemn (John 3:17). Before Pilate He refused to clear Himself by even one word of explanation because He Who was innocent wanted to die as one guilty (2 Cor. 5:21). When Christ took the sinner's place He was speechless just as the sinner will be in the judgment (Matt. 22:1-14). If He saved Himself, He could not save others. Thus He became our Substitute and died in our place (Rom. 4:6-8; Psa. 32:1, 2). He suffered the torments of the damned as a lost sinner (Matt. 27:46). Had He spoken in self-defense He would have accused us.

Jesus came to save (Luke 19:10; 1 Tim. 1:15; 1 John 2:2). He died for all, and for all alike. All Christ rejectors are lost (John 3:18). They are condemned by the Bible (John 5:54; 12:48). Those who sin without law shall perish being condemned by their conscience (Rom. 2:12-16). He came to earth the first time in mercy to save your soul, which is all you have. His second coming will be condemnation to the sinner (Rev. 1:8). In mercy He delays that coming (2 Pet. 3:9).

People are lonely because they build walls instead of bridges.

## NEWS FROM OUR CHURCHES

### FORT SCOTT, KANSAS

To the Evangelist Readers:

I read my **Evangelist** and enjoy reading of other churches, and I thought that others might like to know about Fort Scott.

We are still holding on, in fact we are growing. We have increased over fifty percent in attendance the last three months over that of the previous three months. We are averaging twelve at prayer meeting; have organized a Junior Christian Endeavor; have a promising young choir started; a good Woman's Missionary Society, and a real growing interest. For a while we were very much discouraged: we even thought of closing, as so very few attended. Our hearts were troubled. I believe God knew how it would grieve us if it came to that. God must have answered our prayer.

We are very much encouraged by the way things are turning out. Then it also helped us so much when Rev. Riddle was here. He seemed so interested in us and our problems. Rev. Cecil Johnson was here not long ago and we certainly appreciated his coming. To know that others are thinking of us, and praying for us, is a big help to a small, struggling group of people.



Our young folks are really coming to the front. We had a very nice Christmas program with over eighty in attendance. Now it seems that we may get a pastor in the near future.

I feel this way about it:

The Harvest is ready  
God's reapers are few,  
While Satan is staffed  
With a wonderful crew.

The reapers for Satan  
Are busy at work,  
In scoffing and sneering  
They never shirk.

They are leading our loved ones  
To a terrible fate—  
Dear Lord, lend us a hand  
Before it's too late.

Evil surrounds us;  
Oh, let us beware,  
And ask Jesus to keep us  
In His loving care.

Yes the harvest is ready,  
Souls lost every day  
Because the Old Devil  
Is having full sway.

Yes, the harvest is ready,  
Which is it to be—  
For God or the Devil?  
Lord, we pray it's for Thee!

Mary Taylor, Superintendent  
Ft. Scott Brethren Church.

#### HIGH LIGHTS OF SEVEN YEARS AT MASONTOWN, PENNSYLVANIA

When January first, this year rolled around, we had the day before completed seven years work with the people of Masontown, Pennsylvania, Brethren Church, and Community. That day the eighth year started. Where the years have gone, at times causes us to stop and wonder. Yet they have done so. Many changes have been noted in that time. A war was begun and ended. Changes in the personnel of the congregation took place. Many who were exceedingly faithful found it necessary to move away from the community. New ones have in the main been enlisted, but the places of some of those who were forced to locate elsewhere were difficult to fill. During the period there have been a limited number of deaths among the membership. The list of funerals mentioned in another paragraph were in the greater part not connected with the church in any capacity.

We have held nine meetings during the seven years, two at the local church and seven elsewhere. During the seven years here there have been 85 baptisms, with 99 persons being added to the membership rolls of the church. Thirty-one couples have been united in marriage. Eight hundred and six sermons have been preached. Various addresses have been given to Service Clubs, Home Comings, as well as to various Sunday School Classes in

the County. Six Daily Vacation Bible Schools have been held.

In the matter of outstanding improvements to the church property, a balcony which made a Sunday School addition that gave us over 750 square feet of floor space was added. This gave us a number of rooms for our use. The cost of this, when prices were normal was approximately \$1,400.00 with much labor donated. Considerable work has been done on the parsonage, such as painting of the exterior and re-decorating of the interior. The church building was painted on the outside and the interior re-decorated. At the present time a new parsonage is being completed which will join the church building. This building is estimated by various business men to have a value of \$20,000.00 and is modern in every detail. A detailed description will be given later in the **Evangelist**, with a photograph of the building.

Two books have been written and published. The first one in 1943, "Alexander Mack the Tunker and Descendants," now nearing the end of the edition after which it will be out of print. This is a book of 19 chapters with 362 pages. The second book, "Maryland and Pennsylvania Historical Sketches," has 51 chapters and 298 pages. Both books are profusely illustrated. The new one is meeting with exceedingly favorable reviews and is steadily going out.

The years have been harmonious and we hope constructive though there has been no attempt at the sensational. Not as much has been accomplished as we desired, but perhaps never will be. We have tried to live and preach among the people of the community by precept and action that the greatest testimony could be given for our Master. It is a pleasure to state that people of the various races, nationalities and faith, as we have them in this Mining Community, have manifested toward us the finest spirit of fellowship.

The church is completely organized, with each auxiliary functioning. This church is blessed with numerous talented people in music and various other fields which aids in the training of workers through their efficient leadership.

Owing to the Editor, Brother Vanator gleaned from the Church Bulletin some of the happenings of interest, we have not reported as often as we would otherwise have done. There have been numerous things that have taken part of a pastor's time that need not be enumerated. Suffice it to say when asked what a "preacher does with his spare time," we know of one who does not have any. Working in the home of our Ancestors, the Macks of whom there are numerous descendants in the church and community, is a challenge to us in a number of ways. The years have passed, the future lies before us with its secrets yet to be revealed, but faith will be the aid in meeting its problems.

Freeman Ankrum.

#### The New Press Fund

|                                       |             |
|---------------------------------------|-------------|
| GOAL—Not less than .....              | \$15,000.00 |
| Cash and Pledges .....                | \$ 8,666.56 |
| Yet to be raised, not less than ..... | \$ 6,333.44 |



# *The Brethren Evangelist*

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Featuring In This Issue . . .

## News Of The Garkida Leper Colony



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Missionary Board Number

Brethren Historical Library  
Manchester College  
North Manchester, Ind. comp



## THE BRETHREN EVANGELIST

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The

Field Secretary

Travels

The last issue carried no report of the activities of the Secretary. Not every trip can be recorded, nor would all be interesting to the readers of the *Evangelist*.

The first trip of the new year included a stop at Fremont, where the Hagenbuch family have a fine start. Their plans and program, with excellent musical talent are bringing a good response. The Christmas display in their own home, largely for the benefit of two fine boys, was almost beyond description. At that time there were plans for "open house" that the congregation and friends might enjoy it.

**SMITHVILLE**—The next Sunday morning, accompanied by Mrs. Riddle, I spoke in this church so well known to our brotherhood. Many nice things have been done by this congregation lately, especially in their church and parsonage, all of which adds to the beauty and usefulness of both. Brother Vernon Grisso and family have been well received here.

**MAURERTOWN-MT. OLIVE**—Over the week-end of January 18 I was privileged to be with the Locke's and Miller's and their people whom they serve in the wonderful Shenandoah Valley of Virginia. It was a most enjoyable visit, in spite of the cold weather, which affected attendance at both churches. However, a letter from "Brother Ed" reveals that the following Sunday was much worse. The interests of the College and Missionary Board were presented at both churches.

On the same trip a number of contacts were made at Hagerstown and Linwood, Maryland, by the kind assistance of Brethren Leatherman and Keck in their respective fields.

**COLUMBUS**—On January 26, in connection with the Ohio Pastors' Conference, your Secretary was present only for the dinner with the Church of the Brethren ministers at the Y. M. C. A., where, as one item of business, we discussed the Columbus Cooperative Brethren Church, with the thought in mind that soon something might be agreed upon whereby our many students from both churches at Ohio State University, as well as faculty members, might be challenged and be satisfied. (Details will be reported later).

**JOHNSTOWN**—On one of the coldest mornings of the winter I started to Johnstown, where I preached for the Brethren at the Second Church. A very good winter's audience shared in the service. This church is changing pastors, Brother George Jones having served here for a number of years. This church has presented students recently who are taking responsible places in the work of the church. Others will soon enter our College for definite Christian work.

In the evening of the same day, at the Third Church, pictures were shown and a missionary message delivered to an unusual Sunday evening audience. On Monday a number of calls were made for the College and the Missionary Board. Tuesday morning I was a pinch-hitter at the radio devotional service for the churches of Johnstown. The Zimmermann's accompanied me on this early morning mission, as well as on most of my other trips in the city. That is one city where I need a guide most of the time. The evening of this day, February 3, was the quarterly meeting, as well as the annual observance of the Cambria Co. Brethren Youth group. People from four churches were present, besides some friends. Music, devotions, a short message, and two films, one from Ashland College and the other from South America, were shown by the writer. This is a lively group and they are preparing and calling young people into His service.

The secretary landed home in a terrific snow storm, but without mishap.

Brethren, our service, our message is needed. Pray one for the other.

E. M. Riddle, Field Secretary.



# Garkida

## Leper

### Colony

The following interesting account of the Garkida Colony for Lepers in Nigeria, Africa, was taken from a letter written on Christmas Day by Dr. Howard Bosler to Mr. Everett Miller at New Paris, Ind. The Missionary Board, in cooperation with the Church of the Brethren, supports Dr. Bosler and his wife on this field. Recently Dr. and Mrs. Bosler became the parents of a new baby daughter, Cynthia Ann.

Your contributions for this worthy work with the lepers of Africa will be received in the Easter Offering for Foreign Missions.



It would have been fine if you folks could have been here this week of Christmas at the Leper Colony. When you come be sure to arrange it so that you are here Christmas and stay until after Easter. They are the two big seasons of the year. It started off Tuesday when more than 700 got their Christmas gifts from the American Mission to Lepers. Wednesday the rest of them got theirs. That is, all but the very ill that could not get out. They will get theirs tomorrow. The treat was a pan of salt that amounted to about 3 pounds in weight. Then a cake of red soap and a little pan of red pepper. Their soap, salt and pepper should season them up real well for the Christmas season. They got much over a ton of salt. I gave them a little talk about who sends the gifts and let them know that it is all sent in the name of Christ, our Savior, by Christians all over America. We then sing a song and have prayer. In two long lines they march by with their case number which is written down and checked later so that they be sure to have one and only one. You should see them receive it. Some in gourds, pans, hats, cloths, or what have they. The ones dishing out the red pepper do lots of sneezing. We took a movie of it, also some color snaps.

All work stopped Wednesday noon. In the afternoon they killed a 400 pound boar. We have had him in the colony for a few years and are getting a young one. Also they butchered four cattle. Everybody's best clothes were washed. Bathing was general. In the early evening there was a large meeting at the church with a sermon from the African pastor. After that a couple hundred came and sang Christmas carols at our home. Then for several hours they sang Christmas carols all over the colony. As you know there are ten villages and some of them



Dr. Howard Bosler

one half mile apart. Not only did they sing in the villages, but all the time they were traveling between the villages. I told Edith I should think that they would be so hoarse that they could not sing at all. But it continued on and on. The curfew did not ring at ten o'clock as usual, but was rung at midnight instead. They were still singing carols when I went to sleep. At four this morning we were awakened by Christmas carolling again. Again we heard them going from village to village until well after day light. What impresses me is that Edith and I had nothing to do with it. The Colony church activities carry on in a way that we appreciate. The only question that was asked me was if I would allow the bell ringer to wait until midnight for the curfew.

Since the Christmas program is in the forenoon at Garkida Station we always have our Christmas service at 2 P. M. A dramatization of the Christmas story is always given. They like it so much. It is a big event to them. There were 845 people present; 295 of them were outside. You see, we do need a new larger church building. Most of them brought bountiful gifts out of their meager possessions. Some all the corn they could carry, others beans, peanuts, corn, chickens, rice, and money. We will know tomorrow what the offering amounted to. The produce will be sold and the money go into their Christmas fund. We took snaps and a movie of this also.

We are so happy now that Miss Dick is to be placed here to help us. She is a good nurse and now we hope to treat the lepers more efficiently than we have been able to in the past. We are giving 54 lepers the new treatment, Diasone. They have had it two months now, and almost everyone says he feels lots better. Most of them show improvement in their appearance as well. I wish we had \$5000 a year to give more of them the drug. They all want it. It is hard to tell hundreds that there is not enough money to buy medicine for them. However the medicine is prohibitive. The American Mission to Lepers sent us \$1600 worth of Diasone. That will treat 54 a year.

The electrical plants and equipment are just waiting in





Note this man's face and scars on arm. Badly diseased.



New church at Leper Colony.

their boxes until Michael gets here. He is to leave Chicago for Africa in March, I hear. I can't get time to do anything with it. It all arrived in good condition. I have three of the sewing machines working that I brought out. It helps the lepers a lot to be able to get their sewing done in the colony. We hope to get the other three at work soon. I have had 9 lepers learning to make shoes. The lepers need the shoes badly and the demand is great. Then we have bought eight tons of peanuts (shelled). They are now making peanut oil and will soon be making soap if we can get the lye. These projects take my time along with the administration of the colony and medical work. At times I get so covered up with problems that they bring me that I get confused and tired. Then I get into the Chevrolet and go out four miles and hunt guineas and crocodiles. Last evening I knocked the back off of a crocodile with my .30 rifle. He crawled into the river with his front legs. I then went on down the road and shot six guineas. We are having fried guinea for dinner today.

You asked about our needs. The first two things I think of are: first, Diasone, as I have mentioned. Second, a man and wife to come and help run the colony. They should be the best of farmers, able to supervise 2,000 acres with 1,500 lepers working. They should be able to "teach them all this, whatsoever I have commanded you," as Jesus said in his great commission. If the Brethren Church could do this for the Garkida Leper Colony it would do a greater work than money can buy. We need workers. The Garkida Leper Colony has become one of the greatest evangelizing influences in our whole mission area. We need devoted missionaries to help us run it in the name of Christ, our Savior. Then you could support them and their work with prayer and cash. Do you think the Brethren Church can find some young people to help us? It pays big for we have tried it and found out for

ourselves. There is nothing tiresome about it. It's a great adventure for Christ that should appeal to a young family.

As far as cash is concerned our mission is in need of funds for new work in new villages where Mission Stations are being established. We need missionaries to carry on these places and the funds to build up a school and church. The American Mission to Lepers with the help of the British Government supplies the needs of the Leper Colony in a much better way than our other mission work is being supported.

We are quite happy that the Brethren Church is sending us a nurse this year. In our medical meeting just recently we asked that the Board send her out just as early after the June Conference as possible. It will be a unifying thing for the good of both our churches if we can work together in our mission work. I hope it unifies us enough that we can become one Brethren Church.



Dr. and Mrs. Bosler in front of their home in Garkida.

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*When God is going to do something wonderful, He begins with a difficulty. If it is going to be something very wonderful, He begins with an impossibility.—Selected.*



# Church Progress Equals Mission Extension

by Delbert B. Flora

It can easily be said that church progress, local and denominational, equals or means missionary extension. Just as logically it may be said that missionary extension means or results in church progress. They are part and parcel of the same thing: preaching the gospel of Jesus Christ to the world. To bear out the thesis which has just been stated a study of the church at Antioch, Syria, as described in Acts 11:19-30 and 13:1-3 will be valuable.

Antioch was founded about 300 B. C. It was a great city of about a half million inhabitants in the time of the Acts, although little now remains except some colossal ruins of aqueducts and Roman walls. It was called Antioch the Golden, and only Rome and Alexandria, Egypt, surpassed in population and wealth. It was regent in politics, philosophy and arts. It was the home of great engineering enterprises, and its architects were known all over the world. Many races met within its walls. The somber cults of the Orient combined with rites of Greece. About an hour's walk from the city was the famous grove of Daphne where Artemis was worshipped with choruses of music, licentious rites and every extravagance of luxury. This city even excelled Corinth in its temptations. Its society was rich and polished and refined and wicked. Chrysostom, a great preacher of the early church, was vainly angry against the luxurious dress, false hair, perfumes and painted faces of its women, and against the love of the circus of its supposedly Christian men.

Into this cultured, wicked heathen city came some Christians as a result of the persecutions which came about at the time of the stoning of Stephen in Jerusalem. Some went to various cities speaking the Word only to Jews, but men from Cyprus and Cyrene came into Antioch and "spoke to the Greeks also, preaching the Lord Jesus." This was a new movement in at least two ways: that of spreading the Gospel into lands beyond Jerusalem and Judea. This was the beginning of taking it to "the end of the earth," Acts 1:8. Also this movement was new in that the Gospel was preached to the Greeks. And it was a success! "The hand of the Lord was with them, and a great number that believed turned to the Lord," verse 21. This was not in an obscure village, but in great Antioch, which for strategical purposes at that moment was more available than either Alexandria or Rome, and was free from limitation imposed upon thinking by Hebraism in Jerusalem.

The story of the progress of the Gospel in Antioch reached the "church in Jerusalem, and they sent Barnabas to Antioch." What he found only confirmed the report and he was filled with gladness and enthusiasm, so that he began to exhort them, too. "He was a good man, full of the Holy Spirit and of faith." The preaching of the men of Cyprus and Cyrene and the exhorting of Barnabas

surely had the blessing of God, and great enthusiasm resulted. "And a large company was added to the Lord." This was all a part of the original movement begun in Jerusalem. The witnessing for Christ was spreading.

Barnabas felt the need of certain consolidation and likewise the need of assistance in this great work. Therefore he left Antioch to go to Tarsus in search for Saul whom he brought back with him. "For a whole year they met with the church, and taught a large company of people." The disciples came to be called Christians. That shows two things. Antioch recognized the Church no longer as a part of Hebraism, but as a new society which must have its own name. Also it shows what the Antiochians saw in the disciples. They were the people of Christ. It was of the Christ they spoke, of Christ they sang, for Christ they lived.

As this new Gentile church grew in numbers, in strength, in grace, in favor with God, it began to recognize its relationship with other Christian groups and, particularly, with that at Jerusalem, the mother church. When "Agabus stood up and foretold by the Spirit that there would be a great famine all over the world" the Antioch church determined to send assistance to the Jerusalem church. Those new Christians felt obligation resting upon them and they were certainly not people to shirk obligation and responsibility. They already manifested the kind of spirit which later resulted in a great missionary enterprise. Co-operation was a characteristic of that ancient church.

After they had sent relief to Jerusalem by the hand of Barnabas and Saul they continued in their progress and development at home. They persisted in their worship of the Lord, very definitely manifesting their consecration and devotion. Then a very signal thing occurred in their midst. Possibly it was on a Sunday while they were assembled in worship and fasting. The congregation had been seeking the mind of the Spirit when He made clear to them His will. "Set apart for me Barnabas and Saul for the work to which I have called them. Then after much fasting and praying they laid their hands on them and sent them off." This was the initiation of the great missionary movement which carried the Gospel finally to Rome, the preacher going there in chains, Paul. Paul always began his missionary tours at Antioch and he always returned there to make his report of missionary progress.

This in turn reacted favorably on the church in Antioch. Antioch became the seat of the first Christian patriarchate of the Orient. It rivalled Alexandria in later years in theological schools. Here was collected a great library of the ancient church. It was here that Christianity made its greatest impression in the early centuries

*Continued on page 9*



# The Greatest Combination In The World -- God and You

*by W. Clayton Berkshire*

Have you, my Christian friends, realized that you are a party in the greatest combination in the world—God and You? Here, truly, are “horizons unlimited.” God and You! What a sublime thought! How wonderful! And why? Because you are yoked together with Jesus Christ the Son of God, and “nothing is impossible with God.” That makes a dynamic team when the relationship between the two is right. Conceived in this relationship are power and willing surrender. Power on the part of God and willing surrender on the part of man. It is the product of the power of God allied with the source of that power. That source of power is omnipotent and yet requires this relationship with man. But could not God accomplish all he desires without this alliance with man? The answer is obviously a positive “yes he is able.” But he has ordained man to be a vessel of service—“we are laborers together.” He has commissioned man to represent his cause—“Ye are my witnesses.” “And hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ” (II Cor. 5:19-20). He has chosen to execute his plans through man. So you, my Christian friend, are allied with the greatest work in all the world. God and you make up the greatest team in the world to redeem the souls of men.

It is a royal privilege to be called into such a position with God and with Jesus Christ his only begotten Son. To be given a share of responsibility in the work of the Heavenly Father is a privilege second to none. It is the privilege of life. Failure to recognize and honor this leads to stagnation and frigidity of spirit. Full recognition of the same leads to warmth and growth in the spiritual life, to a full surrender of self. It also opens eyes to see the importance of the individual in this relationship—importance which says, “unworthy.” It opens ears to hear the command, “Go,” “Disciple,” “Baptize,” “Teach.”

God and You! He has chosen you and you have chosen Him. What supreme satisfaction you may possess from knowing this. And when you turn your hands to do his will how wonderfully satisfying to know that your labor is not in vain. For

you labor not in your own strength but in the strength of the Lord. Or, when you travel out to answer a call to service, to know that you walk not alone. You have the assurance “and lo I am with you alway.” It will always be “God and You,” as long as you are willing—“I will never leave you nor forsake you.” God never asks you to walk alone. On the contrary, He reproves you for thinking you are able to do so. Hear Him, “for without me ye can do nothing.”

The promise of the “Abiding Presence” with great power, ever ready to be released upon the seemingly impossible, ought to take away much of our pessimism with respect to accomplishment. It ought to give new meaning to every phase of the Lord’s work. This ought to be true in the Brethren Church. It ought to bring Christian young people, Brethren young people, to a full commitment—“Here am I, send me.” It ought to lead them through arduous years of preparation. It ought to give them courage to venture with God into the “unknown world.”

The promise of the “Abiding Presence” should arouse a deep response from the older Christian people. It should sharpen their vision and keep them steadily moving forward. It ought to do all this for Brethren people wherever they are. The promise is unto us and blessed will we be if we claim it. I speak of necessity.

Out from India the cry for help can be heard. It is the cry of four hundred million souls who do not know Christ. It is a cry for a new religion. A religion that will change, that will transform. India is the land of impossibilities. Your God is the God of impossibilities.

The cry coming out of Europe is a cry for help. A cry for spiritual help. A cry for material help. Clothing, food, medical care, spiritual leadership, moral uplift, the Gospel of Jesus Christ, all of these are “musts” for Europe, a continent of “displaced persons.”

God and You! That is the answer to a crying world. It is a complete answer. Time is running out. Whatever will be done must be done now. Your decision will alter the situation.

—New Lebanon, Ohio.



# *The Brethren Church and Missions*

*by Claud Studebaker*

## BEGINNING OF THE BRETHREN CHURCH

The Brethren Church as a denomination of Christian believers had its organic birth in the year 1708, when eight pious souls under the leadership of Alexander Mack were baptized by triune immersion in the River Eider, near Schwarzenau, Germany. These men set themselves apart under the guidance of the Holy Spirit to obey all the commands of Christ in the holy scriptures, and took him as their Lord and Master, and all they to be Brethren in very truth.

## THE PROTESTANT REFORMATION

This was 200 years after the great reformation under Luther and others, which marked the beginning of what we now call the Protestant churches. The multiplicity of denominations and divisions among those denominations has been overdone. At times "strife and vain glory" have caused divisions with their attendant jealousies and emulations. However, before the reformation the one catholic church had become so powerful and so corrupt that common decency revolted against it. This was my church and your church of the early centuries and probably the only way to save the church from her own sins was to call out from her those pious souls who sought above all things to do the will of God.

## THE TRUE CHURCH

This certainly is the true spirit of the Gospel and God's way for man. Organization and form can never be the evidence of the true church, but implicit faith in God, obedience to his word and bearing the fruit of the Holy Spirit will make us the missionaries of the gospel.

## DIVISION

It is regrettable that the Brethren Church should have had division over things that were not of primary importance, but such was true. If we had been more concerned with giving the gospel to others in a great missionary work, we could have easily overlooked some things that caused division.

## MISSIONARY SPIRIT

Soon after the division, the Church of the Brethren became imbued with missionary work and Dr. Galen B. Royer told me that in 30 years while he was secretary of missions he saw their mission investment grow from nothing to one million dollars. We were also slow in launching out in missions. One only needs to look back through the records to discover how dim was our vision and how slow our progress. Then came division to our small church and the plans greatly disturbed. However we must push forward in a great missionary program. The Brethren Church certainly has a message to give to the world. Our emphasis on obedience is certainly the great need of the world today. Brethren teaching has always insisted that obedience to all the words of our Lord, both in doctrine, ordinance and life, was the only true evidence of our unfeigned faith. With the multiplied millions of people over this wide world in such need of spiritual ministry, as well as of physical necessities, it certainly should challenge all Brethren people everywhere to do their utmost in missions.

## OUR MISSIONARY PROGRAM

Our mission program has grown and our gifts should increase greatly, if we are to reach out to new fields. Dale Roesch and his wife (Norma Blosser) are serving in Puerto Rico, in the fine work the Church of the Brethren are carrying on. They are our missionaries and we support them, of course. Adding to our number of native workers in Argentina, South America, it is hoped that Rev. Robert Byler and wife (Jane King) will be able to enter our mission work there some time this fall. Archie Martin desires to go to India for mission work, and our board has consented to support him when he qualifies to enter one of the fields administered by the Church of the Brethren. Mr. and Mrs. Charles Webb are serving in France in relief administration, but also giving their testimony for Christ and the church. Miss Liskey is to serve as nurse in the Garkida Leper Colony, Nigeria, Africa field.



## COOPERATION

It is easy and logical for us to cooperate with the Church of the Brethren because of the similarity of our churches. Our baptism, laying on of hands, communion and the various ceremonies of the church are the same. Our common history and family relations make possible a greater work than either could do in both foreign and home missions. It certainly is high time all Brethren people get deadly in earnest about giving the gospel to the world. After 240 years of history we have less than one quarter of a million members in all branches of the church. This is to our shame. Others have begun later and have their millions of followers. This should stimulate all Brethren people to do everything possible to increase our missionary offerings and also the number of missionaries.

## CHRIST AND THE GOSPEL THE HOPE OF THE WORLD

Nothing will save this world to peace and order but the gospel that the missionary has to preach and the tender ministry of Christ which he has to offer. If the billions of dollars and the millions of men were sent over the world to make Christ known and loved, then the result would be different from the threatening aftermath of war. The giving of food and clothing is not enough to save nations, but the giving of Christ with the food will prepare the hearts of the people for a new day of righteousness.

The Easter time is not far distant when we ask every member and every friend of every Brethren church to present an offering to the foreign mission work of Christ and the Church. There are many needy fields and we need money and workers to carry them the gospel.—South Bend, Ind.

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The Fourth
*Pastors' Institute*

## Post - Easter Week

*March 29 - April 2, 1948**At**Ashland, Ohio*

## ENTERTAINMENT

Those desiring a room for the time of the institute will please contact Mrs. W. A. Beeghley, chm. of housing committee, 502 Samaritan Ave., Ashland, Ohio. Do this at once if you plan to come.

Evening dinner will be served at the Park Street Brethren Church each day after Monday. Breakfast and lunch will be available at the college dormitory or downtown.

## ATTENTION MINISTERS' WIVES

The ministers' wives will meet Wednesday, March 31 at 3:00 P. M. for a fellowship hour.

An interesting program is being planned. Come to the Pastors' Institute with your husband and enjoy the afternoon with us.



# The Message Of The Book

## The Galatians

by L. O. McCartneysmith

This short Pauline Epistle of six chapters is addressed to neither Jews or Greeks, but to a fickle group of Gauls—barbarians, which had poured into Greece some 300 years preceding the birth of Christ. These were members of the churches of Galatia which had fallen pray to Judaizing missionaries from Jerusalem, who had presented to them errors of such magnitude that they were in grave danger of falling from grace. Chiefly these errors were:

1. That obedience to the law must be mixed with faith as the basis of the sinner's justification.

2. That the believer is sanctified or made perfect through keeping the law.

Before refuting these dual errors, Paul reminds the Galatians of the soundness of his preaching to them, and pronounces anathema upon any presenting any other gospel than that he had previously preached to the Galatians and they had accepted (Gal. 1:6-9). Paul then relates to them that the source of his gospel was not of the Jews, the apostles, or of any man; but by revelation of the Lord Jesus Christ (Gal. 1:10-24; 2:1-14).

Paul meets the first error by asserting that justification is by faith in the Lord Jesus Christ alone, and not by the works of the law "For by the words of the law shall no flesh be justified" (Gal. 2:14); presenting Abraham as evidence, and as an example of one being justified by faith 400 years before the giving of the law: thereby establishing the fact that "They which are of faith are the children of Abraham" (Gal. 3:7).

As a fitting climax to the refutation of this error, Paul affirms that "As many as are of the works of the law are under the curse: for it is written "Cursed is every one that continueth not in all which are written in the book of the law, to do them" (Deuteronomy 2:26). Then he presents Jesus Christ as our Redeemer from the curse

of the law through His becoming a curse for us, quoting the words of the law as written in Deuteronomy 21:23, "Cursed is every one that hangeth on a tree."

The second error is then taken up by Paul, and he proves that it is the Holy Spirit received through faith that sanctifies and perfects the believer, and not the working of the law (Gal. 3:1-5). After discussing the law as a preparatory schoolmaster or disciplinarian to bring us to Christ that we might be justified and sanctified by faith, Paul makes his most outstanding declaration to the Galatians: "But after faith is come, we are no longer under a schoolmaster" (Gal. 3:24-25). Instead of being a servant under the law, Paul presents the believer, justified by faith, as a son in God's family, redeemed from the bondage of the law by Christ Jesus that he might receive the adoption and call God his Father (Gal. 3:26; 4:1-7).

Using as an allegory the story of Isaac, the son of a free-woman, and Ishmael the son of a bondwoman, Paul teaches these fallen Galatians that two systems, law, and grace, cannot co-exist in the Church: that the child of the bondwoman, which represents the law, must be cast out; and the son of the freewoman, representing grace, must be retained (Gal. 4:8-31; 5:1-15): that "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace."

In the concluding chapter, instruction is given to the church relating to restoration of a sinning brother, and teaching him that he must prove his work in order to rejoice in his salvation; that the Christian life is comparable to husbandry; that God anticipates that we bear fruit, and one of nature's strongest laws is that we must reap what we sow: that we must not grow weary in well doing if we anticipate an excellent harvest spiritually.

—Lanark, Illinois.

## Church Progress

(Continued from page 5)

of church history. Then great synods of the Church were held there in the third century.

In 1910 a remarkable discovery was made at the site of old Antioch by well-diggers who were at work where an ancient church once stood. It was a silver chalice. Some date it as early as 57-87 A. D. It is a silver communion bowl covered with silver sheet of beautiful ornamentation. Some speculate that it may be the cup which was used in the Last Supper.

Church progress and missionary extension are a part of the same thing, giving the Gospel to a dying world. If the Brethren Church does not give out the Gospel, she will die as surely as Laodicea was lukewarm and nauseating to our Lord. He was about to spue Laodicea from His mouth into oblivion. What may He be preparing to do with the Brethren Church? The Brethren Church can definitely consecrate herself to the work of the Lord, and the Holy Spirit will direct us in our service.

(Note—Quotations from the New Testament are taken from the Revised Standard Version.)

—Ashland Theological Seminary.





## Foreign Missions

### Argentine Missionary Field

With a friendly welcome that our Brethren Church here tributed to Rev. C. F. Yoder on his return to the missionary field in Argentina, all we Brethren feel very happy and honored to have one in our lines who will make us feel a greater contact with our dear Brethren Churches in the United States.

But greater will be our joy when we shall be able to give our hearty welcome to Mr. and Mrs. Robert Byler as missionaries in our immense field of labour now that we are in such great need of workers.

Already our hearts are overflowing with enthusiasm and happiness.

**Missionary tent.** It is always a blessing from the Lord to know new experiences in the missionary field, as also to be able to listen to the testimony of the souls that are won for our Lord Jesus Christ, as also to have the privilege of giving the message of the Lord's love in every place where it is possible to do so.

So it is in our missionary field where, thanks to the kindness of our beloved Brethren of the U. S. and their prayers to the Lord for us here, that our activities favourably develop and the Gospel spreads around us.

When summer arrives, during the months of October, November and December, we put up our tent of evangelization in one of our new districts called Tiro Suizo, where some months before we had rented a large hall, as we knew it would be necessary.

From the first night the attendance of children and grown up people was large, and night after night we developed a program for children and continued then with the predication of the gospel for the elder people, with a splendid result.

Beside the constant taking care of the tent, which was in charge of Brother Varela and Brother F. Fiorenza, as we always have to fear the bad intentions of wicked boys who could damage the cloth of the tent, the youth of our church held a special number of music and singing.

Many of them spoke and told about their different experience when they were converted to the Lord our Saviour.

As the fruits of this campaign we have the prosecution of this work for a long time with a large attendance that is always very interested in our Brethren Church and its teachings.

As always, our great inconvenience is the means of transport. It is necessary to walk a great distance to reach the different places where we have to preach and teach in all our meetings and Sunday Schools.

The acquirement of the coach, which will be possible because of the kindness of some of the Brethren of our churches in the U. S. who donated part of the money, will make it possible for these places to be better attended in the future.

**Gerli, B. A.** Once the campaign with the tent here in Rosario was ended, our assistants Brother Varela and Fr. Fiorenza, the latter a student in the seminary, took the tent and equipment to Gerli, B. A., where they remained about 16 days and their work of evangelization also had a large reward in the attendance and enthusiasm of the people there.

Brother J. Anton has made an effort and invited many other preachers in order to have a different one to preach the message every night, and to make the tent campaign more interesting. They had also some nights a chorus from other churches of B. A.

This simple means of evangelization with the tent in our country attracts the attention of the passers-by, who stop to listen and many of them become regular attendants.

There is not only blessings for the new souls that accept the salvation in Jesus Christ, but it is an awakening to all the churches which conceive a new vision and desire to obey more fervently the commandment of the Lord: "Go ye therefore and teach all nations."

As a reward for this special effort twelve people accepted the Lord as their own Saviour and are interested to learn more efficiently the doctrine of the precious gospel.

**Villa Constitucion.** After finishing the work in Gerli our helpers of the tent returned with the equipment to Villa Constitucion, where Miss H. Louisa Kugler had worked, actively, awakening an extraordinary interest for the tent work and much enthusiasm to collaborate with it.

They were able to acquire a nice lot not far from the center of the town, and there they put up the tent.

The effort was unanimous and also some other preachers from Pergamino, where our brother-in-law, Rev. Conrado Ihlow is pastor, and from San Nicolas, where Miss Theda Krieger is a teacher, cooperated in the special campaign, bringing beautiful messages of evangelization.





Special campaign with the tent in Gerli, B. A.

They also won some nice souls for the Lord, mostly of young people that from their childhood attended the Sunday School.

As it was nearing Christmas and New Year, the work of the tent was suspended for every church to have its private feast.

**Cordoba.** After Christmas holidays our church in Cordoba started their Summer Camp in Cordoba Hills, so our pastors and helpers and several of our youth, in fact most of them, went there for their vacation time, and remained for the space of a month, in which they carried out special pro-



Congregation of the Brethren Church in Villa Constitucion

grams among the hills and had a nice meeting with Bible studies.

As you can see, beloved Brethren, in each one of our missionary fields the noble effort to do everything possible to carry forward the good news of salvation has been greatly developed.

**Colon, B. A.** Actually the tent has been erected in Colon, where new work in the interior of the country has been started with the best results and rich blessings.

We greatly ask for your prayers in our favour. Many thanks!  
Adolfo Zeche.

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# News From Dunkerque, France

*by Ruth and Charles Webb*

## BRETHREN DISTRIBUTION

Five bales of clothing and blankets were given to Mlle. Denys in Calais for a group of dockers who were out of work and in great need of aid. Tins of milk and meat were given to the local pastor for distribution to the elderly and sick of the church who are unable to leave their homes.

## AMERICAN AID TO FRANCE DISTRIBUTION

Through AATF supplies we were happy to brighten Christmas in Dunkerque for about 2873 children in 20 Christmas parties. Many gifts of toys, clothing, food, jam, and chocolate were given. Many hours of work were spent in the cold warehouse packing and repacking these things for Christmas, but there was also a certain joy in doing it.

## CENTER ACTIVITIES

Each Thursday the boys and girls came in to work and play. During the month of December they were busy making Christmas decorations for their homes and also to brighten up our activity barrack.

On Wednesday before Christmas we had a perfectly happy little Christmas party for 45 neighborhood children. Thin, dirty little faces brightened up with shouts of joy as they entered the barrack and saw the little touches of red and green and a tiny Christmas tree on the table

trimmed with home-made decorations. We sang Christmas songs, saw slides, listened to music, and had a cup of hot chocolate, candy and biscuits. The party ended with a Tolstoy story told by Pastor Dubois with the appropriate theme of "forgiveness" and "loving one another." This little party with the children was very meaningful to us as it was to the children who know so little and have experienced so little of the real Christmas spirit, having been deprived during the war years.

## CHRISTMAS IN THE LOCAL REFORMED CHURCH

After a busy afternoon with the children's center Christmas party we hurried off to the local church where we sang and listened to the Christmas message with the German prisoners of war who are still stationed in Dunkerque. The pastor of the church spoke meaningful words of encouragement and comfort to them saying that we really all were prisoners unless we found Christ.

Then, at midnight we sat and sang with the French congregation as they celebrated Christmas Eve at the church in the form of one big family.

It was these activities and meetings that really made us feel anew the real Christmas spirit. For here in Dunkerque one doesn't "get into the spirit" of Christmas by dashing around doing last minute shopping, hearing Christmas music in the shops, or even see many Christ-



mas decorations. As far as outside and material things go one wouldn't know that Christmas is approaching unless he really felt it within himself. Perhaps this is the real test.

### FRIENDSHIP TRAIN

Following is the report of the work with the Friendship Train which took up the greater part of December. However, we were still able to get the above mentioned activities in between times. Even Christmas day was a busy one. However, when New Year's day arrived we were able to take a day of rest.

Northern France was one of the seven regions chosen to benefit from the Friendship Train. Charles Webb was asked by the National Committee in Paris to serve as American representative in the Lille region, being responsible for the organization of reception and distribution committees in Lille, Roubaix, Tourcoing, Dunkerque, Arras, Calais and Boulogne.

The National Committee made up of representatives of American Aid to France, American Joint Distribution Committee, National Catholic Welfare Conference and the World Council of Churches, decided that the food for the most part should go to children up to fifteen years of age in elementary school canteens, orphanages and institutions caring for pre-school age children. To avoid any possible misuse of the food, it was required that everything be consumed within the institutions and that nothing be taken home.

The Friendship Train in France was received much in the same spirit as it was given in the United States. After a big reception at the port of Le Havre, dockers worked night and day without pay to unload the ship. French railroads, severely handicapped by a post-war shortage of wagons, made available 500 cars for free transportation to the various sections of France. Official receptions with children, bands, flags and speeches were held in Arras and Lille, departmental capitols, as well as

in the other receiving towns. Everywhere sincere appreciation was expressed for the valuable gift of food and for the very tangible sort of manifestation of friendship.

Recently we visited several Dunkerque schools at the time the children were enjoying sweet raisin buns and a bowl of milk made possible by the Friendship Train. At this same time the school children of the North department were sending a car load of collected food and clothing to the eastern part of France where many, many families were suddenly made homeless by devastating floods.

### TRANSLATION OF A FRIENDSHIP TRAIN LETTER

Monsieur le President:

We were happy when we learned that a "Friendship Train" had arrived in Dunkerque and it is with satisfaction that each day we receive a bowl of hot milk to help keep us warm during the cold weather. The sweet roll which comes each Friday fills the stomach and keeps it from crying, for the other days, lacking ration tickets, our bread often remains at the bakers.

We thank you then also for the effort made by the Americans in sending food to our school canteen which would certainly have had to close its doors without this timely aid.

It is with a certain embarrassment that we thank the people who have deprived themselves of their surplus to send food to needy Europe and particularly to France. We all join hands together to say, "Thank you, Uncle Sam."

And if then by these gifts we are able to bring in the peace, France will be the first to place its signature beside that of America, which in helping us has applied the words of Christ, "Love one another."

Gerard Legrand

53 Ave. Gaspard Malo

Malo les Bains, Dunkerque.

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### FACTS AND FIGURES

Leprosy is one of the oldest and most dreaded diseases. No specific "cure" has been found but about 10% of all treated cases are discharged annually as "symptom-free."

Besides good diet and general hygiene the standard treatment is the oil of a tropical fruit called "chaulmoogra." Two of the sulfa drugs are now being tested with some success.

Leprosy is not inherited, and not at all easily communicated. Some authorities hold that it is communicable most exclusively to children, and then only by frequent contacts with an "open" case over a long period of time.

It is supposed that there are about 10,000,000 cases in the world, of which perhaps only 1 or 2% are being treated.

Leprosy affects the skin and peripheral nerve fibres, appearing first in discolored or numb spots; it may end by destroying whole members such as the nose, eyes, hands, feet. Reprinted from the Missionary Digest.



# Thanksgiving Offering

(Received from October 1, 1947 to February 16, 1948)

## SOUTHEASTERN DISTRICT

|                         |           |
|-------------------------|-----------|
| Bethlehem               | \$ 202.92 |
| Cameron                 | 33.00     |
| Cumberland              | 78.15     |
| Calvary                 | 41.00     |
| Gatewood                | 23.25     |
| Hagerstown              | 626.25    |
| Haddix                  | 18.32     |
| Liberty                 | 17.75     |
| Linwood                 | 179.74    |
| Lost Creek              | 92.77     |
| Mathias                 | 30.00     |
| Maurertown              | 173.05    |
| Mt. Olive               | 116.59    |
| Oak Hill                | 90.00     |
| Prosperity              | 10.00     |
| St. James               | 113.46    |
| Washington              | 2.00      |
| Miscellaneous Southeast | 55.10     |

## PENNSYLVANIA DISTRICT

|                            |        |
|----------------------------|--------|
| Allentown                  | 36.00  |
| Altoona                    | 48.90  |
| Berlin                     | 433.00 |
| Brush Valley               | 42.00  |
| Conemaugh                  | 135.00 |
| Highland                   | 34.25  |
| Johnstown First            | 512.16 |
| Johnstown Second           | 61.50  |
| Johnstown Third            | 543.12 |
| Kittanning                 | 10.00  |
| Masontown                  | 101.17 |
| Meyersdale                 | 131.50 |
| Mt. Olivet                 | 31.50  |
| Mt. Pleasant               | 21.00  |
| Pittsburgh                 | 188.87 |
| Quiet Dell                 | 36.00  |
| Raystown                   | 8.00   |
| Sergeantsville             | 23.50  |
| Summit Mills               | 140.25 |
| Uniontown Second           | 152.00 |
| Valley                     | 11.00  |
| Vandergrift                | 51.00  |
| Vinco                      | 246.90 |
| Waynesboro                 | 80.00  |
| Miscellaneous Pennsylvania | 51.69  |

## OHIO DISTRICT

|                |        |
|----------------|--------|
| Ashland        | 190.00 |
| Bryan          | 662.65 |
| Canton         | 90.00  |
| Clayton        | 5.00   |
| Columbus       | 37.50  |
| Dayton         | 464.55 |
| Fairhaven      | 133.25 |
| Fairview       | 32.00  |
| Firestone Park | 63.00  |
| Glenford       | 55.00  |
| Gratis         | 143.00 |
| Gretna         | 257.30 |
| Louisville     | 393.00 |
| Mansfield      | 100.00 |

|                    |        |
|--------------------|--------|
| Mt. Zion           | 5.00   |
| New Lebanon        | 455.75 |
| North Georgetown   | 61.50  |
| Pleasant Hill      | 349.36 |
| Smithville         | 552.25 |
| West Alexandria    | 75.76  |
| Williamstown       | 109.30 |
| Miscellaneous Ohio | 37.90  |

## INDIANA DISTRICT

|                       |          |
|-----------------------|----------|
| Akron Coop.           | 10.00    |
| Ardmore               | 115.93   |
| Brighton              | 60.00    |
| Burlington            | 124.39   |
| Center Chapel         | 21.20    |
| College Corner        | 162.63   |
| Corinth               | 53.14    |
| Denver                | 143.00   |
| Dutchtown             | 10.00    |
| Elkhart               | 1,000.00 |
| Flora                 | 516.76   |
| Goshen                | 548.00   |
| Huntington            | 62.00    |
| Loree                 | 178.84   |
| Mexico                | 178.45   |
| Milford               | 126.79   |
| Muncie                | 148.00   |
| Nappanee              | 417.00   |
| New Paris             | 402.16   |
| North Liberty         | 107.24   |
| North Manchester      | 324.86   |
| Oakville              | 258.35   |
| Peru                  | 64.50    |
| Roann                 | 169.60   |
| Roanoke               | 45.40    |
| South Bend            | 871.11   |
| Teegarden             | 18.65    |
| Tiosa                 | 21.00    |
| Warsaw                | 277.90   |
| Miscellaneous Indiana | 50.00    |

## CENTRAL DISTRICT

|                       |        |
|-----------------------|--------|
| Cerro Gordo           | 24.50  |
| Milledgeville         | 397.00 |
| Udell                 | 27.00  |
| Waterloo              | 465.00 |
| Miscellaneous Central | 6.00   |

## MID-WEST DISTRICT

|                        |        |
|------------------------|--------|
| Carleton               | 46.20  |
| Falls City             | 124.05 |
| Fort Scott             | 11.58  |
| Hamlin                 | 49.28  |
| Morrill                | 20.00  |
| Mulvane                | 62.79  |
| Miscellaneous Mid-West | 20.00  |

## CALIFORNIA DISTRICT

|                          |       |
|--------------------------|-------|
| Lathrop                  | 20.00 |
| Manteca                  | 31.00 |
| Stockton                 | 75.50 |
| Miscellaneous California | 43.50 |

|                       |          |
|-----------------------|----------|
| GENERAL MISCELLANEOUS | 15.00    |
| NATIONAL W. M. S.     | 2,000.00 |





## CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for March 7, 1948

## "LET NO MAN PUT ASUNDER"

Scripture: Matt. 19:3-9; Mark 10:2-12

## For The Leader

**I**N VIEW of the alarming increase in the divorce rate today, it is fitting that this final topic on "Courtship and Marriage" should deal with the subject of divorce. When the minister says, "I now pronounce you husband and wife, 'What therefore God hath joined together, let no man put asunder.'" just what does he mean? Let us give careful heed to the teachings of the scripture on this question!

## DISCUSSION

1. **THE WORLD AND DIVORCE.** Marriage is an institution of God. It says in the scriptures that God planned that a man and woman should live together as one flesh, or one body, or one person. They are united in name and life. Mark 10:8. To get to the basic solution of the divorce problem we must at once see the difference between a Christian marriage, and a marriage of unchristians. God's laws must be taken to heart by all people, especially by Christians. But the people of the world do not govern themselves by the laws of God. They have their own civil laws. So, young people, when you see a great multitude of unchristian people heading for the divorce courts, remember that is their way of solving their problems. It is not for the Christian. We Christians, when we marry, vow before God to remain as husband and wife "until death do us part." Get rid of the idea that if things don't go right when you're married, that you can rush right off to the divorce court. Hollywood and others may do it, but God's children should not follow suit.

2. **GROUND FOR DIVORCE.** There are many brutes who are husbands, and there are many unworthy women who are wives, even among Christians. And perhaps there are some who feel they have grounds for divorce. But slow up a little! Only as one or the other is unfaithful to the marriage vow, according to Matt. 19:9, is there scriptural grounds for divorce. While the civil laws recognize many other causes, yet this remains the one scriptural basis, for divorce among Christians.

3. **SO YOU WANT A DIVORCE?** Right now it may be, or at some future date, you may be thinking that a divorce may be the way out of your "unhappy" marriage. What has happened to bring you to this place? Did you discover that life wasn't the bed of roses you thought it was going to be? Is there more work and monotonous jobs connected with marriage than you thought there would be? Perhaps your mate thinks the same thing. Has the thrill and newness of married life worn off? Does the grass in the next field look greener? And because of one or the other of these things, you think a divorce is what you want? Well, think again! Why did you marry your mate in the first place? Because

you found in the person the fulfillment of your dreams. You were happier in their presence than when you were apart. And you wanted to live in their presence . . . always. Now, what's the matter? Nothing, except that you have lost that thread of joy and love which knitted your hearts together on your wedding day. Go back and pick up those tangled threads where you had that quarrel or misunderstanding. Go back and bury your pride, and ask forgiveness. Start again. There's no one in all the world who can give you the real happiness you want than the one to whom you are married. Get rid of the notion of a divorce.

4. **SOLVING YOUR PROBLEMS.** We read recently of a lawyer who was also a Christian. A woman came to him asking him to negotiate a divorce for her, for which the lawyer could easily have obtained a handsome fee. Very tempting, to say the least. (And if you ever go seeking a divorce, there'll be some greedy lawyer ready to break up your home for his fee.) But this lawyer heard her story, and asked her if she had prayed about it. The woman was shocked. Later the husband was invited to the office. Upon arrival, the lawyer spoke to him in the same way. Before long he had the husband and wife on their knees in prayer together. A home was saved through prayer. Yes, if you really want to solve your marriage problems, pray about them. It will cover a multitude of sins and misunderstandings. If you think anything of your home, children or possible future children, you will do everything in your power, and call on the power of heaven, to save your home.

5. **FROM COURTSHIP TO MARRIAGE.** Maybe it is yet a long way for you to the marriage altar. Perhaps for some of you, there will never be the wedding bells and flowers. But normally speaking, as a young person, you will arrive at that sacred place. If you have kept your courtship and dating days on a Christian basis, if you have prayed about choosing the right person, you stand a good chance of having a happy marriage. But at the altar, you must also determine and resolve that come what may, you will keep your marriage going. If you so determine, the thought of divorce never need occur. It will take much sacrifice and fortitude and love. The intent and purpose of your heart will determine the success or failure of your marriage. If you enter, determined at all costs to succeed, you will have a long happy life. If your mate proves unfaithful by "running around" you are entitled to divorce that mate, but first try praying about it. Pray that he or she might see the error of their way, and return to you. Again, you may be "being too nice" to an unfaithful mate by giving them a divorce. Oftentimes you do better by refusing to give them a divorce. Again, a last word in this series of topics. When you're married remember that when your mate finds real happiness and joy at home, he or she will never wander; this happiness and joy can be found at the altar of prayer which should be the center of every home.

## QUESTIONS, PROBLEMS

1. What do you think about the remarriage of divorced persons? How do you interpret the scripture preaching as expressed in Matt. 19:9 and Mark 10:11, 12?

2. A problem: You, a single young person, find yourself "falling in love" with a person who is divorced. Except for that they are a satisfactory possible mate for you. Should you marry? Discuss.



# Prayer Meeting Topic

Contributed by Rev. C. Y. Gilmer

## WHAT WILL YOU DO WITH THE CALL?

By Perry C. Bashore

We have heard of the cause of missions.  
But what does this mean to you?  
Are you ready with your love and concern  
To help the great cause through?

What will we do with the Master's call?  
Will we let it unheeded go?  
And allow the god of darkness and fear  
His message there to sow?

Will we close our ears and eyes?  
And not share in the cause at all?  
Then say, "I did not know  
This was my Master's call?"

We can not be loyal to Christ,  
And heed not this call for help.  
It requires a giving of thought,  
Of time—of money—of self.

With our lives on his altar of service,  
Sacrificing all for his love of mankind,  
Many will learn of his love and care,  
Many the true way will find.

## "WHAT ABOUT THE HEATHEN?"

Scripture: Romans 1:19-31

Missionary Hymns

Leader's Petition

Thought Provokers:

ACCORDING to the opinion of some people the ignorance of the heathen will be their saviour to prevent them from perishing forever in hell. Sentimental and emotional reasoning do not furnish the answer to the question. To be sure, this is a grave and solemn question. THEN GO TO GOD'S DIVINE AND HOLY WORD FOR THE CORRECT ANSWER!

The spiritual condition of the heathen is that they have sinned and are under condemnation (Rom. 5:12-19). As our Scripture lesson says, God reveals Himself through nature unto them, but they do not receive and glorify Him. They are under sin and guilt in God's sight (Rom. 3:9-20). They know not God (1 Thess. 4:5), but they worship demons (1 Cor. 10:20). Their prayers are vain repetitions (Matt. 6:7). Their understanding is darkened through sinful ignorance (Eph. 4:17-19). Dead in trespasses and sins, they are by nature the children of wrath (Eph. 2:1-3). Under the blindness and power of Satan, they need forgiveness (Acts 26:17, 18). They are without excuse (Rom. 1:18-20). They have no hope (Eph. 2:12). Although they know they will be judged, they yet live in sin (Rom. 1:32).

Let us pray for the evangelization of the heathen. Let us also do something about the situation in so far as we are able.

## COMMENTS

### On The Sunday School Lesson

by The Editor

Lesson for March 7, 1948

"YE ARE WITNESSES"

Lesson: Acts 8:26-39

WE FIND in Thayer's "Greek-English Lexicon of the New Testament" that in the sense the idea of "witnessing" is used in the New Testament that it means "to affirm that one has seen or heard or experienced something, or that he knows it because he has been taught by divine revelation or inspiration." Hence to be a real witness in the sense of today's lesson we find the story of Philip's meeting with the Ethiopian eunuch on the road from Jerusalem to Gaza, as a fine illustration of such witnessing. Here he "bears witness" authoritatively to the Messiahship of Jesus, which he shows by means of the scriptures to be "accredited, attested and approved by these same scriptures," as related to events of the very near past.

There are several things we need notice:

1. Philip, as a witness, was sent as an accredited agent of God. (verse 26.)
2. That he did not hesitate to go on the mission. The first five words of verse 27 tells us this.
3. That he saw the opportunity and met it. (verses 27-30.)
4. That he fulfilled the qualifications of a competent witness by being able to meet the questions of the eunuch, and to answer them comprehensively.
5. That the witnessing was so convincing that it brought the desired results—the conversion of the eunuch.

The impulse to obedience on the part of Philip may have been found in the words of Jesus on the Day of Ascension when He said, "Tarry ye in Jerusalem until ye are endued with power from on high, and THEN ye shall be witnesses to me, in Jerusalem and Judea and Samaria and the uttermost parts of the earth." Philip was already in the Samaria stage of this witnessing, for he was holding forth in a revival in that Samaritan territory. From here he was sent to one who was to begin the process of carrying the "Gospel Witnessing" to some of those "uttermost parts of the earth," for he (the eunuch) was to carry it back to his own people in Northern Africa.

Let us not ignore the words of the Golden Text, which say, "As My Father hath sent me, even so send I you." We may be sent only a short distance from our own homes, or it may be to the "uttermost part of the earth," but wherever it may be, we are to be ready to obey the command of the Master to "be witnesses" of the truth and the value of the "Gospel of the Son of God."



# Partners

## With Him

Carrying out the "Great Commission"

Jesus has called us into partnership with Himself in this greatest of enterprises.



*"And he said unto them, Go ye into all the world and preach the Gospel to the whole creation."*

Mk. 16:15

### WHAT IMPULSION?

*Go ye therefore.—Matthew 28:19.*

*"It would be interesting to study the great compulsions that have sent men and women into the world to share the love of God to others. What was it that sent out Carey and Livingstone, Judson and Stanley, Florence Nightingale and Clara Barton—Judd Jones, Grenfell, Schweitzer? Jesus said, "Go ye THEREFORE!" His is the power, ours is the task. We are responsible for doing our best, not for results. The power is his!*

*There is, however, one little secret to remember. Between our task and his power there must be constant connection. We can truly share with others effectively only when we remain always vital through our touch with him."*

### Pray For

ALL missionaries

ALL the homeless and hungry

All relief workers

ALL Brethren people to share in this missionary appeal.

## Easter Sunday

is

## Foreign Missionary Day



# The BRETHREN EVANGELIST

HOLY BIBLE

Official Organ of The Brethren Church



Since many of the "Evangelist" readers remember the interior of the Smithville, Ohio, Brethren Church as it formerly was, we proudly present this picture as proof of the beautifully remodeled and redecorated chancel. The rest of the church has received like attention, but this has made the most noticeable change.

Vernon D. Grisso, Pastor



## THE BRETHREN EVANGELIST

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**PLEASE REMEMBER:** All material for publication in the *Evangelist* must be in the hands of the editor at least three weeks before the desired date of publication, to assure same to appear in desired issue. This refers to announcements particularly.

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## INTERESTING ITEMS

**New Paris, Indiana.** The New Paris Church, of which Brother Stewart is pastor, honored Dr. and Mrs. G. W. Rench on Sunday, February 22, the occasion being the Golden Wedding of the RENCHES. We offer our congratulations to this very wonderful couple.

We learn from Brother Stewart's bulletin of February 8, that a group of Northern Indiana ministers met at the home of Brother and Sister King at Elkhart for a pot-luck dinner. At this time Brother and Sister W. E. Ronk, who recently assumed the Goshen pastorate, were honored by a reception.

**Udell, Iowa.** Brother E. J. Beekley, pastor of the Canton, Ohio, Church, recently held a revival meeting at the Udell Church, the dates being February 8 to 22.

**Akron, Ohio (Firestone Park).** We learn from Brother J. G. Dodds' bulletin that a Signal Lights organization

was recently instituted in the Akron Church, under the sponsorship of the W. M. S.

**Warsaw, Indiana.** We see by the Warsaw bulletin of February 8, that Brother and Sister Joseph Shilling of Warsaw recently celebrated their fifty-eighth wedding anniversary. Brother and Sister Shilling have for a great number of years been faithful attendants at the Warsaw Church services. Brother Baer joins the editor in extending congratulations.

**Masontown, Pennsylvania.** A card from Brother Freeman Ankrum in answer to correspondence with the editor, in which we informed him that we were in the midst of press erection and that we surely were in a "mess" here at the publishing house, he says, "Talk about mess. We moved yesterday (February 19) into the new parsonage." So at last that move has been made. While the personage is not completely finished on the outside it is practically done on the inside. The completion of outside work waits for warmer weather.

Brother Ankrum also reports a fine offering given on the parsonage fund day, with money still coming in.

**Berlin, Pennsylvania.** Brother Whetstone announces that Holy Week services will begin on March 23 and continue through Friday evening of that week. Communion has been set for Easter Sunday evening.

We also note that the sum of \$63.00 was given by various classes and individuals of the Berlin Sunday School for seeds to be sent to needy families in Europe.

**Cumberland, Maryland.** Brother Paul M. Naff tells us through his bulletin that the church debt has been reduced to \$400.00 and that Cash Day for the liquidation of the remainder of that debt has been set for Sunday, March 7. We trust that they make it.

**Louisville, Ohio.** We are in receipt of the brand new mimeographed church paper, Vol. I, No. 1, of "The Pastor's Helper" which Brother John Byler, pastor, is issuing. It is an attractive six-page paper, just full of interesting items and suggestions. We read it from "kiver to kiver," Brother Byler, and found it most interesting.

We note that the Louisville Church has a fine plan whereby they have placed a chart in the vestibule of the church with the Sundays of the coming summer listed and a space beside each of them for the signing up for the bringing of flowers for the church on that particular Sunday. We feel that it is a fine suggestion and pass it on to the other churches.

A Boys' Brotherhood was recently organized in the Louisville Church.

**Vinco, Pennsylvania.** We learn that pre-Easter services will be held at the Vinco Church, beginning on Palm Sunday and closing on Easter Sunday. Brother Benshoff, the pastor, will bring the messages.

**Loree, Indiana.** Brother Robert Higgins, pastor of the Loree Church, announces that on February 5 baptismal services were held for five who had made confession. The service took place in the Peru baptistry.

**Waterloo, Iowa.** Brother V. E. Meyer announces the averages of January, 1948 as compared with those of 1947, as follows: January, 1947—worship service, 124; 1948—worship service, 140.

(Continued on page 10)



## The Editor Thinks Aloud

Fred C. Vanator

### SOMEWAY, IT JUST DON'T MAKE SENSE

THOSE who want to make this nation "military conscious," who seek to throw the war scare into the American public in such a way as to be able to get passage of the Universal Military Training law, are surely making statements that "just don't make sense." Just a few days ago I heard one proponent of universal military training say, and I quote, "Our next war will last in its intensity, just about one minute, and then all will be over." Then, almost in the next breath he pleads for the expenditure of what has been estimated as amounting to \$3,000,000,000 a year for intensive military training for our young men, in order to be ready for the next war.

This set me to thinking!

To get ready for WHAT? We have been told that men cannot combat the new atomic weapons, as men. We have been told that flesh and blood, cities and villages, cannot withstand the power of atomic warfare. What, then, the idea of training all of our young men in the rudiments of ground and aerial war? The idea of subjecting our young men to all the dangers of army life, with its untold temptations, both morally and physically, surely does not appeal to the rank and file of the followers of Christ, the Prince of Peace.

Far better spend such training money for education and moral and physical uplift. We are told what the sum of Three Billions of Dollars, which is the estimated military training goal, could do if used in the right places. Someone has figured it out that with that amount of money the following could be accomplished: The construction of a ten room, modern school building in every county in the United States each year; the construction annually a of a \$150,000 hospital in each county; the employment of 10 doctors and 10 nurses full time for schools and public health services in each county; the purchase of 10 new school busses in each county; the maintenance of one psychiatric and behavior clinic in every county; provide 10 full-time recreation and juvenile guidance workers in every county; bring all schools of the country up to a reasonable standard of efficiency; meet the pay roll of one junior college with 10 instructors in every county; provide additional educational facilities for three million children under 18 who are not now attending school; pay all expenses of a three-year post-graduate course for 10,000 students and scientists each year; to pay one year's expenses at college or technical school of the 900,000 boys who would be caught in the military training program each year; to erect a \$750,000 trade and technical school in each district each year—AND have an unexpended balance of \$15,300,000, annually.

Besides all this, do we want our boys for the next untold number of years to be TAUGHT THAT WAR IS THE ONLY WAY TO SETTLE DIFFICULTIES AMONG NATIONS? How about sending out a few missionaries?

Think it over!

## Business Manager's Corner

George S. Baer

### New Press is Installed

AT THIS WRITING, Friday morning, February 27th, the new press is set up on our floors, but the mechanics do not have it regulated and ready for running. We are counting on it being ready for running next week and we are anticipating printing our Bible Class Quarterlies on it as the first job. And I want to say it is a beauty and we have found it to be perfect in every way. The erector has shown himself to be a real expert and particular about every detail. We have the old press moved into the basement and it is already in operation. Last week's *Evangelist*, the Missionary Number, was the first job from it in its new location.

We are still very much crowded due to workmen and tools necessary for the finishing of the job and the rearrangement of some of our equipment. We will soon be organized and ready for normal production in every line. Thank you all for your part in making possible the achievement of this much of our program. It is God who has worked in and through you and us to the accomplishing of His will. He has supplied the biggest need of our plant in a wonderful way and brought it about more quickly than we had faith to believe. Will you—all those who have united in the Press Prayer Band throughout the brotherhood, either privately or in public—will you join in earnest thanksgiving to God for His goodness, and then continue to pray that He may work upon our hearts to finish up the job in the scheduled time. We want to have everything paid for that relates to this equipment campaign within the three years set apart for it, and the campaign is to close with the General Conference of 1950.

Get your Sunday School Orders in at the earliest possible moment. Order blanks are in your hands. Use them instead of plain sheets of paper, where possible, but if you have mis-laid yours, use any paper. We have written in new prices, but some price changes have arrived since we sent out the blanks. As soon as prices seem to be stabilized, we will print some new order blanks. But send orders immediately. Thank you.

### Additional Publication Day Offerings

|                                                 |         |
|-------------------------------------------------|---------|
| Mrs. Jennie Wilcoxson, Columbia City, Ind. .... | \$ 1.00 |
| J. I. Hereter, Gettysburg, Pa. ....             | 15.00   |
| Mr. and Mrs. A. M. Erbaugh, West Milton, Ohio.. | 10.00   |
| Akron, Indiana, Church .....                    | 15.00   |
| Berlin, Penna., Church .....                    | 96.00   |
| Robert Hoffman, Berlin, Pa. ....                | 2.00    |
| Bryan, Ohio, Church .....                       | 200.00  |
| Pittstown, N. J., Church as follows:            |         |
| Mr. and Mrs. E. C. Hackett .....                | 4.00    |
| Miss V. E. Hackett .....                        | 3.00    |

(Continued on Page 10)



# The Voice of Our Leaders -- Past and Present

(From the Brethren Evangelist—May 28, 1902)

## The Lord's Supper

J. O. Talley

WE APPROACH this subject with a consciousness of our inability to do it anything like justice in the brief time and space allotted to us. To the student, who not only reads, but studies the Word, one of the most touching and significant scenes in the life of our Lord was enacted in the "upper room" in Jerusalem the last evening He spent with His disciples before His crucifixion. One night of agony in the garden, weighing the crushing curse of sin with bowed heart and on bended knee; one more day of buffeting in "mock robe" and "crown of thorns," would complete the work which He came to do.

With all this before Him, His loving disciples, good men though they were, in the very presence of their divine teacher, had so far failed to understand their Master, as to be wasting time discussing who should be greatest in the Kingdom, and talking of "places of honor." All this while a dark night of a closing dispensation was hovering over them; how dark it would be none but He could know.

Fourteen hundred years of "Law and Prophets," as teachers, "offerings and sacrifices" as symbols of *divine* life, were just drawing to a close, with varied impress on the minds and hearts of God's chosen race. Israel was preparing to celebrate their "Passover" that commemorated their deliverance from a serfdom in Egypt, into a nation, and typical kingdom. The type of the deliverance was a "sacrifice and spilled blood." Participation in which by the people was a *union of people and purpose*, looking to a fulfillment of promise of God to Abraham.

As we come to this period in the Lord's life, we feel we must look at the institutions of that last night as a whole, i. e., the supper, and the "bread and wine." Jesus, being the antitype and fulfillment of the law and the Prophets, points to the "bread and wine" as witness of His death, and its purpose; i. e., "the blood which was shed, and

the body which was broken" for our sins, (on account of our sins). "Without the shedding of blood there is no remission of sins."

Almost in the closing paragraph of the old dispensation, our Lord inserts the closing scene of the new which He is soon to usher in by His resurrection, with the promise that "He would come again." Luke 22:18. It would seem that the "bread and wine" point to what has come to pass, and that the disciples were to thus pledge themselves to a participation with Him in it. "The cup of blessing which we bless, is it not a communion (*kinonia* participation) of the blood of Christ? The bread which we bless is it not a communion (*kinonia* participation) of the body of Christ?" I Cor. 10:16.

So it would seem that this part of the institution was accepted by the early Christians as a *pledge* of faithfulness to their Master, even unto death. Indeed the writings of the fathers, and the testimony of the martyrs, and the edicts of the Governors against the early Christians, all go to show that the institution was so understood. In the bread and the wine they pledged themselves to God and to each other, to be faithful in the promulgation of the Word, even unto death, while it was so understood and practiced by the Christians who gave up their lives, and thus it is that the church was founded on the blood of martyrs.

In connection with this, we find the supper, an institution pointing to another object, and teaching a different feature of the one great lesson in divine life. Let us look into the manner in which it was instituted.

"As they were eating," Luke 22; Matt. 26; Mark 14. All the synoptists agree they were eating. What were they eating? John explains, by calling it a supper—(*deipnon*) John 13. The synoptic Gospels describe the Sacrament part of the meal. John describes the meal itself. "As they were eating—what? Why a supper. Jesus arose,



Matthew and Mark say, as they were eating. Luke says, "after supper." He took bread and blessed it. What kind of bread? Presumably such as they had on the table. It would require a very fine distinction to divide the institution, and indeed we do not desire to do so, believing that it should always be observed just as it was in the upper room. Was it the old Jewish Passover He ate with His disciples that night? Much has been said and written on this point, and we will not enter into any discussion, but simply notice a few facts about it.

In John 13 we see that Jesus ate this supper the night before He was betrayed, and that He went out into the garden and prayed. Did He observe it as the Passover was commanded to be observed? No. Exodus 12—they were commanded to "eat it roast with fire, with loins girded; staff in hand, and were to eat it in haste." None of these things did they do. The supper of the "upper room" was eaten with great deliberation, and during the time He washed the disciples' feet, and then they reclined at the table and talked, Jesus discoursing upon many of the most weighty themes. They had a sop, or sodden meal. Would Jesus have transgressed the law of God in this matter, He who said He came to "fulfill the law and the Prophets?"

Then in John 18 we have Jesus before the High Priest on trial the next morning, and the "Jews went not into the Judgment hall lest they be defiled, but that they might eat the Passover." *Here it is clear they had not eaten the Passover.*

Clement, an eminent writer of the second century, says, "He was buried on the day of the Passover." Anti-N? Vol. 8, page 773. Hipolites, also a writer of the second century, says, "He did not eat the Passover of the law. For He was the Passover that had been proclaimed of old, and that was fulfilled on that determinate day. Vol. 5, page 240. The same author also says, "He who also said, 'I will not eat any more of the Passover,' but He probably partook of a supper before the Passover. But the *Passover He did not eat*, but He suffered." Clement of Alexandria gives quite a long and full dissertation on the subject, showing that it was observed by the Christians in his day, and was not a meal that was to be done away with." Vol. p, pages 237-245.

I might indeed fill several pages of the *Evangelist* with historical references from acceptable authors, but time and space forbid. One more reference to history.

In the days of Pliny the younger, who was governor of the province of Bythnia during a great persecution, he wrote to the Emperor of Rome describing the Christians, many of whom lived within his jurisdiction, and among other doctrines and practices among them, he describes the Supper and says, "They all eat of it, rich and poor on an equality, and pledge themselves to faithfulness to one Jesus, whom they expect will return and become their king." He said they ate it at night, with singing, and much praying. He wrote this, and asked the emperor what he should do with those people. The emperor advised that a decree or an edict be issued prohibiting the observance of it by the Christians, as it seemed to be destined, if continued, to break up established customs, making master and slave equal in importance, and inimical to the loyalty due Caesar. The reader will see that I have put this history in my own language, for purposes of abbreviation, as the quotation is too long to give here in full.

#### *Purpose of the Supper*

Some of the foregoing quotations will show the purpose of the institution called the Lord's Supper. From the expressions in the Gospels, especially in Luke 22:18, our Savior would have us see in it a pledge of His second coming. "I will not . . . any more . . . until the kingdom of God shall come." And in the parable of the great supper, Luke 12:37, He promises the faithful who "watch," the blessedness of service when He shall come forth, "gird Himself, make them sit down to meat, and shall come forth and serve them." In Revelation 19:9, John seems to have gotten a glimpse of its fulfillment in that future day, when the Lord shall call His own: "And he saith unto me, Write, blessed are they who are bidden to the marriage supper of the Lamb. And he saith unto me, these are the true words of God." Jesus says, "Blessed are those servants whom the Lord when he cometh, shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and shall come forth to serve them." Luke 12:37.

From this and many other similar scriptures we seem to see in the supper, an institution which, if understood and practiced in the spirit of the Master, is designed to break down caste, slavery, and all forms of human bondage, which was the curse of the old world and from which the world is not now free. A heavenly institution observed by the people "of the kingdom on earth"



among whom there can be neither master nor slave, but that equality that becomes all who are called to become high priests of God, making acceptable offerings to Him on the altars of hearts that have been made free from all earth customs of bondage.

The supper is the Lord's and therefore it can only honor Him when partaken of by those who are of His spirit and purpose, looking to the same heavenly Father for an inheritance incorruptible and that fadeth not away.

The observance of the supper by early Christians and the great truth it symbolized, or indi-

cated, i. e., the coming of the Lord into His kingdom, was looked upon by the Romans as a menace to secular and worldly pomp, which led to issuing a decree against its observance, is evidence of its observance among them. It is a full meal, partaken of in the evening, and while at this table of the Lord, the bread is broken, and the cup is divided among the believers, in which they pledge their lives for the truth for which Jesus died, i. e., the Fatherhood of God, the brotherhood of man, and the coming of Him whose right it is to rule. So let us observe it till He comes.



*Charles Munson Called  
to be  
First National Director  
of  
Brethren Youth*

The National Board of Brethren Youth, Inc. is happy to announce the acceptance of Charles Munson to the call extended to him by the board to become its first National Director. The following qualifications had been set up to aid in the choice of such a person:

1. A consecrated Christian, vitally interested in Brethren Youth.
2. A young person who knows the problems of the church and of the youth.
3. Someone who is not easily discouraged.
4. A leader of youth—able to “click” with young people.
5. Organizational ability.
6. A go-getter with drive.

These pre-requisites are very well filled in Mr. Munson. He is a junior in the seminary at Ashland this year, and has been serving as the minister in the Gretna and Williamstown churches. He also has been the adult advisor of the Ashland Boy's Brotherhood, which has done outstanding work in its project of buying a pick-up truck for Kentucky. He is married and has one daughter.

We ask the continued prayers of the brotherhood in behalf of Brethren Youth. The growth of this organization during the past two years has been very gratifying, and, with the help of the Lord, many more things are being planned.



# Faith

Raymond Stoffer

**F**AITH MEANS to have confidence and trust. This world is run on faith; we have faith in our transportation facilities to get us to our destinations; faith to believe, when retiring at night, that tomorrow will come with its various activities; that the sun will shine and bring its light and heat. As we must have faith in humanity and in temporal things, so we must have faith in God for our spiritual things—simple, childlike faith in God for all our daily guidance and protection. We must trust Him for the little things in life as well as our great problems. Hebrews 4:16 says, "Let us therefore, come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

A story is told of a minister who was about to cross a small stream on a plank. He was not sure of the plank's safety. A lady near by said, "The plank is safe—trust it." Some time later in a meeting, he had the privilege of talking to this same woman about her soul. He said, "Just trust Jesus as I trusted the plank."

As a child has faith in its parents, for all of its care and keeping so should we have faith. I am "caretaken" of Jesus for all my wants and needs, both temporal and spiritual. How willing a parent is to give the best to the child. So God is even more willing to give His goodness than we are willing to ask for it.

In Mark 9:23 we read, "Jesus said unto him, If thou canst believe—all things are possible unto him that believeth." I am sure that if we would believe and trust God for more, we would receive more of His goodness. God wants us to trust Him. How many young people fail to trust their parents for counsel and guidance and thus make miserable failures of their lives. Many children think their parents are too old-fashioned. They have not as yet learned that experience is the best teacher, though sometimes a very expensive one. Children do not realize that most parents worry over their children as to their conduct.

How much more we who are older should realize how our God is concerned about our affairs and how abundantly able He is to care for us. He never has lost a battle; He never fails; He is always watching. He careth for the lilies of the

field and the very sparrows that fly through the air.

Who are we that we should not have faith in Him who has everything at His command? The cattle upon a thousand hills are His; the planets move at His command; all things were created by Him—why not have more faith in our Great God?

The preachers of the past that were successful in winning souls for our Master had faith in God. With all their persecutions they had faith to believe that God would bring them through, more than conquerors—Finney, Moody, Whitfield, the Wesleys and many others. Their faith in God made them great preachers and successful in winning of souls for God.

How faithful was Job with all of his trials. He came out more than a conqueror. Daniel in the lions' den had faith and he was delivered. The three Hebrew children had faith and came forth out of the fiery furnace. Elijah had faith. He prayed and no rain came for three and a half years, and he prayed again and a great rain came.

Peter and John had great faith, when at the Temple the lame man was healed. Peter said, "Silver and gold have I none, but such as I have give I thee. In the name of Jesus Christ, rise and walk."

Jesus has gone to prepare us a mansion on high. Are going to have faith to love and trust Him, in order that we may walk the golden streets and forever be with the Lord? Have faith in God. It will pay on the great Judgment day. When all others fail, He will never forsake us.

—North Georgetown, Ohio.

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## The Test

Fra Rocco, celebrated Dominican orator, preached a powerful sermon on penitence before a great gathering of men.

Naming the evils of the human race he enthused—"All who are truly penitent, hold up your hands!"

The show of hands suggested every man had replied.

Fra Rocco lifted his face to heaven, threw up his own hands and in rousing voice cried—

"Holy Angels of God, with flaming swords around the throne, I summon you: I summon you to cut me off every hand not raised in utter sincerity!"

He paused and said, as if aside: "I hear them, I hear them coming."

Amid silence like the grave—every hand dropped.



# Young Men and Boys' Brotherhood

## MARCH PROGRAM

1. Scripture Order
2. Praise and Prayer
3. Bible Study:

### SOME BAD BARGAINS

Genesis 27:22-40

WHEN THE PEOPLE in a home are good and love each other, they are very happy. The good Isaac and the beautiful Rebecca had twin boys named Esau and Jacob. Esau was Isaac's favorite, but Rebecca loved Jacob more. This resulted in a partiality which caused trouble. Ambition spoiled what otherwise would have been a happy home.

When Esau and Jacob grew up they still acted like boys. Esau followed hunting for a livelihood and Jacob became a shepherd. One day Esau came home from the hunt with no game. He was extremely tired and hungry. Jacob was cooking a savory dish and tempted Esau to sell his birthright for a bowl of chili soup. Esau, being the eldest, was entitled to the birthright, that is, to have twice as much from his parents as any other child, and also the headship of the tribe upon his father's death.

The tricky Jacob took advantage of Esau's hunger to bargain for his birthright with something to eat. Esau agreed because he thought he was about to famish with hunger. The benefit of his birthright seemed so far away, but the soup would be a present possession.

Many people, like Esau, can see only the immediate, but never the remote. A boy was given the price of entrance to a circus. The barkers attracted him and he spent too much of his money with the side-shows. When he came to the main tent he did not have enough money to get in. He was sorry, but it was too late. And so it was with Esau. A day came when he wanted his birthright, but could not have it though he sought it earnestly with tears.

A teacher of a class of boys once stated that he who buys the truth makes a good bargain. He asked if any could remember of instances of bad bargains as recorded in Scripture. "I do," said one. "Esau made a bad bargain when he sold his birthright for a mess of pottage." Another said, "Judas made a bad bargain when he sold his Lord for thirty pieces of silver." A third responded: "Jesus told us that for one to gain the whole world and to lose his own soul is to make a bad bargain." Then the teacher observed that other bad bargains boys make are to swap the Sunday school for the street, home for wicked companions, the Bible for books, and health for tobacco. Boys who make bad bargains always get the worst of it.

One day Isaac in his old age sent Esau to hunt deer that he might enjoy a dish of venison. This done, he

promised that Esau would receive his birthright blessing. Rebecca wanted Jacob to have this blessing so she taught Jacob how to deceive his aged and blind father. She urged the faltering Jacob to hastily prepare two kids for savory meat. She dressed Jacob in Esau's clothes and put the skins of the kids on his wrists and neck to make him hairy like Esau. Jacob sinned in order to get first place. He told his father falsehoods. Is it ever right to do evil that good may come? If God meant for Jacob to have the blessing could He not have brought it about in the right way? As it was, Jacob was driven from home without money or friends.

Jacob made a very bad bargain. First he urged Esau to sell his birthright. Then he deceived his father to get it. Tell how the trick was turned into a lie. Why does one lie call for another? What are some things which boys cannot afford to do? What are some of the best bargains in life. What mother in the New Testament had a wrong ambition for her two sons?

## 4. Business

## 5. Recreation

**Suggestion:** Check the Brotherhood Goals for progress on them. Keep an accurate record of progress made from time to time. Do you have your Brotherhood membership cards for your bill-folds?



## NEWS

Send all C. E. News Items  
To Rev. W. St. Clair Benshoff  
Rt. 1, Box 152, Conemaugh, Pa.

## WILLIAMSTOWN, OHIO, C. E.

The Christian Endeavor Society of the Williamstown Brethren Church is moving right along in the C. E. work. This group which was organized just a year ago is made up of all ages as we do not have enough for two societies.

In order to meet the C. E. Goals this year, the president has appointed persons responsible for particular goals. This proves a good practice for the responsibility does not fall on one person.

One Sunday last fall we decided to change our meeting by having a picnic supper along with our program, at one of Ohio's pretty roadside parks. You, no doubt, have guessed what happened. Yes, it rained so we ate in one of the Sunday School rooms, without the roasting ears. We enjoyed it anyway and will try the outdoors again some time.

As for some of the projects, the organization is paying for the church bulletins and at Christmas time a box of candy, fruit, and nuts was given to the Hancock County Children's Home at Findlay.

Another thing the society has done and that is to start a choir for Sunday morning and evening worship services.

We are planning many things for the future, including a special program for C. E. Week which we will tell about in our next quarterly report.

Williamstown Brethren C. E.



# The National Sunday School Association

Rev. N. V. Leatherman, General Secretary,  
104 S. Mulberry St., Hagerstown, Md.

## Are You Dreamin'?

Chester F. Zimmerman, National S. S. Association  
Missionary Education Director

ON A JULY day in 1491 the dean of the church at Seville assembled the chapter in the Court of the Elms and said, "Let us build a church so great that those that come after us may think us mad to have attempted it." The result of that dream was the glorious cathedral at Seville. No great cathedral was ever reared except on the foundation of a great dream, and no great life was ever built except the foundation of a dream. Joseph dreamed greatly, and a great life was the result.

The world needs doers, but it needs dreamers first and foremost. Almost anyone can successfully do the routine and the commonplace. Almost anyone can be a follower and complete whatever plans have been made by the dreamer. The real things of life have been always accomplished by the man with a dream. He sees far beyond his nose—far beyond the ordinary things of life—far beyond the human limitations of time, talent and strength.

Are you dreamin'? What about? It's useless to waste time on the things that have been done. It's wasteful to think about the things that are being done by others for this can only lead too often to envy.

Are you dreamin' about the impossible? Then just remember that with God all things are possible and that working with God then all things are possible for you. It has been proven over and over again that when a man dreams the impossible and lets God work through him the dreams will come true. Perhaps not the first time—for we learn by experience—but as surely as we put our trust in God the impossible will be accomplished.

As a general rule our trouble is that our dreams are ordered up in the small sizes. Our faith is small—so our dreams are small. This is the real tragedy in our life. How about measuring your dreams?

Some of us are dreaming about the day when there will be no dearth of missionary recruits. We are dreaming about the time when each church will be supporting missionaries to the proportion of one missionary for each ten wage earning members of the local church. Impossible? Absolutely not! Is it being done? It is! How about enlarging your dream?

Some of us are dreaming about the day when the church will be aroused to the insidious, devilish, faith-shattering work of the liquor traffic. An aroused church can and will fight to the death this terrible enemy of the home, school and country. If the church will not accept its responsibility in this matter then the church will slowly

but surely be sapped of its vitality by a liquor drinking people.

Some of us are dreaming about the day when the church will be filled with ministers and laity filled to overflowing with the presence of the Holy Spirit. Not until each and every member of the church has opened his heart to the Holy Spirit and let Him have His way in the life can God's will be fully done. Too big a dream? Every member and active member means every member empowered with the Holy Spirit. It's a big dream, but not an impossible one. Will you help us dream?

Some of us are dreaming about the day when the whole strength of the church will be thrown into the whole program of the church. The first message sent by telegraph was "What hath God wrought?" The whole world would say "What hath God wrought?" when this dream came true.

The scoffer will say that dreams are worthless. The cynic will say that the dreamer is a waster of time. The narrow minded of the church will refuse to dream and will continue on in their same old rut.

But still the dreamers go on and on and on. In one of the cathedrals of England there is a beautiful window through which the sunlight streams. It displays the facts and personalities of the Old and New Testament and the glorious truths and doctrines of the Christian revelation. This window was fabricated by the artist out of broken bits of glass which another artist had discarded. He dreamed!

—Johnstown, Pennsylvania.

## Spiritual Meditations

Rev. Dyoll Belote

### YOUR CALLING AND MINE

"And he gave some, apostles; and some, prophets; and some, evangelists; and some pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: . . ."

IN PAST YEARS this writer has sensed among some a seeming air of condescension toward others who may not be engaged in the same type of activity, secular or sacred. I have wondered often if such have ever read that illustration used by St. Paul in his first epistle to the Corinthians, where in chapter 12 he says (vs. 14) "For the body is not one member, but many." And then in verses 15 to 19 he makes the argument concerning the various members making light of each other, and then ends up in verse 20 with the conclusion: But now are they many members, yet but one body." Then in the closing verses of the chapter Paul makes the application to the relative importance of the various callings in the church, and ends up by calling attention in chapter 13, to the "more excellent way."

It has always appealed to this writer that we need to exercise care in our evaluation of the relative importance of what we are doing in comparison to the work of others. It is true that men are not all equally endowed with abil-



ities, mental or spiritual. And we remember that the Master gave the parable setting forth this unequal distribution of endowment, when in the Parable of the Talents, He set forth this fact in the explanation of the difference in these words, "To each according to his several ability." But Jesus did not commend the five or two talented men because they were smarter than the one-talented man, nor yet condemn the latter because of his lesser ability, but the rewards were distributed according to faithfulness.

And just here I should like to remark that the very construction of the story suggests that we are not going to be rated for rewards because we were listed here as belonging to any superior order, but only as it can be said of us that we have fulfilled our ministry, whether prophet, apostle or teacher.

—Uniontown, Pennsylvania.

Business Manager's Corner

(Continued from page 3)

|                                     |      |
|-------------------------------------|------|
| Miscellaneous .....                 | 5.00 |
| Carleton, Nebr., Church as follows: |      |
| Miss Alice Baker .....              | 1.00 |
| Mr. and Mrs. M. K. Brinegar .....   | 2.00 |
| Mr. and Mrs. Lauren Lietsch .....   | 5.00 |
| Mrs. Harry Lioings .....            | 1.00 |
| R. A. Lichty .....                  | 2.50 |
| Mrs. Ella Miller .....              | 2.00 |
| Mrs. Ivan Miller .....              | 1.00 |
| Rev. and Mrs. Oberholtzer .....     | 5.00 |
| Mrs. Anna Rachow and Alta .....     | 2.00 |
| Miscellaneous .....                 | 4.21 |

(More Reports to follow). See Press Fund Totals on page 16.

Interesting Items

(Continued from Page 2)

The Waterloo Laymen listened to Rabbi Sholem Epstein on February 24. He spoke on the Palestine situation.

**Nappanee, Indiana.** Brother E. M. Riddle, Missionary and College Field Secretary, was a recent speaker at the Nappanee Church. Nappanee boasts fourteen students in attendance at the College this year.

We note that Brother and Sister U. J. Shively were the donors of beautiful floor coverings for the new Nappanee Church.

**St. James, Maryland.** We are in receipt of the fine program booklet which the St. James Laymen have issued. They really have a fine program outlined. James Norris is the President and Donald Bowers is the Secretary.

Brother Bates says, "We are indebted to Brother John G. Smith of Hagerstown for a complete set of new lights to be used in our church building. It was through the kindness of Brother Smith that the present lights were installed several years ago."

**Elkhart, Indiana.** We note from Brother King's bulletin that Brother Wayne Swihart, pastor of the Burlington

Church, and Chairman of the Indiana Sunday School Board, was a recent speaker in the Elkhart Church.

**Milledgeville, Illinois.** Brother D. C. White announces that by recent action of the church it was decided to re-decorate the church and that a special offering was received for that purpose on Sunday, February 8.

The annual World's Day of Prayer services were held in the Milledgeville Church on Friday afternoon, February 13.

On Sunday, February 8, the new chimes of the Milledgeville Church were dedicated at the morning hour.

Brother White will hold his own evangelistic meeting, beginning March 14 and continuing for a period of two weeks. The Dutchtown brethren will join in these services and Rev. Klotz will be the song leader with Mr. Lowell Barnes directing the joint choir.

**Washington, D. C.** Brother Fairbanks informs us that the Building Fund offering which was received on Sunday, February 1, amounted to \$1,008.00, and he adds this significant comment—"over the top."

**Lanark, Illinois.** The Milledgeville Brethren Church congregation were the guests of the Lanark Church on Sunday evening, February 15.

A Youth Valentine Banquet was held in the Lanark Church on Sunday evening, February 14. A fine program was rendered. The W. M. S. was in charge of the arrangements.

Brother McCartneysmith informs us that the Lanark Church has had thirty-two additions to the church during the past year. So add these to the number we have been reporting from time to time.

**Mansfield, Ohio.** Brother H. E. Eppley has completed arrangements for a week of pre-Easter meetings in the Mansfield Church. The Editor will have the privilege of bringing the messages each evening, except Saturday during the week. He will also speak at both services on Palm Sunday and at the Easter morning hour.

The Mansfield Church will observe Holy Communion on Easter Sunday evening.

APPRECIATION

"Appreciation is a necessary element in successful teaching. Let Mary know that you appreciate her efforts when she has studied her lesson faithfully. If Mary has a hard-working mother who has taken time to help her with the lesson, does gratitude rise up in your heart for your co-laborer, and do you hasten with willing feet and a glad heart to thank Mary's mother for her cooperation? How about appreciation in a teacher of an older class? Real appreciation is as sweet to the normal person as honey in the honeycomb. Do we ever stop to think of our Father's appreciation of the slightest efforts we make for his sake? The pupil who studies, who thinks deeply, who digs up treasure from the mine of God's Word; yes, any pupil who is responsive to the teachers suggestions and desires should awaken warm, rich appreciation in the teacher-heart. Appreciate, and you shall be appreciated."

Death hath nothing terrible in it, but what life hath made so.—Author unknown.



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## Laid to Rest

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MILLER. John Wesley Miller, son of William and Lydia Miller, was born near Waterloo, Iowa, June 10, 1860 and departed this life December 13, 1947, at his home in Davenport, Nebraska, at the age of 87 years, 6 months and 3 days.

He was one of fourteen children, three of whom are still living. He grew to manhood near the place of his birth and on September 28, 1882 he was married to Cecelia E. Nedrow, to which union were born seven children, three of whom preceded him in death.

In early life he united with the Brethren Church in Waterloo, Iowa and throughout his long life was vitally interested in the cause of Christ. While homesteading in South Dakota he was superintendent of a Sunday school in the community where he lived. Moving to a farm near Carleton, Nebraska in 1891, he and his wife united with the Brethren Church in Carleton. They entered heartily into all the activities and interests of the church and continued faithful throughout their lives. Brother Miller served the church in various offices and was the honored senior deacon at the time of his death. His wife, who preceded him in death in 1944, was a respected and faithful deaconess. As long as health and strength permitted, brother Miller was a faithful attendant of his church and always a generous supporter. At the request of the family, the funeral services were held in the Lutheran Church in Davenport, the village where he had lived and near the cemetery in which his body was buried, and the sermon was preached by Rev. Henry Dumler, the pastor of the Lutheran Church, with the writer assisting in the services.

It was the writer's privilege to visit brother Miller in his home a few days before his death. His mind was keen and his memory good as he related many interesting experiences of the past. He showed particular interest in the affairs of the church and matters spiritual.

H. M. Oberholtzer.

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WOLFE. Emma (Miller) Wolfe, widow of the late and well known and beloved J. Milo Wolfe, departed this life at the family home in Lathrop, California, on December 26, 1947, at the age of eighty years. She was a native of the state of Indiana. She was a resident of this area for about fifty-three years.

Until two weeks prior to her death she continued teaching her primary class in the Bible School of the Lathrop Brethren Church, of which church she was a life-long member and deaconess.

If all the people who came under her teaching of the Word of God in the Bible School and her modest, yet consistent influence for Christ in other ways, could give their appreciation, a sizeable volume would be required to contain the things that could be written, instead of the few words of this obituary. To many she was affectionately known as "Mother Wolfe." The loving ministry of her loved ones, graciously given, terminated only when she breathed her last.

Two sons survive, Wilbur of Lathrop, and Harold of Stockton, also five grandchildren, and four great grandchildren; two sisters, Mrs. Etta Wilson of Santa Cruz, California, and Mrs. Roger (Mollie) Darling of San Jose, California; and one brother, Henry Miller of Los Gatos, California, remain of her family.

We Brethren of Northern California as well as many who moved from this district, have lost a grand friend. Funeral services were held in Manteca, California, at Fry and Son's Funeral Parlors. Interment was made in Old East Union Cemetery. Many friends gathered to pay their last respects and to give sympathy to those bereft of their friend and neighbor. We unite our sympathies with the rest. Services by the writer.

J. Wesley Platt.

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FETTERS. Charles Jefferson Feters, a member of the Loree, Indiana, Brethren Church, passed away at the home of a daughter, Mrs. Donald Black of Galveston, Indiana, on January 23, 1948, at the age of eighty-nine years.

Funeral services were held at the Thomas Funeral Home in Galveston, at 2:00 o'clock on January 25th, with the writer in charge. Burial was made in the Rankin Cemetery near Loree.

Mr. Feters was a retired farmer and was well known and respected by all who knew him. It was an oft repeated eulogy that he loved little children and little children loved him. Does a man need greater honor from this life?

Robert K. Higgins.

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BURNS. On February 2, the body of Cpl. Paul L. Burns, who was killed in action in Belgium on Christmas day, 1944, arrived in Milledgeville, Illinois, under the usual military escort. Upon arrival the body was taken to the Milledgeville Brethren Church where private funeral services were held at 2:00 P. M., with the undersigned officiating, assisted by Dr. W. S. Bell. The stores of Milledgeville were closed in honor of the deceased from 1:30 to 3:00 on that day.

Cpl. Burns was born in Milledgeville on August 1, 1922, the son of Paul and Alma Glenn Burns. He was graduated from the Milledgeville High School in 1940, an outstanding student and athlete. He was serving with the famed 509th parachute infantry battalion at the time of his death.

Besides his parents he is survived by his grandparents, Mr. and Mrs. Dave Glenn and Mr. and Mrs. Dan Burns of Milledgeville, besides many aunts, uncles and cousins.

Interment of the body was made in Bethel Cemetery at Milledgeville.

D. C. White.

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MILLER. Word has come to our desk of the death of Rev. Elmer C. Miller, formerly of South Bend, but lately of Miami, Florida. Rev. Miller did considerable evangelistic work in the Brethren Church some years ago. His death occurred at Miami, Florida.





## CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for March 14, 1948

## "HOW CAN I GROW SPIRITUALLY?"

Scripture: Eph. 3:14-21; James 1:19-27

## For The Leader

EVERY Christian should be interested in growing spiritually. If ever in our experience we feel we have reached the peak of Christian growth, right there we begin to rot. If we are in that state of contentment that we desire no further spiritual growth, we too are beginning to decay. To remain a real Christian, we must continue to grow. Spiritual growth is a vital part of the development of a well rounded Christian personality. There is a big difference between stagnated Christian contentment, and a vital, refreshing and active Christian life. We, tonight, must take a look at the sad state of affairs resulting from inactive Christian expression. We also must seek ways in which we can keep growing spiritually all the days of our lives.

## DISCUSSION

1. WHAT CAUSES LACK OF GROWTH? Look at people who have not had enough to eat, or who have not had the proper kind of food. Note their starved, undernourished condition. We agree that had they had a little more food or the right kind, they would be healthy and strong. People even starve to death because they have not had enough to eat. Lack of food causes lack of growth. The world is deeply alarmed over the starvation facing multitudes of people. Would that we were just as much alarmed over the spiritual starvation facing the world's population.

2. SPIRITUAL STARVATION IN OUR CHURCHES. Perhaps it seems like a blind shot in the dark to insist that there is spiritual starvation in our churches today. Yet there is some grounds for the statement! Start a survey and see what percentage of your church members attend at least one service a month. Use your thinker and figure an estimate of the number of people in a church service who have their ears shut to the sermon, thus missing the benefits of the pastor's message. Also, observe the number of people who limit their spiritual instruction to what their Sunday School teacher gives them. (This point becomes important when you consider that your church is paying a preacher good money to prepare sermons, and then they don't hear those sermons.) Did you ever think of it in that way? Your minister is specially trained in the art of preaching and study, so that he might supply sermons which will meet your spiritual needs. It's to your benefit to hear God's message through the minister's message.

3. HOW DOES WORSHIP HELP US GROW SPIRITUALLY? The services of our Church are designed with a specific purpose in mind. A lot of preparation, time, prayer and effort on the part of the Pastor and others

has gone into that service. They say that one service can take as much strength and energy from a pastor as another man will expend in eight hours of labor. (Only hard working ministers can fully appreciate the truthfulness of that statement.) Worship helps us grow spiritually when we put ourselves fully into the service. If you read the Sunday School paper, write notes to one another, laugh, chatter during church or wish your parents wouldn't insist on you staying for Church, you surely aren't going to grow spiritually. In worship we hear the Bible read, we join in prayer, we sing, we give, and we listen. We go away rejoicing because we have had spiritual nourishment. Thus we grow.

4. WHAT ABOUT PERSONAL BIBLE READING, PRAYER AND MEDITATION? Done in the correct way, private worship is rich food for our souls. But we must take the time for it. A chapter of the Bible read while choking down a piece of toast with a cup of cocoa, listening to the news broadcast or "good morning" programs on the radio, isn't going to help us grow spiritually. It takes time to grow spiritually, but it is time well spent. Take the time each day for a period of private devotion. Your life will be a transformed life.

5. REACHING OUT. One of the best ways to grow spiritually is to reach out into the lives of others. James tells us to "be doers of the word, and not hearers only." All the spiritual knowledge in the world will avail us nothing if through it all we have not helped another soul find a closer walk with Christ. A real test of spiritual growth is seeing those in need, and giving to them the necessary help in the name of Christ. For instance, your Church service will mean a lot more to you if you stop and bring a neighbor along with you. Christian witnessing in times of opposition will cause you to grow spiritually in a wonderful way. Standing for the right when others are giving themselves over to wrong, will make of you a stronger Christian. By the help of Christ you can grow to be a truly strong Christian, being a credit to your God and your Church.

## QUESTIONS

1. What is the first condition of spiritual growth? (John 3:1-6.)
2. How is true worship accomplished? That is, in what way must we worship? (John 4:24.)
3. Name some other ways in which we can worship God Eph. 5:19, 20.)
4. Cite some instances of your own personal life in which you feel helped you to grow spiritually.
5. What is the advantage of a "deep spiritual life?"
6. What are some of the fruits of the spiritual life? (Gal. 5:22-24; Eph. 5:9.)

## HOW TO TITHE

John D. Rockefeller is said to have once made the following statement concerning the habit of tithing: "I never would have been able to tithe the first million dollars I ever made if I had not tithed my first salary, which was \$1.50 a week."—Watchman Examiner.

"Am I not destroying my enemies," Lincoln gently replied, "when I make them my friends?"—The Spray.



# Prayer Meeting Topic

Contributed by Rev. C. Y. Gilmer

## SIN AND ITS CURE

"The worst of all diseases  
Is light compared with sin;  
On every part it seizes,  
But rages most within.  
'Tis palsy, plague, and fever,  
And madness all combined;  
And none but a believer  
The least relief can find.

"From men great skill professing  
I thought a cure to gain,  
But this proved more distressing,  
And added to my pain.  
Some said that nothing ailed me,  
Some gave me up for lost;  
Thus every refuge failed me,  
And all my hopes were crossed.

"At length the Great Physician—  
How matchless is His grace,  
Accepted my petition,  
And undertook my case.  
First gave me sight to view Him—  
For sin my eyes had sealed,  
Then bid me look unto Him;  
I looked and I was healed!"  
—Taken from Log of the Good Ship Grace.

## SIN AND SALVATION

Scripture: John 3:14-21

Hymns of Salvation

Leader's Petition

Seed Thought Provokers:

EVERYONE is born in sin (Psa. 51:5). Sin is in a baby's nature from birth displaying temper, disobedience and selfishness (Psa. 58:3). Unsav- ed people are dead in sin (Eph. 2:1). They are spiritually dead while physically alive. When the Spirit of God is absent from a human soul, it is dead (Luke 15:32). Until we believingly act upon God's Word, we are dead (John 5:24). Until we trust Christ's crucified body and shed blood for the remission of sin, we are dead (John 6:53). Until the sinner is awakened from his lost condition and comes to Christ for forgiveness and salvation, he is dead (Eph. 5:14). As long as one lives only for worldly pleasure, he is dead (1 Tim. 5:6). Until one is converted, he is dead (James 5:20). If one does not love real Christians, he is in a state of death (1 John 3:14). Many church members have "a name to live," but are dead (Rev. 3:1).

Before conversion one is without God (Eph. 2:12). His unforgiven sins force God to take sides against him (John 3:36; Rom. 1:18; Rom. 2:5). All are commanded to re-

pent (Acts 17:30). God is a terror to the unsaved (2 Cor. 5:11). He is fearful for the unsaved to meet (Heb. 10:31). God is a consuming fire (Heb. 12:28, 29). If God be against those who will not repent, who can be for them in the day that He will judge them?

The unsaved are condemned already (John 3:18). The lost are already under condemnation, awaiting the execution of their just sentence (Rev. 20:15). The impenitent are facing physical death alone, and Hell (Luke 6:22, 23). Those who repent do not fear death (Psa. 23:4; 2 Cor. 5:8). To die unsaved is to face the judgment (Heb. 9:27; Rev. 20:12; Luke 12:2, 3). Those born again have had their sins judged in the body of Christ on the cross and shall not come into judgment (John 5:24; Rom. 8:1; 1 John 1:9). Those who die in their sins will meet every- one of them in the judgment (John 8:24).

The unsaved will be resurrected and brought into judgment and then spend eternity in a lake of fire (Rev. 15:20; 21:8; Matt. 3:12; 25:46; Mark 3:29). Luke 16:19-31 tells of torments in flames that are never relieved, where cries for mercy and prayers for loved ones are never heard.

"What must I do to be saved?" 1. Seek the Lord (Isa. 55:6; Acts 17:27). 2. Call on the name of the Lord (Acts 2:21). 3. Repent (Luke 13:3; Acts 2:38). 4. Have faith in Christ and the Gospel (Mark 1:15; 16:16). 5. Confess sin and confess Christ (Acts 26:20; Matt. 10:32-33). 6. Obey Him (Heb. 5:9; Acts 5:32).

When saved, grow in grace by daily prayer and Bible reading. Attend divine worship regularly and be a winner of souls. Follow 1 John 2:28.

## COMMENTS

### On The Sunday School Lesson

by The Editor

Lesson for March 14, 1948

#### THE DIGNITY OF CHRISTIAN CHARACTER (Temperance Lesson)

Lesson: Ephesians 5:6-21

OUR LESSON for today is labeled a Temperance Lesson. At first glance it would seem that one might have a difficult time applying it to a temperance thought. Probably this is because we have so generally thought of temperance as being applied solely to the drinking of intoxicating beverages. But temperance has a deeper meaning than that. Let us see if we can find it!

In all probability we have never thought of disobedience as entering into this category. But we find Paul saying in verse 7, "Be ye not partakers with them" (children of disobedience). The fact is that disobedience to the laws which God has laid down sends us on the first steps to intemperance in any avenue of life, whether it be drinking, eating, or what not.

Now to verse 11—"And have no fellowship with the unfruitful works of darkness." Most intemperance in its activity begins with the fellowshiping with those who



walk in darkness. When the Light of Christ shines in, it casts such a shadow that no one, who counts himself anything at all, is willing to stand in it to be the medium by which the shadow is cast.

In verse 18 we find the reference to what we feel is the thought that will come to most minds when we talk about temperance—"And be not drunk with wine, wherein is excess." The accent should be placed on that word "excess," for that is what the drinking of wine invariably leads to.

We have, therefore, these three ideas: disobedience to God's laws; the fellowshiping with the evil doers of darkness; and the drinking to excess that furnishes the downward pull that makes the lives of men and women, boys and girls, most miserable.

On the other hand we, as Christians, ought to "prove what is acceptable unto the Lord" (verse 10); "awake from our sleeping condition" (verse 14); "walk circumspectly"—that is, to be looking all around us as we walk in order that we may be able to see the dangers that surround us, and thus be in a position to combat these things—(verse 15); "redeem the time"—or as another translation has it, to "buy up every opportunity"—(verse 16); "sing unto the Lord"—spiritual songs instead of the ribald songs of drunkenness—(verse 18); give thanks unto God for all things"—especially that He has kept us from yielding to the temptations that come to us—(verse 20); and, "submit ourselves one to another in the fear of God"—counting our influence as a thing not to be despised—(verse 21).

One of the most important things to remember is that we must be very careful as to the kind of company we keep, for the old adage, "Birds of a feather flock together" is all too true, with humans as well as birds.

## Travel Flashes

Dr. Charles A. Bame

### To The Sick

**D**OUBTLESS one of the severest tests of modern

Christianity is its failure to do the will of God toward the sick. Our greatest failure with the modern set-up is neglect to "visit the sick, the fatherless and the widows." James 1:27. It is glaring disobedience and unforgivable failure. The "sick and the afflicted; the poor and the needy; the distressed and the oppressed" were seldom forgotten in the prayers of the ancestral fathers of the church, but their fulfillment of "visitation" was not so apparent. Their prayers were often repetitious as rotely as that of the parrot; so much so that the prayers of a certain talented (in rhetoric) preacher became the subject of jest as they were rehearsed by boys on the street, in derision. Many of them were "set" prayers, made so by lack of vocabulary and also of really learning by the school of experience the unused power of prayer.

But any kind of prayers are so much better than no prayers that I would be the last one to criticize any kind of prayers. I once heard a newly converted schoolboy pray, "Let the Holy Spirit splash all around and over

us"; but God knew, since He interprets even a "groan." I guess He has much to do for all.

So do we, perhaps. I am sure that we lack much in preaching, teaching and even in practicing the healing we should realize and experience which would make us at once a church known for power in prayer; and thus a witness to the world and uninformed churchmen that the "effectual prayer of a righteous man availeth much in its working." James 5:16. How did James know all this before the days of our knowledge of "the workings of the mind?" There is a sufficient answer—"Holy men of old spake as they were moved by the Holy Spirit." James was one of them. And that is why so little advancement in healing by doctors and others is made.

### Anointing and Praying

Yesterday I drove forty-five miles to anoint a suffering brother. He is not too old to yet give years of service if it is the Lord's will for him to get well. He is so sure of a "better land" that he is not crying for recovery; but he at least, seeks surcease from suffering. But if it be the will of God that he recover, we shall add another to our assurances of answered prayer. In one way it was unusual. Having no resident pastor there, we sought and secured the assistance of a Church of the Brethren pastor who gladly came and gave assurance of our oneness in belief and practice. We came away with the blessings of both the pastor and of the Lord for mercies apart from the healing we sought. We tried to do His will and "he that willeth to do His will shall know of the doctrine." John 7:17.

### Pray Without Ceasing

"Pray without ceasing" is the admonition of one of the greatest of the Apostles. I Thess. 5:16. In the classic on praying for the sick, James says, "Is any sick among you, let him pray. Is any afflicted, let them call for the elders of the church and let them pray over him." Much prayer, but moreover, "anointing them with oil in the name of the Lord" is yet commanded. James 5. Wonderful promises if we do. Read them. Practice them. Did you ever pray with or for a sick person? You are happy if you have.

### James, the Psychologist

Many years ahead of modern psychiatry and psychology, James knew all about it and directed the whole process of healing. Preceding all the admonition of praying and anointing with oil he gave the entire psychological background without which, I hope, I shall never again anoint another believer. James 5:7-12. Mary G. Baker Eddy must have based her entire philosophy of healing on the fifth chapter of James. Note the admonitions: "grudge not"; "be patient"; "swear not." All that means calmness, surrender, the commitment of all to God. The virtue of healing need not be condemned by whomsoever it is achieved. Mrs. Eddy had something; but not all: She omits the tangible "oil."

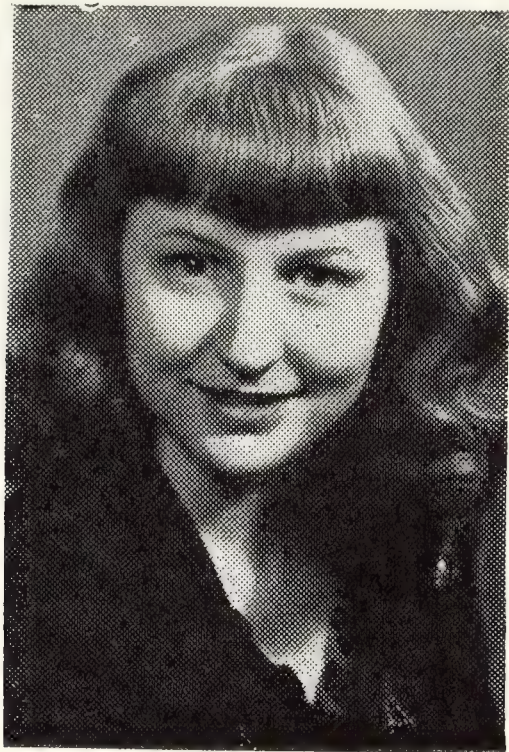
(To be continued)

Discretion of speech is more than eloquence; and to speak agreeably to him with whom we deal is more than to speak in good words, or in good order.—Bason.



# Ashland College News Letter

By Arthur Petit



AS YOU READ this, somewhere on the high seas between New York and the Argentine is Nellie Eller Commisso, Ashland College co-ed and member of the Milledgeville Brethren Church. Mrs. Commisso will reside with the Romanenghi family during her stay in South America.

The opportunity to visit South America came when Mr. Romanenghi wrote to Ashland College several years ago and suggested an exchange of students between Ashland and the University of Cordoba. After all the preliminary arrangements had been made, Miss Rita Guzman arrived on the Ashland Campus. She is now assisting in the Spanish Department.

Mrs. Commisso came to Ashland College from Milledgeville in 1945 and has completed five semesters of work. She will return to the campus in October and will start back into college work in English after being in classes taught in Spanish for about seven months. She will study primarily in the Humanities while at Cordoba. She will also instruct in conversational English.

The exchange student came to Ashland as Nellie Eller and in September was married to Joe James Commisso, college sophomore and captain-elect of the football team for 1948. He accompanied her to South America where he will remain until August when he will return for the football season. He will study physical education methods and health conditions around Cordoba.

The faculty of Ashland College and a number of friends in the Brethren Church have made it possible for Mrs. Commisso to make this trip by their financial help.

Doubtless the young people will be reported frequently in the *Evangelist*.

It's good to have money and the things money can buy, but it's good, too, to check up once in a while and make sure you haven't lost the things money can't buy. —George H. Lorimer.



## News From Our Churches

### MEXICO, INDIANA

On January 29, sixty-seven members and friends of the Mexico Brethren Church enjoyed a Fellowship Supper and Birthday Month Program in the Church basement.

The Southern District Brethren Youth held their Quarterly Meeting in the Mexico Church on Monday evening, January 26. The Mexico young people won the banner for attendance, on a percentage basis. Mrs. E. R. Carrithers of Peru, Indiana, gave a fine travel talk on their trip to Panama.

The Mexico Brethren Church is in the process of completely redecorating the building interior, with the pastor, janitor and the men of the church doing the greater part of the labor. We hope to finish the main auditorium by the Easter Season.

Robert K. Higgins, pastor.

### FIRST BRETHREN CHURCH, WARSAW, INDIANA

Have been asked by one of our faithful "guards," why no report from Warsaw had appeared in the *Evangelist* lately, and so must say it is not because there is nothing to report, but that somehow, much that is being attempted is difficult to put into a readable report.

Rev. W. B. Brant, wife and daughter, Mary Ann came to the field in October. Rev. Brant held the Center Chapel revival which has been reported and began his get acquainted efforts immediately. Homecoming and Rally Day were observed this month. The Choir has been reorganized and thus appropriate musical numbers helped in Thanksgiving services and during the Christmas season a Children's Christmas program was given on Sunday morning, complete with Santa serving the children and a very delightful and instructive adult program was given in the evening.

The Sunday morning worship services have been having fair attendance and the majority of those coming for church, remain for Sunday School. With the pastor leading, a lot of "visiting" is being done, an approach which was used and commended by Jesus.

A watch meeting New Years Eve and a family fellowship party are two of the events, shared by old and young, which were successful in bridging all age gaps and uniting fun and fellowship with spiritual uplift. One Sunday Rev. Brant gave us a surprise by exchanging pulpits with Rev. Bert Hodge of the North Manchester Church. Such



exchanges might bring our Brethren churches into a closer fellowship.

The Youth Fellowship, though few in number, meet regularly and a Brotherhood has been organized. Much planning is being done to arouse and hold the interest of the younger groups. The Senior and Junior Sisterhoods are working toward their goals; the Laymen are active, and the W. M. S., as per usual, are going strong.

It would be like getting up from the dinner table and leaving a very delicious dessert, if this report were closed without telling about the Thursday night, prayer, praise and Bible study. Under the leadership of the pastor, the Book of James has been read, reviewed and those who were a part of the study group, could not help but feel the stronger urge for Christian living taught by James. Right now we are deep in the faith as taught by Paul, in the Book of Romans.

Plans for Bible Institute, pre-Easter services, revival and other activities are started and a matter of prayer, and will be carried forward unless they are halted by the ban which it has been necessary to place on assemblages in this area. A death caused by the dread disease black smallpox has caused all meetings to be called off and it is to be hoped the prayers of the Christian people of the vicinity will be lifted up in their homes. Much more might be added, but this will give to those interested, a glimpse of the leading of the Word at Warsaw.

Jennie Bennett, Church Correspondent.

#### LOUISVILLE, OHIO, FIRST BRETHREN CHURCH

Having been at Louisville, as pastor, almost sixteen months, perhaps it is nearly time for a general report of the work here. It has been pleasant, and the people friendly and responsive. But of course, we are only too aware of the fact that much more needs to be accomplished.

During the period of time we have added 18 members and have three others waiting for admission, now, into the fellowship of the Church. In the same period we have had a number of people leave us, too, by death or by letter.

One of the chief reasons why our work here has been so pleasant is due to the cooperative attitude on the part of the various organizations of the church. We have two active Women's Missionary Societies, two Sisterhood Organizations, a Laymen's Organization second to none in the district, and a newly organized Boys' Brotherhood. In addition, our Junior Christian Endeavor and our Young People's Organizations fill very important places among our younger people. From our Youth Group came six or seven "Crusaders" who helped in Vacation Bible Schools, and various other activities in at least four states last summer. And because of their enthusiasm, we expect an even larger number to enter this work in the coming year.

With the formation of the Louisville Ministerium, we have had several cooperative community programs. Among these have been Good Friday and Thanksgiving services, as well as a Community Daily Vacation School which last year had an enrollment of more than 225. Through this organization, also, a township religious survey was conducted in June. We hope, for another project, to bring

the liquor question out into the open for a vote in the next election, as well.

During the last year we had the privilege of being hosts to the District Laymen at a Ham Banquet, and to the District Youth Rally. Again we are to have both of these groups with us—the Young People within the next several weeks. The theme of the Rally this time will be "Missions," and we are hoping to have Rev. Sidney Correll of Dayton, the Editor of the Missionary Digest, as our speaker. We have also booked the Missionary Film, "Beyond Our Own," for the occasion.

We have made a number of improvements during this period. At Christmas, 1946, we installed a Schulmerich Electric Tower Music System, and then in June of last year, in order to make our music more complete, we installed a set of Maas Cathedral Chimes. These additions have been enjoyed not only by our own people, but by the entire community, for they can be heard throughout the town.

Another addition to the church which has been very much appreciated is the painting presented by the Bratten Family as a memorial to Jacob Bratten. This painting is a copy of Hofmann's "Christ in Gethsemane." It was painted by Chester Bratten, an artist well known in art circles throughout the country. Needless to say, it has been a source of inspiration to all who have seen it, and it adds greatly, and constantly, to a worshipful attitude in our sanctuary.

One other improvement to which we all look forward is the installation of a reconversion gas burner for heating our church. Due to the ban placed upon new installations by the East Ohio Gas Company, we have not yet been able to make this change, but as soon as conditions permit it, the new burner is to be added.

The pastor held a two-weeks revival in late October and early November. This, too, was a cooperative effort in the respect that two of the other churches of town held meetings simultaneously, with their pastors doing the preaching. While only two made confessions as a direct result of these meetings in our own church, the response on the part of the people was excellent. In spite of the other services, our average attendance was just under 100 for each of the 16 services. And since we feel that this series has been only a beginning of bigger things, we have scheduled another two-weeks' series to begin June 20. The evangelist for this series is a brother of the pastor, Rev. S. E. Byler of Okalona, Mississippi.

In closing, we offer any of you an earnest invitation to join with us in worship if ever you happen to be in our area on a Lord's Day. Our prayers continue to ascend for the work of the brotherhood, and we trust that we may be remembered by many as well, that we remain faithful and ever alert to our opportunities and privileges as Christians.

John T. Byler, Pastor.

#### The New Press Fund

|                                       |             |
|---------------------------------------|-------------|
| GOAL—Not less than .....              | \$15,000.00 |
| Cash and pledges .....                | \$9,701.06  |
| Yet to be raised, not less than ..... | \$5,298.94  |



# The BRETHREN & EVANGELIST

HOLY BIBLE

Official Organ of the Brethren Church

*Here is an Inner View of Another of  
Our Fine Rural Churches*



**This is of the Glenford, Ohio, Brethren Church  
of which Brother Glenn Shank is Pastor**



## THE BRETHREN EVANGELIST

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**PLEASE REMEMBER:** All material for publication in the *Evangelist* must be in the hands of the editor at least three weeks before the desired date of publication, to assure same to appear in desired issue. This refers to announcements particularly.

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## INTERESTING ITEMS

**Louisville, Ohio.** A note from Brother John Byler, pastor of the Louisville Church, tells of his return to his charge after having spent a short time in our Lost Creek Kentucky, field in a Bible conference. Brother Byler spoke four times while there. He reports a fine conference.

We note from the Louisville bulletin that there has been a fine increase in their Mid-week prayer service attendance. Such increase is always bound to result in increased spiritual activity.

**Carleton, Nebraska.** We learn that Brother Cecil H. Johnson, pastor of the Falls City, Nebraska, Brethren Church recently held a ten-day meeting at the Carleton, Nebraska, Church.

**Falls City, Nebraska.** Brother Cecil Johnson, pastor of the Falls City, Nebraska, Church informs us that he is holding a week of pre-Easter services in his church.

**Smithville, Ohio.** The Smithville Church begins a two week period of evangelism on Sunday, March 14 and closing on Sunday, March 28. Brother Vernon D. Grisso, the pastor, will be his own evangelist, but has secured the services of Rev. Miles Strine, a student at Ashland College, and pastor of the Red Haw, Ohio, E. U. B. Church, as song director.

We note that "A Night of Fellowship" was held in the Smithville Church on Wednesday evening, February 25. Brother Charles Munson, National Youth Director, elect, was the guest speaker of the evening.

**From Mexico, Indiana to California.** The editor received a card from Brother C. C. Grisso of Mexico, in which he states that "Mrs. Grisso and myself are leaving for California tomorrow, (February 29) for six weeks of evangelism and a four-day Conference with the Northern California District, and with Brethren Platt and Ingraham. We ask the prayers of our great Evangelist family in this effort. Will report our labors as we advance." Let us remember Brother Grisso in this work.

**St. James, Maryland.** Word from Brother Henry Bates, pastor at St. James, says that the work is progressing nicely on the repair of their church following the fire which they recently experienced, and that they hope soon to be back on regular schedule of all services in the church.

A week of special pre-Easter evangelistic services is planned in the St. James Church with Brother Bates being his own evangelist.

**Mexico, Indiana.** Brother Robert Higgins, pastor of the Mexico Church, reports that the pews and woodwork of the church has taken on a "New Look" because the congregation got together and made it so by many hands making the work light.

**Happy Birthday.** We just learned that our old friend, Dr. I. D. Bowman, who now resides at Howe, Indiana, had a birthday on March 7, at which time he celebrated his eighty-sixth year. We add our congratulations.

**Pittsburgh, Pennsylvania.** We note that Brother Harold Garland was the guest speaker at the Pittsburgh church on Sunday evening, March 7. Brother Garland is the pastor of the Valley and Mt. Pleasant Brethren Churches.

**Nappanee, Indiana.** Brother J. M. Bowman announces that some more fine gifts have been given for the new church at Nappanee: Large stained glass window—donated by Mr. and Mrs. Virgil Stuckman—\$1,000.00; Communion Service—donated by the Deacons and Deaconesses—\$80.00; Hymnals—250—donated by Mr. and Mrs. Cal Lehman and Mr. and Mrs. Lonnie Farmwald.

**Milledgeville, Illinois.** Brother D. C. White announces that the Milledgeville Church is host to the Central District "Spring Camp" from Friday evening, March 12 until noon on Sunday, March 14.

**Another Change in Pastorates.** We learn from Brother Ankrum's Masontown bulletin that Brother Dyoll Belote, who has been pastor of the Highland-Uniontown, Pennsylvania, circuit for the past seven years has accepted a call to the Linwood, Maryland, charge, same to be effective April 1st. Brother Ankrum was a former pastor of the Linwood church.

**Masontown, Pennsylvania.** We note that Rev. W. C.  
(Continued on Page 10)



## The Editor Thinks Aloud

Fred C. Vanator

### "EXPERTS"

WE HAVE all heard that facetious definition of an Expert as "a common ordinary man a spurt away from home." But a definition of the word from the dictionary gives us a clear statement of its meaning. Here is what the dictionary says, "Expert—one who has special skill or experience in some branch of knowledge; a specialist."

Of course the thought of "expert" coming up at this particular time had to come from some source, and that source came with watching, from time to time, the man who came to the Publishing House to supervise the erection of our New Press. It came in hundreds of pieces which were unpacked and laid out all over the place. We wondered how they would ever get these pieces in their proper places. But under the eye and hand of this "expert" erector, the press gradually took form and now, as I sit at my desk, I can hear the click of impression after impression as the first form rolls from the press at the rate of nearly 2,000 per hour of continuous production, as it is set now. Every disquieting, strange noise is immediately checked by this "expert." And he "knows" and through his "special skill and experience" he is able to make the proper adjustments. Now as I looked and marveled at this "expert"

It set me to thinking!

What is there to hinder every Christian from being an "expert" in his Christian life—to be skilled in the Word of God, with ability to think and act decisively in critical times, because of his knowledge of that Word? Why should not the experience of Christian living be a form or pattern whereby we are able to solve problems which have to do with spiritual questions? Why should not the real Christian "be ready always to give an answer to every man that asketh a reason of the hope that is in you with meekness and fear . . . that they may be ashamed that falsely accuse your good conversation (manner of living) in Christ?" (I Peter 3:15-16). John was constantly saying, "I know." Luke says he "had perfect understanding of all things from the very first," and that he wrote to Theophilus that he "might know the certainty of those things wherein he was instructed."

Each Christian has an opportunity to become an "expert" in his own field, in some particular branch of service for God. He may not know it all, but he can know enough to be skilled in some definite phase of the work—whether it be speaking it, interpreting it, singing it, or just living it.

Think it over!

"Mama," said a bright little girl who had been savagely censured by her mother for a show of ill-temper, "why do you call it 'cross' when it's me, and 'nervous' when it's you?" How about this, mothers?

## Business Manager's Corner

George S. Baer

### Bible Class Quarterly First Run on the New Press

WE ARE ALL delighted with the new press that is installed and running. The Adult Bible Class Quarterly was the first form on, and from now on it will be steady operation. Thank you all, again we say, for helping to make it possible. And let us all thank our Heavenly Father for bringing to pass so soon the object of our prayers. May the Spirit of God cause us to work together perseveringly until the whole project has been completed and all equipment paid for.

### More Rags Needed

Our supply of rags is getting low, and we are going to need more, now that the new press is in operation. The ladies have been very good to us thus far. We have had to buy no rags. That means a big saving. Individuals, Ladies Sunday school classes or Missionary or Sisterhood Societies are invited to send in their accumulation of rags. No woolen goods nor ladies hose will do. Any cotton goods that will do for dish cloths will serve our purpose. Thanks.

### Send Delayed Offerings as Soon as Possible

Some churches and individuals have not yet sent in their Publication Day Offerings. Sometimes local circumstances prevent taking offerings on the proper date, but we will appreciate receiving them as soon as possible. Let's have an offering from every church, and we want every church to have a record that it can be proud of before the Lord.

### Evangelist Subscriptions

Keep new subscriptions coming and keep the old ones renewed. We have been compelled to take off some subscribers that are behind in payment because of postal regulations. If we have made any mistake, please notify us and correction will be made. Further report of 100% churches will be made soon. Let others push for the goal.

### Publication Day Offering Reports

|                                                  |         |
|--------------------------------------------------|---------|
| Mrs. Henry Grove, Burr Oak, Mich. ....           | \$ 3.50 |
| Mr. and Mrs. Hamilton Bowser, Kittanning, Pa. .. | 5.00    |
| F. S. Beeghley, Ventura, Calif. ....             | 25.00   |
| Church Offering, Akron, Ohio (Additional) .....  | 25.00   |
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| Canton, Ohio, Church Offering .....              | 46.50   |
| Cerro Gordo, Ill.—as follows:                    |         |
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| Mr. and Mrs. Walter C. Wertz .....               | 15.00   |
| Mrs. Julia Wertz .....                           | 3.00    |

(Continued on Page 11)



# The Voice of Our Leaders -- Past and Present

(From the Brethren Evangelist—May 28, 1902)

## The Eucharist

By B. C. Moomaw

THAT THE Eucharist is in part, or wholly symbolical is held by all Protestant denominations. The Roman Catholic church and also the Greek church hold the doctrine of Transubstantiation, or the miraculous change of the bread and wine into the real body and real blood of Christ, rejecting all figurative or symbolic interpretation of the ordinance. As this view was manifestly contrary to the Lord's own words, (John 6:52-63) and to every reasonable principle of exegesis, and as it had been for ages the open door of admittance for the grossest abuses, and the worst spiritual tyranny, the Reformers of course, rejected it and turned directly to the Scriptures for a more rational interpretation of the doctrine.

It was not to be expected, however, that the first effort should result in complete emancipation from ages of terror, hence we find traces of the old heresy, a sort of sublimated transubstantiation in the first dissenting, or Lutheran creed. In the language of that confession, the bread and wine do not become in themselves the real corporeal body and blood of Christ, but "that body and blood are received *in, with* and under the bread and wine of the sacrament." Or, as a theologian of that school, (Von Burger) explains, since our Lord said, "Take, eat, drink, this is my body, my blood," his body and blood are really and truly present, and are distributed and received. This reception is by the mouth, but at the same time spiritually, because the body and blood of Christ is a spiritual heavenly food, which is not assimilated by the body as earthly food would be.

While this was a great improvement upon the Roman Catholic view, it was not destined to become the accepted and final deliverance of the Reformation on that subject. That dignity was reserved for the Helvetic Confession, which, with slight modifications, represents the position, the final settlement of faith, of the great Protestant body. The article in the first Helvetic Confession

reads as follows: "The bread and wine of the Supper are holy, truly symbolism through which the Lord offers and presents the true communion of the body and blood of Christ for the feeding and nourishing of the spiritual and eternal life."

The statement of the doctrine of the Eucharist in the Westminster Confession of faith, one hundred and eleven years after, reads as follows: "The Lord's Supper is to be observed for the perpetual remembrance of the sacrifice of himself in his death, and the sealing of all benefits thereof with true believers, their spiritual growth in him, their further engagement in, and to all duties which they owe to him: and to be a bond and pledge of their communion with him and with each other, as members of his mystical body. Worthy believers do inwardly by faith, really and indeed, yet not carnally and corporally, but spiritually receive and feed upon Christ crucified, and all the benefits of his death.

In the Shorter Catechism of that confession we have the following: "What is the Lord's Supper? A Sacrament wherein by the giving and receiving of bread and wine, according to Christ's appointment, his death is shown forth, and the worthy receivers are, not after a corporeal and carnal banner, but by faith, made partakers of his body and blood, with all its benefits, to their spiritual nourishment and growth in grace."

The Society of Friends discard the outward symbols, and teach "the communion of the body and blood of Christ is inward and spiritual, which is the participation of his flesh and blood, by which the inward man is daily nourished in the hearts of those in whom Christ dwells."

In our view there is, in the Eucharist, perhaps less of mystery, less of the supernatural than in any of these confessions; except so far as the communication of the new life to the soul, and the nourishing of that new life by proper spiritual food, may be considered mysterious and supernatural. The Communion is first a memorial of the



death of our Lord, (I Cor. 11:23, 25) and a sign of the atonement for sin, wrought out in and by His death. That atonement is the foundation of the whole plan of salvation, and any divinely appointed means by which our faith is made to take hold upon it, or by which we are reminded, refreshed, quickened and strengthened in our hold upon this Christ of the Atonement, this Christ of the broken body and shed blood, results in a direct and sensible increase of spiritual life. The Holy Spirit by means of this quickened faith, specially directed by the symbols of the Eucharist to Christ, in the supreme moment when he actually wrought out our salvation on the cross, imparts to us a fresh vigor of the new life, as the body

feels refreshed and invigorated after partaking of nourishing food.

In this is the manifest use of the Eucharist, the form of which is so devised as to present to us a perpetual object lesson, a vivid mental picture, of the body which was broken, and the blood which was shed for us; and our partaking of the consecrated bread and wine symbolizes that spiritual feeding, by faith, upon Christ, as it were upon His flesh and blood, which is so necessary to the new life, and by which His divine, immortal, eternal life is continually imparted unto us, and we thereby become "members of his body, of his flesh, and of his bones."

# The Basic Problem of Ashland College

*Rev. George T. Ronk*

THE BASIC problem of Ashland College is the maintenance of a large enough student body each year to carry the finances above the "break-even" point. This is clearly shown by a careful study of the problem as it has recurred for the last forty years. There is a minimum break-even point, because a college must carry certain basic classes and equipment and services regardless of the attendance, or it cannot get any students at all. It costs very little more to teach classes of thirty than classes of 5 or 10.

For twenty years before World War II, the college ran just a fraction below the critical point, so a small deficit was gradually accumulated. When the war broke, and the boys were taken, the attendance fell heavily, so that the deficit rose sharply, in spite of the Reserve for Contingencies which the Church supported rather well. With the end of the war, and the great influx of G. I.'s, the finances rose above the critical point, so that a heavy inroad is now being made on the accumulated deficit. From these experiences, the management is able to work out a minimum requirement for attendance, somewhat below the present G. I. influx. If this minimum can be maintained, what with the annual College offering in the church, the church can rest at ease regarding any jeopardy to the school.

*What is the long range solution to this attendance problem?*

School authorities, including those in North

Central Association, tell us the quickest solution is by building a modern Girl's Dormitory, to attract more girls whose parents are looking for a Christian College, and some better science accommodations to attract more high caliber boys who need better Pre-science courses for entrance to professional schools of Medicine, Law, Engineering, Agriculture or Pure Science. Such added inducements will attract more regional students, and more from Brethren homes, where we do not nearly receive the percentage of loyalty to be expected.

But how are we to finance such needed building? There is such a solution, used already by many church schools and also by many state universities. So, in suggesting the following plan, we are doing nothing whatever original; in fact, we are waking up, like Rip Van Winkle, about twenty years late, when other colleges are just completing their payments on plans launched years ago.

Our solution is to provide for an Ashland Corporation, whose stock shall be owned by Ashland College. Money for the stock investment we believe will be provided by a comparatively few people within and without the church, who are looking for some strategic method of contributing to the Lord's work, whereby their gifts may be greatly multiplied.

Provision of \$25,000 should be enough to start business, and \$50,000 would be the near term



goal. On the basis of this capital, which would be risk capital, which might be partially impaired at times in paying interest, it would be the plan to borrow \$5.00 for each dollar of capital paid in at 4½ or 5% on 25 or thirty year self amortizing bonds with sinking funds provisions. The income from dormitories would be used to pay interest and principal of bonds, like the ordinary Building and Loan process.

\$25,000 capital would provide for \$125,000 building funds to erect at least two units of a Unit-plan Girl's Dormitory, on ground deeded the Ashland Corporation for one dollar for that purpose. I am assured there should be no difficulty in raising the money for the bonds, even if the church did not subscribe for any of them, which is unthinkable.

Of the first \$25,000 stock, \$10,000 has already been offered and partly paid in. I am sure the other \$15,000 will be readily forthcoming.

At the recent meeting of the Board of Trustees, the writer was authorized to suggest the solution to the Laymen for comment either way, with the thought if the plan seems to be favorably received, the project could be launched after authorization by the regular meeting of the Board of Trustees of Ashland College April 2, 1948.

What do you think, Brethren? I would be glad to receive comments, or offers of stock or bond subscriptions, if the project should be finally approved. Please address me at my home, 2200 Fifth Ave. S. E., Cedar Rapids, Iowa.

# Record of Educational Day Offering - 1947

The first report of the Educational Offering is printed herewith. It appears by Districts and churches. A short miscellaneous list is included. The place of membership of these donors was not given.

The College administration is hopeful that those churches which have not reported may do so soon. Another report will be made. These gifts are up to March 2, 1948.

## THE REPORT

### Central District

|                               |           |
|-------------------------------|-----------|
| Cerro Gordo, Illinois .....   | \$ 9.55   |
| Lanark, Illinois .....        | 231.25    |
| Milledgeville, Illinois ..... | 427.00    |
| Udell, Iowa .....             | 12.00     |
| Waterloo, Iowa .....          | 249.00    |
| Total Central District .....  | \$ 928.80 |

### Indiana District

|                              |             |
|------------------------------|-------------|
| Akron Cooperative .....      | \$ 33.30    |
| Ardmore .....                | 110.50      |
| Burlington .....             | 140.31      |
| Center Chapel .....          | 36.25       |
| College Corner .....         | 80.74       |
| College Corner .....         | 20.00       |
| Corinth .....                | 80.74       |
| County Line .....            | 1.00        |
| Denver .....                 | 30.10       |
| Dutchtown .....              | 25.00       |
| Elkhart .....                | 600.00      |
| Flora .....                  | 55.55       |
| Goshen .....                 | 268.89      |
| Huntington .....             | 40.40       |
| Loree .....                  | 74.80       |
| Mexico .....                 | 69.00       |
| Milford .....                | 89.95       |
| Muncie .....                 | 63.00       |
| Nappanee .....               | 527.00      |
| New Paris .....              | 147.54      |
| North Liberty .....          | 65.22       |
| North Manchester .....       | 580.00      |
| Oakville .....               | 48.31       |
| Peru .....                   | 26.28       |
| Roann .....                  | 142.63      |
| Roanoke .....                | 27.00       |
| South Bend .....             | 298.00      |
| Tiosa .....                  | 34.00       |
| Warsaw .....                 | 415.75      |
| Total Indiana District ..... | \$ 4,050.52 |

### Mid-West District

|                               |           |
|-------------------------------|-----------|
| Carleton, Nebraska .....      | \$ 12.53  |
| Falls City, Nebraska .....    | 132.38    |
| Ft. Scott, Kansas .....       | 4.10      |
| Hamlin, Kansas .....          | 42.52     |
| Morrill, Kansas .....         | 172.00    |
| Mulvane, Kansas .....         | 15.00     |
| Portis, Kansas .....          | 10.00     |
| Total Mid-West District ..... | \$ 388.53 |

### Northern California District

|                                |          |
|--------------------------------|----------|
| Manteca .....                  | \$ 16.00 |
| Stockton .....                 | 31.44    |
| Total N. Calif. District ..... | \$ 47.44 |

### Ohio District

|                              |           |
|------------------------------|-----------|
| Ashland .....                | \$ 499.75 |
| Bryan .....                  | 500.00    |
| Canton .....                 | 216.80    |
| Dayton .....                 | 537.15    |
| Fairhaven .....              | 45.37     |
| Washington Court House ..... | 30.00     |
| Fremont .....                | 5.00      |
| Glenford .....               | 28.00     |
| Gratis .....                 | 59.00     |
| Gretna .....                 | 71.90     |
| Mansfield .....              | 5.00      |
| Mt. Zion .....               | 5.00      |
| New Lebanon .....            | 250.04    |
| North Georgetown .....       | 69.45     |



|                       |        |
|-----------------------|--------|
| Pleasant Hill .....   | 63.35  |
| Smithville .....      | 407.25 |
| West Alexandria ..... | 24.00  |
| Williamstown .....    | 105.53 |

Total Ohio District .....\$ 2,922.59

#### Pennsylvania District

|                         |           |
|-------------------------|-----------|
| Berlin .....            | \$ 221.75 |
| Brush Valley .....      | 33.00     |
| Calvary .....           | 9.00      |
| Cameron .....           | 24.50     |
| Conemaugh .....         | 31.50     |
| Highland .....          | 36.00     |
| Johnstown, First .....  | 127.75    |
| Johnstown, Second ..... | 123.82    |
| Johnstown, Third .....  | 56.00     |
| Kittanning .....        | 10.00     |
| Masontown .....         | 10.00     |
| Meyersdale .....        | 105.00    |
| Mt. Olivet .....        | 79.75     |
| Pittsburgh .....        | 252.87    |
| Sergeantsville .....    | 10.00     |
| Uniontown, Second ..... | 158.94    |
| Valley .....            | 5.00      |
| Vinco .....             | 119.01    |
| Vandergrift .....       | 37.38     |
| Waynesboro .....        | 25.00     |
| White Dale .....        | 25.43     |

Total Penna. District .....\$ 1,501.70

#### Southeastern District

|                  |          |
|------------------|----------|
| Bethlehem .....  | \$ 12.00 |
| Cumberland ..... | 32.50    |
| Hagerstown ..... | 555.00   |
| Linwood .....    | 35.35    |
| Maurertown ..... | 52.29    |
| Oak Hill .....   | 49.00    |
| St. James .....  | 121.82   |

Total Southeastern District .....\$ 857.96

Total—Churches .....\$10,697.54

#### Miscellaneous

|                                 |         |
|---------------------------------|---------|
| Maud Tovillo .....              | \$ 1.00 |
| Mrs. Isaac Grubb .....          | 10.00   |
| Mrs. Lavonne Hutcheson .....    | 1.00    |
| Mrs. Rose Miller .....          | 1.00    |
| Mary Carpenter .....            | 5.00    |
| Mrs. Minnie Sloan .....         | 5.00    |
| Mr. and Mrs. C. C. Long .....   | 15.00   |
| Sadie Fauss .....               | 1.00    |
| Eleanor Ovelman .....           | 1.00    |
| Katherine Miller .....          | 12.00   |
| Annabelle Merrifield .....      | 2.00    |
| Jean Hartong .....              | .50     |
| Mr. and Mrs. H. Sherry .....    | 10.00   |
| Mrs. Clara Brim .....           | 2.00    |
| Harry and Dorcas Gehman .....   | 25.00   |
| Valley Brethren .....           | 1.00    |
| Mr. and Mrs. H. Hartman .....   | 5.00    |
| Rev. and Mrs. F. B. Yoder ..... | 25.00   |

Total Miscellaneous .....\$ 122.50

|                           |             |
|---------------------------|-------------|
| Total Churches .....      | \$10,697.54 |
| Total Miscellaneous ..... | 122.50      |
| Grand Total .....         | \$10,820.04 |

## Dr. and Mrs. Rensch Honored on Their Golden Wedding Day

MORE THAN two hundred persons attended the reception in the First Brethren Church in New Paris, Indiana, on Sunday evening, February 22, in honor of the Golden Wedding Anniversary of Dr. and Mrs. G. W. Rensch.

Mrs. Woodrow Immel, organist, played the Lohengrin wedding march as Brother and Sister Rensch were ushered to their places by Byron and William Smoker and Carolyn Immel and Cynthia Smoker, the latter serving as flower girls.

Everett Miller presided at the program, which included the following: Greetings by Rev. C. A. Stewart, pastor of the New Paris church; Marimba solos, "When I Grow Too Old to Dream," and "Put On Your Old Gray Bonnet," by Mrs. Immel; a recitation, "Our Gratitude," Stephen Smoker; Vocal solos: "Silver Threads Among the Gold," by William Bellinger, and "I Love You Truly," by David Smoker; a reading, "Sweetheart, Just You and I," by Mrs. William Bollinger; vocal solo, "When Your Hair Has Turned to Silver," by Margaret Vail; Violin solo, "Love's Old Sweet Song," by Mrs. Everett Miller; Vocal solo, "Always," by Rex Miller; an original poem by Frank Roscoe; duet, "When You Were Sweet Sixteen," by Mr. and Mrs. Chet Smoker; a recitation, "Golden Gifts for Wedding Day," by Carolyn Cobb; group singing, "When They Ring the Golden Bells, led by Max Smoker with Mrs. Roscoe at the piano. Talks were given by Rev. Claud Studebaker, South Bend; Rev. Willis Ronk and Mrs. Harley Stuckman, Goshen; Rev. W. I. Duker, Milford; Rev. and Mrs. J. Milton Bowman, and Mrs. U. J. Shively, Napanee; Mrs. Frank Wampler, North Manchester, and the following New Paris ministers: Elton Evans, William Brubaker, C. A. Byrt, C. W. Walmer, Iverson Mishler, Galen Bowman, Charles Gump, Virgin Mock and C. A. Stewart. The benediction was pronounced by John Smoker.

Mrs. Guy Vail and Mrs. Mark Smoker presided at the coffee service and refreshments were served by Mrs. Dale Hollar, Marietta and Joan Smoker, Eleanor Cobb, Margaret Vail and Mrs. May Gary.

Many lovely gifts and greetings were presented to Brother and Sister Rensch. Fifty red roses, sent by the First Brethren Church in Johnstown, Pennsylvania, gold bells, red, white and blue carnations and tapers and yellow roses were in the decorations.

There were many out of town visitors among those present. The occasion was indeed a very happy one.



## The Itinerary

March 30

Johnstown, First Church

March 31

Vinco Brethren Church

April 1

Berlin Brethren Church

April 2

Hagerstown Brethren Church

April 3

Linwood Brethren Church

April 4

Morning

St. James Brethren Church

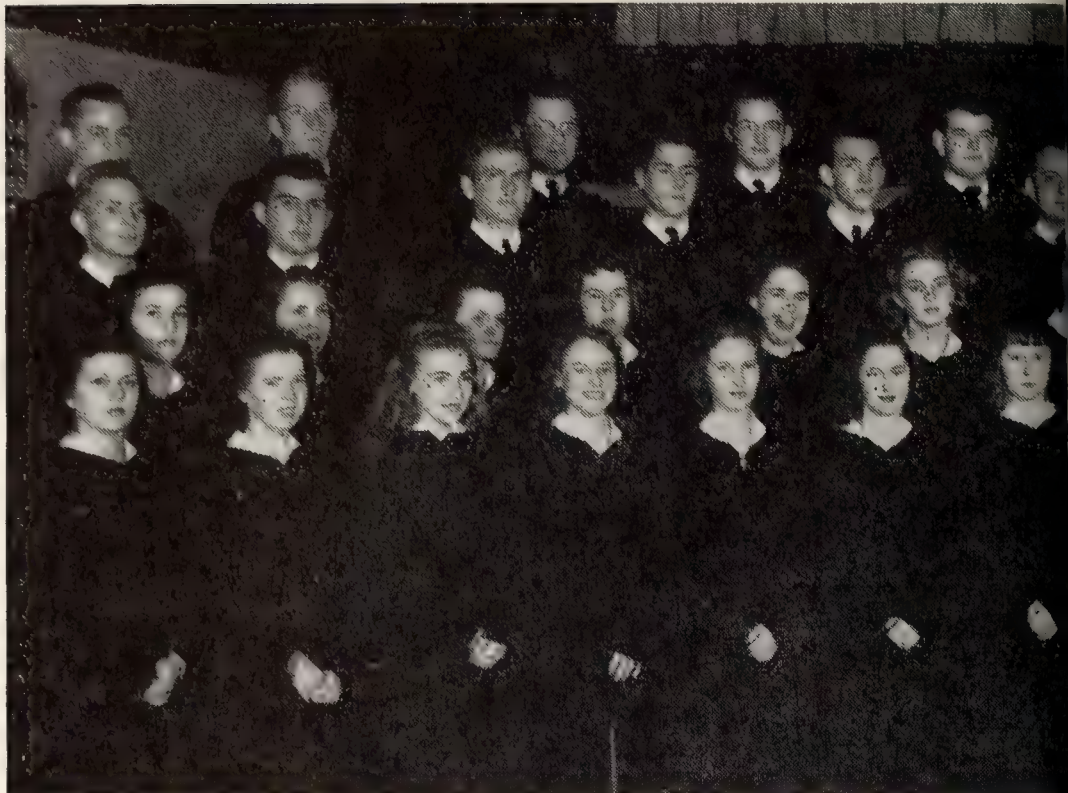
Evening

Washington, D. C., Church of the Brethren

April 6

Masontown Brethren Church

## The Ashland College



FIRST ROW—Kinsel, Guenther, Hale, Sword, McLau  
SECOND ROW—Ballou, Plank, Richmond, Harp, Matthews, Mosier,  
THIRD ROW—Dilgard, Lewis, Shultz, Lindow  
FOURTH ROW—Richmond, Campbell, Rinehart, St

## The Story of The Choir

"Fifty trained voices transformed into one thrilling majestic choral unit"; "A superb interpretation of great masterpieces"; "Finest group ever to be in our city"; "A real group of the finest young men and women amateur singers ever to appear here"; "If these young people are representative of college men and women, the next generation is safe." These and many others are typical comments of those who have heard the Ashland College A Cappella Choir which will sing in the Pennsylvania and Maryland Churches from March 30 to April 6.

Last year the ensemble sang eleven concerts in as many cities of Ohio and Indiana. Critics were unanimous in their praise. Recently Roland Hayes, noted negro tenor, praised them very highly following a special rehearsal for him. He really felt that this was an organization to which he enjoyed listening. Mr. Wilfred Bain of the National Association of Music Schools said of the choir, "It is really one of the fine choirs that I have listened to in the United States."

Ministers and laymen from the churches and

communities in which they have sung have expressed their delight in being able to hear such fine singing from other than a professional group. "Best choir Ashland College ever had," is the expression both on and off the campus when the 1948 edition of the Ashland College A Cappella Choir is discussed.

The choir will be under the direction of Dr. Louis E. Pete, one of the most capable and enthusiastic directors in Ohio. Not only does Dr. Pete direct the College choir, he also directs the Ashland High School Orchestra, Band and Choir, the Ashland City Symphony Orchestra, the Trinity Lutheran Choir in Ashland and the Ohio State Fair Boys Band. This last organization consists of 400 of the best musicians in Ohio and plays each year at the Ohio State Fair in Columbus. Its director since 1932, Dr. Pete has developed the organization until it has become one of the featured attractions at the annual exhibit.

Dr. Pete is a graduate of Ashland College. He has also studied at Kent State University.

In addition to his work at Ashland College and in the city of Ashland, he has served as instructor in both Bowling Green University and Northwest



# Choir On Tour



ones, Cabbage, Earl, Guy, Brownson, Riddle, Smith.  
 Earl, Bixler, Gilbert, Stuckey, Shultz, Barnard, McWilliams.  
 Hurst, Righter, Neely, Ronk, Hart, Frantz.  
 Reid, Dye, Nolte, Henry, Johnson, Grumbling.

## Brethren Yoang People in the A Cappella Choir

Carolyn Bixler, Ashland, Ohio

Paul Clapper, Louisville, Ohio

Ardine Frantz, New Lebanon, Ohio

Ann Gilbert, West Alexandria, Ohio

Doris Gilbert, West Alexandria, Ohio

Doris Guenther, New Lebanon, Ohio

John Lindower, Ashland, Ohio

Joan Riddle, Ashland, Ohio

Jean Rowsey, Ashland, Ohio

Alvin Grumbling, Johnstown, Pa.

Doris Hart, Washington, D. C.

Phil Nolte, Sergeantsville, N. J.

Sam Richmond, Nappanee, Indiana

Joe Shultz, Berlin, Pa.

Dorman Ronk, Manteca, Cal.

Shirley Sword, Milledgeville, Ill.

Jeannette DeLozier, Ashland, Ohio

University. He is past president of the Ohio  
 ic Educators' Association.

r. Pete directs musical organizations because  
 likes to "make Music" and he has the uncanny  
 ty to bring out the best in each member of  
 choir. He puts forth every effort to secure a  
 ect blend in his choir. He selects each voice  
 only for its individual quality, but also because  
 adds something to the entire group. "I want a  
 r, not voices," he tells his candidates each fall.  
 he 1948 choir, he feels he has come close to  
 perfection that every director hopes for.

represented on the Roster will be young peo-  
 from both coasts of the United States. The  
 up of 55 voices will represent six states and  
 hington, D. C. One boy comes all the way  
 n California while two boys are from New  
 ey and one girl from the national capital.

rtually all members of the choir have had  
 e training and many expect to make singing  
 e life work. Almost everyone is an accom-  
 ed performer on some instrument in addition  
 nging. The musical ability and wide variety  
 xperience of the group make it one of the ac-  
 plished college choirs of the midwest. Under

the direction of Dr. Louis E. Pete, they are able  
 to bring out the finest in both sacred and secular  
 music.

The group sings as readily with or without ac-  
 companiment. A number of members of the choir  
 have perfect pitch and it is seldom that a pitch  
 pipe is needed when they are sing a cappella. The  
 group is all the more remarkable because they  
 practice only two hours each week, less than the  
 average church choir. The members must attend  
 regular classes on the Ashland campus and can  
 find only a short time when all can be present.

The Choir is a relatively new organization as  
 choirs of its type are rated. Patterned largely af-  
 ter the world famous A Cappella choir of St. Olaf  
 College in Minnesota, the Ashland group first  
 sang without accompaniment during the winter  
 of 1936-1937, just eleven years ago. Up until then  
 the musical participation was in the Ashland  
 Singer's Club, an outgrowth of the college glee  
 clubs of former years.

The arrival of Dr. Louis E. Pete on the Ash-  
 land Campus brought the idea of developing a cap-  
 pella singing. Dr. Pete had studied this type of  
 "making music" as he prefers to call it, and de-



terminated to mold together a group of singers on the Ashland Campus which would be able to make others feel the same as they do about good music. He was well on his way to perfection when the war interrupted his efforts and he was forced to be satisfied with a girl's chorus for several years. The return of the G. I.'s last year gave him that for which he had been seeking. The mature voices of his 20 veterans gave the quality which makes the 1948 Ashland College A Cappella Choir the culmination of eleven years of untiring effort.

The choir this year will visit eight churches in the eastern section of the denomination. Last year, Indiana and Southern Ohio made up the itinerary. Dayton, New Lebanon, Pleasant Hill, North Manchester, Peru, Warsaw, Nappanee, Elkhart and Bryan were visited. Ashland, Canton and Louisville were made on shorter trips.

This year the choir is trying to combine education with its tour and will spent a day in Washington, D. C. Leaving Ashland on March 30, the choir will sing in the Johnstown First Brethren Church. Mr. Darr, and Mr. Furry of that church have arranged the appearance and all of the Johnstown churches are cooperating. On March 31, Vinco will hear the choir. On April 1, the choir will be in Berlin; April 2, Hagerstown; April 3, Linwood; April 4, St. James and Washington, and April 6, Masontown, Pa. On April 3, the group will go from Hagerstown to Linwood by the way of Gettysburg. April 5 will be spent in Washington, D. C. They will return home after the Masontown concert.

Several concerts near Ashland are planned later. The choir is traveling the week following Easter because the Ashland city schools are on vacation and it the only time that Dr. Pete can leave Ashland for so long a time.

The number of Brethren students in the choir represents about 30% of the choir, although Brethren students on the campus are only about 20% of the student body. The names of Brethren students appear at the head of this article.

#### NOTICE TO MINISTERS

Since the resignation of Rev. E. J. Black as pastor of the Sergeantsville and Calvary Brethren Churches of New Jersey, effective May 1, 1948, will leave these churches vacant, we are asking pastors who may be interested in this charge to correspond with the undersigned at once.

Ida S. Leigh, Secretary  
Sergeantsville, New Jersey.

### Interesting Items

(Continued from Page 2)

Berkshire, pastor of the New Lebanon, Ohio, Church, is to be the evangelist at Masontown in a meeting beginning April 5 and closing Sunday, April 18.

**Waterloo, Iowa.** Brother Meyer announces that a plan has been made by the laymen of the church whereby they have promised to take any of the boys of the Boys' Brotherhood who attend every meeting between the present time and July 5 to a White Hawk baseball game.

**Washington, D. C.** We glean the following from the Washington bulletin of February 29. It is entitled, "Good news for the Building Program." It reads as follows: "The Perpetual Building Association has approved a loan of \$30,000.00 at 4½% interest for the construction of the First Unit of the New Church. This money is to be repaid at the rate of \$225.00 per month. It will now be possible to begin on it this spring, but we still need about \$5,000.00 to complete and partially furnish it." We feel sure they will do it.

Brother Fairbanks reports that twenty-eight members of the Washington church were in attendance at the Central Union Mission on Thursday evening, February 25, when the Washington Laymen had charge of the meeting.

The Washington C. E. sponsored what they call a "Fam-boree" at the evening hour (5:00 o'clock) on Sunday, February 29. Lunch was served and a good time had by all. The regular services followed at the 7:00 o'clock hour.

**Vinco, Pennsylvania.** The Public Service of the Woman's Missionary Society of the Vinco church was held on Tuesday evening, February 24. The two societies combined in this service. The service was held in the church and the public was invited. The Mission Study Book was reviewed by Mrs. W. S. Benshoff.

The Vinco church feted their boys basket ball team at a supper on the evening of March 1.

**Cerro Gordo, Illinois.** The Union Good Friday Services of Cerro Gordo will be held in our church, March 26.

The Young People of the Cerro Gordo church as planning a banquet to be held on March 18. This organization is young, but they are full of "pep" and have been used in a number of ways since organization. They sang recently at a revival service at Oakley. An annual Easter Sunrise service is in the making.

### Wedding Announcement

**FLENNER-SCOTT.** Adelene Scott, a member of the Mexico, Indiana, Brethren Church, was united in marriage to Donald Flenner of Rural Route Number 2, Macy, Indiana, at the home of the bride's mother, Mrs. Otto Scott, in Mexico on January 24, 1948, at 2:30 in the afternoon. The double ring ceremony was read by her pastor, the undersigned.

Robert K. Higgins.



Laid to Rest

RACEY. Stonewall Jackson Racey, aged 69, well known Shenandoah County, Virginia, farmer was called to his Heavenly home February 2, 1948, having been in failing health for the past seven months.

He was born September 5, 1878 near Columbia Furnace, Virginia and spent his entire life in the St. Luke community, except a few years in Woodstock, Virginia and Washington D. C.

The second son of the late St. Luke and Lydia Sherman Racey, married Miss Margaret Sherman of Wheeling, West Virginia, who survives, in November 1901.

Fifty-one years ago he united with the St. Luke Brethren Church, being baptized in Narrow Passage Creek by the late Rev. P. W. Wiseman, for many years the beloved pastor of this congregation.

His loyalty to Christ and His church and his fine Christian character was an influence for good to all who knew him.

Funeral services were conducted by his pastor, the undersigned, in the St. Luke Brethren Church, with burial in the nearby cemetery.

Nephews acted as pallbearers and nieces as flower girls.  
Rev. John Dodson.

Business Manager's Corner

(Continued from page 3)

|                                                  |        |
|--------------------------------------------------|--------|
| Lois Jean Wertz .....                            | 3.00   |
| Mr. and Mrs. Chester A. Myers .....              | 5.00   |
| W. M. S. ....                                    | 5.00   |
| Dayton, Ohio, church offering .....              | 85.00  |
| Denver, Indiana, offering as follows:            |        |
| Mr. and Mrs. N. B. Brower .....                  | 2.00   |
| Sam Klingaman .....                              | 1.00   |
| Mr. and Mrs. Herman Shoemaker .....              | 1.00   |
| Mr. and Mrs. Dallas Eikenberry .....             | 1.00   |
| Osmer Fisher .....                               | 1.00   |
| Mr. and Mrs. Carl V. Maus .....                  | 5.00   |
| Mr. and Mrs. Ed. Bink .....                      | 1.00   |
| Eldon Fahl .....                                 | 1.00   |
| Doland Click .....                               | 1.00   |
| Dale Flora .....                                 | 5.00   |
| Mr. and Mrs. Rufus Carlin .....                  | 1.25   |
| Misc. ....                                       | 17.00  |
| Elkhart, Ind., Church Offering .....             | 250.00 |
| Bessie Davis, Fair Haven Church, Ohio .....      | 5.00   |
| Flora, Ind., Church Offering (Additional) .....  | 22.00  |
| Mrs. Pearl Russell, Fort Scott, Kans. ....       | 7.00   |
| Gratis, Ohio, Church Offering .....              | 48.32  |
| Gretna, Ohio, Church Offering .....              | 32.15  |
| Hagerstown, Md., Church Offering .....           | 255.45 |
| Carrie M. Stoffer, Haddix, Ky. ....              | 2.00   |
| Mr. and Mrs. John Fitt, Johnstown, 1st Ch. ....  | 10.00  |
| Mr. and Mrs. Earl Benshoff, Johnstown, 1st Ch... | 10.00  |
| Mrs. Isaac Grubb, Johnstown, 3rd Ch. ....        | 10.00  |
| Lanark, Ill., Church Offering .....              | 72.65  |

|                                                   |        |
|---------------------------------------------------|--------|
| Mrs. Agnes Elliott, Lathrop, Calif. ....          | 10.00  |
| Rev. and Mrs. Eppley, Mansfield, Ohio .....       | 3.00   |
| Mr. and Mrs. Fred Boss, Mansfield, Ohio .....     | 1.00   |
| Mr. and Mrs. H. Longshore, Mansfield, Ohio ....   | 1.00   |
| Mr. and Mrs. D. M. Henney, Mansfield, Ohio .....  | 2.00   |
| Mr. and Mrs. Ralph Miles, Mansfield, Ohio .....   | 1.00   |
| Masontown, Pa., Church Offering .....             | 49.60  |
| Mr. and Mrs. Harry Berkshire, Masontown, Pa. ..   | 25.00  |
| Maurertown, Va., Church Offering .....            | 14.50  |
| Meyersdale, Pa., Loyal Group as follows:          |        |
| Miss Mable Baer .....                             | 10.00  |
| E. M. Bowser .....                                | 2.00   |
| Mrs. Cyrus Bird .....                             | 5.00   |
| Miss Miriam Bird .....                            | 15.00  |
| Mrs. H. M. Cook .....                             | 25.00  |
| Naomi Lenhart .....                               | 10.00  |
| Sydney Lenhart .....                              | 10.00  |
| Irene Lenhart .....                               | 10.00  |
| Mrs. Maud Suder .....                             | 1.50   |
| Misc. ....                                        | 25.00  |
| Mexico, Ind., Church Offering .....               | 33.00  |
| Milford, Ind., Church Offering .....              | 50.00  |
| Milledgeville, Ill., Church Offering .....        | 119.56 |
| Mrs. Bessie Miller, Milledgeville, Ill. ....      | 25.00  |
| Dr. and Mrs. W. S. Bell, Milledgeville, Ill. .... | 100.00 |
| Anny L. Runnels, Milledgeville, Ill. ....         | 10.00  |
| Maggie Smith, Mt. Olive Church, Va. ....          | 10.00  |
| Mrs. Etta Leslie, Nappanee, Ind. ....             | 5.00   |
| Nappanee, Ind., Church Offering .....             | 100.00 |
| New Paris, Ind., Church Offering .....            | 115.83 |
| North Georgetown, Ohio, as foilows:               |        |
| Mrs. Gladys Wyss .....                            | 1.00   |
| Mr. and Mrs. F. L. Albright .....                 | 5.00   |
| Lauvenia Stoffer .....                            | 10.00  |
| Misc. ....                                        | 16.50  |
| Oak Hill, W. Va., Church Offering .....           | 45.00  |
| Oakville, Ind., Church Offering .....             | 55.05  |
| Mr. and Mrs. Willis Flora, Roann, Ind. ....       | 5.00   |
| Mr. and Mrs. Horace H. Mirritt, Roann, Ind. ....  | 5.00   |
| Roanoke, Ind., Church Offering .....              | 22.00  |
| St. James, Md., Church Offering .....             | 15.00  |
| Mrs. H. E. Berry, Wooster, Ohio .....             | 5.00   |
| Sergeantsville, N. J., Church Offering .....      | 10.00  |
| Summit Mills, Pa., as follows:                    |        |
| Mr. and Mrs. Irvin Fike .....                     | 2.50   |
| Mrs. Sadie Gren .....                             | 1.00   |
| John Gren .....                                   | 1.00   |
| Mr. and Mrs. Lloyd Klatz .....                    | 2.00   |
| Mrs. Galen Peck .....                             | 1.00   |
| Mrs. Elizabeth M. Rishel .....                    | 5.00   |
| Mr. and Mrs. George Werner & Family .....         | 5.00   |
| Mr. and Mrs. Mahlon Werner .....                  | 10.00  |
| Tiosa, Ind., Church Offering .....                | 13.50  |
| Mr. and Mrs. Frank M. Miller, Waynesboro, Pa...   | 10.00  |
| White Dale, Terra Alta, Church Offering .....     | 16.19  |
| Udell, Iowa, Church Offering .....                | 14.00  |
| Estelle Huse, Manteca Church, Calif. ....         | 15.00  |
| Columbus, Ohio, Church Offering .....             | 5.00   |

Let us never lose courage nor fall out of the ranks. but keep ever pressing on, filled with the consciousness that Jesus, the sinner's Friend, is ever near to lighten the load and lead our straying feet in the "straight and narrow way."—Southern Christian Advocate.





## CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for March 21, 1948

## SPIRITUAL TRIUMPH THROUGH CRISIS

Scripture: Romans 8:18-39

## For The Leader

**D**O YOU THINK your life is being lived in vain? Do you feel that you have more than your share of heartache and trouble? Do you have a tendency to revolt against God when trouble enters your life? Do you think that every bit of trouble which comes is punishment from God? What is your attitude toward hardships in your life? The answers to these questions, if put to you by a psychiatrist, would give him a real picture of your emotional and spiritual life. If we have the wrong attitude toward these questions, then life for us will be one miserable depressing incident after another. But if we possess an optimistic, scriptural and healthy attitude, our life will blossom forth in beauty and glory. We can really have spiritual triumph in crisis. Life has its real problems for everybody. If we face them with the right attitude, God helping us, we will be stronger, happier and more useful for Christ.

## DISCUSSION

1. **NONE LIVE IN VAIN.** Often times you will meet up with people who can see no point in living. You read about them in the newspapers, for some of them commit suicide. A crisis comes in a life such as described, they cannot meet nor face it, so they take the "easy way out." It is truly a spiritual triumph in life when we realize that we do not live in vain. When we realize that life has a purpose, even though that purpose be hid. A Christian, feasting on his daily diet of scripture and prayer, may face a temptation to consider life in vain, but he will never believe it to be such. Even in these troubled times there is a purpose in our living here.

2. **GOD HOLDS THE THROTTLE.** The natural thing for us humans to do is to revolt against the cause when trouble enters our life. Too often, we challenge God to show reason why we must suffer a certain trouble. Perhaps we have glared at God in contempt because "He has permitted such and such to happen. But hold on a minute! Has God promised a path of roses and ease? The same God who said, "Come unto me all ye that are weary and heavy laden, and I will give you rest," also said, "My grace is sufficient for thee." He also said, "In the world ye shall have tribulation, but be of good cheer, I have overcome the world." A great spiritual triumph has come to us when we learn to bear all things patiently, knowing that God ever watches, understands and cares. A careful, continuous reading of His precious Word will give to us great spiritual strength in times of need, for "God is our refuge and strength, a very present help in time of trouble."

3. **IS TROUBLE PUNISHMENT FROM GOD?** This is

a problem which cannot be answered by a simple "yes" or "no." There are sincere pious souls who interpret every hardship, accident, etc., as a direct punishment from God for some sin they have committed. Other souls are going through intense agony, spoken of to no one, believing that God is punishing them for some infraction of His laws, perhaps even years ago. Well, Saul did have wars in his land "the rest of his life" for his sin. So did David. Moses could not lead the children of Israel into the promised land because He sinned against God. So there is a great measure of truth in this attitude. God cannot use individuals if these is unforsaken sin in their lives. But we are not to interpret this question to mean that all hardship is punishment from God. If this were the case, and if God punished us for sin in this way, our lives would be incessantly filled with trouble. We must distinguish between the ravages of sin and God's punishment for sin. If we willfully sin, our body will break down, become diseased and ruined. That's a form of punishment. But to feel that every trouble or heartache in our life is a direct punishment from God is to deny the forgiving power of God operating through the grace of our Lord and Savior. God teaches us lessons in trouble, but not all trouble emits from God. Believe this, and you have reached another spiritual triumph.

4. **HOW DO YOU FEEL ABOUT TROUBLE IN YOUR LIFE?** The scriptures tell us that "The trial of your faith worketh patience." Instead of revolting against God, regardless of the cause of our trouble, we should be drawn nearer and nearer to Him. God uses the trouble of our lives to work out His great plan for us. Never a heartache or burden but what we can be strengthened by His keeping power. Affliction should only serve to draw us closer to Him. We have seen people suffer, and have received strength from their lives. We have seen them suffer, have seen them wonder why they must suffer, but we have seen that suffering bind them closer to their blessed Lord. The more severe their suffering, the closer they are to God, and the more they trust Him. As another has said, "Suffering serves but to drive me closer to Thee, Oh God." Young people, with your life stretching ahead, may you learn the secret of being drawn closer to your Christ in times of crisis. When you take that attitude, you have reached the greatest spiritual triumph in your life.

## QUESTIONS

1. You have seen and heard of families in the Church which seem to have no end of trouble, and of families outside the church who seem never to have trouble. Suppose someone reminded you of that, and accused God of forsaking His own, how would you answer them?

2. List the things which are able to separate us from Christ. (Romans 8:35-39). How big a list did you get?

3. Describe before the group some incident in your life which was a crisis, and which turned out to be a spiritual triumph for you.

## REMINDER

The time is getting short. Already Spring is on the way, and many societies have not yet sent in news reports to the C. E. Board. Do it today! Soon General Conference will be near and you will want your society to stand among the leaders.



# Prayer Meeting Topic

Contributed by Rev. C. Y. Gilmer

(Helps for Christian Living)

## A JOYOUS EASTER

John 20:20

Yes, they were glad on that fair Easter morning  
Viewing that miracle—the empty tomb.  
Those sad, dark days of doubt and fear were ended  
Jesus had risen—Light and joy had come.

How they again rejoiced when in the evening,  
He brought to them His words of love and peace,  
And showed to them the wounds that spoke of suffering,  
But were to them the emblems of release.

Release from sin, and full and free forgiveness,  
Made fully theirs that Resurrection Day.  
Release from fear—for every foe was conquered,  
Even death's sting had vanished far away.

We too may share the Easter joy and gladness  
May enter in and worship and adore.  
We have a risen and a living Saviour,  
A Christ Who is alive for evermore.

In Him we live, sharing His resurrection,  
Seeking to follow Him along earth's way.  
Some day, yes, some day face to face we'll see Him,  
The glorious risen Lord of Easter day.  
—Ema M. Newman.

## WHAT THE RESURRECTION MEANS TO US

Scripture: 1 Cor. 15:12-23

Resurrection Hymns

Prayer

Seed Thought Provokers:

UNLIKE twentieth century Christianity, the first century did not underestimate the importance of the resurrection (Acts 4:33). The central fact of Christ's victory is not the cross but the resurrection. Without the resurrection the cross would spell defeat (1 Cor. 15:19). The cross speaks of the cost of victory; the resurrection is the victory. To leave Christ hanging on a crucifix is a sad mistake (v. 20). The resurrection gave us a living Saviour. We worship, not the crucified Christ, but the living Christ (Rev. 1:18).

In 1 Cor. 15:1-4 are given the facts of the good news: Christ died, was buried, and rose again. In the third fact the Christian faith stands. It is as authenticated as any fact in history. The Psalmist declared our Lord's resurrection (Psa. 16:10). After Peter had met the resurrected Christ he used the words of the Psalmist as fulfilled prophecy (Acts 2:24-32).

The resurrection proves the penitent sinner is justified before God (Rom. 4:24, 25). God raised Jesus because His

death had justified believing sinners. The resurrection shows to the world that Christ's atoning work on the cross had met God's approval. Without the resurrection the crucifixion would have been a victory for Satan. Christ's resurrection guarantees our own resurrection (John 5:26-29; 14:18-20). The man who thinks that when he dies there is no more to him than to a dead horse has no incentive to live right. Those who believe in the resurrection have a different motive (Dan. 12:2, 3).

It was the risen Lord Who gave us our life-work (Mark 16:15, 16). His resurrection guarantees the Judgment Day (Acts 17:30, 31). That will be the fulfillment of Ecclesiastes 12:14. It also means that the stewardship of Christians will be judged (1 Cor. 3:12-15). The accounting of Christian stewards is not the same as the great white throne judgment in Rev. 20:11-15.

## COMMENTS

### On The Sunday School Lesson

by The Editor

Lesson for March 21, 1948

#### THE KINGDOM OF GOD AMONG MEN

Lesson: Luke 4:16-20; Mark 4:26-29; Luke 17:20-21;

Romans 14:17

THE WORKING for and the building of God's Kingdom among men is far too often misunderstood. Missing the real ideas set forth in the Scriptures will often-times lead us into misinterpretation of passages which, when combined, will give us a biased view of the whole.

Let us first of all see what is necessary to the makeup of a kingdom. There are four things that go into its final establishment, namely, a king, a people, a land or a place of habitation, and a law to govern. Earthly kingdoms can be ruled by either absolute dictatorship or as a "limited" monarchy. The kingdom may be an established one, or one in the making. We can better understand this thought by looking into present history where countries are made or broken over night. At the present time the papers are full of the claims of one or more monarchs who have been, as they claim, "temporarily deposed."

But we are not interested in worldly kingdoms in connection with this lesson, except as they come to us for the purpose of illustration. That which should draw our attention is that the kingdom is in the process of building and that we, as Christians, who form the Church, the Bride of Christ, are a part, now, of that structure and, as such, must do our part in the days of preparation and construction.

The best way to find out what is embodied in the building of the kingdom and its essential elements is to turn to the kingdom parables of Jesus, one of which is found in our lesson text for today, and let them tell the story. The idea of the story Jesus tells in the parable of Mark 4:26-29 is that of growth and fruition. Jesus says, "The kingdom of heaven is like," and then shows forth the likeness in the parables.



The thought embodied in the Golden Text should receive some attention. It reads, "Thy kingdom come, thy will be done in earth as it is in heaven." As the Father's will is done in heaven, so should it be done in the membership of His kingdom, which is in the building here on the earth. We, as members of that coming kingdom, should be ever doing His will and not our own—seeking to live such lives that those about us will see in us fit subjects for such a kingdom as our God is setting up as the years go on and on, and which will be consummated at the "end of the age."

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## Travel Flashes

Dr. Charles A. Bame

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### Travel, but No Flash!

YESTERDAY, having a part of the day left, I decided, despite the "fog and gloom," to drive out the ten-mile distance to two of my own parish who were ill and again discover the difficulty of getting places in this "funny" neighborhood near our church where no roads are winding or strange, yet where it is easy to get lost.

It was mid-afternoon and only one thing went wrong causing me to add too many miles to my speedometer in these times of scant gas supply: I turned the wrong way. I was in sight of the home, but did not recognize it and turned right instead of left—wrong instead of right. Had I turned left, I would have been right; but in turning right, I was wrong. It was wrong to turn right, just then. I do not wish to tell how many miles I drove to right the wrong of turning right; but it made a long trip before I reached the place again and thus righted the wrong turn.

### Long, Wrong Turns

There are many of these wrong turns in life. We do too many of them and not all, unconsciously. "The wages of sin is death," which is but another way of saying, "Wrong turns lead to dreadful ends"—they make many sicknesses, too. Late meals, too large menus, concocted soft drinks and others stronger, all make trouble in our "insides" when we could have used good foods and pure water to bring health. Then, we pay doctors to give us poison potions to help us out of a dangerous "wrong turn." Late hours, irregular eating, "crying over spilled milk," arguing with those who "get the better of us"—all take a toll of health, happiness and vigor, the price of conscious folly all so easily avoided had we learned of James, the Psychiatrist of near 2,000 years ago, in chapter five of his brief message.

### Right Was Wrong

Now, thinking I had turned right did not make it right, or wrong. It did not relocate the road or move the house. There are some things that way just because they are. Such is all truth. It is good that there are some things so static that they are immovable and irrevocable; that rock-bottom can be, and is sometimes reached. But two times two can never be anything but four. All the hard thinking of a century cannot change some things. We do, for sure, reach solid ground or truth sometimes; and by

dogged persistence and tardy penitence, find we have not, when we thought we had. But none can change truth by thinking error any more than we may think we make our wrong directions to be right. It is thinking that has marked the progress of the race to great discoveries; but never just by thinking did anyone make left right, or wrong right. But some smarties have bumped their heads trying.

### We Must Have Standards

Now, had there been a road sign pointing to the home of Brother Smith, I could easily and more undisturbed have driven there without the loss of miles, time and gasoline. But none being there, I missed it all. But we do have truth. Jesus said, "My Word is truth" and I think sufficient evidence has accumulated to verify beyond quibble that His Word is rock foundation. Here we can plant our feet where nothing can frustrate or move. The Holy Spirit was sent also to "guide into all the truth and to show things to come." John 16:13. If all would seek and follow this greatest unused Guide, all would reach the center of unity—Truth. Holy Spirit, Faithful Guide, lead us all. And here let me advise, claim the promises! Do not turn left here when the pointers turn right. "Elders" and sick people should read James 5 until they are able to reach the power of God in this beneficent command.

### Remarkable Healings

A sister eight hundred miles from a dying brother was sick abed with serious kidney trouble. She was determined to visit him before he passed away. Her husband-preacher sent one hundred miles to get a helper to anoint her, who believed that anointing was for healing. She was anointed in the afternoon, and against protests, friends were compelled to get her clothes for her and she dressed, helped to get the supper, took the train next day for the long trip when trains went much slower than now. She was a cousin of my mother, first wife of the late W. C. Teeter.

A sister, wife of a doctor, "Mother of the Cradle Roll," during my pastorate at Philadelphia, was "wheel-chaired" with Elephantiasis, then at least, considered incurable. I asked her, when her faith was ready, to ask God for healing. In a few days she did. She was anointed. Immediately she began to reduce the size of her enlarged garments and in a week, as I remember, was walking with a cane. She entirely recovered and lived to be ninety-five.

A sister with cancer—three of them—was pronounced incurable by her doctor. I told her that when her faith was equal to it, to "call for the Elders of the church" to anoint her. In a few days she did. She fainted as the service proceeded. Next morning her doctor exclaimed, "Why Mrs. M., what has happened?" She told him and he laughed. But the sore which he had been dressing each morning was so changed that he was amazed. God had worked. All three sores healed; she bore another son to her husband and lived years longer to die of another disease entirely.

A rich man, still living I am told, and not keeping the promise he made, was very sick and disheartened with a lump aside his neck and face that, after examination, was diagnosed cancer. He renewed his covenant and two elders anointed him for healing. I'll never forget his first word after the service: "Well, now I am right with the Lord again!" He recovered; is still living, I am told, and I hope he reads this as a reminder.



Sylvester Lowman, still living, was the preacher in a Kansas parish; I was evangelist and Brother . . . was severely afflicted. The final phases of an incurable disease had been reached. He was dying. Lowman drove all night, over greasy Kansas roads, slipped into a ditch, got out, to get to the sick man, only to meet the doctor at the bedroom door and to be told that his parishioner had died. Lowman, full of faith, would not accept it thus; he went in and anointed him, and he raised up, and recovered and went back to his railroad job and lived, I do not know how long afterwards.

"My brethren, if anyone of you strays from the truth" (James 5:19) and fails to lay claim to this tested and tried method of bringing blessing to sick and ailing folk, "mull over" this a long, long time. Get the rockbottom facts and turn "right," right back to duty and privilege. Claim for your own all that is theirs and have your own faith enriched by happy experiences.

—Wabash, Indiana.

INDIANA BRETHREN

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Conference on Evangelism  
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Place .....Beautiful Shipshewana Lake

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Watch the Evangelist for further announcement.

L. V. King, Conference Secretary.



News From Our  
Churches

VINCO REVIVAL

It was our happy privilege to spend two weeks in a Revival with the Vinco, Pennsylvania, Brethren early in November.

Vinco is an unusually fine community with a definite future. It is growing continually. The Church there has a good testimony. Her message has been heard in the community and as "the salt" and "the light," her presence has been felt.

The Brethren at Vinco are preparing to meet the spiritual demands of a growing community. They are active

and possess a sense of loyalty to things that are avowedly Christian. This is most commendable.

It is thrilling to one's soul to feel the sway of the Spirit upon the congregation of people gathering night after night. To see folks "come out" after some nights of conviction and deliberation. To receive them "in the name of Jesus." All of this after prayer has been made, the Word preached, and other human requirements have been met. Thus we witnessed at Vinco, a good response to the call of the Spirit.

Brethren from surrounding Brethren Churches added their good spirit to the services on several different evenings. They came from the Johnstown Churches, First, Second and Third, and from the Conemaugh Brethren Church. Others attended from the near-by Methodist Church, the Pleasant Hill Church of the Brethren and several other Churches, some bringing fine musical numbers.

Our material needs were well met. We made our home with the parsonage family, the W. S. Benshoffs. We enjoyed the comfort and the fellowship of their home immensely. Mrs. Berkshire, Sharon and Phyllis were able to be with us for the second week and helped with the music.

We express our deep appreciation for the way we were received in the many homes we were able to visit and the royal way in which we were received into the fellowship of the Brethren in general.

"Thanks be to God, which giveth us the victory through our Lord Jesus Christ."

W. Clayton Berkshire, New Lebanon, Ohio.

CERRO GORDO, ILLINOIS

It has been some time since a report from the Cerro Gordo church. This is not because of failure on the part of the church to accomplish anything but rather a matter of neglect. It is true there have been no startling accomplishments but rather a steady forward movement. All the special days of the church have been kept and offerings taken.

On Sunday, February 1st, Rev. Samuel Adams and wife began an Evangelistic service which continued to the 15th. Prior to their coming we had experienced a most mild winter, but they had no sooner begun their work than winter struck with a vengeance. We had our first real snow storm and the temperature dropped to zero and below. This together with an epidemic of measles and whooping cough kept many away. However the Christian people came out, but the unsaved were noticeable by their absence. Brother Adams preached the word with fervor and Sister Adams directed the singing in a most acceptable manner. The membership of the church was greatly strengthened. The other churches of the town co-operated in bringing special music. The robed chorus of the high school with some thirty-four voices were with us one evening.

Two, one a high school girl, and one younger made the great confession. The day following the close of the meeting another high school girl made her confession. Two of these have been baptized at this time. On Wednesday following this the church celebrated Holy Communion.



Forty-nine surrounded the tables of the Lord. Several were kept away by sickness.

A special word of comment should be made of our young people. On first coming to this field we had no young people upon whom we could depend. A union meeting of the three churches was being held. Because of conditions we withdrew from this and organized our own group. After a long period of struggling we now have a young people's group of which we can be proud. They meet each Thursday evening for Bible study and a discussion period. This week they are to go as a body to a neighboring town to sing at an Evangelistic service. They are earnest and determined to be of service to their Master. We also have a younger group of children that will soon be heard from. Thus little by little we move forward. Disheartening at times because of the slowness of it all and then taking new courage as we see progress being made. May God's blessing be on all His people is the prayer of the Cerro Gordo church.

C. E. Johnson.

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### EVANGELISTIC MEETING AT CERRO GORDO, ILLINOIS

Mrs. Adams and I were privileged to assist Rev. C. E. Johnson and the folks of Cerro Gordo in an evangelistic meeting which began February 1st, and ended February 15th. As we began our meeting weather conditions were ideal, but after the first two days of our meeting we had snow followed by zero and below zero weather.

The attendance was good. Interest in the Word of God was excellent. This made our ministry of music and speaking a real pleasure each night.

Our fellowship with the Cerro Gordo brethren was a source of inspiration. Their ministry to our physical needs at noon were beyond our words to describe.

We take this means of thanking the church for the opportunity of working with them. Our thanks for their fine offering. Brother Johnson and his preparation for the meeting was truly in keeping with the Word, effectual prayer. For this we were grateful.

We made our home with Brother and Sister Hess and they did everything possible to make us comfortable. We do thank the Lord for their hospitality.

The results of the meeting Brother Johnson will give. We trust seed was sown that in due season will bring forth fruit that will indeed be a blessing to the church. The people responded to the preaching of the Word—in that they sought the lost for Christ.

Mrs. Adams was helped tremendously with a good choir, and a fine spirit of cooperation in bringing special numbers of music either from their group or from visiting churches.

Rev. and Mrs. Samuel Adams, Pleasant Hill, Ohio.

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### UDELL, IOWA

Another Mid-Winter revival is now history, and we had a happy time in the Lord. Rev. E. J. Beekley of Canton, Ohio, came on the scene February 10, and preached every

night till the 22nd. This is the minister that through the recent years we have desired that he be our successor on this field. We still hope and pray that it may be so, if the Lord wills. Brother Beekley was liked from the first, and won the esteem of the entire community. Three-fourths of the entire mixed audience on the closing service, with 100 people present, consented for his return next fall. Sure, we would like to turn the work over to him.

Rev. Beekley's stay among us was indeed a rich experience in his life and he had some wonderful surprises which he will not soon forget.

The average attendance for all services was 49-plus. On the last Sunday evening the attendance was a record breaker—the most people present for many, many years. We made close to half-hundred calls, and really some who had never made the good confession were deeply under conviction. We pray that they may soon yield in our follow-up work. We had many special numbers by both local and visiting people from other churches. Rev. Beekley's solos and object teaching was of the best. The general offerings took care of all the overhead, and the love offering was excellent. The Lord has never failed us yet.

The W. M. S. is doing a good work and has some new people coming.

We now have four classes in the church school and the attendance has been holding up good in spite of the severe cold winter of snow and ice and bad roads. We are grateful for the interest and prayers of friends far and near. The Lord bless you good.

W. R. Deeter.

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### OAKVILLE, INDIANA

The Oakville Brethren Church is anticipating Holy Week Services, March 21 to 28, with Rev. E. M. Riddle as Evangelist. In addition to these, there will be a Sunrise Service and Breakfast for the entire church and community on Easter Sunday. The day before, the children will enjoy an egg hunt on the Church lawn.

This will be a spiritual climax for our winter activities and a boost for the summer months ahead. We have had the usual program, starting with our Homecoming last fall with Rev. Willis E. Ronk as speaker. We have tried to stress Family and Community nights at Oakville, and at Thanksgiving time the men in the Church served a Supper in the basement of the Church, followed by a program in which the moving picture, "Beyond Our Own," was shown. At Christmas time, after the program by our children and Young People was presented, over two hundred met in the basement for fellowship. Again on New Year's Eve, we had an entire evening together, which proved to be an inspiration to all. Now we covet your prayers that our Easter Meeting might bring many into our church fold. We have received twenty-one into the church during the time spent here.

Deaths from 1946 to 1948 have taken the following persons from our midst: Minnie Peckinpugh, Ludie Bowman, Roy Keesling, Ralph Ball, George Teeter, Rosa Hol-singer, infant son of Mr. and Mrs. George Ring, George Hoover, George Metzker, and Mrs. Mary Ellison.

James E. Ault, pastor.



# *The Brethren Evangelist*

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The

Field Secretary

Travels

In the shift from one date book to the new one for the beginning of the year, two churches were missed in my last report.

**Mansfield**—December 14 we visited our Mansfield Church where Brother and Sister Eppley are in charge. There was a good attendance and a fine spirit in the services. A number of new improvements have been made to this church such as new cement steps, aisle and platform carpets and floors refinished. A well-kept church speaks volumes for the congregation.

**Glenford**—On the last Sunday of the year the Secre-

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tary travelled with Brother Glenn Shank to Glenford. This is an old congregation and has been served by some of the best preachers of the denomination. A good number of the leaders of this group live 20 miles or more distant, at Newark. This church has been shepherded almost exclusively by student pastors.

**Nappanee**—The first Sunday in February I spoke to a very excellent audience in the new basement of the Nappanee Church. Two hundred, sixty-eight gathered on a cold morning for Sunday School. There was a fine interest and great eagerness for the completion of the church edifice. This little town has more students in Ashland College than any other except towns or cities in Ashland County. Still more will be coming next year. The Bowmans have done a fine service here.

**New Paris**—In the evening it was a joy to speak in the New Paris Church, where Brother C. A. Stewart is pastor. Having been here many times before it was like getting home. Here we always visit Elder and Mrs. G. W. Rench. This church is small numerically, but rich in talent and willingness to give. Their missionary giving has been outstanding.

**Goshen**—On the same trip, in the absence of Rev. W. E. Ronk, I was called to speak for the Laymen's group at Goshen. The men served a fine dinner and had a good program, with a good attendance.

Other contacts were made at Elkhart, Warsaw, Columbus, Bellefontaine (Gretna), Williamstown, and Upper Sandusky.

New recruits for the ministry are being found. New enlistments are being made for missionary service. We pray and expect that every one shall enter our own college and seminary for training.

Pray that many souls shall be brought to the Lord Jesus during these pre-Easter days.

E. M. Riddle, Field Secretary.



“ . . . If I

Be Lifted Up . . . ”

by Arthur R. Baer



On Easter thousands will be in church who haven't darkened its doors for months. The depressing stretch of empty pews will be filled. The church will echo the hymns of the Cross and the Empty Tomb.

One is tempted to be a bit cynical about it. We might scoff at a fashion parade that finds its way to the church but once a year. We might call it an unholy sham as we see the finery on parade in a church dedicated to One Who was despised and rejected. We might be partly right; there is much of sham in this flood of worshipers at this season. Yet the real reason is much deeper than that. The sham is there but the reality is there also. That is why Easter has held the power to draw men and to empassion hearts and fill them anew with a vision of the Christ. With all our insincerity and worldliness, with all our proud spirit and fine apparel, there is within, something that cannot resist the appeal of Easter. There is a spark of the spirit of the Master, and for one day at least, it will not be denied.

Thousands may be lured by the voice of some silver tongued orator, by the soul stirring anthem of the choir, or the beautiful ritual; but there is something within that answers a call more universal than these, that is the eternal appeal of the Cross. "And I, if I be lifted up . . ." It is the eternal magnetism of Calvary.

You have seen a magnet. You know what it is and what it does. The magnet will draw things to itself of like nature. It can also pass on its power of attraction to things of similar nature. If you stroke a needle with a magnet, it too, will become a magnet. If you rub your knife over a magnet it also will gather the power to attract. A magnet will pick up needles, pins, nails and scores of other things. Some cities have magnetic street cleaning machines to pick up nails and other metallic substances to protect automobile tires. I remember seeing a huge electro-magnet at a steel mill. This magnet suspended from a huge crane was dropped into a pile of scrap iron and tons of the scrap metal would cling to the magnet to be transported to the blast furnace.

Not only are iron and steel magnets, we too, are magnets. We attract each other, or we repel. Some influence for good and others for evil. Meet some people and the touch of human love throws a spell over you, meet others and they irritate you. Our homes are magnets and its occupants are magnets in varying degrees. Books are magnets. Beautiful things are magnets. The good things of heaven and earth charm us, attract us and win us. The best things in life are drawn out that way.

How does a magnet attract iron filings? By discover-

ing within the filings that which is akin to itself. Every bit of filing is a magnet in miniature. How do the flowers attract the bee? By the beauty of their form and color, and by the richness of their fragrance. How does a father win back a wayward son? By the eagerness of his quest, and the stretch of love that never rests until he finds him. That, too, is the way Jesus attracts. By winsomeness, by the tenderness of his human sympathy and the redeeming quality of His sacrificial love. A woman in her bewilderment said to him once, "Thou hast nothing to draw with . . ." She did not know Him then. He had his way of drawing. The church's greatest attraction today is neither its elaborate music, nor its popular sermon. These of themselves will never meet the situation.

Our text is of the greatest magnetic power of all, the power of the Cross. Christ said, "And I, if I be lifted up from the earth will draw all men unto me." It was not said that he would draw part of the race, nor just a superior race, not just the whites nor blacks, not just the Jews or any other group, but ALL men. At another place the command was given, "Go therefore and teach all nations, baptising them in the name of the Father and of the Son and of the Holy Spirit . . ." It was All nations, not just one nation, nor the most powerful, or the most civilized.

Jesus drew unto himself and ministered to all kinds of people. You remember of course the blind beggar. Sometime ago I saw a blind man on a street in Wheeling. He was walking faster than most blind men do and he almost ran into a small frail old lady. I thought how helpless most blind people are! In all likelihood the blind beggar whose eyes Christ opened was a person with a monotonous past and hopeless future. He may have come from a background of poverty or even of filth. With neither money nor education he didn't amount to much in the community. His friends were likely as powerless to help as he himself. Yet Jesus saw his potential worth, the things which might transpire for him, and said: "Receive thy sight, thy faith hath saved thee."

The Master drew unto himself and had fellowship with all kinds of people. Every sort of helpless person, physically and spiritually seemed to gravitate toward Him. We see Him talking to the woman in sin. In her early life she too had had aspirations, even as you and I. Then something happened to her hopes. It may be that she simply got into the wrong crowd and found herself slipping to the bottom. The glories of the past and the hopes for the future had long since become a faded dream. Naturally, her companions would be of the lowest. She was an



outcast woman, looked upon by other women with scorn and disgust. Yet she was the object of Jesus' love and magnetic power.

Think of the various types of people with whom Jesus has fellowship and who are unable to resist His appeal. There was the impulsive Peter; the lovable John; the educated politician Nicodemus; the wealthy Joseph of Arimathea. Christ loved and drew all—the rich, the poor, the learned, the ignorant, the social, the anti-social, the ambitious, the lazy, the black, the white, of whatever color or condition. He saw the world of men and loved them so deeply that He died for them, each one of them, that he might draw them unto himself.

Jesus drew men unto himself that they might have abundant life. "I am come" he said, "that they might have life, and have it more abundantly." Christ drew men unto himself because he is sufficient for every need. No man's problem is too great for Him. Being aware of the sins of the world, that it is a malignant growth on the souls of men, He challenges us to take our place along side the Cross, and realize his sufficiency. The Christ of yesterday has become the triumphant Christ of today.

It is easy to talk about the triumph of Jesus, but

through the Church he brings to us a personal responsibility. The task is not an easy one, which comes to us in His words, "And I, if I be lifted up . . ." The task is plain, we must lift up the Christ in the midst of misery, suffering, sin and chaos. It has been our privilege to be drawn to the foot of the Cross, it is also our privilege to allow its magnetic power to work through us that all men may know Him, "Whom to know aright is life everlasting."

It has been our privilege to read of the abundant power manifested in the life of the early Church. It is our privilege, if we will, to live and work in a church that is not only drawn, but exerts the irresistible appeal of the Man of Calvary. The Church which uplifts the Christ, will alone, have that power. As, and if, we are sure of the drawing power of the Cross, let us go forth to make it real in our lives. He remains forever our greatest attraction.

Once and for All, Christ has been lifted up on the Cross of Calvary. It remains for us to lift Him up in our pulpits and in our daily life, and we can be sure that He will still draw men unto Himself.

—Cameron, W. Va.

## THE STEWARDSHIP OF GUIDANCE

That was a very sober word that Mary spoke to the servants when she said: "Whatsoever he saith unto you, do it." The mother of our Lord probably knew very little about the doctrine of the Holy Spirit, and she had never heard the word "guidance," but she knew a simple principle of life so thoroughly that she warned the servants very carefully. "When you understand what he has told you, do it."

It is a very common thing for Christians to pray, "Show me the way, teach me thy will." The fact is, however, that most of us have enough guidance at all times to keep us busy doing our duty. Few of us need more guidance; most of us need to follow the guidance we already have.

It very rarely happens that any Christian, face to face with a known duty, is in any doubt as to what he *ought* to do. He may be unwilling to do what he *knows* he should do, but he has no doubt as to the "oughtness" of the situation.

On one occasion a friend is said to have remarked to Mark Twain: "There is a lot in the Bible that I do not understand, and it troubles me," to which the great humorist-philosopher replied, "I am not troubled much by the things in the Bible I do not understand. It is the things that are perfectly plain which I do not want to do that give me trouble."

Somewhere among Jesus' words is the expres-

sion: "To him that hath shall be given." He does not seem to have spoken those words in connection with any discussion of the question of guidance, but they have a very intimate relationship to that theme.

To the man who has guidance, and follows it, shall be given more guidance. We learn as we act; we grow as we put forth effort; the path becomes plain as we walk in it.

Once that a duty becomes perfectly plain, so that there is no doubt about it, we may be absolutely sure that we will receive no more light until we have walked in that which is already ours.

To have guidance from God—to be shown the way—we must stand ready to walk out into the light whenever it appears. God does not waste knowledge upon those who will not use it; he does not grant light to those who will not walk in it. To have knowledge we must act upon such as we already have; to be given guidance we must stand ready to follow it wherever it leads.

The servants could not have anticipated the amazing results that were to follow their filling of the water jars. That was not their responsibility. They were not commanded to see into the future, but to do the present duty. They earned their reward by seeing their works blessed far beyond all they could have anticipated. God does not need those who can see to the end of the road, but those who are willing to take the next step.

—by Roy L. Smith.





## Seven Words Reveal

### Our Redeemer On The Cross

by John F. Locke

Crises and emergencies in our lives reveal our real characters. If you had stood near that cross so long ago, a stranger in the crowd attracted there by the tumult, what would you have learned about Jesus the Messiah? Palm Sunday and the events of Holy Week emphasize the admonition "Behold your King." At Calvary we behold Him suffer. These seven sayings preserved for us by the Gospel writers have a perennial significance for mankind. They reveal so much about Him, who is our Savior and our Life. They reveal that He was Himself to the very end. Not only on some sunny day among friends is He the Way, the Truth, and the Life . . . but now! The last cruel hours of suffering provide a dark background against which His sayings and His life glow with radiant luminence. Hate, selfishness, insane fury, human littleness, only serve to accentuate His love, His unselfishness, His complete sanity, His Divine mercy. He did not have to die. This is not the death of just the best man who ever lived. He is facing death for every man. He is dying for the sins of the world. **This is God dying for the redemption of humanity lost in sin.** Since this is true we shall listen with no common interest to what he says in these last hours.

#### I.

The first that He said after the cross was lifted up and allowed to slide down into the hole prepared for it, was a word of **Intercession**. It reveals His boundless love. **"Father forgive them for they know not what they do."** He did not cease to love humanity, all humanity. He had taught love for enemies, to pray for those who persecute you, now He does it! Humanity was here conducting itself abominably. Those who surged about the cross were driven by fierce hatreds, merciless cruelty, stupid ignorance, blind folly. It is rather easy to love one's fellowmen when they are behaving nicely, or with courage and dignity. But here is love so amazing, so divine, that it embraces all, even the enemies that have hated without cause. It does not balk at those who have borne false witness which has led to a whole series of indignities culminating in the crown of thorns, the beating, and now, the death by crucifixion . . . a horrible way of execution because it was slower, prolonging the agony of suffering.

One famous scholar says it is certain that Jesus spoke these words for they are utterly unlike anyone else. If we are to be like Him let these words arrest our mind and claim its thoughtful meditation. The Centurion in charge of the detail of soldiers must have been shocked by these

words. They undoubtedly helped him to arrive at his evaluation of Jesus, "Truly this man was the Son of God."

#### II.

The second word is one of **pardon revealing His saving power**. He assured the penitent thief, **"Today shalt thou be with me in paradise."** Here is a promise of immediate and conscious fellowship after death in paradise. Paradise is a Persian word and does not signify an intermediate state, but connotes the very bliss of heaven itself. Xenophon uses the word for an enclosed park or pleasure ground. In Rev. 2:7 the word is used again, "To him that overcometh I will give to eat of the tree of life, which is in the midst of the paradise of God." The abode of God is a garden of delight, not some hazy intermediate state. How like Him was this act! He was always ready to pardon every repentant sinner . . . **"Him that cometh I will in no wise cast out."** The Cross reveals the worth of man. Man is the brother for whom Christ died. The worst thing that could have happened to anyone in the Roman world happened to that thief that day, but it was the best thing that could have happened too, for Jesus turned it into the road to Paradise. The worst turns to the best in His hands.

It is for each of us to say whether we shall enter Paradise with Him. We can if we will.

The dying thief rejoiced to see  
That fountain in His day  
And there may I, though vile as he  
Wash all my sins away!

#### III.

Our Savior is revealed in His compassionate providence for His mother. Whatever He had done for humanity as a whole, or for individuals here and there, no more lovable act, endearing Him to us, is recorded than this one in which He sees to it that His mother shall be cared for. Perhaps He delayed the beginning of His public ministry until he was thirty, in order to help his widowed mother rear the family of younger children.

Men may rise high in the esteem of their fellows and snatch many of the worldly honors and prizes, but they are essentially little and unlovable, if they lack this same concern and esteem for the one who first cared for them and taught them, who kissed away their childish fears and bruises. A degenerate society forgets its old and neglects its young. A Christian society will provide for both just as a Christian individual must. His birth and death scenes forever consecrate motherhood.



Herein His unselfish love is again to be seen. He forgot Himself to the last being concerned with others. Dying for the whole world did not cause Him to forget His own mother.

## IV.

His fourth saying from the cross reveals Him dying in the sinner's stead. **"My God, why hast thou forsaken me?"** Who can measure the depths to which these words take us? Forsaken, even of God, because He is the sin-bearing Savior, the Lamb being slain for the sins of the world. He who knew no sin became sin for us, suffering for our sakes. When the evil scoffers taunted Him, suggesting if He were indeed the Son of God He should come down, He stayed, **FOR US!** This saying seems the very climax of despair. In it is summed up the agony of being alone, forsaken by Friends, Religion, and Law. He need not have done it. He chose the cross. He laid down His life to save. He became sin that He might forever effectively deal with sin for all who will believe.

## V.

The fifth word allows us to behold Him in physical suffering. He the Great High Priest is touched with the feeling of our infirmities. He has fellowship with our sufferings. His agonies were greatest in the realm of spirit, but He suffered as a man. **"I Thirst."** Fainting from loss of blood, the acute and unrelieved pain, the human nature of our Lord calls out for some temporary relief. We are told that no physical pain is greater than the extreme thirst which accompanies the agonies of death brought on by the loss of blood. The torments of Hell are represented by a violent thirst, when Dives begs for a drop of water to cool his tongue. To that everlasting thirst we are condemned but for the atoning death of Christ.

Christ on the Cross was spoiling powers and principalities of evil, setting us free. Only this one time, are we reminded by His words of the physical suffering He endured. Jesus was a realist. There are people who try to build a sort of philosophy out of His teachings, who exclude the reality of pain and suffering and death. They say these things are not real. But Jesus never taught anything of the sort. He never taught foolishness. He dealt with fact. We know that our Great High Priest understands all about our everyday realities, heartaches, and sufferings.

## VI.

In the sixth saying we behold Him in the assurance of victory. **"It is finished."** All that He had come to do was now done. Atonement for sin is now complete. Salvation is now a fact. The fountain for cleansing is now open. The foundation for peace and happiness has been laid that shall never fail. The malice and enmity of his persecutors is able to do no more. The Father's will has been done. The ceremonial law is accomplished, for the veil of the temple is now rent from top to bottom. Sin is finished, for now the Lamb of God is perfected to take away sin. His sufferings are finished and He is about to enter Paradise. In all history no one ever accomplished so much. An infinity of meaning is compressed into this statement.

## VII.

The seventh statement from the Cross reveals His

peace. **"Father into thy hands I commend my spirit."** "That is the way to die," you say. To the Christian death can be like that, a rendering up of the spirit to the Father. His peace He gives to us. It is so unlike the world's peace. Into whose hands dare you commit your spirit if today were your last mortal one? Behold your suffering Savior. Look to Him and Live! Honor Him with your lips and with your heart. Crown Him with many crowns . . . Crown Him Lord of all. Behold, how He deserves it!

One man who gave himself wholly to Christ called Him "King of kings and Lord of Lords." Another saw Him in heaven and reports, "On His head were many crowns." When you survey Him on His wondrous cross what is your reaction? Are we not under obligation to herald the story of the Cross to all men? Must we not love Him supremely who first loved us? Some day He will remind us, **"I was a thirst."** How shall it be reported that we acted? To a world in sufferings and hellishness, carnage and slaughter, ignorance and darkness, crying for help, did we carry a vinegar sponge or the water of Life?

Look once more to Calvary and then take a good look at what you are doing for Him, who did everything for you there. Surveying the cross may make us ashamed of ourselves. But it may also make us more like Him and far more useful to Him.

No wonder a Christian poet wrote,

"Beneath the cross of Jesus  
I fain would take my stand."

There is no other refuge from sin, sorrow, loneliness, failure and cruelty, the emptiness and uselessness of life, no better place to see Him as my Savior and my Friend.

—Maurertown, Va.



## NOTICE

Joseph D. Hamel of Johnstown, Pa., living in Ashland, Ohio, has been granted permission to preach the Gospel and conduct the Ordinances of the Brethren Church as a licensed minister by the Johnstown, Pa., Second Brethren Church, by authority of the Ministerial Examining Board of the Pennsylvania District Conference of the Brethren Church, for one year beginning February 8, 1948.

Rev. Hamel is the present pastor of the Fairhaven Brethren Church.



# The Unbroken Promise

*by D. R. Wolfe*

Heaven only knows how many millions of persons have lived and died without ever having found Peace! It is equally impossible to estimate how many millions more are searching vainly for that Peace of Mind of Joshua Leibman's. Most individuals are living as if life were a valley of tears through which man must pass before he reaches the inevitable axe of destiny. With such a vulgar conception of life it is not any wonder that man cannot find Peace.

Modern man is afraid! He is afraid of his World; he is wary of his fellow man; he is frightened at the mysterious prospects of Life; and he trembles before the on-rushing tidal wave of Death. The only effective antidote of fear is peace. Call it Faith, Happiness, Hope, whatever you will, it is still peace. Earth's crying need is Peace. Not that shallow peace that will allow life to go on but which really does nothing but cloak the fear under an outer covering. What is really needed is the Peace of God that passes understanding. Human life depends upon the realization of that Peace!

Man has no real peace either within or without. "Within are tumults and without are fears." It is precisely as Jesus predicted, "In the world ye shall have tribulation"—but, "Peace I leave with you." Real Peace must coincide with life, here and now. The world of force and power in which we live is not conducive to peace. We lack the moral and spiritual power to keep our vast scientific achievements and particularly our own selves under control and to use them only for constructive purposes. We have a sense of power and greatness, but we do not possess the necessary sense of responsibility to direct our prowess toward the achievement of peace and security. This is the paradox of our times. We are the strongest people of all ages, yet our strength is brought to naught by our own moral weakness, and the result is a lack of peace and the sense of futility which plagues our times.

All men are searching for something outside of life although they may not be conscious of their quest. If man is ever to have peace he must first realize that it is not a part of life as we find life; and he must be willing to pay the price of that peace. It is time for men to realize that life is not a game we can play as children play "Farmer in the Dell" or "Ring around-the-rosey." It is a much more serious business that rightfully demands our highest ideals and our most concerted efforts. Life does not work like a slot machine with peace and happiness as the "jack-pot." We get back from life exactly what we put into it. If we live a nickle and dime existence we are not going to get back two-bits. It is wrong, dreadfully wrong, to gamble with human life and human

happiness, regardless of how high the stakes may be. If human life is ever to be peaceful, man must know without a doubt that he wants Peace and that he will never cease searching for it until it is achieved, even though it takes the rest of his life. When human lives and happiness are at stake a lifetime itself is not too great a price of peace.

The "Peace of God" and the peace of the world are not one and the same thing. The peace of the world is at best only a temporary armistice because men have not taken the time to define peace. In spite of wars, social reforms and treaties we have no peace. In fact, peace may not come to our times at all. Peace is not a state of affairs, it is a state of mind. Man can have peace in the midst of war or in the depths of tragedy, but it is a peace which cannot be defined. Peace defies definition precisely because it is the "peace that passes understanding."

Man has no natural peace. Although many attempts have been made to identify man with the peace and harmony of the natural world, it has not brought the peace of nature. While it is true that there is a peace of nature, that there are no moral conflicts in the natural world, that the world of things is not torn asunder by fratricidal strifes; that peace cannot satisfy the needs of human life. What is needed is not a peace that will free man from these moral conflicts, but a peace which will enable him to see through the cloak of immediate darkness and reveal the true character of life and its conflicts. Human life will never be free from conflicts, never, so long as man is free!

Nor can we depend upon the peace of the world which is really a peace of force. A forced peace eventually breaks into open rebellion and you have no peace at all. The only effective peace for man is "The peace of God" which is a peace of Love. Love man can understand and appreciate for Love is indeed the law of life. It is not peace free from the conflicts of human life, but it is not conquered by those conflicts. "The 'Peace of God' has pain and sorrow in it," because it is a peace that man understands and knows. It is the peace which sent Jesus Christ to the Cross and it is the same peace which brought Him triumphant from the grave.

Easter brings us face to face with the greatest force in the world—Immortality, the spiritual manifestation of the "Peace of God." We must admit that here is a difficult story. Men just don't rise up from the dead, pass through solid walls and doors and suddenly ascend into the heavens. Yet, every attempt to discredit the resurrection story has failed! Science can say "impossible," yet you and I are living in a civilization built upon the reality



## Easter Morn

A woman bent with weeping  
Outside a rock-hewn tomb,  
A loving watch is keeping  
Throughout a night of gloom.  
The Sabbath Day is ending  
But what is time or place?  
For early on the morning  
Again she'll see His face.

Softly the day is breaking,  
Lighter the shadows seem;  
Far over Judea's mountains  
The morning star is seen.  
O Master, I must see Thee,  
She sobbed, too grieved to pray.  
Then sorrowfully wondered,  
"Who'll roll the stone away?"

And now the day grows brighter,  
The shadows all have fled;  
She comes with costly spices  
For her beloved dead.  
The last time she shall see Him,  
But, where is He who died?  
Behold! the tomb is empty,  
The door is open wide.

Her eyes are dimmed with weeping,  
A workman's form she spies,  
And thinking Him the gardener,  
"Oh, give Him back!" she cries.  
Her name is spoken softly,  
"Mary!" Her fears are gone.  
All hail Thee! Master, Jesus  
It was the Easter Morn.



of that resurrection. Take away the story of the resurrection and the whole world will fall before your very eyes. Life is not founded upon a myth, and the empires of the past that were, are today only pages in a history book or objects of archeological research. The evidence of the resurrection is overwhelming.

But, men must decide for themselves whether the empty tomb is a fact or a fraud, and live accordingly. Immortality and the "Peace of God" are both proofs of the reality of the resurrection and testimony of the empty tomb. Easter has given new meaning to human life, the meaning of immortality and eternal life. Immortality does not begin at the grave but is always a part of human life. This is the peace that Jesus promised and gave to the world. Whenever the fear of life and death is overcome and man realizes that he is immortal and God is eternal, then, and then only is man free from conflicts

which tear at his soul and heart. Only with this in mind can man achieve the "Peace that passes understanding." Any other peace is selling life short and is sacrificing the only real part of life.

The only possible peace for man is the Peace of Love. That is the Peace which Jesus promised that he would leave with the believers. Fortified with this Peace, life is never a crisis, never disastrous, and certainly never vain. Immortality is the promise of the empty tomb, and He who triumphed over the power of the grave says to the whole world, "Peace be unto you."

—Ashland, Ohio.

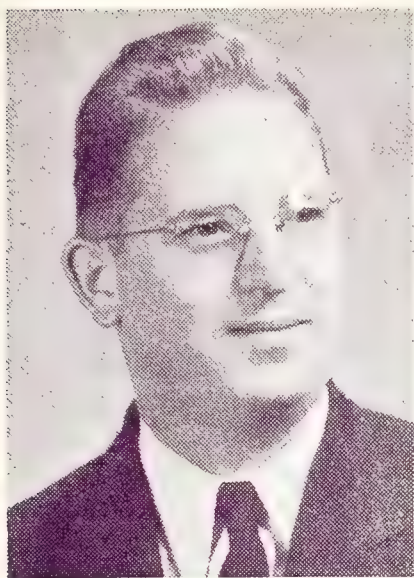




# The Message of the Book

## James

by Chester F. Zimmerman



James was a great believer in activity. Activity that was backed by faith was the motto, dream, vision, burning desire, or whatever you may wish to call it. James had no place for those who placidly admitted to faith but showed no life or activity.

We are told that there is a wide, shallow river in Arizona, the Rio Puerco that has this peculiarity — its bed is nearly all quicksand on which you may travel with safety providing you keep moving, but

the instant a halt is made the treacherous sands begin to engulf you. How like the world that is! God never intended that we should tarry in it since "the fall." The Christian must keep moving or become submerged in its sands. James was setting forth this principle in clarity and preciseness when he said that faith without works is dead being alone.

The missionary message of the second chapter is summed up in the word "do." It is a ringing challenge for all men of faith, everywhere. Ask yourself this question: "What have I done that will stand the light of eternity?" Think how many live like a sewing woman, sewing all day long, and then suddenly discovering that her needle is not threaded. How many like a man pushing from the shore at night, and after rowing till his hands are sore, wonders why he has not reached the opposite shore, and as the morning comes and as night is lifted, to his amazement he discovers that his boat is tied to a post. Life is like a bag full of holes, things are put in, but at last nothing is seen. James tied faith and works together in his message of missions and put meaning and worth into every activity.

"Free to serve!" These words were uttered by a thoughtful woman as she saw a great vessel loosed to plough its way into the ocean. In the water only could it find its native element. It was in bondage until it was launched. It found its freedom in its preparedness for service. A man is like that ship. He is not free when he is his own, withheld from God. His truest freedom comes by submission, his emancipation by surrender; he has a man's will only when he submits his will to God's will. God's will is

the ocean to him, his native element. Once in that element once fully yielded to God, he, like the ship in the ocean, is free indeed. He is "free to serve," and in serving finds his highest liberty. There is no limiting of faith in the book of James, unless there is a limiting of the ocean of God's will in our minds.

Just a few hours after the awful Iroquois theater fire in Chicago, a lady who was returning from the city to her home at Oak Park, noticed in the seat opposite her in the street car, a young lady who seemed so pale and agitated that she finally ventured to engage her in conversation and asked the cause of her unusual excitement. With intense emotion, the young lady stated that she was one of the few who had escaped unhurt from the terrible disaster at the theater, having been borne along with the fear maddened crowd, trampling upon the writhing forms of those who had fallen, never to rise again. When she had finished, the older lady said: "Certainly you ought to feel thankful that you escaped such a frightful death." Quickly the now weeping girl replied "Yes I know I ought to be thankful, but oh, I didn't save anyone!" Hoping to comfort her, the lady soothingly said, "Yes, dear, but you were perfectly excusable in acting for yourself under such intense excitement." Instead of taking comfort from the words the trembling girl only bowed her head and sobbed aloud, "Yes, but I didn't even try to help anyone." That same cry will arise from the lips of many a Christian some day when it is known that loved ones in the home died worse than physical deaths, and yet they hadn't even tried to help save them. The appeal of James is not limited to home or city or country. His practical appeal is for us to do, today, what we can and must do. Faith and works going hand in hand to accomplish the Lord's will. To James the burning shame was that we do not try.

A young man who had heard the gospel accepted Christ. A little while after this, a Christian teacher asked him: "What have you done for Christ since you believed?" He replied: "Oh, I'm a learner." "Well," said the questioner "when you light a candle do you light it to make the candle more comfortable, or to have it give light?" He replied, "To give light." "Do you expect it to give light after it is half burned, or when you first light it?" He replied, "As soon as you first light it." "Very well," was the reply, "go thou and do likewise; begin at once." Shortly after there were fifty more Christians in town as a result of the man's work. Faith and work go together.

—Johnstown, Pa.





## Foreign Missions

### A LETTER FROM DALE AND NORMA ROESCH, CASTANER, PUERTO RICO

Dear Friends:

It does not seem possible that we have been here four months. We both feel like we know something of the work now. There is much to learn, and if we only could speak Spanish. Little by little we are learning to understand it, but maybe we get too impatient.

Norma's work is much the same as it was at home only more along the supervising line. She is in charge of the linens also, and that means keeping the hospital clothes mended, see to the issuing of new clothes and linen to unit members in the hospital.

We have a Puerto Rican who sews three hours a day. With the nurses helping in spare time we manage to keep our heads above water, or clothes, I should say.

All the Puerto Ricans in the hospital are fine workers and we enjoy working with them very much. Making out the schedule is quite a problem because of scheduling help in both the clinic and hospital. We have two clinics off the grounds and one that is connected with the hospital where all emergencies come.

We are starting a new class of nurse aides and orderlies next month. We cannot employ all we instruct, but we feel it is a way of teaching health, and some of the girls and boys have been able to find employment in other

hospitals. We have two classes a year of around six or seven students.

Most of our emergency cases in the hospital are from machete cuts, either from fighting or working with them. Everyone carries one with him all the time. The machete is a large knife about a yard long. There are many cases of abdominal parasites.

I am enjoying my work very much. I am in charge of all laboratory work and have one Puerto Rican helper in making analyses. When I cannot be there no work is done so I am starting a class to teach other unit members some of the test and emergency work such as blood typing. Next week we are going to spend a couple of days at another hospital to see how they operate. I shall spend some time in the laboratory learning some of the tests, and Norma will observe in the hospital.

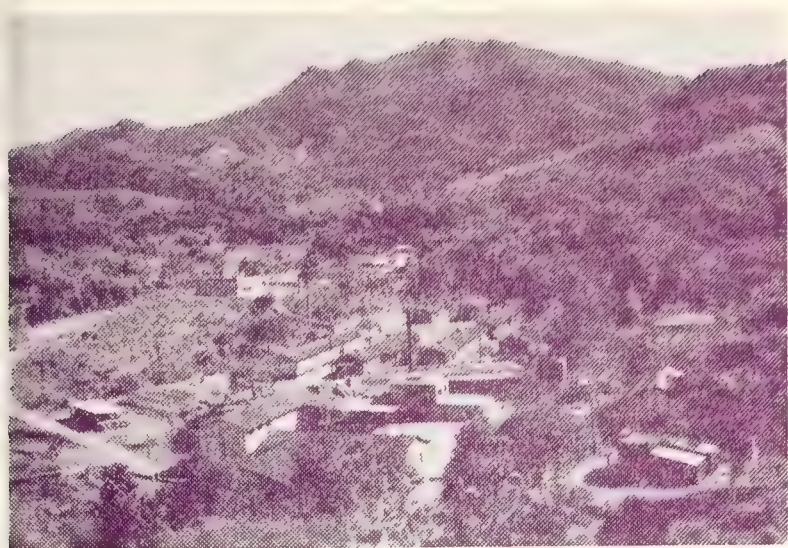
We hope that you will continue to pray for us that we might do our work as the Lord plans it, and that we shall not only attend to the needs of the physical but the spiritual as well. We are gaining a lot of good experience and hope that we shall be able to help the Puerto Ricans as much as they are helping us.

Yours in Christ,  
Dale and Norma Roesch  
PRRA, Castaner Project  
Castaner, Puerto Rico.



This boy is almost 2 years old. Weighs 13 pounds now, but only weighed 10 when he came in to the hospital. He is just now picking up and has been in since- December 1





View of the unit at Castaner

The following is an excerpt from a letter written by Norma Roesch on February 15, 1948.

The scenery is really beautiful and we have climbed a couple of mountains to get a better view. One Sunday a group of six of us got up at 3:30 A. M. to hike up a mountain to see the sunrise. That was really something, climbing by flashlight, and then it was cold at the top because we were in the clouds. Then we only had glimpses of the sunrise between clouds going by. For worship we had a meditation period and it certainly was impressive to look out over the hill and see the ocean on one side, many colored trees and homes sprinkled all over the hills.

You'll have to wait until we are back to show you the pictures. We are making colored slides and with these you will be able to appreciate some of the beauty we live in. Of course, it isn't all beauty because of the poor homes and conditions, but it is a blessing they have something that is beautiful.

The Bucare trees are out now and you can see whole valleys full of this deep orange tree. Valentine's day one of the girls brought me two gardenias and Dale picked me some red flowers that I don't know the name of yet. They have many beautiful flowers—roses, lilies of differ-



Home made out of palm leaves

ent kinds, and many others. There are also many kinds of ferns growing around.

The orange season is about over and we are going to miss them. The coffee season is over also, but the cane season is just starting. That will mean more machete cuts because they cut all their cane with these big knives. Don't see how we can have many more though, because someone is always fighting with them. One boy came in one Sunday morning with about 5 minor cuts and one large one about four inches long on the head that cut part way into the bone. He recovered without any apparent after effects, but was afraid to go home because he was living with his sister and it was her husband that cut him.

Two friends will get drunk, then mad, and cut each other up, and also bring each other to the hospital. It has even been known that after being sewed up, they went right out and started fighting again.

We have to be careful not to admire anything too much or they will just give it to you, including children. Even if they need things very badly, or it is the last they have, they will give anything to you if they know you admire it. Some of them try to show their appreciation in that way.

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*"A layman sometimes feels that he is unimportant in a church unless he is an officer or at least a member of a committee. He should remember that a church without laymen would scarcely be a church at all. The work of a church reaches fruition only when the Christian ideals which it teaches are put into practice outside the church by its laymen in everyday life."*

—F. C. Shipley, City College of N. Y.

*If you want to keep the health of Christ, keep from all spiritual sores, from heart wounds and irritations. One hour of fretting will wear out more vitality than a week of work; and one minute of malignity or rankling jealousy or envy will hurt more than a drink of poison. Sweetness of spirit and joyousness of heart are essential to full health—A. B. Simpson.*



# The Christian's Responsibility to Missions

*by Spencer Gentle*

When I think of my responsibility to the Missionary Program, my mind automatically rehearses the Great Commission as we find it in the 19th verse of the 28th chapter of St. Matthew's Gospel: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost . . ."

This should be the experience of every Christian today, because this Great Commission was given for you and for me. It was not given for the disciples only, it was not given for missionaries only, it was not given to preachers only, but it was given to EVERY Christian. We have a responsibility to the Missionary Program, and all of us can and MUST feel that responsibility and then do something about it.

Each and every Christian has to go to the Mission field, and he can go in prayer, by giving, or by going himself.

In the 9th chapter of Matthew, we find these words of Jesus: "The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest." Every Christian should pray earnestly and often for our missionaries, and for missionary fields all over the world, because Jesus has commanded us to. So many people are afraid to pray "that he will send forth labourers into his harvest" because they are fearful that God will send them. If this be the case, then let us pray even more earnestly about it. Every missionary with whom we talk tells us that prayer is the most important factor in his work; his prayers in the field, and those prayers which are being offered back home. If Christ thought it important enough to command us to pray concerning this great work, then He will hear and answer our prayers.

A Christian's first responsibility to the Missionary Program is that of prayer. Let us Pray!

Then, we must go to the mission field by our giving. I think the reason that we don't give more for missionary work is because we do not realize how much good a little can do. We spend great sums of money here at home to advance the Christian cause, but it seems that very little good is done. It is quite the opposite in our mission

fields. Missionaries tell us that literally thousands of lost souls in heathen lands are saved upon their first hearing of the wonderful name of Jesus Christ. Isn't it worth a few dollars on our part if one soul can be brought to Christ? I have a friend who is very much interested in the missionary work and he gives a good portion of his salary toward this work. He has also made it a practice not to send flowers when a loved one or a friend passes on, but to send five or ten dollars or even more to a mission center, and within a few days the bereaved family will receive a notice that a living memorial has been set up in memory of the departed one in the form of mission work. This is a true spirit of giving, and many Christians could very well follow such an example today.

Our second responsibility to the Missionary Program is to give. Let us give!

Every Christian can pray for this great work. Every Christian can give to this great work. But every Christian is not called to enter a particular mission field. However, if the call from God should come our way, let us heed it. If every person who has received such a call was on the field today, there would not be a shortage of missionaries! God has not failed in calling men, but man has failed in answering that call. Man is afraid, or he doesn't want to leave home, but Jesus has said, "Lo, I am with you alway, even unto the end of the world." Every returning missionary will tell us that these words are true. It's a great honor to be called of God to be a missionary, a preacher, or a Christian worker.

Our third responsibility is to GO if God should call us. Let us go!

Yes, every Christian has a responsibility to the Missionary Program, whether it be abroad or in our home land, therefore let us pray "without ceasing" and let us give until "it hurts." Perhaps we shall never know how much our prayers have helped, or perhaps we shall never know how much good our gifts have done, but we can rest assured that God will answer the prayers, and will see that the gifts are used for His glory.

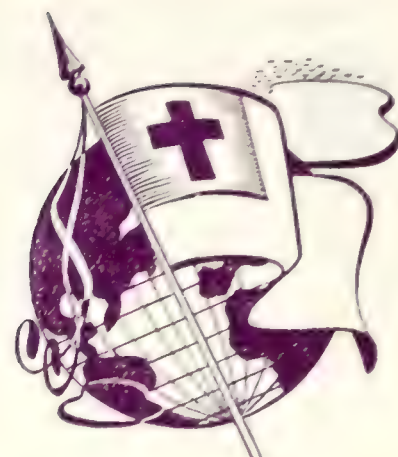
We have the responsibility; let us bear our share.

—Ashland, Ohio.



# NEWS

## From the Christian World



**Seventeen women** are on the list of ordained ministers in the United Church of Canada. This is unique among the larger Protestant bodies of the Dominion.

**A fifty-bed hospital**, the only one for Negroes in Lawton, Okla., has been made possible through the gift of Rev. Perry McArthur and his wife. The Methodist minister and his wife are using fifty per cent of the profits from oil wells on their property for charitable purposes.

**The 1947 public relations award**, given annually by the National Association of Public Relations Counsel, Inc., was presented to Paul W. Litchfield, chairman of the board of the Goodyear Tire and Rubber Company. The award went to Mr. Litchfield primarily because of the sponsorship by his company of the Greatest Story Ever Told, a radio dramatization of the Bible.

**President Truman** recently urged Americans to give more liberally to the "character-building agencies and institutions upon which the integrity of the nation is based." President Truman said, "We cannot hope to be worthy of continued blessings of prominence if our prosperity is used selfishly."

**One hundred fifty-nine heifers** were shipped to Italy in early December. Another shipment will go this month. Another shipment is scheduled for March. More cattle are needed. If you have a heifer which you want to go, notify the heifer project committee, New Windsor, Md.

**Charles and Ruth Webb** are giving their time now to distributing relief goods which have come to France on friendship steamers which transport goods from the Friendship Train. Two shiploads have already arrived in France. Charles and Ruth Webb are serving under the direction of the Brethren Service Committee.

**Empress Menen**, wife of Haile Selassie, has given her beautiful jeweled crown to the Church of the Nativity in Bethlehem as a gift. She did this to fulfill a vow she made in 1935 when Italy invaded Ethiopia and she took refuge in Jerusalem. Her promise was that if her country was delivered from its enemy she would make this gift. A special emissary recently made the trip to Bethlehem to make the presentation. Empress Menen is a member of the Coptic Church in Ethiopia. Thousands of years ago another Queen of Ethiopia came to Jerusalem with gifts for great King Solomon. Empress Menen's gift is for a far greater King, even though born in a manger.

**Experiments in Germany** indicate that soya flour is a very valuable addition to the diet of malnourished people.

Weight was gained and people could do better work.

**Five leading chieftains** from Uganda, Africa, were present recently in St. George's Church in England to commemorate a hundred years of missionary work in Uganda.

**In Auburn, New York**, Catholic, Jewish and Protestant faiths are uniting in a joint "Crusade for God" to improve the moral and religious attitudes of their city.

**The Chinese national government**, in spite of its pre-occupation with the civil war, has granted the equivalent of about a half million dollars in American currency to the work of building Christian colleges in China. China, more than almost any other country, emphasizes the extreme value of education.

**Alcoholic advertising** has been refused by national magazines which have a total circulation of nearly 44,000,000. At least 180 daily newspapers and about 2,000 weekly newspapers refused to accept alcoholic advertising. These magazines and papers should be encouraged.

**More than 500,000 children** and 100,000 aged persons in France will receive supplementary rations for six weeks to two months from the Friendship Train food sent by the people of the United States. Food for the children will be made available through school canteens or afternoon snacks in orphanages, nurseries and other institutions.

**A majority of the people** polled in five countries—the United States, England, Canada, Holland and Sweden—favor strengthening the United Nations. If peace is to be attained, these people believe that the UN must become a world government having control over the armed forces of each member country.

**American Protestant churches** are planning to send 500 missionaries to Japan within the next three years, it was announced by Dr. Luman J. Shafer, chairman of the Japan committee of the Foreign Missions Conference of North America.

**Thirteen men** are now working in the Brethren workshops in Bremen, Germany. This carpenter shop and shoe repair shop, called the Christopher Sauer Workshops, are helping war victims and refugees to rebuild themselves a place in society.

**The ministerial association** of Kalamazoo, Mich., has insisted that a commission be established in that city to pass upon motion pictures shown there. It would be their purpose to keep out of the city those movies which seem to them questionable.





## CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for March 28, 1948

## EASTER FAITH IS MINE

Scripture: I Cor. 15:1-10; Acts 26:19, 20

For The Leader

**A** GAIN it is Easter! Again the world heralds the Resurrection of Jesus. Again the Believer confirms his Christian faith and eternal hope in the facts of the resurrection of his blessed Lord. Around Easter we have built our hopes of eternal life, and rightly so. Resurrection is somehow centered around cemeteries. As we think of Easter we subconsciously think of deceased loved ones in a distant cemetery. From our thoughts arise the vibrant words, "Because I live, ye too shall live." Easter is a symbol of hope, of promises fulfilled, of eternal life with Him. Surely our hearts must break forth in a reverberating crescendo of ever increasing melodies of praise as we ponder on the meaning and promises of this day. You will enjoy life more if you possess the real Easter faith as it rests in Christ.

## DISCUSSION

1. **WE MUST BELIEVE BY FAITH.** As far as there being any concrete evidence of the resurrection of Christ, we would go far to find any. Nineteen hundred years have separated us from the event. So we find ourselves involved in a strictly faith proposition. (And isn't that the primary factor in the Christian theology?) When you believe the resurrection because of faith, then the evidences are too numerous to be accounted. We accept, by faith, the Bible as the infallible Word of God. We believe it to be the eternal Word of God in printed form. And this Bible, accepted by faith tells of the resurrection of Jesus Christ from the dead. So, therefore, by faith, we believe in the resurrection of our Savior and Lord from the dead.

2. **FAITH IN OPERATION.** Faith does not stop with believing, however. It becomes operative in our lives. Faith in the resurrection of Jesus Christ imparts to the believer a course of action. Our very existence, acts, motives, and outlook are governed by the knowledge that our Savior is risen. When this highest truth of Christianity takes hold of the heart of an individual, it changes the course of that soul for eternity. What do we mean? Simply this, that when we accept the truth of Christ, His mission, His deity, and His resurrection all done as a remedy for sin, we then accept Him as such. Then our destiny is changed from Hell to Heaven. Take away your Easter faith, and you are most hopeless.

3. **EASTER FAITH IS PRECIOUS.** We must always hold fast to our faith in the facts of Easter. Perhaps it may seem funny to say that to Christians. Yet, do you know that there are forces at work today which are determined to destroy our faith? Chiefest of these is the common doctrine of Easter as a time of "awakening of

nature in new life, so we should take new hope in the future." Did you ever hear anything like that? We have. Oh, yes, it may be hidden by flowery words, scripture verses, and beautiful songs, but if it doesn't bring forth the full truth, it is false. In other words, watch those who indicate by their words that they are not proclaiming the true resurrection of our Lord. We would like to pin one of these "preachers" down some time as to why they observe Easter when within themselves they do not believe in the resurrection of Jesus Christ. Your Easter faith in the resurrection of the Lord is very important. Hold fast to the facts as given in the scripture, for they are true.

4. **A FAITH THAT INSPIRES.** We all know that we do better work if we know we are going to receive something for our labors. If we can see a point in what we are doing, we do a better job. Our Easter faith puts sense into Christian living. If we were to "be good" refraining from evil, just for the sake of living a good life, there would be little point. But assure us of an eternal life and reward for our righteous living on earth, and we will strive all the harder to live successfully. Easter brings to us the assurance of such a life to come. Through Christ's resurrection we are justified before the heavenly Father. We are given the promise of all the rewards that heaven possesses. Thus when we review our Easter faith we find a "carry-through" from this life to the next. It should inspire us to forsake all evil and to cling to those things which are good.

5. **A FAITH THAT CALLS TO SERVICE.** This is a time worn plea, yet one which must be continually made. The ranks of Christian workers is never completely filled. Always there is a "shortage" of dedicated workers for Christ. Easter calls us to service for Christ. There is room for all. If Easter means anything at all to us, it should mean a life of service in gratitude for salvation's assurance. There are so many in the world yet without a soul saving knowledge of Christ. So many are suffering under false religions. So many are shackled by false religious beliefs. Don't you think that we should be willing to devote time and talent and money to the spread of Christ's gospel to all men? Easter faith means eternal hope, but it also means service for Christ. The two are inseparable!

## QUESTIONS

1. Who are the ones mentioned in the resurrection scriptures as having visited the tomb on Easter?
2. Can you name all those who saw Christ on His resurrection day?
3. What does Easter mean to you?

The best way to live a life of holiness is to associate with the God of holiness and follow His instructions.

Wanted! Church members with God-pleasing characters for with this, all the discipline of life is set in order.

It is not so much the circumstances under which you were born, nor the surroundings in which you were reared, but your choices in life which will determine your eternal bliss or blight.

Faith is an adventure of daring; doubt cuts the nerves of its power.



Prayer Meeting Topic

Contributed by Rev. C. Y. Gilmer

GO YE INTO ALL THE WORLD

Frank B. Myers

Go ye into all the world,  
And in Jesus' blessed name,  
Let Love's banner be unfurled,  
God's eternal truth proclaim;  
Ye, whose souls have been redeemed,  
By God's high and matchless price,  
With the crimson blood that streamed  
From dark Cal'vary's Sacrifice.

Ye, whose souls have seen the light  
Of the Savior's heartfelt love,  
Shining through sin's darkest night,  
From the realms of light above,  
Tell to nations, far and wide,  
The sweet story of the cross,  
How Christ suffered, bled and died,  
Saving men from endless loss.

India needs to know the Word,  
The dear Gospel's saving power,  
Millions there have never heard  
How it cheers those, hour by hour,  
Who God's message have received  
Into honest, willing hearts,  
And in Jesus have believed,—  
Of the joy His love imparts,

China's millions daily cry  
From the depths of sin and strife;  
Oh, how sad that they must die,  
Knowing not the words of life!  
Brother, sister, don't you love  
Those for whom your Savior died,—  
He Who left His home above,  
And for them was crucified?

If you do, why won't you go  
At the gracious Lord's command,  
And His love to sinners show  
In this far-off heathen land?  
May we consecrate our all  
To the One of Calvary,  
And, wherever He doth call,  
Gladly answer, "Lord, send me."

THE PROVISION OF GOD FOR THE HEATHEN

Scripture: Ephesians 2:13-22

Missionary Hymns

Leader's Petition

Thought Provokers:

THE SCRIPTURES teach that God has made provision for the heathen that they may be saved and realize the great spiritual blessing. His love and grace

are such that He has provided eternal life as a gift for the whole race of mankind (John 3:14-16; Titus 2:11). He does not will that any should perish, but that all should come to the knowledge of the truth, repent and live (1 Tim. 2:4-6). The heathen may be justified and sanctified through faith (Gal. 3:8; Acts 16:17, 18; 2 Thess. 2:13). They may have the blessing of Abraham and the gift of the Holy Spirit through faith (Gal. 3:14). They may be fellow heirs of the blessings in Christ through the Gospel (Eph. 3:16). By the baptism of the Holy Spirit they may become members of the Body of Christ which is the Church (1 Cor. 12:12, 13; Eph. 1:22, 23). By the blood of Christ they may become part of the household and temple of God (Eph. 2:13-22).

Our responsibility is to see that they get their share of the inheritance. We are in position to see that they get it. It is the obligation of all of God's people to bring the Gospel to the lost. To what extent are we dedicated to our task?

If we pray more for the heathen we may come to do more for them.

COMMENTS

On The Sunday School Lesson

by The Editor

Lesson for March 28, 1948

THE CERTAINTY OF ETERNAL LIFE (EASTER)

Lesson: Colossians 3:1-4, 12-17; 1 John 5:11-12

CHRISTIANITY could have no meaning if we could not speak of a "Crucified and Risen Lord." The abiding thought in our lesson today lies in the last two verses of our printed text—1 John 5:11-12. Whatever has gone on before finds its culmination in the thought that is found here.

If Easter means anything at all, it stands for eternal life—God-given life. We find John expressing this very thought in verse 11, "God hath given to us eternal life, and this life is in his Son." Then he says, "If we do not have "the Son" in our life, then we do not even have the life—eternal life.

Paul says in the first verse of our lesson (Col. 3:1), "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God."

Now let us put the two thoughts together and we will have the gist of our lesson. Having the "Son" in our lives is bound to bring about the kind of a life which will be a constant searching after the "best" things—the things "which are above." And it is only a "risen life" (risen with Christ) that will so seek.

Let us remember that "eternal life" is a realistic experience. We are already passed "from death unto life," says the Word. But all that is to be found in the expression of Jesus, "if ye keep my comandments" must be adhered to if the living are to "remain living." "Dead unto the world, but alive unto God," well expresses it all.



# *A Divine*

## *Challenge*



Hear your commission, O Church of the Master!

Friends and disciples of Jesus, take heed.

How are you doing the work of the Father?

How are you caring for hunger and need?

Useless to stay in your doorway, and beckon—

Those who need most will never come in;

Fighting the devil with art and with culture,

How he must laugh at his stronghold of sin!

Go—to the sheep that are scattered and fainting,

Having no shepherd, and tell them to come;

Go—to the highways, and tell every creature

Still the feast waiteth, and yet there is room.

Go—the time shortens, the night is approaching—

Harvests are whit'ning and reapers are few;

Somewhere, perhaps, in the darkness are dying

Souls that might enter the Kingdom with you,

Go—Church of Christ, for He goeth before you,

And all the way that ye take He doth know.

On the bright morrow He'll say, "Come ye blessed,"

But till the dawning the Message is, "GO!"

—Annie Johnson Flint.

# *Easter Offering for*

# *Foreign Missions, March 28*





## The Optimist

*I sing a song to the Optimist  
To the Man that is Brave and strong—  
Who keeps his head when things go right,  
And smiles when things go wrong!*

*I'm proud of the genial Optimist,  
His radiant Voice and Speech;  
He helps to smooth the Rugged path  
Of all within his reach.*

*I like the way of the Optimist  
Who looks for the bright and best;  
He scatters Sunshine as he goes,  
And leaves his Fellows Blest.*

*I'm glad to meet the Optimist  
With his message of good Cheer;  
He carries hope and Confidence  
To those assailed by fear.*

*So here's a Song to the Optimist  
Who Joyously works and sings.  
And Daily shows this weary World  
The Way to Better things.*



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## INTERESTING ITEMS

**Washington, D. C.** A fine gift came to the Washington Church in the recent presentation of a Communion Set, the gift of Mr. H. R. Smith of Waynesboro, Pennsylvania. The set was given as a memorial to Mrs. Edith Smith and was dedicated to her memory on Sunday, March 21.

Brother Fairbanks, Washington pastor, says that "Our builder is planning to begin actual construction of the new church by March 22." It should be under way when this issue reaches you.

**Vinco, Pennsylvania.** From the Vinco bulletin of February 29: "The approved Blue Prints for the addition to the Church have been received by the Building Committee. Plans for building the basement unit, as authorized at the last business meeting, are in progress. Work is expected to be started next week. How is the work coming, Brother Benshoff?"

**Spring Camp at Milledgeville, Illinois.** Dr. L. E. Lindower informed the editor last night that the Spring Camp this year for the Central District was a great success. The camp will, no doubt, be reported by someone from that district.

**A Fine Record.** Mrs. Lulu Snellenberger of the Warsaw Brethren Church has an enviable record for several things. In renewing her subscription to the *Evangelist* she says, "In looking back I find I have been a steady subscriber to the *Evangelist* for about 36 years, beginning back while Dr. Carpenter was still here; also a continuous member of the W. M. S. for 42 years, and have rounded out my 24th year of perfect attendance in Sunday School, with the exception of two Sundays when sickness kept me away."

**Canton, Ohio.** We learn from the Canton Bulletin that Brother John T. Byler, pastor of the Louisville Church, was a recent speaker at the Canton Laymen's meeting.

**North Manchester, Indiana.** Barton Rees Pogue, Hoosier poet and lecturer, was a recent speaker at the North Manchester Church.

We learn from the bulletin that a "New" young married people's class was recently organized in the North Manchester Sunday School. One of such classes should be organized in every church at least every ten years.

**New Lebanon, Ohio.** Rev. and Mrs. Samuel Adams of Pleasant Hill, Ohio, have been conducting evangelistic services at the New Lebanon Church. These services began on Sunday, March 7.

**Carleton, Nebraska.** Brother H. M. Oberholtzer, pastor of the Carleton Church, reports a fine meeting with Brother Cecil Johnson, pastor of the Falls City, Nebraska, church, as evangelist. The meeting was of ten days duration and the visible results were four first time confessions, all young people.

Brother Oberholtzer reports that he has been ill but is able to be about his work again.

**Pleasant Hill, Ohio.** A card from Brother Floyd Sibert, pastor of the Pleasant Hill church, says, "We began our meeting March 7 with two good services in the church and another on Monday night with the pastor as evangelist. Tuesday night was the record night with 1100 people attending. We had to take the crowd to the High School Auditorium in order to get parking space and seating space. Dr. B. R. Lakin was speaker for that night. Three radio stations carried announcements of the meeting last week and two of them announce it daily all this week and it is free advertising. The stations announcing are WLW—Cincinnati, WING—Dayton and WPTW—Piqua. The Lord certainly put our church on the air. I think He has something very definite in mind for us."

**Warsaw, Indiana.** Brother W. E. Ronk, pastor of the Goshen, Indiana, Church, was a speaker at the Warsaw church four evenings, March 16-19. Brother Brant, Warsaw pastor, began his regular evangelistic services on March 21, closing March 28, with Communion at the evening hour.

**Stockton, California.** We are in receipt of a card announcing the evangelistic services at the Stockton church,

(Continued on Page 10)



## Business Manager's Corner

George S. Baer

### Waterloo and Smithville Stay 100%

THE BRETHREN Church at Waterloo, Iowa, recently sent a new 100% list of 106 **Evangelist** subscriptions. Brother Virgil Meyers is pastor of this splendid church. Another church that has a fine record of loyalty is Smithville, Ohio, where Brother Vernon Grisso is pastor. We have just received a list of 63 subscriptions, which keeps it on the 100% Honor Roll. Thanks you, Waterloo and Smithville, both, for your loyalty. And may there be many more churches who will join the 100% group.

### Voluntary Increases in Evangelist Subscriptions

Some time ago we mentioned the increase in labor and material cost in printing the **Evangelist**, and though the price has not been raised, we wondered how many would voluntarily raise the price on themselves and send in \$2.00 instead of \$1.50. Of course we didn't have in mind 100% churches, only individual subscriptions. And you would be surprised to know how many actually increased their subscriptions. We thank them all, and others too who will yet be so kind as to do this.

### Beautiful Flannelgraph Backgrounds

We have a supply at last of real flannel, size 24 in. x 36 in., painted artistically for various scenes, Lake scene, Mountain scene, River, Landscape, Village, Indoors, etc., price \$3.95 each. Also many Suede-graph books with objects and lesson stories, at \$1.25 each. Also easels (\$3.95) and boards (\$3.97).

### Pastors and their Wives

All who attend the Pastor's Institute at Ashland following Easter are invited to attend the Book Store and look over our stock. We will also have a book table in the church where the Institute is held. We will have some new Speed-O-Scope machines on hand, and supplies.

### Press Fund Reports Come Later

### Publication Day Offerings Continued

|                                                       |         |
|-------------------------------------------------------|---------|
| B. H. Showalter, Palestine, W. Va. ....               | \$ 5.00 |
| Canton, Ohio, Additional Church Offering .....        | 44.50   |
| College Corner, Indiana, Church Offering .....        | 25.00   |
| Cumberland, Md., Church Offering .....                | 15.00   |
| Dayton, Ohio, Additional Church Offering .....        | 25.00   |
| Fairhaven, Ohio, Church Offering .....                | 26.60   |
| Glenford, Ohio, Church Offering .....                 | 14.00   |
| Goshen, Indiana, Church Offering \$280.76 as follows: |         |
| Havid Holtzinger .....                                | 5.00    |
| W. M. S. Circle .....                                 | 50.00   |
| Mr. and Mrs. Earl Shaffer .....                       | 5.00    |
| John E. Baer, Sr. ....                                | 5.00    |
| Mr. and Mrs. Ralph Cooper .....                       | 2.00    |
| Mrs. Gordon Simmons .....                             | 1.00    |
| Mr. and Mrs. Verne Younce .....                       | 1.00    |

|                                    |      |
|------------------------------------|------|
| Mr. and Mrs. Al. Higgins .....     | 5.00 |
| Mrs. Jessie Maley .....            | 5.00 |
| Mrs. H. F. Stuckman .....          | 5.00 |
| Angeline Whitehead .....           | 2.00 |
| Mr. and Mrs. R. W. Huff .....      | 2.00 |
| Mr. and Mrs. Chauncey Hepler ..... | 1.00 |
| Mrs. Chester Mast .....            | 2.00 |
| Mr. and Mrs. Bert F. King .....    | 5.00 |
| Mrs. Percy Gosey .....             | 1.00 |

(Continued on Page 11)

## The Editor Thinks Aloud

Fred C. Vanator

### WE THINK ABOUT THE RESURRECTION

THE DATE on this issue of the **Evangelist** is the day before Easter. This issue will reach some of our readers before that day, while with others Easter will have come and gone. At a corresponding day hundreds of years ago, the day before the resurrection, the followers of Jesus of Nazareth were a forlorn group—hopes gone; hearts full of fear; sorrow outweighing all other emotions, for they had laid His body in a rock-hewn tomb; had seen the massive stone rolled against the opening, and the seal of the government under Pilate placed upon it. To them it was the end of all their hopes, and the words, "We had hoped . . ." were spoken over and over again. Suppose that had been the end—what then?

These thoughts set me to thinking further!

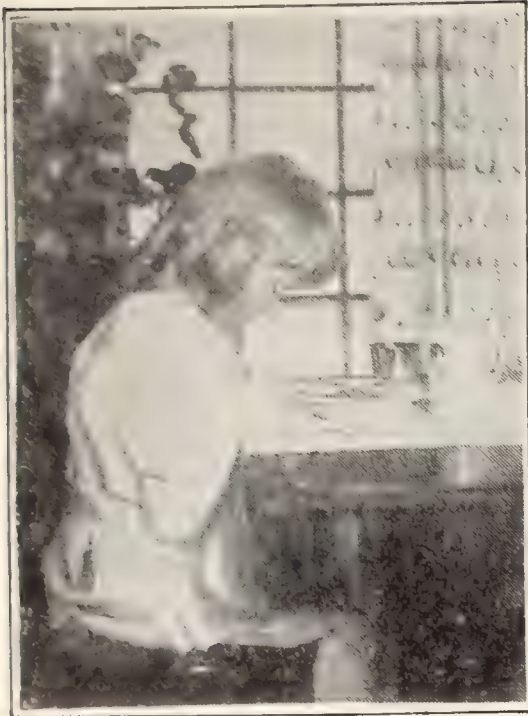
What would be our present situation if Christ had not risen from the tomb? What would I be doing today, if, indeed, I had ever been born? What would be your occupation? What would the world be like? Would heathen temples occupy the sites of our beautiful churches? Would human sacrifice still be a part of the worship of pagan peoples who would inhabit the earth? Would disease and pestilence have long since rid the world of most of its inhabitants? I am sure that whatever might have been the result that the picture would not be a pleasant one to contemplate.

Have we really ever stopped to think what the Resurrection really means to us? Have we sought to take stock of our present position and opportunities? Take your pencil and paper and write down on one side of the paper the things you can think of that would be here if Jesus had not risen from the dead. Transport yourself into the past and live there in thought. Then sum up these things and see how you would like to exchange it all for your present manner of living. Now turn the page over and just list the blessings that may be yours because Jesus did arise from the dead. Would you like to be without them?

Really now, what does the Resurrection of Jesus mean to you personally? Do you appreciate it, except, possibly, on the one particular day—Easter Sunday?

Think it over!





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*"Suffer little children to come unto me and forbid them not, for of such is the Kingdom of God."*



THESE WORDS of Jesus concerning little children have always been a challenge to the church. In the verse prior to this one the gospel writer tells us that they (mothers) brought their children to Jesus. What a beautiful picture! Mothers bringing their little ones to Jesus that He might lay His hands on them and bless them! What a contrast to the picture we see today!

Too few American mothers lead their children to Christ and many fail to see the importance of so doing. There it was evident that those mothers realized their children needed Christ early in life—a good lesson for the modern mother.

Can you see how the disciples stood off in awe? They rebuked the mothers who brought their children to Jesus. Christ welcomed them and I believe it is His will that we give children special attention today. No doubt we have those in our churches like the disciples of old, who need their eyes opened to the value of the child in the church. Christ not only welcomed and blessed the children, but He said, "Of such is the Kingdom of God." This is a promise that children have a place in the Kingdom of God. Christ knew the importance of bringing a child up in the church and it is here in His teaching that He emphasized its value by linking it to the Kingdom. Therefore the value of the children's work in the church is eternal. What do you value most in the life of your child? May your work be such that will lead children to eternity with God.

The Editor asked Mrs. Miller to write on this particular theme because he knew of her very great zeal in the work of the Children in the Smithville Church. She has been particularly successful in Children's work as is attested by the reports that come from Smithville in this regard.

## The Value of Children's Work In The Church

*By Mrs. Jean Miller*

Solomon taught that if you train up a child in the way he should go when he is old he will not depart from it. (Prov. 22:6). Perhaps Christ was thinking of this when he encouraged the bringing of children to Him, therefore it is a good plan for us to follow today. The importance of the early religious teaching given to the child, whether in the home or in church, cannot be overemphasized. A child who has been regular in church attendance since birth will accept Christ very young; this may cause the comment that he is too young. But, friends, Brethren, the willingness of the child to accept Christ is a challenge to both the parents and church teachers to follow the confession with sound teaching in Christian living.

Getting the children into the church is the beginning of a long struggle. Our public schools make big demands on the children that tend to draw them away from church activities. So we must plan a good and sound Spiritual program to hold their interest through the high school age. Thereby, we will hold them and find our youth consecrated and capable, when they shall have attained maturity, of shouldering the responsibilities of adult church members.

It is imperative that we have an active children's work in our churches, that by sharing in the work they become conscious of the fact that they are a part of the church. Having gained the interest of the child, many times the parents become more regular in attendance. Perhaps the part the child plays now may not seem too important, but the real value to Christ and the church will unfold as they grow into consecrated church workers. And I think you will agree that we need more Christ-loving adults who take their church responsibilities seriously.

It is apparent that modernism is gaining in



The children of today are the hope of our Church in years to come. The Spiritual condition of the future Brethren Church depends on how young lives are being molded today.

# Spiritual Meditations

Rev. Dyoll Belote

"AM I MY BROTHER'S KEEPER?"

"When he saw the multitudes, he was moved with compassion on them."—Matthew 9:36.

WHEN WE READ these words we are led to exclaim at the great love of our Lord, and to marvel at the depth of His compassion for needy, lost humanity. But never in the world's history has there been so wide-spread misery and suffering and all-round need as in this, our day. It is not merely scattered areas in some countries that know want and hunger and distress, but whole nations are cold and starving and dying. At least some of these lands are training their youth to see the needs of their country and are encouraging these youth to prepare themselves to meet these needs. And it might be well if American youth and adults as well, would feel the call to serve as well as lead.

In the presence of the universal need of the world, how can we turn our backs and sit complacently by and feel no urge to do something to alleviate the suffering and hunger and cold and nakedness and pain and anguish and doubt in the bodies and minds of those who dwell in the stricken areas of the world's surface?

It is just the presence of this tremendous need and distress, and the false promises of Communism to right the wrongs and bring equality for all men under all conditions that is winning many away from the church and endangering the chances of setting up Christian democracy in the war-torn areas of the Old World.

In the early history of the Church as recorded in Acts we read that the Apostles "continued with one accord," and I wonder if we ever noticed that it was then that the baptism of the Holy Spirit came upon them. The Christian people of the world must learn to put the question, "Can I help you?" in the center of their thought. When we do this perhaps another Pentecost will fall upon the church. Cain's family has always been too prolific.

—Uniontown, Pa.

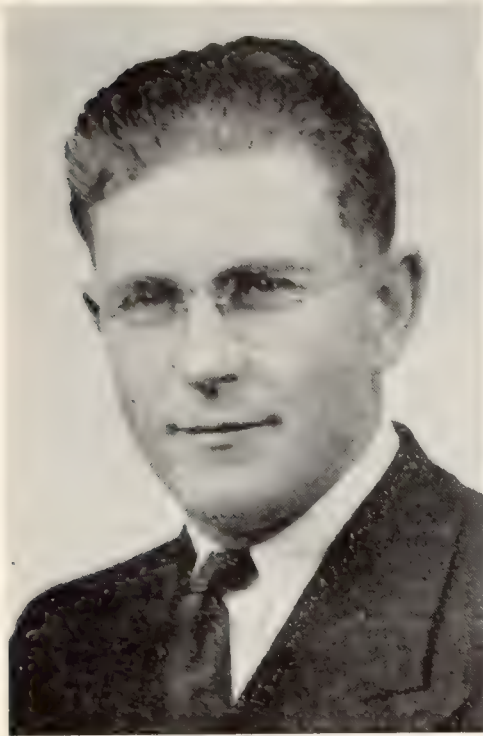
Common sense is the knack of seeing things as they are, and doing things as they ought to be done.—C. E. Stowe.

## ATTENTION, MINISTERS

Effective April 1st, the Pastorate of the First Brethren Church of Pittsburgh will be vacant. Interested ministers will please address inquiries to the undersigned, Chairman of the Ministerial Contact Committee of the Pittsburgh Church.

Ralph R. Rau, 632 Sickles Street. \*  
Pittsburgh 21, Pennsylvania. \*





# The Bite of Sin

Rev. H. R. Garland

"As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth in him should not perish, but have eternal life."

John 3:14-15

**W**HY DID Moses lift up the serpent in the wilderness? It was God's command. It was also God's plan to help the people, if they would be obedient. The Lord opened up a way for the cure of each one who would do what they were told. Most folks are good at doing what they are not told, and it seems like it is very hard to do what we are told, especially if it appears in the Bible.

The people in question had been bitten and there was absolutely no cure for them as far as man was concerned. But God in His mercy, and kindness, gave just one remedy for their cure and this was to look at the serpent on the pole, put there at the command of God. Why should people believe there are "many remedies" for sin when it is not so? God gave one and only one remedy for the sin of the world and this remedy is not effective unless it is applied as per the directions. These directions are to take Christ as our Saviour. He is God's answer to the terrible disease.

It was a full and adequate remedy. Not a patched-up job; not just a relief. It was a complete remedy for everyone. This remedy did not fail. Why? Because it was of God. Our failures are manifested on every hand because we do not take God at His word and do not try what He bids us do. If we would take heed to the word of the Lord just half as much as many believe man's word, we would be better off. God gave the orders and they were carried out. The cure was provided, not for a few, but for all. Each and every one has a right and privilege of being a partaker of this healing provided by our Heavenly Father.

Often times we do not accept the many and wonderful provisions which God arranges for our blessings. We can all approach His throne and find help in time of need, but many pursue another course and try to work it out without prayer. Many times we get our directions for victory when we take it to the Lord in prayer. The promise of God is, that if we pray, seek His face and turn from our evil way, He will hear from Heaven, and this means victory will be forthcoming. Not by the strategy of men, but by the help of Almighty God, who is ready to deliver us from the enemies of mankind. Our loving Heavenly

Father has made a way of escape for everyone who will accept it through our Lord and Master.

The people of that day had been bitten, and this bite or sting was unto death. What a predicament to be in. Nobody or nothing could help. People were dying very fast. What would or could they do? Yes, there is one thing left. What is it? Prayer. They prayed unto the Lord and the answer to their prayer was: "I (God) will do my part and I will tell you what to do. If you do it, life will be your portion, if not—death will be your master now." Look at what can be done by crying unto the Lord.

The earth right now is menaced by many evils and these evils are not to be treated lightly. They are serious and must be treated with Divine help, which we can get when we meet the conditions given to us by the promise of our God. If you would ask the people who were cured of this bite, "Have you ever been bitten?" they would testify and say, "Yes, many a time." Then I ask you, "By what?" Some would say, "I was bitten by a lying tongue that deceived me and I fell for the salves that seemed to be so soothing. Through this tongue of deception I took the wrong step; yielded to temptation, and my life is wrecked." Another says, "I was bitten, too, by a lying tongue and was persuaded to invest my money in or go into the wrong business. What a price I have paid for believing a lying tongue."

Another says, "I was bitten by the serpent of adultery and have suffered many things in mind, heart and body." How true this is, and if you do not repent you will suffer by the loss of your soul. Many times the bite from the serpent of adultery does not give pain for a while. Ah, but give it time, and soon it will be anguish and pain that no aspirin tablet can cure. Sleepless will be the nights, and no sleeping powder will remove the sting within. Yes, there will be an aching heart that no medicine can relieve and to those who do not repent of this or any other sin, they are faced with a dark future, a Christless eternity.

Still another says, "I have been bitten by the serpent of gambling." Yes, and the rest of the family feels the sting of this bite. What a fascination gambling is to many people. Many a home has been made sad because the weekly or monthly salary has been gambled away. Who is the loser? The one who gambled; the wife; the children.



The father does not really want to gamble in most cases, yet the old serpent has betrayed him and he thinks that he will "clean up." There will be a cleaning up—a cleaning out of the home, jewelry, furniture, and the house itself also. This is the sting of gambling, and those of the home are paying the price.

Another says, "I have been bitten by strong drink. It affected my happiness, my home. It stole my job, my health, my wealth. O, if I could only live my life over again! It would be different." You have lots of company—if it were not for the "IF."

These serpents in the time of Moses were no respecters of persons, neither male nor female. All were bitten. In these times that serpent Strong Drink is biting the female as well as the male. We should never let our children say, "My parents set the example before me and I got my first drink in Home, Sweet Home."

A fellow who went to prison through strong drink said that his mother gave him the first drink that led him to gambling and then on to murder. He refused to see his mother before he was electrocuted.

Others have been bitten by the serpent of profane language or the taking of the Lord's name in vain. The name of God is a joke to many. His name is connected by some to the most wicked utterances that can come from the mouth of a human being. The name of God should be honored and revered in the home, in places of business, and in all institutions of learning. The Lord said He would not hold men guiltless who take His name in vain. Even small children are heard taking this name in vain. Do they hear it in their homes?

Others have been bitten by the serpent of lust—lust for power; lust for money. They will get it by fair means or foul. Some will fight over a dead relative's body for their part of the estate. Many are not on speaking terms because of money. Some are broken in health by working day and night. For what? For something to leave that others may "scrap" over it. The Lord said that the love of money is the root of all evil. Money is not sin, but the love of it is.

Many have these bites and stings in life because of wrong appetites, lust, desires and conduct, and find life miserable because of past sins. The remedy our Lord has provided not only saves from past sins but shows light for the future. He says, "If I be lifted up," and that is my calling—to lift up Christ.

We need more sin-haters in this world. If we hate sin, we will fight it with the Sword of the Spirit, the Word of God. A fireman is a fire-fighter. That is his job. A Christian should be a sin-fighter, because his Master hates sin. If a mosquito lights on you are you going to say? "Help yourself." No! Anyone who has the use of either hand will slap at him and not for fun, either. And the sting of the mosquito is very small in comparison to the "sting of sin." Shall we sit idly by, with folded arms, and say, "We give up!" The world is as good as it is because of the fight and resistance given by those who stand for the right. Yes, Christ must be lifted up and evil must be exposed and disposed.

What would happen if our houses and streets were left to pile up with dirt, and the city Health Department went out of business? What a deplorable condition this would be. These things are taken care of by those who are in-

terested in them. What would be the condition if evil had no check and no one preached against the serpents' bites of our time? Are we to "soft pedal" the truth? Let the Lord answer the question. He says, "Cry aloud and spare not." None are to be spared who are sponsors or supporters of sin. All good citizens are interested in good government. This we cannot have to any degree of success unless more people will be for Christ and that means that you must take your stand against sin. Christ must be lifted up as the true remedy for a sin-sick world. Man has tried, and is still trying "QUACK" remedies that have proven worthless—spending time and money, only to see the sin-bitten world grow worse. Christ must be lifted up, not as another great hero, but as the Savior of the world, through His death on Calvary, where He shed His blood for the remission of our sins. He must be lifted up to His rightful place in the home, the church and the country, as the Holy Divine Son of the Living God. He must be lifted up as the only one who can forgive sins, and as man's best friend.

Man proposes; God disposes. A peace plan without the Prince of Peace is just about as secure as a ship without a bottom. Christ must be lifted up as a remedy for the present evils which are now raging on the earth; as a constant and continuous cure for the hate that now dominates the modern world. Yes, Christ has the key to all our problems, for in Him there is wisdom, justice and love, and this is what it takes to bring about a better understanding for the people of this world.

All will agree that the conditions of the world are not very bright, and we are in need of a better world. When people were dying fast, in the time of our text, it may be that all did not agree on the one cure given, namely, to look at the brazen serpent on the pole. They could have discounted such instructions and said it was only lunatics who would believe. "We have enough firey serpents now, without any more being raised up. Why put a 'brazen serpent' on a pole? why make fun of our dying relatives?" Their disagreement or opposition, if there was any, did not change the fact that this was God's way. Dispute it and die; accept it and live!

When God gives orders—and He does through His Word—do not question or ask how, why or when. Why should men die when there is a remedy for all? And this remedy is not a bitter one. It only took obedience. That is all that is required of us now.

Some say, "Something has to be worked out for a better world." My friend, it has already been worked out by the great Architect and Builder. It is now up to man to accept God's plan.

What are the highlights of this message? Simply this: Humanity is in dire need; death is sure without a proper remedy; the remedy was provided by prayer; it was simple, but it worked; the people obeyed and lived; it was God who worked the healing. Our Savior turns the pages of time and refers us to these facts. He says that He, too, must be "lifted up" as the remedy for the sins of the world. We have all been bitten; we can show the scars; but unless the sting of sin is conquered by Christ, there is no hope for any of us. Why will we let sin destroy our peace and happiness, and bring eternal death? Yes, Christ is the answer to the need of the world.



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# The National Sunday School Association

Rev. N. V. Leatherman, General Secretary,  
104 S. Mulberry St., Hagerstown, Md.

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## RELIGIOUS EDUCATION—An Individual Matter

Rev. Arthur R. Baer

IN THE first place we must admit that Religious Education is the business of the Church. Perhaps not its sole business, nor its chief concern, yet so definitely bound up with its chief concern (the saving of souls) that if you are a stickler for exactness in speech you may have some difficulty in defining their separate limits. Ordinarily, religious education is, in the mind of many, wholly within the province of the Sunday School. There they have placed it. There they have planned for it and there they have limited it. Even the rest of us, as we organize that we might more efficiently work our plans, the Church as a whole is largely excluded from our thoughts.

Religious education and education in religion are practically synonymous, although they have not been so in our thinking. Organization has been attempted in religion and yet in spite of our attempt Religion refuses to be organized. To a certain degree we may profitably organize our efforts to extend it, but the thing itself, vital, living Religion refuses to be organized. Perhaps that is one condition of its very existence.

It is a problem to discover just what place organization should occupy in our efforts. Certainly we should remember that there can be religion without organization and organization without religion. As in religion, so in religious education, organization may have its place. But as we concede it a place we should remember that we cannot assign privileges nor delegate responsibilities to another individual or group of individuals. We cannot designate another as our spiritual proxy. Too often we engage a minister, or preacher, call him what you will, and charge him with the responsibility of making all religious connections. Or it may be that we organize a Sunday School with well trained officers and teachers and then sit back in smug satisfaction having the notion that we are doing something religious or even toward religious education. However, having created such conditions we have provided an environment where religious education may more easily take place; yet we should determine to what extent organization contributes to educational efficiency. Efficiency, to me, means effectiveness toward the desired end. We may discover that there is no necessary connection between organization and efficiency. Sometimes we think of the two in such a fashion as to imagine that they are identical. In the operation of railroads, construction work and kindred work where one deals with exact materials and dimensions, there may be this close relation, but neither in religion nor its education. Both of these have to do with the spirit and work from within. They deal with living personality, one of the most delicate and intangible factors of the universe.

If some time we were to contact a person without prejudice and ignorant of all our educational machinery and then tell him the purpose of religious education and all that we hope to accomplish, would an image of a school come to his mind as an answer to the need? Rather, would he not think of it as the work of consecrated individuals working alone or even united in effort? The point I am trying, perhaps vainly to stress, is that religious education is an individual matter.

This is not meant, and we hope it will not be so construed, as deprecating the importance of the Sunday School as an organization. Certainly we can engage in such work as a group, and with greater efficiency, if as a group we have in mind common ideas concerning the thing to be accomplished, and a definite individual or group of individuals upon which to exert our common effort. But the whole force of this paper is founded on the assumption that even this will fail except we as individuals are conscious of the nature of religious education and the part we must individually play.

But perhaps we have been a bit foggy in our ideas as to the nature of religious education. We have pigeon-holed it, organized it, and defined it as the work of the Sunday School. In its best sense, religious education is simply the Church using all powers to meet the individual needs of its members: and its members uniting in such a way that the community receives the impact of their united personality. Whenever individuals find that they are growing in spiritual capacity, religious education is taking place. Religious education is not an extra-church item discovered and appended with the advent of the Sunday School. In other days, the finest example was when the Master walked the earth, and by example and precept changed men's minds, hearts and lives. Today its finest results are also accomplished by the individual, by his ability to deal intelligently in every contact and help other individuals grow in those matters that are essential to the experience of a Christian. Perhaps the more important items are: the worship of God, one's private attitude toward God, the cultivation of an altruistic spirit and the accumulation of knowledge of holy things. The building of these things into civilization is religious education. We often refer to it as the field of religious education, but perhaps it is not so much a field as a force.

When in conversation with a lad you deal with his questions concerning our Church Ordinances and their meaning, that is religious education. When one comes to you seeking instruction and guidance in the matter of prayer, that is religious education. When you help two to patch up a quarrel and help those involved to understand the meaning of forgiveness in the name of Christ, you are engaged in religious education.

Any church can make itself into a group where such things as these take place, but scarcely, unless these are already being done by the individuals. When a church does such, it is engaged in religious education. It can do so by connecting certain people with certain other people in definite spiritual relationships: for example, a man with a boy or group of boys; or with another man; a woman with a girl or group of girls or with other children, etc. The fact that it may result in an outward resemblance to a school is entirely accidental. If a church is engaged in such work, it is to that extent engaged in religious education even if it has no school. On the other hand, if it



isn't engaged in making such connections it is not engaged in religious education even if it has a school.

As our conclusion, all religious education is based on the assumption that individuals recognize and accept the responsibility for spreading the tenets of their faith. Having accepted that, churches will grow and the worry and heart-ache which seems to be the natural heritage of church leaders will be greatly eased.

—Cameron, W. Va.

## Bits of Brethren History Information of Interest

By H. C. Funderburg

(These articles are printed just as they come from the pen of Brother Funderburg.)

### Another Incident Concerning Elder Wolfe

IT IS RELATED that Elder Wolfe, hearing of a mass meeting to be held in the western part of Indiana, at which the ablest ministers to be found were to deliver addresses setting forth what they considered to be the best religion for a pioneer life, at once decided to attend that meeting and address the assembly in behalf of his church. He set out on horseback, his usual way of traveling. After a long journey he reached a rudely constructed house in the woods, where the meeting was to be held. A vast concourse of people had already assembled, an overflow of listeners. Elder Wolfe's fine appearance attracted attention at once. He was a stranger, but everybody seemed to know that he was a preacher.

To satisfy the curiosity of the people, he was chosen to make the first address. His mind was well prepared for the occasion. It is said that for hours he held that vast assembly, which listened intently and drank in eagerly everything he presented in behalf of the religion which he accepted, and which he considered eminently adapted to the wants of a frontier. It is further related that, after he had finished his discourse, not another preacher ventured, in his presence, to present a contrary view. He had made it so clear that the simple form of religion, as set forth in the New Testament, if taken in all its parts, was perfectly adapted to all the necessary conditions of mankind, in every age, and in every clime, and, of course, to the man and his family on the frontier as well.

### Another Interesting Event

According to the Biographical Cyclopedia of Blair County, Pennsylvania, Jacob Neff was attacked by two Indians at his mill at Roaring Springs in November, 1777. They then fled, after which the entire war party came up and burned his mill. While in his mill two Indians suddenly came upon him. He hid in the water-wheel where he remained until everything was quiet, which was a good while. Then he emerged with his gun and ran up the hill in the direction of East Sharpsburg. As he glanced back, he saw an Indian close upon him, gaining on him. He suddenly turned and fired. The Indian fell dead, but he was afterward disciplined by the church—some said he was expelled. I do not vouch for the truth of the last statement. S. B. Furry.

## National Goals Program

Rev. J. G. Dodds, Chairman

### WHAT CONSTITUTES ACTIVE CHURCH MEMBERSHIP?

Rev. John T. Byler

THIS IS A SUBJECT about which it is likely that not all Christians will be in agreement. But the older I grow, as a pastor, the more do I think of the lost opportunity in most churches, because of the fact that a great majority of church members are inactive. It seems to me that we have all too often assumed a defeatist attitude on the whole question. One of my seminary instructors, I recall, suggested to a class of which I was a member that we would do well, during our pastoral experiences, if we could keep one-fourth of our membership in attendance at church. In other words, he was suggesting that our churches would be up to the national average, among Protestant groups, if we were to run on a 25% efficiency basis (assuming that the members who attend regularly are all efficient, consecrated Christians.)

Actually, church attendance in our country is on an even lower level than this among Protestants. We are told that church attendance among Protestant Church members is really only on the basis of one in five. In other words, if this figure is correct throughout the country, only 20 members out of every 100 among Protestant people can be counted upon as regular attendants. On this one point we will all agree—barring those who must miss church because of sickness or work—there is something woefully lacking in the Christian lives of the remaining four out of five or 80% who don't regularly attend services. And it is concerning this particular lack that I wish to speak.

What constitutes active church membership? Let us suppose that you are a pastor, and your church has decided to have you, as the pastor, make two lists—one naming all of the active members—the other, listing all of those who are inactive. What would be the basis of your judgment? What criteria would determine the placement of various individual names on one list or the other? Or suppose—you who are laymen—that the pastor of your church were asked to place your names on either one of two lists—an active or inactive list. What basis of judgment would you want your pastor to use as he made his decision concerning your status?

From the pastor's point of view, it is a good thing that he is not often asked to do this. (But I might add, also, from the pastor's point of view—he already has such a list in his own mind, if not down on the records). And there are times, when I believe that a church would be much better off if its pastor were required to make just such a differentiation. At least a church and pastor might know which members were dependable.

I have already inferred that I don't expect complete agreement concerning my thoughts here, but nevertheless, I am going to list at least some of the requirements, as I see them, essential to active church membership.



It seems to me utterly impossible for an individual to be an active church member if he has not been led by the Spirit of God to accept the Lord, Jesus Christ, as his own Saviour. I know that we do occasionally find individuals on church rosters who have not seemed to experience the coming of Christ into their lives. They have been baptized; they take communion; they may be regular in attendance—in fact they may even hold positions of leadership and responsibility in the church—and yet I can't see them as active church members, simply because they can not be a part of the church unless they belong to the Body of Christ. An individual is in Christ only if the Holy Spirit is an indwelling Presence within the individual. "For as many as are led by the Spirit of God, they are the sons of God." (Romans 8:14) And unless an individual, and a church member is led by the Spirit of God—regardless of his morality, and good works and charities and regular attendance at God's House—he is not, Scripturally speaking, a part of Christ's Church.

But as we are led by the Spirit, we learn to walk together in Christian Love. When I see church members who are quarrelsome and who can't get along harmoniously, I have to (at least in my mind) question their position as Christians. I don't mean that we must agree with everyone in all things. But there can be such a thing as differing as Christians—in Christian love.

If we are truly Christians—members of the Body of Christ—it will be an uppermost desire of our hearts that the work of the Church shall go forward. It is Christ's work; we are His people, called to the particular task of promoting His Church and spreading His Gospel. This, then, it seems to me, becomes the most important thing in life for us—our living, our work, our family life, our associations, are, or should be, a means to fulfilling this great program.

When, as a pastor, I find some of my people at home, reading the Sunday papers, or "sleeping in" or making garden or cleaning the cellar or yard while others are trying to advance the work of the Kingdom, it is hard for me to keep from placing the names of such people upon my inactive list—the list of those who don't care, or who are willing to let others carry their share of the burden of prayer and support.

When we took the vows of baptism, we all promised that we would pray for the Church; that we would support it with our material means; that we would support it with our presence whenever possible, and that we would work for the promotion of its purpose in whatever ways we found possible. AND THESE PROMISES WERE MADE TO GOD—not to the preacher or the congregation—BUT TO GOD! This is a pretty high standard, it is true; but the Church of Christ has higher standards than any earthly institution, and, if we are to be members of that body, it will be because we are willing to follow these high standards.

Can you think of any organization anywhere which operates, today, in the slovenly manner that we have allowed the church to follow? I can't think of an earthly institution which could operate successfully with the support of only 20 to 25 percent of its membership. And again, our policies in the church are often a hit or miss effort which would not be tolerated in business or in other realms, simply because business and other groups could not con-

duct their programs under such carelessness. For example—a Sunday school teacher suddenly decides to visit a relative or to spend a week-end in another city. At 9:00 o'clock, Sunday morning, the Superintendent of the school, if he is fortunate, may hear, indirectly, that a certain teacher will be missing from her class, or perhaps, he may get no word at all. But the church is expected to overlook this thoughtlessness, and provide a substitute on a moment's notice. Neither would be permitted in business, but since the Church is what it is, it is to carry on without complaint. Or, the church needs some repair work done. The same work in our homes would be immediately attended to, but because the work is for the church—it can wait, and wait, and often times, wait some more!

An active church member must of necessity be a flaming witness, as well. I don't mean by that that every member must preach or teach or lead services. But if God's Spirit dwells within, people will know that we are Christians for we will have a witness through our way of living and talking. Speaking to others may be difficult, but we are promised that we "shall receive power after that the Holy Ghost is come upon" us. Too many church members have not the power to witness simply because they have not made room in their own hearts for the working of the Holy Spirit within them. The power of the Holy Spirit will help us to walk circumspectly; He will call to our remembrance the things that Christ taught; He keeps us from taking offense; He helps us to forgive others who are not Christian in their actions toward us; and He continues to reveal to us the things of God.

Perhaps I might have said all of this in fewer words. It seems to me that Active Church Membership in the Church of Christ is dependent upon one thing—That is, a willingness to be yielded to God's Holy Spirit. If all of our church membership were to recognize this need what a glorious church ours would be, even here upon the earth.

I am glad that it is not the pastor's obligation to differentiate between active and inactive members. But if each of us will look at ourselves in the light of our own individual yieldedness to the Spirit of God, and will in turn, yield, completely, our inactive membership will take care of itself.

Louisville, Ohio.

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## Interesting Items

(Continued from Page 2)

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Brother C. C. Grisso holding forth there from March 7 to 21.

**Berlin, Pennsylvania.** We note that Brother Whetstone was the final speaker at the Lenten services which have been conducted in the Berlin Churches. The last service was held in the Reformed Church.

**Nappanee, Indiana.** We note that more needs in the New Church have been met as follows: Dishes for the kitchen—\$140.00—donated by Mrs. M. D. Price, Frienda Bowers and Mrs. Amos Miller; Ten burner gas stove—\$399.00—donated by the W. M. S. and women of the church; Silverware for kitchen—\$140.00—donated by Mrs. John Becknell and Hattie Cunningham.

The Quarterly Cash Day offering recently received amounted to \$1,562.00.



**Elkhart, Indiana.** Brother King reports that six were welcomed into church membership on Sunday, February 29, and that Miss Betty White presented herself for full time service as the Lord shall direct.

**Waterloo, Iowa.** Brother V. E. Meyer is conducting a week of Pre-Easter services, having as his assistant Brother H. D. Hunter, of North Manchester, Indiana, who is acting as song director.

**Preaches in Laymen's Tabernacle.** Brother John F. Locke reports that he preached for the Laymen's Evangelistic Club at Mt. Crawford, Virginia, recently. This organization has been functioning over twenty years. Recently the club took an abandoned Baptist Church (whose roof had blown off and ceiling was falling in, and the whole place had become a habitation for bats) and repaired and transformed it into an attractive meeting house again. Brother Locke says, "A good audience was present and there was enthusiastic singing. When I began to read the scripture lesson there were many Bibles opened. Two little blind boys, for whom the club is paying for the surgery which some day may restore their sight, were led in. Each had an eye bandaged which some day soon will be removed. The people are praying that they will be able to see then. The evening was a most interesting experience."

We note also that the Mt. Olive Church recently gave Brother Locke a unanimous call for another year.

*Business Manager's Corner*

(Continued from page 3)

|                                                            |            |
|------------------------------------------------------------|------------|
| Mrs. Morris Miller .....                                   | 1.00       |
| Mr. and Mrs. Harry Rowell .....                            | 20.00      |
| Mr. and Mrs. Ben Schrock .....                             | 1.00       |
| Mr. and Mrs. DeFoe Eckleberger .....                       | 2.00       |
| Mrs. Harriet Richmond .....                                | .50        |
| Mr. and Mrs. Rollin Roth, Sr. ....                         | 5.00       |
| Mrs. N. Wombold .....                                      | 2.00       |
| Jeanette Berger .....                                      | 5.00       |
| Mr. and Mrs. DeMain Warner .....                           | 10.00      |
| Mrs. Laura Ulrey .....                                     | 1.00       |
| Mr. and Mrs. Rob Hamilton .....                            | 5.00       |
| Mrs. John Baer .....                                       | 1.00       |
| Miss Lodema Hamilton .....                                 | 1.00       |
| Mr. and Mrs. Glenn Berkey .....                            | 1.50       |
| Mrs. Chas. Gill .....                                      | 3.00       |
| Dr. E. M. Miller and Family .....                          | 5.00       |
| A Friend .....                                             | 1.00       |
| Misc .....                                                 | 118.76     |
| Highland Church Offering, Marianna Pa. \$25.50 as follows: |            |
| Mr. and Mrs. L. E. Moore .....                             | 5.00       |
| Geraldine Miller .....                                     | 2.50       |
| Jonathan Moore and Family .....                            | 3.00       |
| "Belotes" .....                                            | 5.00       |
| Mr. and Mrs. H. E. Dague .....                             | 10.00      |
| Huntington, Ind., Church Offering .....                    | 17.00      |
| Johnstown, Pa., 2nd Church Offering .....                  | 25.00      |
| Total including this report .....                          | \$3,219.16 |

WITH THE LAYMEN

A STARTER

HERE IS evidence of laymen definitely becoming mission-minded. At a recent meeting of the Northern Indiana Laymen's Brotherhood of the Brethren Church, held at the Warsaw Brethren Church on March 1, the men voted to send \$100.00 to Rev. G. E. Drushal, superintendent of our mission at Lost Creek, Kentucky. We feel this was a splendid and noble gesture on the part of these men. To this amount was added a \$5.00 bill by Brother Fred W. Brant, a visitor from Berlin, Pennsylvania.

We might also state that plans are now being made for a work-project this spring at Lost Creek. A group of Laymen are to go down and spend one week working—repairing, remodeling, or possibly building new. Groups from North Manchester, South Bend, and Nappanee have already expressed the desire to help. (More about this later.)

At this meeting the Laymen were privileged to listen to a challenging message, delivered by Dr. Russell Bolinger of North Manchester College, who spoke on "The Potential Possibilities of Laymen." He brought out many interesting relationships of laymen and pastors, observing and stressing the layman's place in the program of the church, as the crisis of the church, also noting the possibility of professionalism among the clergy as the result of lay minority in church government. The alarming thing is that this condition is not being actively attacked, but ignored. Our churches are manned by men of profession and women. (The latest definition for church—"a few men with a bunch of women around them.") The speaker offered these physical observations: Pastors' time occupied by social engagements, rather than being devoted to personal needs of individuals; any leadership group in power too long tends to become jealous, self-righteous and short-sighted—suspicious of any outside line of thinking.

The scope of lay service is church wide. Do what you can do. By continually denying the warning, the privilege of service is taken away. Laymen should share in church government and in administration policies of the church. Lay business experience is valuable; lay teachers, lay preachers and lay evangelists are needed.

In making general observation, the speaker stated the real test is Jesus. In a observation of this type, the spiritual condition always controls the success or failure. Success cannot be the result of any one preacher or even class representation, but must come from the teachings of Jesus. The time has come when we must throw aside the trivial things of life and show forth by true Christian service the unselfish love He manifested while here on earth.

Benediction was pronounced by Rev. C. Y. Gilmer of Bryan, Ohio.

Max Miller, Sec.-Treas.

"The day of formal praying and petty giving is over and the day of big things has come."





## CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for April 4, 1948

### THE CHURCHES' COMMON HERITAGE

Scripture: Mark 3:13-19; Matt. 16:13-20; Acts 2:1-4

For The Leader

**T**HIS IS A lesson in Church History tonight, for we must go back to the very beginning of the Church life to find some of the facts in the case. When we speak of the Churches' common heritage we think of the common origin of all churches which directly or indirectly center their origin in Christ. But it is well to remember that not all branches or break-offs of this original church have remained true in doctrine and teaching and practice to the truth as Christ presented it. Thus it behooves us to examine the doctrine and teachings of a church in the light of the scriptures to determine whether or not they are a true Christian, Christ-honoring Church.

#### DISCUSSION

**1. THE ORIGIN OF THE CHURCH.** Our passage in Acts tonight tells of the coming of the Holy Spirit. The disciples were gathered in the upper room at Jerusalem, it was ten days after Jesus had ascended into heaven with the promise of coming again. As the disciples were there in that room praying, the Holy Spirit descended with power upon them. They were given power to speak. As they went forth from that room it was under the influence of the Holy Spirit, the third Person of the God-Head. As they went, they preached, souls were converted to Christ. Thus the Church was born. This Church which is the Bride of Christ, this Church for which Christ died, this Church for which He will come and receive unto himself. It is this church which is to keep itself unspotted from the world.

**2. CHRIST PURGES HIS CHURCH.** The historical evidences point to numerous divisions and splits in the Church. How and why of these divisions would fill many pages. Some were necessary, some were harmful. But in a way, Christ has had to bring about these divisions in order to keep His Church pure in doctrine, faith and practice. The great reformation was one of these. The domineering Roman Catholic church had become so severe in its corruption of Christian principles and the insertion of the pagan practice of idol worship that multitudes of the people were becoming disgusted. Among these was Martin Luther, the first of the Protestants. Luther took with him in his heroic rebellion the precious faith of salvation through faith in Christ. Instead of "salvation" through confessionals, penance, purgatory payments, and fear, Luther freed the Gospel and preached "salvation through our personal faith in Christ." Which do you prefer today?

**3 HALF-BREED CHURCHES.** As we mentioned in the beginning, all church groups have a common heritage in Christ, but not all have remained true to Christ. We who are good Brethren like to consider a church a Church,

for we want to be fair, unbiased and impartial. But do you know that there are churches in America which do no worship God, nor honor Christ? We need not mention them, for any person can find them if he looks around. Often they go by the name church, often they have built great "churchy" buildings. However, a very strict point must be emphasized. Christ's church is a gospel preaching, soul saving, and soul-missionary organization. Any church which misses this point is nothing more than a "half-breed" church. It assumes the title of church, but misses the purpose of the Church.

**4. PROTESTANT DIVISIONS.** When Luther freed the gospel from the tyrannical control of the Roman Catholic Church, he gave rise to a regime of free and literal interpretations of the scriptures. His movement lacked the rigid control and unitized power as had been present in the Roman Catholic group. This was not strange, for it was a little like the freeing of the slaves in the Civil war. They were free, but, being in bondage for so long, they didn't know what to do with their freedom. The early Protestant groups were about like that. Had the Protestants been able to effect the miracle of a central organization of true gospel believing groups, there might not have been the immense number of denominations we have today. One good thing, among others we could mention, which has resulted from the divisions of protestant groups is that wherever you have had division, instead of one church working for Christ, you have two. This may not appear to be good on the surface, but it is so.

**5. CHRIST'S PART IN DIVISIONS.** We would be the last to declare that Christ had any part in the divisions of denominations. Yet, in a sense this has been true many times. Not all of the times. And here's how. If a particular denomination, or church dynasty, takes it upon itself to reject the true gospel preaching of the Word of God, and seeks to make that decision binding on the membership, then uprisings occur. There are always the true faithful Christians who cannot stand false doctrine. Christ must keep His gospel preaching machine (the Church) free from foreign doctrines. So there comes a purge, and, like as not, a division occurs. Think about this before you form any conclusions of your own. The best bet is to help keep the church true to the original tenets of the gospel as given by Christ in the days of the disciples.

**5. PETER'S FAITH—A BASIC PRINCIPLE OF THE CHURCH.** Peter was never a pope; he was never the first pope of the Roman Catholic Church. There is no scriptural evidence of any sort which gives license to such a person as a pope in the Church of Jesus Christ. The Roman Catholics have misinterpreted Christ's statement to Peter to mean for their own use, that Christ appointed Peter as the first Pope. What Jesus did mean, and the importance of the difference can easily be seen, is this: Jesus said that the faith which Peter expressed that "Jesus is the Christ, the Son of the Living God," is the faith on which the Christian church should be built. That faith is the Rock of salvation. That faith is the Rock upon which countless millions of people have based their salvation from sin. To this faith we must cling today.

#### A PROBLEM

How can we be certain that our own church and ministry is preaching the true gospel as Christ intended it to be preached? Acts 17:11.



# Prayer Meeting Topic

Contributed by Rev. C. Y. Gilmer

(Helps for Soul Winners)

## YOU CANNOT LEAVE GOD OUT

Though you may try in many ways  
To circumscribe your life,  
To plan your time and chart your course  
Amid the varied strife.  
You may spurn heavenly guidance,  
Turn from it with a laugh—  
But somewhere in the plan of things  
God will cross your path.

It may be in the spring of youth  
He makes a bid for you.  
You laugh Him off, there're other things  
You must have time to do.  
He tries again in middle life,  
You turn away in wrath,  
You need Him not, you're satisfied—  
But God will cross your path!

You cannot leave God out of life,  
I care not how you try.  
Though you may dodge and shake Him off—  
Sometime you've got to die,  
You'll meet Him face to face that day  
Not in His love, but wrath,  
And all life's bravado will flee—  
God has crossed your path!

—M. R. Warren.

## THE UNAVOIDABLE CHRIST

Scripture: John 20:19; 8:23, 24; Rev. 6:14-17

Hymn: "You Cannot Hide from God"

Prayer

Seed Thought Promovokers:

THE CRUCIFIED Christ and the risen Son of God still lives. Men cannot bar Him from their mind and conscience. His claims compel every man to decide for or against Him. Christus existed in Roman history. The world's calendar is based on His birthday. He was a historic personality and remains a fact. His claim to deity occasioned His execution (John 10:33). But He had the authority of the Godhead behind Him. To this day no one can reject Him without an effort. Because His presence brings conviction men try to avoid Him. After sinning Adam and Eve tried to hide from God but were forced to stand ashamed in His presence. Jonah tried to flee from the presence of the Lord. Read Psalm 139:7-12. Jesus stands in the midst in adversity, sickness, and death. As in Pilate's case He is on every man's hands. And every man, as in Pilate's case, cannot escape an inevitable decision. Some try to compliment Him (Luke 6:46). Some crucify Him (Heb. 6:6). Others accept Him.

Those who will not take Him as Saviour now (John 3:17, 18) will make Him their Judge (Rom. 14:12).

Today we have to face God's Christ (Heb. 1:1-3; John 5:26). He alone can make our life worth living (1 Peter 1:8, 9; 1 John 3:1, 2; Phil. 1:21). Being Master of the ages (John 8:58; Rev. 22:13), He alone is our infallible Guide (John 8:12; Psa. 32:8; Acts 4:12). The powers of Hell could not destroy Him for He arose from the grave to declare, "All power is given unto Me in Heaven and in earth." The time is coming when all who have set themselves against Him will have to bow the knee to Him (Phil. 2:9-11).

All will have to face God's Christ with the fact of their sin (Rom. 3:23) and failure (Matt. 22:37, 38). It is to either take the gift of God or the wages of sin (Rom. 6:23; Matt. 25:41-46). If you receive the gift of grace you may know you are saved (2 Tim. 1:12; 1 Peter 1:18). You must come to Jesus (Matt. 11:28; John 6:35), confess Him openly (Rom. 10:9, 10), be baptized (Mark 16:16), and obey Him (Heb. 5:9).

## COMMENTS

### On The Sunday School Lesson

by The Editor

Lesson for April 4, 1948

#### A PROPHET AMONG THE EXILES

Lesson: Ezekiel 1:1-3; 3:1, 17-21; 4:1-3

WE MOVE from the New Testament back into the Old Testament as we begin this new Quarter's lessons. We will find that this series of lessons will seek to show how the religion of the Jewish people was preserved under foreign domination. It will be possible in our studies to set forth many practical applications of the principles involved. We will begin with Ezekiel's service in keeping alive the faith of a people who were held in bondage. This can be aptly applied to our present-day situation, when we realize that even now, behind Russia's "Iron Curtain" there are many who have "not bowed the knee to Baal," and who are keeping up their worship of the Christ, even if it is not permitted in the open. That God does "not leave himself without witness" is to be remembered at all times.

In studying this lesson we should interest ourselves in the reason for the necessity of keeping the people in memory of their God. To this end we will need to study the circumstances which led to the captivity and the results of the bondage into which they were carried. We have not space to more than mention this.

God called Ezekiel to be a prophet, even while he was in captivity, and he became the one authorized to declare "unto the children of thy people" (Ezekiel 3:11), "Thus saith the Lord," and to warn them of the dire results of forsaking God, even in their captivity.

Our lesson for today is to be drawn from the words of the Golden Text—Ezekiel 3:17, "I have made thee a watchman . . . therefore, hear the word of MY mouth,



and give them warning from ME." It is God speaking. Here is a grave warning and responsibility which is laid upon every follower of God—to warn those living lives of sin of the consequences of their ungodly acts. The "warning" is our duty—the results are between the "warned and God." It is not ours to compel obedience, for man is a free moral agent; but it is ours to set the stage, for here is a drama of real life which is to be played out with God and the warned man as the chief actors. If we are faithful to our part of the work, we are "right with God" regarding the warned party. If not, surely God will "require it at thine hand." (Ezekiel 3:20).

There is much in this lesson to make us stop and take stock of our own activities.

## Young Men and Boys' Brotherhood

April Program

1. Scripture Order
2. Praise and Prayer
3. Bible Study:

### DRIVEN AWAY FROM HOME

Genesis 28:1-22

**H**OW WOULD you like to be driven away from your home? Name three people who were to blame for Jacob being driven from home. Why did his own mother tell him he had to go? The boy who was to get a double share of the family estate that always went to the eldest son had to leave home. Explain. Who had persuaded and helped Jacob to deceive his own father? Now Rebecca sends Jacob on foot a distance of five hundred miles to the home of her brother Laban. She never saw his face again in this world!

After Jacob had tramped about fifty miles he was exhausted in body, mind and spirit. He had no place to sleep at the setting of the sun. He cast himself on the ground and lay his head on a stone for a pillow. It was his own sin and selfishness that brought him to this sad place. A boy's worst enemy is himself. The demands of self are costly to a boy. A boy's life must have a center—self or Christ. Only Christ can save us from ourselves.

In this hilly country Jacob could hear the wild animals howling as he tried to sleep. He may have thought about his grandfather Abraham having traveled this way years before. He may have thought of God's great promises made to his grandfather and also to his father that through their descendants Christ would one day come as a Saviour to a lost world. He fell asleep and had a wonderful vision. He saw a ladder reaching from earth to Heaven. On this ladder which speaks of Christ he saw angels ascending and descending. From a glorious figure at the top of the ladder he hears the voice of God. God can find and meet a young man in the most unlikely places. Although he had done wrong and was unworthy

God came near to comfort and cheer. What did God say to Jacob from the opened heavens?

The school teacher came to the parsonage after school to inquire if Phil who had been absent for three days was ill. The father said that Phil had left home every morning at school time. When Phil came home he could tell what his father knew. He was punished by having to sleep in the attic for three nights because he had deceived his parents for three days. But the father and mother could not sleep that first night. Finally the father said, "Mother, I can't stand this any, longer; I am going upstairs with Phil." With his pillow he tiptoed softly to Phil's bed so as not to awaken him. But Phil's eyes were wide awake and glistened with tears. The father wept, too. Then they slept together the three nights. This, though imperfect, is a picture of God in Christ lying down alongside of sinful man three days and nights, sharing our suffering and removing our sin.

What hymn, which is a favorite of your grandparents, is based on this lesson? Sing it. In the morning Jacob said, "Surely the Lord is in this place and I did not know it. This is the house of God and the gate of Heaven." He poured oil on one of the stones and called the place Bethel, which means "House of God." He made a vow that if God would take care of him he would give God a tenth of all that he might have in life. Many years later Jacob returned to this dear spot and built an altar. Jacob came to the land of Uncle Laban and worked many years for a wife.

Thus we see how sin separates man from God and also from his fellowmen, and makes him a wanderer like Cain. But there is a remedy in Christ for the sinful and the needy. Jesus came into this world to save sinners and nobody else "for all have sinned and come short of the glory of God." When Jesus said to the sick man, "Wilt thou be made whole?" he answered, "I will." Accepting Christ is deciding to let Him heal us of all our sin.

#### 4. Business

#### 5. Recreation

## Notice: Ohio Pastors and Campers

To the Brethren Churches of Ohio:

By authority of the National Sunday School Association, there will be an Ohio Camp this year. One of the members of the Association will serve as the General Director of the camp. For the first year, there will be two age groups from nine to thirteen years, inclusive.

The camp, at Lake O'Dell, located fifteen miles south of Wooster, contains forty-seven acres and is ample to accommodate the schedule of two different age groups at the same time, except for meals, vespers, etc. Included in the camp equipment for sports will be Volley Ball, Badminton, Soft Ball, Archery, Ping-Pong, Shuffleboard, Boating and Swimming.

Sleeping accommodations are provided in the form of a dormitory for the girls, and separate cottages for the boys.

The program at Camp O'Dell begins early in June and we are fortunate to be able to secure a choice date—July 11 to 17. As yet we cannot state the registration



fee other than approximately \$11.00 to \$12.00. All meals will be provided by the regular camp management.

Those wishing to go to Shipshewana may do so, but we welcome any from the Ohio churches to come and camp with us. Credits will be extended in the Ohio Camp just the same as in our other camps. Should you desire further information before our schedule is mailed, it may be had from J. G. Dodds, 1581 Merrill Ave., Akron 6, Ohio; E. J. Beekley, 604 Paar Place, N. E., Canton, Ohio; or J. T. Byler, 1033 East Main Street, Louisville, Ohio.

Yours for Ohio Camping,

THE COMMITTEE.



## News From Our Churches

### REVIVAL AT GATEWOOD, W. VA.

It was our happy privilege the last two weeks of September to go to the Gatewood Brethren Church for a Revival meeting. Upon our arrival, we found the Church in very good shape for a Revival. Much hard work, faith and prayer had been manifested before our coming. This faithful preparation on the part of the good people under the direction of their pastor, Rev. Smith F. Rose, made for a good start for the two weeks. Interest and attendance were good from the start and increased as the two weeks progressed. Services were held each evening of the week and morning and evening on Sundays. The second Sunday was Homecoming Day for the Gatewood Brethren. Special features in addition to the regular morning and evening services were a carry in dinner at noon, and an afternoon service. At this service, many visitors were present from nearby churches.

The church at Gatewood, W. Va., is a rural church with a very nice building in good repair and condition. It is located in this fine community among the hills just eight miles from Oak Hill, W. Va. Rev. Rose is the hard working pastor, carrying the work of this church along with his duties as pastor of the Oak Hill Brethren Church. Through the efforts of Brother Rose, the Church is well established in the Brethren faith. It has a large percentage of boys and girls, along with their parents, making for a bright future for the church. The church and the pastor stand well in the community.

Our home for the two weeks was in the home of Brother S. S. Goff and family, who exerted every effort to the making of our stay a very pleasant one. We got into a goodly number of the homes, some for good West Virginia cooking, and others in visitation. Inasmuch as Rev. Rose along with his full time duties as pastor of these two churches, is also teaching school full time, he was not able to be with us at Gatewood during the days. For our visitation we were "piloted" around by Rev. Clower, of the local Church of the Brethren, and by laymen of the Gatewood Church.

Through the efforts of the Rose family we were able to see many of the beauty spots of West Virginia; also to attend a football game and see the team coached by Rev. Rose in action. It was a real treat. This section of West Virginia is noted for its mountain beauty and coal mining industry. Thousands and thousands of tons of coal are mined each year by the men of this territory for the homes and industries of America.

At one of the evening services, and at the Homecoming service the second Sunday we were privileged to have the Oak Hill Brethren Church choir with us. This fine choir added much to the services. As we think back over these two weeks, we can count many spiritual blessings we received personally from having learned to know these Gatewood Brethren. Their encouragement and attention in the services was an inspiration to the writer. As someone has written that it is impossible to meet any person without being influenced by them in some way, so we, in being with these people have received great spiritual blessing through their faith, and Christian living. Their generous offering was far above the average. We would despair of trying to write a full picture of the joy and blessing we received while there. But our prayer is that a portion of the blessing we received shall have been imparted in the church, and that the church at Gatewood shall have been encouraged, blessed and inspired to go forward in even greater activities of service for Christ.

We are certain that under the guidance of Rev. Rose, and the Spirit of God, they will. We have our life-time memories of two weeks spent in the service of the Lord at Gatewood, and we pray constantly for God's blessings to be continually upon them.

W. S. Benshoff, Vinco, Pennsylvania.

### REVIVAL AT VINCO, PENNSYLVANIA

The Vinco Brethren Church was fortunate in being able to secure Rev. Clayton Berkshire for a two weeks' series of meetings in November. Rev. Berkshire came to us from his busy pastorate at New Lebanon, Ohio. The second week of the meeting, Mrs. Berkshire and two of the children, Sharon and Phyllis were with us. The weather for the two weeks was normal November weather. The attendance averaged a little over 100 for each of the 16 services. The home of the evangelist was in the parsonage where his company, and the company of his wife and children the second week, was much enjoyed by the parsonage family. Meals were taken in the various homes of the church; others contributing food for "after-church" lunches at the parsonage.

Each evening service was preceded by a pre-prayer service at 7:15. Much stress was laid upon the value of this service, and upon prayer in general. The evangelist suggested a noon-time prayer period during the meeting, which was followed generally. Local talent and visiting Brethren furnished special musical numbers at all of the services. Evangelist Berkshire also led the singing for the meeting. Our platform was graced each evening with the Adult choir and the Young People's choir. Rev. and Mrs. Berkshire furnished us with vocal and violin numbers from time to time which were well received.

The Vinco church was definitely blessed by the presence of the Berkshires in our midst. Aside from the many



spiritual blessings received, we are able to report 10 re-consecrations, and 11 added to the Church roll, 6 of these 11 being first time confessions. These have since been baptized and received into the full fellowship of the church.

We thank Brother Berkshire for the fine, Biblical, soul searching, helpful and inspiring messages which he brought to us. Vinco Brethren hearts have been filled with the soul satisfying messages he brought to us as God's chosen Messenger. We thank him also for his excellent song leading for the meeting. Rev. Berkshire preached the Word with a firm conviction of its importance and power. He preached with sincerity and force, that one could not fail to get a blessing from his sermons. This fine spirit has continued since the meeting, and was especially felt in our communion service a few weeks later when 140 Brethren gathered around the Holy tables. A further report, Lord willing, will be made in the near future of other Vinco Brethren activities.

W. S. Benshoff, pastor.

### FIRE AT MT. OLIVE PARSONAGE

Fire completely destroyed the Wash house which stood behind the parsonage of the Mt. Olive Brethren Church and but for the direction of the wind and prompt action by the Harrisonburg fire company the parsonage itself would have burned. The dwelling was damaged considerably at one corner where the weatherboards are burned away and the rafters charred. The custodian of the church and his family occupy the parsonage building here. They lost personal property of value stored in the out building.

The congregation made a gift of \$25.00 to the fire company in appreciation of their assistance. A few minutes later and perhaps not only the parsonage but the church itself might have been destroyed. The Lord graciously delivered us from very serious damage.

Brother John Locke is the pastor of the Mt. Olive congregation.

### NORTH LIBERTY, INDIANA

We of the First Brethren Church of North Liberty are looking forward to two weeks of evangelistic services which will begin with a Sunrise service on Easter morning. This service will be in charge of the young people of the church. Following this early morning service, breakfast will be served in the church dining room. Sunday School and morning worship will follow.

The messages for our services will be brought to us by Rev. Rolland V. Hudson, who is Dean of men and Professor of Missions and Practical Theology at Bethel College. He has had wide experience as a pastor and evangelist and was a supervising Chaplain in India and Burma during the war, serving with the rank of Major.

Rev. Hudson's messages are filled with thrilling illustrations from his wide experiences. He has recently held services in Elkhart, South Bend and Ardmore.

Mr. Charles Tramer of Mishawaka, who is a very active member of the Gideon Society, will assist Rev. Hudson by supervising the musical part of the services. He has had wide experience in this work and is a very capable song leader and soloist.

Come and worship with us. The entire congregation and Rev. George Pontius, our pastor, extends you a hearty welcome in His name.

Please remember us in your prayers.

Mrs. Ernest Schrader, Cor. Sec.

### FALLS CITY, NEBRASKA

We are going along quite well here. During the year of 1947 there were sixteen baptisms, all of whom were taken into the church at Falls City. There are several who are thinking of taking the step at the coming Easter week of services.

We have done quite a little benevolence work. We sent clothing to Europe, and sent eggs and canned food to an orphanage in Omaha.

The "Training For Service" training Class, No. 1, taught by Rev. Johnson is taking its final tests. Training Class No. 2 by the undersigned, is studying the Third unit of the course. This work has proven very interesting to those who come, that all our Bible School teachers may be trained teachers.

February 29th was Brethren Youth Day in the church. The Young People of the Bible School put on the full morning service.

Our annual birthday party was held March 2, following one of the biggest snow storms of the season. Sixty-six braved the weather to attend.

Rev. Cecil Johnson, our pastor, is holding pre-Easter services at Carleton, Nebraska, at the present time.

We are planning and working on our Easter program which will be a song service Easter evening, with every department of the Bible School presenting two numbers.

Easter morning services will be a Decision Day program.

Mary E. Rieger, Cor. Sec.

## Laid to Rest

CULP. Earl C. Culp passed from this life at his home near Bellefontaine, Ohio, on February 8, 1948. Mr. Culp was born in Logan County, Ohio, on November 8, 1887. He served as a railroad engineer for about thirty years, retiring a few years ago because of ill health.

Mr. Culp was a member of the Gretna, Ohio, Brethren Church where he attended faithfully when his health permitted.

Funeral services were conducted in the Kenny Funeral Home in Bellefontaine, Ohio, by the undersigned.

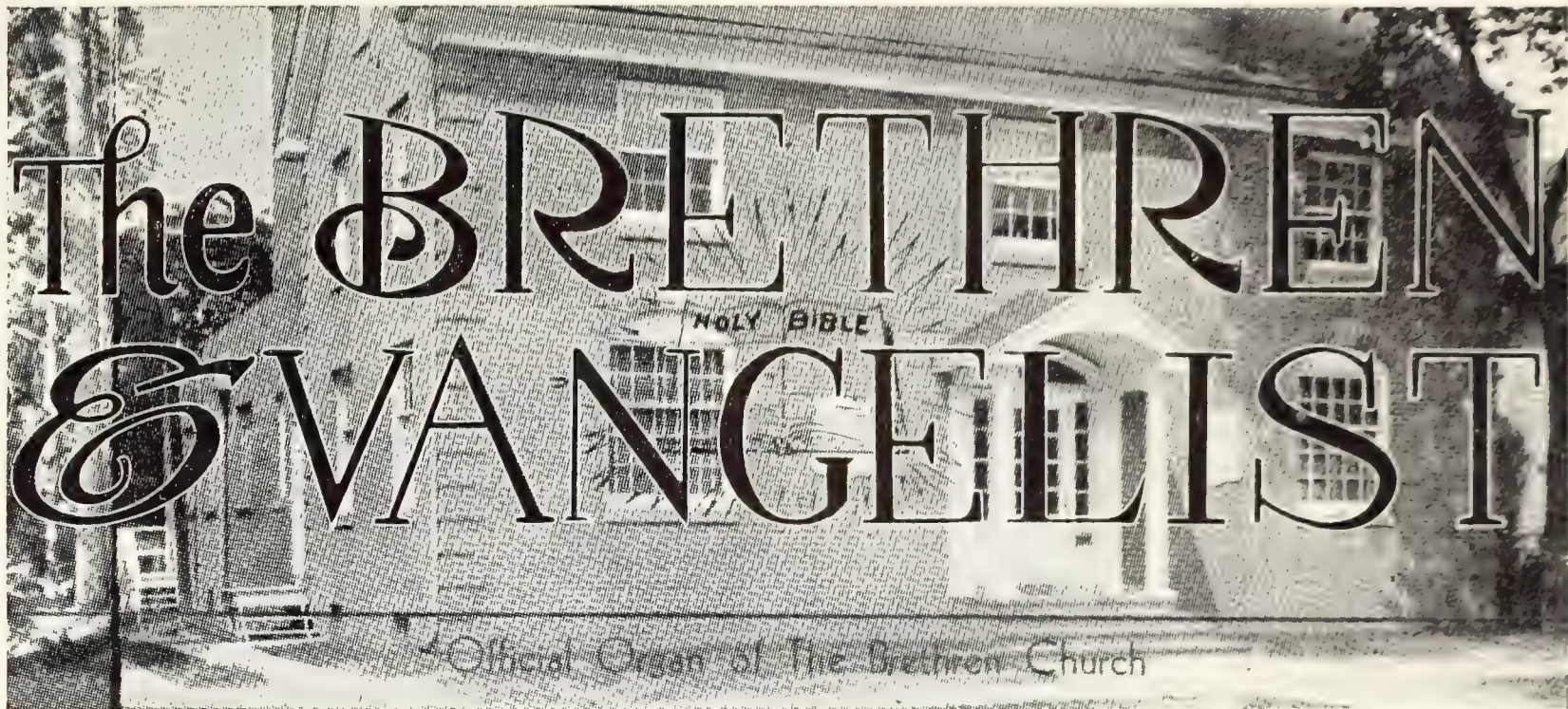
KNIGHT. Lorenzo Knight departed this life on December 12, 1947, in the Miller-McComb hospital, at the age of sixty-five. At the time of his death he was a salesman for the Farmer's Guide Magazine.

Mr. Knight was born in Williamstown, Ohio, but prior to his death he lived in Findlay, Ohio. He was a member of the Brethren Church in Williamstown.

Memorial services were conducted from the Coldren Funeral Home in Findlay by the undersigned.

Charles Munson.





MANCHESTER COLLEGE LIBRARY  
NORTH MANCHESTER, INDIANA

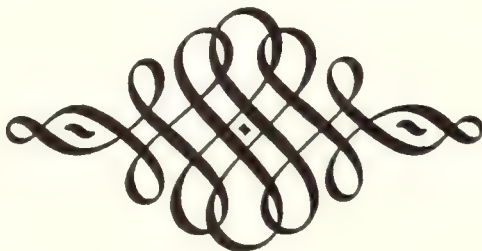
## What Is Truth?

*Said one to me, "You ministers don't preach the gospel right;  
You hem and haw and find excuse for sin in heaven's sight.  
Next Sunday preach the real thing, just give it to us straight;  
It's truth we want, most reverend sirs, in terms most up-to-date.*

*So, sore ashamed, I sought my desk and pored my Bible o'er,  
To get the truth the brother asked, the truth he hungered for.  
When Sunday came, I spoke the truth, which was that men should give  
A tenth of all they earned a year, as long as they should live.*

*I thought that brother sure would say, "Your sermon, sir, was fine,  
Just preach that tithing truth again and count on me for mine."  
But not a word he uttered as he passed without the roof,  
And never since has asked of me to preach the gospel truth.*

—Author unknown.





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PLEASE REMEMBER: All material for publication in the *Evangelist* must be in the hands of the editor at least three weeks before the desired date of publication, to assure same to appear in desired issue. This refers to announcements particularly.

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## INTERESTING ITEMS

**Milledgeville, Illinois.** We note from Brother D. C. White's bulletin that the North Manchester Church A Cappella Choir, composed of fifty-seven voices, gave a concert at the Milledgeville Church on Saturday evening, March 27.

**Hagerstown, Maryland.** Brother N. V. Leatherman held three nights of Pre-Easter services, with a baptismal service following the Friday night service. He held a class of instruction for children desiring baptism on the Saturday previous.

**Linwood, Maryland.** As previously announced, Brother Belote has been called to assume the pastorate of the Linwood Brethren Church, but he will not begin this work until about the middle of June, instead of April 1st as announced.

**Flora, Indiana.** A Gospel Team from Ashland College had a part in the Pre-Easter meetings in the Flora Church, being present for the Friday evening and the Sunday services. Brother J. Edgar Berkshire, pastor of the church, preached the sermons on Wednesday and Thursday evenings.

**Stockton, California.** A note from Brother C. C. Grisso who is holding evangelistic services in the Northern California District, tell us of the baptizing of ten persons during the Sunday services on March 14th. He said that the evangelistic efforts in the district are going forth in fine shape. Brother Virgil Ingraham is pastor of the Stockton church.

**Canton, Ohio.** We are in receipt of several newspaper clippings from Brother E. J. Beekley, pastor of our Canton Church, telling us of the efforts which were put forth recently to stop the influx of liquor selling places in residential districts of that city. Brother Beekley says the fight has been a difficult one all the way through. We do not yet have the result in our hands.

**Cerro, Gordo, Illinois.** We note that the Young People Morning Sunrise service. At the close of the service a of the Cerro Gordo Church were in charge of the Easter breakfast was served in the Junior Sunday School rooms.

**St. James, Maryland.** Brother Henry Bates announces that the Spring Love Feast and Holy Communion of the St. James Church will be held on Sunday evening, April 11th.

**Nappanee, Indiana.** The revival services in the Nappanee Church begin on Sunday, April 4, with Brother Virgil E. Meyer, pastor of the Waterloo, Iowa, Brethren Church as Evangelist.

A bus load of young people from Nappanee, fifty-seven in number, attended the Brethren Youth skating party at Mishawaka recently. A fine time was reported.

**Cordoba, Argentina, South America.** It is not often that we receive "Interesting Items" from our South American field, but we have just received a note from Brother Yoder with some interesting information in it. We pass it on: "I gave Bible studies all through the month of January in our 'Summer Camp' here and have remained to take care of the property and help to build a room 15 x 23 feet, in which to store tents, benches, etc., and also to have a place for a caretaker if necessary. It is a beautiful site by the river in the mountains only fifteen miles from Cordoba, but I cannot leave it alone on account of the many people who come hunting bathing places by the river, and I have been in Cordoba only once during this time. We hope to have the roof on our building by Easter. It is not costing much for we are building from rocks left by the railway which passes the place. As there are few to help I have been very busy, but happy to help to provide a center which we believe will be a valuable adjunct to our work."

**Bryan, Ohio.** Under the Goal for organization of Signal Lights in the various churches, the Bryan W. M. S. has sponsored such an organization and the first meeting was held at the 10:15 hour on Sunday morning, March 21, with Mrs. Jay Corwin and Miss Hazel Keiser as leaders. They will continue to meet the third Sunday of each month.



## Business Manager's Corner

George S. Baer

### Please Report Publication Day Offerings

A GOODLY NUMBER of churches have not yet reported their Publication Day Offerings. We are content that they will all be sending in a gift, but if it can be done soon we will appreciate it. We are hoping to be able to report a 100% response on the part of our churches to this offering appeal. We thank all those who have sent in their offerings and those who will yet give. God bless you all for your loyalty to this part of the Lord's work.

### Press Fund Offerings

Space does not permit reporting Press Fund Offerings until later. But some nice offerings are being received. That new press is doing a grand job and we are expecting to keep it running steadily. It was a great investment and we are confident that the Brotherhood will see the campaign through to a completion and that by another year, the close of 1949, we will be out of debt on all equipment.

### Mother's Day and Children's Day Programs

It is not too early to make plans for your observance of these special days. We have in stock the following booklets ready to serve you: "Standard Mother's Day Book No. 3" (25c); "Standard Children's Day Book No. 2" (25c); "Children's Day Helper, No. 47" (30c). Place your order early while stock is on hand.

### Bibles and Testaments

Don't forget, we have a large stock of Bibles and Testaments on hand—including White Bibles for weddings and special gifts; Zipper Bibles; Large Type Bibles; Teacher's Bibles; Young People's Bibles; Handy Pocket Bibles, genuine morocco and leather lined; Christian Workers' Bibles and Testaments, as well as many other kinds, and sizes. In case you will be wanting gift Bibles for various occasions, write us about your needs.

### If You Are Confused

Many people are. They are unable to reconcile the Christian view of God and the world with these disturbed conditions, or even with their own disappointments and failures. They wonder if this is God's world, and if He is in it, and if there is any meaning to it all. You will find help in the book of lectures and sermons by the late Dr. J. Allen Miller. For example, Two Lectures in particular will help you to arrive at a Christian philosophy of life—"The Plan of the Ages and the End of the World," and "The Philosophy of Life." The book is entitled, "Christian Doctrine—Lectures and Sermons." Price \$2.50, postpaid.

### More Publication Day Offerings

Jones Mills, Pa., Church Offering, \$16.56,  
as follows:

Rev. and Mrs. H. R. Garland ..... 1.00

|                        |       |
|------------------------|-------|
| Katherine Miller ..... | 10.00 |
| Helen Stahl .....      | 1.00  |
| Bobby Logan .....      | .50   |
| Arline Stahl .....     | 1.00  |
| Mrs. Nellie Pyle ..... | .50   |

(Continued on Page 10)

## The Editor Thinks Aloud

Fred C. Vanator

### WISHING VERSUS WORKING

THE EDITOR is appreciative of the many bulletins from the various pastors and churches that find their way to his desk each week. Aside from the news items he gleans for his "Interesting Items" column, very often he comes across a sentence that he lays back to "think about." Such was the case when he picked up Brother Whetstone's Berlin bulletin of March 7 and found four short, pithy sentences at the bottom of page three. One of these caught his fancy, and he jotted it down for future reference. Today he did some "sorting" and came across what he had jotted down. Here it is: "Work Will Win Where Wishing Won't." He read it again, and

It set him to thinking!

Aside from being a fine example of alliteration, it is a very true statement. You surely cannot "wish" anything into existence. Anything that is worth while is worth working for. Nehemiah could not have accomplished the great work of rebuilding of the walls of Jerusalem if the people had not had "a mind to work." It would have accomplished just nothing for Nehemiah to have stood beside the broken walls and to have said, "O, how I wish the walls were rebuilt." It took effort and endurance.

I got to wondering just what the word "wish" really means. So, as usual, I went to the source of definition—the dictionary—and found that it means "to crave, to want something which is sometimes obtainable and sometimes not." It does not necessarily satisfy a "need" for it may simply express a desire to have some feeling gratified. It is always easy to "Wish," but the desire for accomplishment means "Work."

Just as curious, I turned to the word, "work." I found it means, "Physical or mental effort directed to an end; that which is accomplished by exertion." It is "labor with a purpose."

So, turning to our "thought creator" we find that we might say it thus: "Physical or mental effort directed to an end" will win, while merely sitting back and "craving or wanting something" will get you exactly nowhere. We must want a thing enough to be willing to expend our energy upon it if we expect to gain the ends desired.

It works in the physical and mental; and it also obtains in the spiritual. We cannot "wish" the church into a lovely, growing body—we must "work" it to this end.

Think it over!





# A Little Child Shall Lead Them

*Mrs. Loretta Carrithers*

struction from them. Christ Himself, when a child, was in the midst of the doctors, Luke 2:46.

Jesus took the little children up in His arms and taught us not to look down for them any longer. A friend of ours told us that one day she was walking along the street when she heard a voice say, "Hello, Miss Jones." She looked around, but saw no one. Again the little voice. She looked everywhere, but still saw no one. Then a little voice said, "Keep a-lookin' up, Miss Jones." She said, "I looked up and up and up, and finally I saw her way up in a tenement house and when I found her, she said, 'You didn't see me, Miss Jones, because you didn't look high enough.'" Far too many people in our world have been looking down for children, and have, indeed, missed seeing them!

Christ requires that you must be converted, made a new creature in Him. You must become as little children, desiring "the sincere milk of the word." As His children we must be careful for nothing, but leave it to our heavenly Father to care for us. We must be harmless and unoffensive and void of malice. The little child of a rich man will play with the child of a beggar, and Christ would have us freely show the same attitude toward our neighbor.

He taught us that unless we become as little children we shall not enter the kingdom of heaven. As we study a little child, we see simple but strong faith, humility and love that He wants us to achieve. When we have the faith of a little child, we will have that faith with which we shall be able "to move mountains," as little Bill, who stood watching his Daddy working for hours to place a bolt in a difficult place in the engine of his truck. After working without success, and speaking some words which were not becoming to escape the lips of a Christian, little Bill spoke up

**A**LTHOUGH our Lord could have used a masterly vocabulary that even the most learned scholars could not comprehend, He usually spoke in simple words that even the little children could understand. In many instances, He spoke by parables or illustrations and used little children as examples in teaching His disciples the truth He wished for them to know.

Jesus loved the little children when He was here on earth, and picked them up in His arms and blessed them. Jesus was the first great teacher of men who showed a genuine sympathy for childhood. When He said, "Of such is the kingdom of heaven," it was a revelation.

Jesus saw, in little children, the characteristics that older folks should possess. We see in Matthew 18:1-6, an example of Christ teaching through children. He teaches us, in these verses, to be humble. Humility is a lesson so hardly learned, that we have need by all ways and means to be taught it. When we look upon a little child, we should be put in mind of the use Christ made of this child. He set Him in the midst of them, not that they might play with Him, but that they might learn by Him. Grown men, and great men, should not disdain the company of little children, or think it below them to take notice of them. They may either speak to them, and give instruction to them; or look upon them, and receive in-



with words, "Why don't you pray, Daddy, and ask Jesus to help you fix the truck?" The Daddy was quite surprised and ashamed as he answered, "Daddy has said some bad words, so why don't you pray for me?" Without hesitation, little Bill bowed his head and prayed simply, "Dear Jesus, please help Daddy fix the truck." Much to the Daddy's amazement, the bolt was slipped into place in a moment of time. Today, that father testifies that his little boy led him into a closer Christian experience through prayer and in faith believing.

As children are little in body, and low in stature, so we must be little and low in spirit, and in our thoughts of ourselves.

Our Lord shows here the danger of pride and ambition. Whatever profession men make, if they allow themselves in this sin, they will be rejected both from God's tabernacle and from His holy will. Pride threw the angels that sinned out of heaven, and will keep us out, if we be not converted from it. That are lifted up with pride, fall into the condemnation of the devil; to prevent this, we must become as little children, and, in order to do that, must be born again, must put on the new man, must be like the holy Jesus.

The humblest Christians are the best Christians, and most like to Christ, and highest in His favor, are best disposed for the communications of divine grace, and fittest to serve God in this world, and enjoy Him in another.

In Matthew 19:13-15, we have the welcome which Christ gave to some little children that were brought to Him. This is quite a contrast to the reception which children receive in many instances of society today. We ever find churches failing to give children the place that Christ taught us to give them, yet we expect them to be good adult Christians. We have too many parents who are very good at caring for the Martha part of their homes, but neglecting the Mary side, such as Anna shows us. "Mother, you have forgotten my soul," said little Anna, three years old, as her mother was about to lay her in bed. She had just risen from repeating the Lord's Prayer. "But, Mother, you have forgotten my soul!" "What do you mean, Anna?" "Why—'Now I lay me down to sleep, I pray thee, Lord, my soul to keep; and if I die before I wake, I pray thee, Lord, my soul to take,' we have not said that." The child meant nothing more, yet her words were startling. How many mothers, busy hour after hour fashioning pretty garments and caring for the bodies of their little ones, forget their souls.

Many times little children have influence on adults, just as the Word tells us that "a little child shall lead them," and as Jesus taught His disciples, by their examples such as we see in the wife of a prominent lawyer, who had been under deep conviction for several days. She gave the following account at prayer meeting of her conversion: "Last evening my little girl came to me and said, 'Mamma, are you a Christian?' 'No, Fannie, I am not.' She turned and went away, and as she walked off I heard her say, 'Well, if Mamma isn't a Christian I don't want to be one.' And I tell you my dear friends, it went right to my heart, and then I gave myself up to Christ."

We have also the story of how Little Fred, son of Dr. Paton, escaping from the mission house on Amina, rushed into the midst of a ring of savages who were consulting how to kill Dr. Paton, and leaping on the knee of the Chief, threw his arms about his neck and began coaxing and scolding him as "naughty." The fierce brows relaxed, and the men slunk away from the mission premises, disarmed by a child. As the sling and stone were used of God to slay the giant, so was this little child to the preserving of his father.

Praise the Lord for the little children and their influences in this sin sick world today.

May each of us become like them, that we may be able to enter into the kingdom of heaven.

—Peru, Indiana.

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## God's Helping Hand

Dot Custer

If through the years, you have reached fame,  
Which causes many to speak your name,  
Don't give yourself a pat on the back,  
This shows that wisdom you do lack.

If something you do brings many cheers,  
Till your eyes with happiness fill with tears,  
To you all credit doesn't belong—  
So don't start boasting to the throng.

If a fortune should come your way today,  
Which puts you on easy street to stay—  
Don't feel too proud of yourself, my friend,  
Then you'll be happier in the end.

Is all credit mine, ask yourself,  
For your fame, fortune, cheers and wealth.  
Remember your life by God is planned,  
And you always need His helping hand.

—Pittsburgh, Pennsylvania.



# Are All Men Sons of God?

A Sermon delivered by L. O. McCartneysmith, Minister  
of the First Brethren Church, Lanark, Illinois, on March  
24th, 1948

Theme: "He came to His own, and His own received Him not, but as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1:12-13).

**I**T IS my intention to always have a reason, or purpose for every sermon presented; hence this topic. The doctrine of the Universal Fatherhood of God, presented along with the doctrine of the Universal Brotherhood of men, is not only widely proclaimed, but far too generally accepted as being true, and founded upon the word of God, to pass unnoticed by true believers of the Bible.

The question presented in this morning's topic is a matter of the most vital importance to every person naming the name of the Lord Jesus. Vital, because these doctrines are being proclaimed by some of the larger denominations as being the sum and substance of the Bible. Ideas for a new World Order are being fostered, and these spurious doctrines are offered as supporting evidence for the necessity of their presentation to unsuspecting men and women. Protagonists of these doctrines assume that to have all men live together harmoniously and peaceably, all that is necessary is to have them believe that all men, women and children, are by nature children of a common Father-God, or as they phrase it, Parent-God, and as such, they will as a result live together as brothers should.

Although to some, such a theory may sound good, nevertheless, it is so far removed from the truthful teaching of Jesus Christ that it has become a source of grave danger to the Christian religion, and demands refutation by every minister of the Gospel who believes true New Testament doctrine. Jesus said: "And ye shall know the truth, and the truth shall make you free."

To express to you the universality of these false doctrines and the fearlessness expressed by their proponents in presenting them, it seems well to quote briefly a few of the many outstanding declarations made by leaders of various denominations, which have been voluntarily published.

From a questionnaire circulated among Protestant ministers of Chicago by the School of Education of Northwestern University we have the following: "Jesus' emphasis was almost entirely upon the life men should live on earth. He held to the great ethical ideals and to the high doctrines of God's Fatherhood and man's brotherhood."

A declaration of the General Assembly of the Presbyterian Church, U. S. A.: "The heart of the Gospel is the faith that all men are sons of God."

The following has been quoted from "Brethren Service,"

Elgin, Illinois: "The Church of the Brethren and the Brethren Service Commission believe that all men are sons of God."

Quoting from program for World Day of Prayer, February 13, 1948, sponsored by United Council of Church Women; which calls for leader and congregation to recite the Lord's Prayer, after which the following comment is presented by the leader: "Our Father who art in heaven" "These two words 'Our Father' are pregnant with meaning. To us Christians they are also heavy with responsibility, for as we repeat the first two words of this Prayer Universal we commit ourselves to the world-changing fact that all the peoples of the world are ONE, that 'He hath made of one blood all nations' . . . and that every man and woman and child of all races and nations is a son or a daughter of our Parent-God."

The phrase "every man and woman and child" makes no exception of "The fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolators, and all liars," which God's word unhesitatingly states "shall have their part in the lake which burneth with fire and brimstone, which is the second death." (Rev. 2:8).

In spite of the irrefutable evidence of the unsoundness of such doctrine, thousands of unsuspecting men and women participate in these services. It is high time that ministers and laymen carefully examine all religious literature, and reject all not in harmony with God's word.

These doctrines are creeping into our Sunday school lessons. The following is listed as Objective IV of the International Council of Religious Education, from whom we must secure permission to publish the headings of our Sunday school lessons. Read it carefully:

"Christian education seeks to develop in growing persons the ability and disposition to participate in and contribute constructively to the building of a social order throughout the world embodying the ideal of the Fatherhood of God and the Brotherhood of Man."

If I understand the Word of God correctly, the distinctive work of the Church, which fosters Christian education, is not seeking to develop in our young people the ability and disposition to participate in and contribute constructively to the building of a world social order, but rather to contribute and participate in the divine purpose of this age, which is taking out from among the Gentiles of a people for His name; a spiritual empire. Relative to this we read the words of the Apostle James in Acts 15:13-14: "Men and brethren, hearken unto me: Simeon hath declared how God at the first did visit the Gentiles to take out of them a people for His name, and to this the words of the prophet agree." Also in the great Commission as related in Mathew 28:19-20, nothing is said about a world social order; but we are commanded to "teach all nations,



dipping them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you." Had Jesus intended us to build a world social order He would have said so.

It seems to me that it becomes the duty of Brethren, who believe and accept the Teachings of Jesus as our only rule of Faith, and whom God has exhorted through his servant Jude to "Earnestly contend for the Faith once for all delivered unto the Saints," to expose these unsound doctrines and present instead the basic doctrines of the New Testament.

### I. What Saith the Scriptures?

1. God's Holy Word, which is man's final authority in spiritual matters teaches us that to become sons of God, one **MUST** be born again. In the words of Jesus: "Do not wonder, that I said unto thee, ye **MUST** be born from above." (John 3:7, original Greek). This is one of the "Musts" of the New Testament, and the Greek word "an-**othen**" cannot be correctly translated except by using the phrase "from above."

Nicodemus, searching for a closer walk with God, came to Jesus, and inquired: "How is a man able to born being old?" to which Jesus replied: "Indeed, Indeed, I say to thee: if any man be not born out of water and spirit, he is unable to enter into the Kingdom." Nicodemus then asked: "How can these things be?" Jesus informed him: "That having been born out of the flesh, is flesh; and that having been born out of spirit is spirit." Here we readily see that it was not of a natural birth that Jesus spoke.

2. The New Birth is a Supernatural birth brought about by the Holy Spirit, which is positively essential to our becoming children of God; and anything falling short of this fact is not the teaching of Jesus Christ and should be repugnant to Bible-loving Christians.

3. God gives to one class only, the authority or power to become His sons, or children: to them that receive His only begotten Son, for we read from the text: "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name: which were born, not of blood, nor of the will of man, but of God." (John 1:12-13). These are the only people in this world who possess the power or ability to become God's children; yet facing these great God-given statements, men will tell the world: "All men are sons of God." This supernatural work of Grace is the reconciliation of sinful man with God, solely through the finished work of Jesus Christ, and man's acceptance and obedience thereto, and not through racial or national fleshly birth; but through the power of God wrought by the Holy Spirit in making of sinful man a "new creation" in Christ Jesus: "So that if any one is in Anointed (Christ), he is a new creation, the old things passed away, lo, all things have become new." (From original Greek, 2 Cor. 5:17). Paul continues, speaking of the origin of this "new creation": "And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation" (2 Cor. 5:18). Then in the 20th verse of this chapter Paul tells us that we are "Ambassadors for Christ" beseeching men to be reconciled to God: not building a world social order!

### II. False Doctrines are established by Misinterpretation

of Scriptures: purposeful misinterpretations; purposeful twisting; or in the phraseology of 2 Peter 3:16: they "Wrest" scriptures unto their own destruction.

1. Perhaps the most outstanding of these misinterpretations is the first two words of the Lord's Prayer: "Our Father." This is universally "twisted" and presented to support the doctrine of the universal Fatherhood of God and Brotherhood of man, and palmed off to unsuspecting people as irrefutable evidence that all men, women and children are children of God, as quoted from program of World Day of Prayer in the introduction.

2. This prayer cannot be applied universally, to every man and woman and child of all races and nations; because Christ never taught it to all people. He gave this prayer to His disciples, and to them only! The Lord's Prayer is found in connection with Christ's Sermon on the Mount, and is a part of that sermon, which begins with Matthew 5:1, and ends with Matthew 7:29. In the first two verses of Mathew 5, we discover that this entire sermon was not delivered to the multitude, but exclusively to His own disciples, for we read: "And seeing the multitudes, He went up into a mountain: and when He was set, His disciples came unto Him, and He taught them, saying . . ." From this introduction to the conclusion of the sermon, He taught none excepting the Twelve! Luke tells us that one of His disciples requested this teaching: "And it came to pass, that as He was praying in a certain place, when He ceased, one of His disciples said unto Him, Lord, teach us (His disciples) to pray, as John also taught his disciples." (Luke 11:1). He taught only those who had received Him, and to whom He had given Power to become God's children. Therefore this prayer cannot be applied universally to all men, and used as evidence that all men and women and children are children of God.

3. Only those having been born from above have the right or privilege to be called God's children. The right to call our own earthly parent "father" comes by having been born into our earthly father's family, and we are his heirs by the right of birth alone. In like manner, only those who have been "born from above," by the will of the Father may be enumerated as His children and joint heirs with Jesus Christ, regardless of what men may say and teach.

4. Gross misinterpretation in support of these doctrines has been applied to the story of the young man, by Jesus, commonly called The Prodigal Son; but who should be correctly called "The Lost Son"; for God so names him. In this chapter we find three parables: (1). The Lost Sheep, (Luke 15:3-7). (2). The Lost Coin, (Luke 15:8-10). (3). The Lost Son, (Luke 15:11-32).

Jesus speaks of this "son" as being both lost and dead. Lost because he had broken fellowship with his father; and dead in trespasses and sins, as a result of this broken fellowship. This son had been born into his father's family by the will of his father; and had left his father's house by his own will, and had become of his own desire an outcast; with no responsibility attached to the father, for his conduct. He had to return to his father and make confession and obtain forgiveness before he was restored to the father's fellowship. This is a true representation of a child of God, who having been born into the family of God, of his own accord breaks fellowship with God, and is therefore



lost until he discovers his condition and has the broken fellowship restored; and has no relationship whatever to the universal Fatherhood of God.

5. Gross misrepresentation has been made of Acts 17:26-28 in the endeavor to support this tottering doctrine of the universal Fatherhood of God and Brotherhood of man. Here we read: "And hath made of one blood all nations of men for to dwell on all the fact of the earth." The word "blood" is not found in the oldest manuscripts, but has been a later addition. It reads in the best Greek manuscripts: "Made out of one every nation." This refers to Adam as the ONE whom God created in His own likeness and image. The ONE who ingloriously fell because of Satanic meddling and disobedience, and was judged, sentenced, and driven out of God's presence. Therefore the descendants of the ONE are "like father, like son" and have need of the "new creation" in Christ Jesus to be called the sons of God. This has no reference whatever to the universal fatherhood of God nor to the universal sonship of man.

In Acts 17:28, we read: "We are the offspring of God." That is true, because Paul was not speaking of unregenerate men, but he was speaking about those who had been "born from above," because he used the personal pronoun "we," which included himself. The word "offspring" has been translated from the Greek word "genos," which means "Race," and may refer to mankind as a race, and not as sons of God.

### III. Jesus Speaks of Two Fatherhoods; Also Two Sonships.

1. The Fatherhood of God.
2. The fatherhood of Satan.
3. The sonship of God.
4. The sonship of Satan.

The statement of the Presbyterian Church of the U. S. A. has been quoted: "The heart of this gospel is that all men are sons of God." Now let us quote Jesus Christ: then take your choice. Speaking to the Jews who endeavored to slay Him, He said: "If God were your Father ye would love me: for I proceeded from God." (John 8:42). "Ye are of your father, the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there was no truth in him." (John 8:44). He then told these unbelieving Jews that the reason they could not understand Him was due to the fact that they would not listen to His word. This may be applied to the present generation equally well. Here Jesus Christ makes a great difference between men. He does not tell these Jews that they are sons of God; but because they do not believe Him, and receive Him; He calls them sons of the devil.

### Conclusion

From comparisons of statements of men with statements from God's Word we have undertaken to make it plain that the Doctrines of the Universal Fatherhood of God, and the Universal Sonship of Man are spurious; and that those undertaking to support these unscriptural doctrines have rejected the true doctrines of the New Testament. Ministers and Laymen should studiously compare every new doctrine with the Word of God, and reject everything that does not measure up to the doctrines

taught by Jesus Christ. We must not forget the exhortation of the Word: "Ye should earnestly contend for the Faith once for all delivered unto the Saints."

## The Northern California District Conference

Held at the First Brethren Church, Lathrop, California  
March 29 to April 4, 1948

(We realize that this conference program will not arrive in the hands of the Evangelist readers until after it has taken place. Nevertheless, we desire to print it in order that the churches may know the program of the Northern California District and may see that they are alive to the obligations and opportunities which come to the Brethren Church. The program was sent to us by Brother C. C. Grisso, who is now in the Northern California District doing evangelistic work.—Editor.)

Conference Theme: "Knowing and Following Christ."

Conference Scriptures: Phil. 3:10; 1 Tim. 1:12; John 17:3; Luke 9:23.

### The Conference Program

#### Monday, March 29—Business Day

##### Afternoon

- 2:00 Opening Session  
Prayer and Hymn  
Devotional ..... Fred Kleist  
Welcome .. David E. Frey, Moderato Lathrop Ch.  
Response—Manteca, Stockton, Turlock and other guests.  
Business session  
3:30 Moderator's Address—"Do We Dare!"  
Virgil Ingraham

##### Evening

- 6:45 Pre-Prayer Service—Rev. J. W. Platt Quiet Hour Director  
7:00 Young People's Hour Led by Rev. George H. Jones  
7:30 Devotional ..... Tesibel Frey  
Special Music  
8:00 Evangelistic Message ..... Rev. C. C. Grisso

#### Tuesday, March 30—"Study Day"

##### Afternoon

- 2:00 Prayer and Hymn  
Devotional ..... Elmer Gall  
Special Music  
2:15 Message—"The Scholarship League, Its Plan and Purpose" ..... George H. Jones  
3:00 Talk—"Northern California District Scholarship League Program for 1948-1949 .... Hazel Crom  
3:30 Message—"Bible Study: For Personal Growth and for Service" ..... George Anderson

##### Evening

- 6:45 Pre-Prayer Service ..... Rev. J. W. Platt  
7:00 Young People's Hour ..... Rev. George H. Jones



- 7:30 Song Service
- 7:45 Devotional .....Helen Ernst  
Special Music
- 8:00 Evangelistic Message .....Rev. C. C. Grisso

Wednesday, March 31—"Prayer Day"

Afternoon

- 2:00 Prayer and Hymn  
Devotional .....Edna Johnson  
Special Music
- 2:15 Message—"Our Christian Responsibility"  
Rev. Frank Gehman
- 3:00 Business session

Evening

- 6:45 Pre-Easter Service .....Rev. J. W. Platt
- 7:00 Young People's Hour ....Rev. George H. Jones
- 7:30 Song Service  
Devotional .....Freda Wolfe  
Special Music
- 8:00 Evangelistic Message .....Rev. C. C. Grisso

Friday, April 2—"Missionary Day"

Afternoon

- 2:00 Woman's Missionary Society Hour
- 3:15 Mission Board Program for 1948-1948  
District Mission Board

Evening

- 6:45 Pre-Prayer Service .....Rev. J. W. Platt
- 7:00 Young People's Hour ....Rev. George H. Jones
- 7:30 Song Service  
Devotional .....Howard Frey  
Special Music
- 8:00 Evangelistic Message .....Rev. C. C. Grisso

Saturday, April 3—"Berean Day"

Morning

- 10:00 Prayer and Hymn  
Devotional .....Donald Walters  
Special Music
- 10:15 Message—"A Challenge to Youth" Rev. Earl Flora
- 11:00 Business Session

Afternoon

- 2:00 Song Service .....Ella Mae Johnson  
Devotional .....Lillian Harnden  
Special Music .....Manteca Woman's Quartet  
Talk—"Beginning of Bereans" ....Artie Detling  
Accordion Solo .....Rosalie DePriest  
Bible Quiz .....Virgil Ingraham  
Offering  
Special .....Stockton Girl's Choir  
Talk—"Following Christ" .....Ruth Kisse  
Talk—"Knowing Christ" .....Julion Hallett  
Vocal Solo .....Alvar Platt  
Talk—"Knowing and Following Christ"

Harry Ernst

Evening

- 6:45 Pre-Prayer Service .....Rev. J. W. Platt
- 7:00 Young People's Hour .....Rev. George H. Jones
- 7:30 Song Service, Testimony Service, Special Music—  
Conducted by the Bereans
- 8:15 Evangelistic Message .....Rev. C. C. Grisso

Sunday, April 4—"Worship Day"

Morning

- 10:00 Bible School .....Ivan Eubanks, Superintendent
- 11:00 Message .....Rev. Roger Darling

Evening

- 6:15 Pre-Prayer Service .....Rev. J. W. Platt
- 6:30 Christian Endeavor ....Led by George H. Jones
- 7:30 Song Service  
Special Music
- 8:00 Evangelistic Message .....Rev. C. C. Grisso

The Whetstones Are Honored

ON WEDNESDAY evening, March 24, the Berlin Brethren Church held an "Appreciation Meeting" in honor of Brother S. M. Whetstone and Family, the occasion being brought about by the resignation of Brother Whetstone from the Berlin pastorate, that he might assume the pastorate of the Dayton, Ohio, Hillcrest Brethren Church.

A fine program was rendered as follows:

- Musical Selections .....Thelma Taylor
- Doxology
- Prayer .....Rev. D. S. Stephan, D.D.
- Vocal Solo .....Mrs. Robert S. Nagle
- Remarks .....Visiting Pastors
- Mixed Quartet .....Brethren Youth
- A Tribute in Rhyme .....Mrs. W. A. Johnson
- Appreciation .....William Cober
- Response .....Rev. S. M. Whetstone
- Response .....Mrs. S. M. Whetstone  
"Blest Be The Tie That Binds"
- Benediction .....Rev. Robert S. Nagle

The evening program was in charge of Brother A. B. Cober.

After the program the entire company adjourned to the social rooms where refreshments were served.

Brother Whetstone assumes charge of the Dayton work on April 1.

A Farewell For The Gilmers

Rev. and Mrs. C. Y. Gilmer were tendered a Farewell Party recently at the Bryan, Ohio, Church where they are closing their ministry to taking up the work at Huntington, Indiana.

A fine fellowship hour was enjoyed with an excellent attendance and a great abundance of food on hand to make the occasion one to be remembered. The gift of a fine Remington Rand portable typewriter, a mahogany end table, and a profusion of cut flowers was the expression of appreciation which was presented to the Gilmers at this time. The Junior Sisterhood presented a fine pair of bronze bookends to Mrs. Gilmer and a handkerchief shower was also tendered her by the Child Study Club.

The Gilmers will take up their work in Huntington on April first.



# Brotherhood News

Fred W. Brant, News Editor



IT HAS BEEN approximately two years since our dear Brother Gilmer left Vinco, consequently you have not had much news of our Brotherhood work.

May I state here our appreciation for the wonderful way in which Brother Gilmer handled our two organizations after his departure for Bryan, Ohio. The Laymen's Organization, which sponsors the brotherhoods, elected me to the very pleasant task of being Advisor to the Junior Society. We now have twenty Junior boys who are very much enthused about the work of the Brotherhood. In addition to meeting our goals to the best of our ability, we sent a heifer to Italy through the Brethren Service Center at New Windsor, Maryland, in the rehabilitation program. The above cut shows the recipients of this fine animal. (A letter of appreciation is reproduced below.)

This year our project was a clothing project for foreign relief.

One of our most important undertakings I wish to pass along, that others may benefit as we have. In order to instill into the hearts of our young boys a zeal for missionary work, we started having the boys report "good turns" with the expectation that they themselves would start talking to other boys about coming to church and Sunday School and the cautioning of those who would use tobacco, profane language, cheat in school, at play, etc. Again we wish to thank God for making that plan work. They began reporting their missionary acts unsolicited. We have seen results in our Sunday School attendance, better living and the giving of hearts to the Lord Jesus Christ. God most certainly can work with young folk. Many times these younger folk are responsible for the better life of adults.

Knowing that our church is a 100% Evangelist church, I know of no better way to thank the parents who so obligingly open their homes each month for our meetings, than to do it through the columns of the Evangelist. If any credit is due anyone for this work, it is the parents

who cooperate so wonderfully. Without their cooperation our work would not prosper. After all, what institution could compare with the home insofar as the training to live for Christ is concerned. We covet your prayers in behalf of our Brotherhood work.

Harold E. Parks, V. Pres. Dist. Advisory Board.

## THE LETTER OF APPRECIATION

Dear Brother Parks:

If our records are not incorrect, the cow in the enclosed photo should be the one that was contributed by you a little over a year ago. In the meantime, she has found her way to Italy and has given birth to an "Italian" bull calf. We found your cow to be in very good condition the day we visited her. She is rebred and is still giving one and one-half gallons of milk per day.

The family that now has your cow seems to be taking very good care of her and she has a nice stall. In case you would like to write to this family for further information, or just as a friendly gesture, their address is:

Guidoti Anunziato,  
Quercioli No. 17,  
Massa (Apuania), Italy.

The province of Apuania, in which our offices are also located, was the scene of the front lines of war between the German and American forces for many months. Most of the farmers lost their animals either to the foreign armies or to the Italian underground forces. The Guidoti family had two cows before the war.

We believe that your cow has been placed in a most needy part of Italy where she can help in the reconstruction of a family and community. More than that, we like to think of her as a symbol of good will and understanding which has been shared by Christians in America with their brothers across the water. You might also be interested in knowing that another shipment of 157 head of cows arrived at the Naples port on Christmas morning and there is now a ship crossing the ocean bringing 154 head.

May the Lord bless you in your deeds of love and sharing.

Sincerely,  
D. Eugene Lichty.

## Business Manager's Corner

(Continued from page 3)

|                                                      |       |
|------------------------------------------------------|-------|
| Mrs. Garnet Logan .....                              | 2.00  |
| Charles Stahl .....                                  | .50   |
| Misc. ....                                           | .06   |
| A Friend, Morrill, Kansas .....                      | 1.00  |
| B. Racy, Mt. Olive, Va. ....                         | 5.00  |
| North Vandergrift, Pa., \$35.00 offering as follows: |       |
| B. F. Buzard .....                                   | 5.00  |
| Walter Graham .....                                  | 1.00  |
| Mr. and Mrs. Clarence Krider .....                   | 20.00 |
| Mr. and Mrs. Irvin Kelly .....                       | 4.00  |
| Mr. and Mrs. Chas. Lowmaster .....                   | 2.00  |
| Mrs. David Stewart .....                             | 1.00  |



|                                                 |            |
|-------------------------------------------------|------------|
| Mrs. Ruth Shutt .....                           | 1.00       |
| A Friend .....                                  | 1.00       |
| Roann, Ind., Church Offering .....              | 52.76      |
| Williamstown, Ohio, Church Offering .....       | 59.81      |
| Ashland, Ohio, Church Offering .....            | \$ 229.50  |
| Cambria, Ind., Church Offering .....            | 10.00      |
| Cameron, W. Va., Offerings as follows—\$10.05:  |            |
| Rev. and Mrs. A. R. Baer .....                  | 5.00       |
| Mr. and Mrs. Chas. Strope .....                 | 2.00       |
| Mrs. Cassie Antill .....                        | 1.00       |
| Mr. and Mrs. H. C. Risor .....                  | 2.00       |
| Erma Jean Higgins (6 yrs. old) .....            | .05        |
| Corinth, Ind., Church Offering .....            | 30.08      |
| Mr. and Mrs. John E. Baer, Jr., Goshen, Ind. .. | 5.00       |
| New Lebanon, Ohio, Church Offering .....        | 163.45     |
| Pleasant Hill, Ohio, Church Offering .....      | 40.25      |
| Quiet Dell, Pa., Offerings as follows—\$11.00:  |            |
| Rev. and Mrs. A. R. Baer .....                  | 5.00       |
| Mr. and Mrs. Lloyd Strait .....                 | 5.00       |
| Mr. and Mrs. Geo. Hieronimus .....              | 1.00       |
| Smithville, Ohio, Offering as follows—\$202.00: |            |
| Church Offering .....                           | 27.00      |
| Edna Curie .....                                | 8.00       |
| Mrs. H. L. Coffee .....                         | 5.00       |
| Pearl Curie .....                               | 5.00       |
| Mr. and Mrs. Albert Curie .....                 | 10.00      |
| Mr. and Mrs. J. Garber Drushal .....            | 10.00      |
| Mr. and Mrs. Harry Hartzler .....               | 20.00      |
| Mr. and Mrs. E. O. Franks .....                 | 20.00      |
| Mr. and Mrs. Boyd Hostettler .....              | 5.00       |
| Mr. and Mrs. I. V. Kime .....                   | 10.00      |
| Mrs. R. B. King .....                           | 2.00       |
| Mrs. Hazel Long Mast .....                      | 10.00      |
| Mr. and Mrs. Edwin Steiner .....                | 10.00      |
| Mrs. Maude Rutt .....                           | 50.00      |
| Mr. and Mrs. Myron Steiner .....                | 5.00       |
| Della Lehman .....                              | 5.00       |
| West Alexandria, Ohio, Church Offering .....    | 17.30      |
| <hr/>                                           |            |
| Total with this report .....                    | \$4,027.57 |

Bryan, Ohio, Dedicates Organ

SUNDAY, March 21 was a high day in the Bryan Brethren Church. On that day the recently installed Hammond Organ was dedicated to the service of the Lord. The Guest Organist for the day was Mrs. Hazel Shearman.

The dedication service program follows:

Prelude—"Prelude from Third Sonata in C Minor" .....

Guilmant

Hymn—"Faith of our Fathers" .....

Congregation

Invocation .....

The Pastor, C. Y. Gilmer

Hymn—"The Church's One Foundation" ....

Congregation

Sacred Concert

"The Pilgrim's Song of Hope" .....

Batiste

"Nocturne" .....

Chopin

Hymn Group, Organ and Piano

Mrs. Sherman and Miss Hineman

"He Leadeth Me"

"Rock of Ages"

"Jesu, Joy of Man's Desiring" .....Bach

"Ava Maria" .....Bach-Gounod

Anthem—"Let Not Your Heart Be Troubled" ....Choir

The Dedication of the Organ

Presentation of the Organ .....Charles Hineman

(From the Organ Committee)

Acceptance of the Organ ..Rev. C. Y. Gilmer, Moderator

(On behalf of the Brethren Church and its Trustees)

The Act of Dedication .....Rev. Gilmer

The Doxology .....The Congregation

Offertory—"A Shepherd's Evening Prayer" .....Nevin

Solo—"The Lord's Prayer"—Mallote

Mrs. Virginia Dorwart

The Dedicatory Prayer

Benediction

Postlude—"Fanfare" .....Lemmens

Ronald Scott is Chorister; Gladys Hineman, Choir Director; Mrs. Wilma Lockhart, Pianist; Gladys Hineman and Hazel Keiser, Organists.

The Organ Committee was composed of Ronald Scott, Chairman, Charles Hineman, Mrs. Denver Lockhart, Miss Gladys Hineman, Mrs. Frederick Rusk and the Board of Trustees composed of Ellsworth Dietrich, David Erlsten and Walter Diehl.

Cerro Gordo, Illinois, Young People Hold Banquet

ON THURSDAY evening, March 18, the Young People of the Cerro Gordo Brethren Church met together for a banquet. This group is a growing group which meets each Thursday evening for the purpose of definite Bible study and the discussion of some subject that is of vital importance to them. The group is a definite organization officered as follows:

President .....Charles Neathery

Vice-President .....Harold Nickey

Secretary-Treasurer .....Martha Adams

The program of the evening follows:

Group Singing led by Helen McDonald

Reading .....Lenoar Snoko

Reports on the Winter Camp:

  Forest Sites

  Elaine Metzger

  Naomi Walker

  Martha Adams

Moving pictures of Camp Scenes

The group express appreciation to the school authorities for the use of the school projector for the showing of the pictures.

Brother Charles E. Johnson is pastor of this fine growing group of Young People.

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He who is not liberal with what he has, deceives himself when he thinks he would be liberal if he had more.

—W. S. Plumer.



CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for April 11, 1948

DISTINCTIVE CONTRIBUTIONS OF THE CHURCHES

Scripture: I Cor. 12:12, 13

For The Leader

THE QUESTION to be answered tonight is this, "What have the churches done for our society and life?" To answer this question fully would take many, many pages, for the churches and their message have made us what we are. The church, above all, teaches, or should teach, the gospel of Jesus Christ as a remedy for the sin of man. This is by far the chiefest contribution of the churches. It is the one this old world needs more than anything else. Many subsidiary contributions of the churches are in evidence. We will do well to study the part the church has had in the formation and growth of our nation. We should study to see where the church is being warred against today.

DISCUSSION

1. CHURCH CONTRIBUTIONS. To start with, there are churches which have made a good contribution to our life, and others which have emitted false doctrines. The American democracy embraces both kinds under the guise of religious freedom. However, we maintain that when a democracy allows religions to continue under its protection which in themselves would destroy that freedom, we are on dangerous ground. And such we have today. The part which they intend playing in our future national and religious life of our country is too great to be ignored by freedom loving peoples.

2. WHAT THE CHURCHES HAVE CONTRIBUTED. Some of the greater things contributed by the churches of Jesus Christ form the basic principles of our living. Salvation through Christ is the first great contribution. Men can live, not just for the present life, but in hope of a future life. Next the church has contributed a principle of love which enables men and women to live together without fear of one another. The principle of sharing could next be considered. Also, because of the church, we have hospitals, welfare agencies, educational institutions, law and order. While all of these do not bear much resemblance to their original beginning in the church, yet basically the teaching and practice of the church forms their foundation.

3. FURTHER CONTRIBUTIONS OF THE CHURCH.

Anyone intent on belittling the good of the churches, or trying to destroy their progress should do a little real thinking. It does seem that in this day and age, that the pagan forces are reaching into the ruling powers of our government. When the highest court of the land will rule against the teaching of the religious beliefs which have made America what she is, then it is time to think. Had there not been the free teaching of the gospel in

this land, there would never have been the progress which the last 200 years has seen. We are committing national suicide when we "outlaw" the right to teach about the God who has blest us with His favor.

4. THE SUPREME COURT DECISION. At this writing, the papers are full of the 8 to 1 decision of the U. S. Supreme Court against the teaching of religious education in the public schools. This decision stems from the case of a woman who calls herself an Atheist, asserting that "religion is a disease contracted in childhood." And the U. S. Supreme court ruled in favor of a woman like that! What the Supreme Court has failed to realize is that the freedom which allows them the power to make decisions in a democratic government, is a distinctive contribution of the Church of Jesus Christ, against which the recent decision was made. If the lady from Illinois is right, and the U. S. Supreme Court seems to think she is, that there is no God, then the foundation of America crumbles to dust. For if no God, then no earth, no nation, no law, no order. Take away the fear of God and punishment for sin, and you remove respect for national law and order. The lady in question and the Court have a day coming when they will learn with certainty that there is a God of Might, who cannot long be defied as the decision in the case has obviously done. We hope that Christian America will see what has been done in this decision, and awake to the dangers facing her security and freedom.

5. WHAT THE CHURCH HAS GIVEN TO PRESENT DAY CHRISTIANS. Our Church has given to us our teaching about God. It has taught us in her Sunday Schools and Christian Endeavors and church services what we know about the Christian way of life. The highest ideals of life have been upheld for us. We have been taught our need of Christ as our Lord and Savior. We have been taught the love of God and the promise of a home beyond the grave. For such a fine contribution, don't you think we owe a lot to our church? And what does our church ask of us? It asks for our prayers, for our attendance at her services, for reverence in her sanctuary, and support of her financial needs. It asks us to give a part of our time to its special tasks and projects. It asks us to interest our neighbors and friends in its services. It calls us to a life of loyalty and undying service. Do we just take our church for granted, or are we willing to answer the call of its needs?

QUESTIONS

1. Who are the people who support our church?
2. Did it ever occur to you that you have a part in its support?
3. A personal question: "If every member attended like I do; If every member gave like I do; and if every member prayed like I do for my church; Then what kind of a church would my church be?"

Experience shows that success is due less to ability than to zeal. The winner is he who gives himself to his work body and soul.—Charles Buxton.

Hypocrisy is folly. It is much easier, safer and pleasanter to be the thing which a man aims to appear, than to keep up the appearance of what he is not.—Cecil.

Prayer Meeting Topic

Contributed by Rev. C. Y. Gilmer

(Helps for Christian Living)

THE BEGGAR

I've often thought about the use
Of prayer among God's people;
Whether it be within the home
Or gathered 'neath the steeple.

Some speak their hearts so ardently,
To Him Who ever hears;
Expressing thanks for hopes and joys
And trust for all their fears.

Some pray so automatically,
As though it were recorded,
So much routine, it seems to me,
Unworthy—almost sordid.

Some humbly touch the Throne of Grace
For those who know Him not;
Asking that power to bring them home
Shall be their blessed lot.

Yes, prayers are many in their ways;
But lo, I faint to hear
The one who casts but careless words
Upon the Listener's ear.

The one who prays so unconcerned,
Perhaps just half believing
The promise of our Lord that we
May ask and be receiving.

Yea, brothers, loud are we in song,
Our Saviour's praise to sing,
Then toss but crumbs of prayer, to make
A beggar of our King.

—Donald Wayne Hanna.

TAKE GOD'S GIFTS

Scripture: 1 Cor. 2:12; Psa. 34:1-10

Hymn: "Standing on the Promises"

Prayer

Seed Thought Provokers:

HOW GOOD God is (1 Tim. 6:17)! Our poverty is unnecessary (Rev. 3:17). If we have failed to take by simple faith the gifts of God's faithfulness we have failed Him and ourselves. Have we received the "unspeakable gift" (2 Cor. 9:15; John 4:10; 3:16; 1 John 5:11, 12; Rom. 6:23)? This is our first necessity (1 Cor. 1:30). Then how about the "all things" that God wants us as His children to enjoy (Rom. 8:32; 1 Cor. 3:21-23; Col. 2:9, 10; John 1:16; 2 Cor. 9:8; Eph. 1:3; 2 Peter 1:3, 4)? Are we enjoying the sufficiency of His equipment for our work (Phil. 2:13; 1 Thess. 5:24; Eph. 6:13-17; 1 Cor. 2:12)?

Have we possessed our possessions (Eph. 3:8; Matt. 6:33; Isa. 26:3; John 16:16; 14:17; Acts 5:32)? God is actually begging us to receive His rich gifts (Isa. 34:8). He wants us to prove Him (Mal. 3:10). It is our trust and faith that pleases Him (Heb. 11:6). Think what a loss we, and God, also, sustain by our failure to take from His good hand the gifts so freely offered for victorious and fruitful Christian living (Gal. 5:22, 23; John 15:8; Eph. 5:18; Mark 6:6). It is one thing to ask and another to take and use. Do we realize that God gives us more grace as the burdens of life increase (2 Cor. 12:7, 9)? Do we realize that fear comes from Satan and that God gives the antidote to fear (2 Tim. 1:7; James 4:7; Prov. 1:33; Rev. 12:11)? Have we learned the secret of overcoming in spiritual conflict (2 Cor. 12:9)?

COMMENTS

On The Sunday School Lesson

by The Editor

Lesson for April 11, 1948

EZEKIEL'S MESSAGE FOR OUR DAY

Lesson: Ezekiel 18:1-4; 34:11-16; 36:25-28

THERE IS very little in the Old Testament, if properly read and interpreted, that will not have some bearing or carry some message to us who live upon the earth today. This is especially true of our study which is before us.

Here are some of the things we may consider which are as old as the nature of man, and yet as new as the latest moment before us.

1. "The soul that sinneth it shall die." Ezekiel 18:4.
2. "I will both search my sheep and seek them out." Ezekiel 34:11.
3. "I will seek that which was lost." Ezekiel 34:16.
4. "I . . . will cleanse you." Ezekiel 36:25.
5. "A new heart will I give you, and a new spirit will I put within you . . . I will give you a heart of flesh." Ezekiel 36:26.
6. "Ye shall be my people, and I will be your God." Ezekiel 36:28.

Note that the main ideas are the "searching of God"; "the cleansing" of the individual; and the replacement of the old with that which is new. In other words, Ezekiel's message is practically the message that is, or should be, upon every preacher's lips today. If God was not pleased with the attitude of the people in Ezekiel's day, why should He be pleased with the activities of the people today, who act under, and react to circumstances that, in the main, have not changed our world from then until now?

Note how many times God says, "I will" in our lesson text. I count twenty times and several times the phrase is understood. God is willing to DO, if we are willing to GO ALONG in His way.

Let us note where the burden of responsibility rests. It

is found that it rests upon each individual. True, in some measure, we are responsible for our brother, but let us remember that "everyone must give an account of himself to God." I cannot give an account for you; and you cannot give an account for me, when we stand in the presence of the judgment of Almighty God. He cannot "put a new heart or a new spirit" into me for you. Each individual must open his or her heart to the ministrations of the Master.

Note that He will be your God, if you are willing to be one of His people.

Washington, D. C. Breaks Ground For New Building

Sunday, March 16 marked the "Breaking of the Ground" for the erecting of the New Washington, D. C. Church.

After a scripture reading and a prayer, Rev. Clarence S. Fairbanks, pastor of the church, had charge of the service of pastor and people in the reading of the ceremonial ground breaking responsive reading.

The actual breaking of the ground was in charge of the following: Moderator T. C. Lyon, for the Church; E. S. Cormany for the Building Committee; Ray Haliday for the Trustees; Artis Fields for the Laymen; Mrs. Frances Brady for the Woman's Missionary Society and Preston Campbell and Rockwell Drummond for the Sunday School.

The service closed with the singing of the Doxology and the pronouncing of the Benediction.



News From Our Churches

REVIVAL AT UDELL, IOWA

In answer to the call of this mid-western church, we left Canton, Ohio, for Goshen, Indiana, and then I went on to Udell. I soon found a group of fine Brethren people under the leadership of Rev. and Mrs. W. R. Deeter, ready for their revival.

All things worked together for good throughout the two weeks. Many visitors from other denominations came every night. Many ministers from surrounding villages were in attendance. The Church of the Brethren dismissed their evening services to attend ours in Udell. Every service was blessed with special music from various churches and groups, so that a fine spirit of fellowship and worship was evident at all times.

We visited in many homes and appreciated the fine reception that awaited us and the opportunities that came to speak to men and women about the Lord and their sal-

vation. The seed of the Gospel was sown in many fertile hearts and we hope and pray that soon it will grow and lives will be changed into born-again Christians.

Brother Deeter is the Chaplain of Udell. He ministers to people of all faiths and helps in the healing of mental, physical and spiritual problems that continue to be ever present in this community. He preaches the Word in the church, in the home, in the field—anywhere. Along with their work in the church Brother and Sister Deeter have changed a house into a wonderful Brethren Parsonage, as well as making some improvements in the church building.

The field in Udell is ripe. Ours is the only church in the village and ideally located next to the consolidated school. Many fine Christian people have gone out from our church there, well equipped to meet the problems of the world with Christian faith, due to the continuous Biblical preaching and teaching they have received. They do not have great numbers, but their fruits have proved the value of fulfilling the command that was given to us by Christ, through the Great Commission. May the Lord continue to bless those who minister and worship together at Udell.

E. J. Beekley, Canton, Ohio.

CARLETON, NEBRASKA

We are very happy to report some good news from this part of the Lord's vineyard. A brief season of special mid-Lenten services was planned to begin March 1, with Brother Cecil H. Johnson, our district evangelist, as the gospel messenger. Thanks to him and to the Falls City Brethren, whom he serves as pastor. We had first thought to have these services during Passion Week, but Brother Johnson's plans for his home work did not permit.

Weather and road conditions turned out very unfavorable, as it seemed. We had continuous near zero and sub-zero weather throughout the series of meetings, with the deepest snow this section had experienced for several years and boisterous winds that piled the snow into monstrous drifts that blocked the roads and made them impassable. This prevented many from attending, but we labored on persistently and prayerfully. We made many calls, all on foot. Brother and Sister Charles Rachow provided lodging and breakfast for Brother Johnson and others provided other meals. Led by the Holy Spirit, Brother Johnson gave a fitting and helpful course of sermons, which were heard with good attention and were well appropriated. He is a zealous and conscientious preacher and worker. Four young people were moved to accept Christ as their personal Savior and were baptized by the pastor on the Lord's Day following the meetings.

Although only ten days this was a very wonderful and blessed series of meetings. God gave us victory over difficulties and turned them into helps. Those who attended were strengthened and their strengthening will doubtless be reflected in the lives and service of others. We are now planning and working for an inspiring and fruitful Easter service and for the summer season, when weather and road conditions will permit more united and prosperous labor for the Lord.

H. M. Oberholtzer.

The National Sunday School Association

Rev. N. V. Leatherman, General Secretary,
104 S. Mulberry St., Hagerstown, Md.

OUR HERITAGE—A LIVING FAITH

Horace Huse

WHAT IS Christianity? Is it an abstraction, or is it a reality? Is it merely an ideal, or is it at the same time an actual experience? If it is merely an abstraction or an ideal it seems foolish to waste so much time, energy, and money in trying to convert others to the same mental "set." Why not, if this is true, as so many would have us believe, rather turn our efforts toward a worthwhile end whereby humanity might be benefited? But wait a minute! Is the Christian Faith a non-essential after all? Let us examine history.

When Christianity entered the world we find that it first took root in the Roman Empire. Here it was, at first, bitterly opposed, its proponents being persecuted constantly and martyred by the thousands. As it gradually spread over the Roman Empire, the opposition decreased in intensity until finally the Christian religion was even adopted for the national religion, Rome, the empire's capitol, later being designated the official center of religion. Now the moral and spiritual condition prevailing at the advent of Christianity was at its lowest level. Vice and crime reigned supreme; human life had little value placed upon it; morality was practically unknown; and religion, which was mainly polytheistic, was the object of derision. The nation was decaying internally, and unless something of a miracle occurred, was sure to fall. The Gospel of Jesus Christ and His free gift of salvation proved to be the fulfillment of this need. Everywhere it spread it brought about a revival of morality and spirituality thus lifting the nation from its degeneracy and lengthening its life by many years. Are multitudes of people so obsessed by abstractions—intangible goals and beliefs—that they devote their whole lives and entire beings, regardless of its risk to personal life, to its promotion?

Upon a further study of history we find that the Christian Religion underwent a great degeneration following its first victorious advent. Hellenistic influences crept in unawares due to the gradual compromising of Christian culture with Greek culture. Christian culture is a culture of the soul, Greek culture, one of the intellect. In other words, it was a conflict between self-sufficiency and the need of divine help. This gradual delineation from the unique Christian teachings culminated in the triumph of Greek intellectualism which finally resulted in that dread era which we call the Dark Ages.

However true Christianity had not died. There were yet those who retained the true vision of the kingdom, and as early as 1170 Pierre Waldo had begun his Bible instruction campaign which ended with the massacre of hundreds of the Waldenses, as his followers came to be

known, by the Catholic Church. In his footsteps followed such men as John Huss, Desiderius Erasmus, Martin Luther, and others who started the renaissance proper to rolling. In their wake came such men as Count Zinzendorf, the Wesleys, Robert Raikes, and many others whose goals were the retaining of the ground already won and also the acquiring of new ground through the establishment of classes and schools of Christian education. Were these men urged on to the accomplishment in their almost overwhelming task by wear, inanimate convictions? Hopeful thinking surely cannot change the course of world history so radically! And even in our twentieth century does it seem likely or even possible to you that the Golden Age of Sunday School and the day of the great revivals came due to the likewise revival of an ancient myth? Very obviously the answer to all these questions is an emphatic "NO!" Therefore, we must assume, yes proclaim, our Christian Faith as a true and living hope.

We have just touched upon a very few of the accomplishments of the Christian religion in history. Let us now consider its present possibilities and future potentialities. First of all, we must confess that Christianity is not producing fruit in the abundance which it has in times gone by. True, man is searching to supply a spiritual need; however, too often they do not find that Christianity is that "something" which can fully supply that need due to the ignorance on the part of so many Christians of the fundamentals and Scriptural history of their Faith. They are not "ready always to give an answer to every man that asketh a reason of the hope that is in them." The church is not fulfilling its educational mission. This is the reason why Sunday Schools have decreased in attendance and Churches in membership. Men are not growing in the grace and knowledge of the Lord Jesus Christ to the degree which they ought due to the fact that they are not sufficiently "studying to show themselves approved unto God." And the Sunday School is largely to blame. Why, I know of a Church—a non-denominational church at that—where mission Sunday School classes are highly encouraged. As of November, 1947, this church was sponsoring thirty-one such classes, one of which a friend of mine is teaching. She reported that, although hers was one of the three newest classes, there were thirty-one present one November Sunday morning, placing it second highest in attendance of the thirty-one. The Bible is being taught here! And so it should be in every church!

A great field is open to Christianity. Nearly every country in the world will admit missionaries, some are even begging for them; whole communities in our own United States are not being ministered to; yet the church sits so idly by, waiting for the Spirit to move it. If it doesn't wake up to its opportunities soon we will have no need for the church; for the day of the Lord is at hand.

But, what is the church? The church is you and I, all Christian people everywhere, but first and foremost are we! We, as individual members of the church are just as responsible for its failures as our brethren. We cannot, we dare not overlook our opportunities and responsibilities. The fate of civilization and, perhaps, even of mankind, depends upon Christian zeal. If we are to leave a Christian heritage to our descendants, let it be a living Faith!

—Ashland College, Ashland, Ohio.

Laid to Rest

MILLER. Mrs. Sara Miller was born to Mr. and Mrs. Jacob J. Glessner May 22, 1852, in Somerset County, Pennsylvania, being one of a family of eight children and the last remaining of the entire family. She was married to Samuel A. Miller, Jan. 21, 1872, in Berlin, Penna. After living some years in the locality of their nativity, they emigrated to Waterloo, Iowa, and later, in 1885, moved to Nebraska. She was the mother of eight children and was preceded in death by one son, two daughters and her husband, who died in 1902. At the age of almost 96 years, she passed away in her home in Carleton, Nebraska, Feb. 29, 1948. She confessed her Lord and united with the Brethren Church early in life and remained faithful to her covenant until death and was highly esteemed in the community. Funeral services were held in the Brethren Church and burial was made in the Carleton cemetery. The pastor officiated at the services.

H. M. Oberholtzer.

LIVENGOD. Samuel Livengood was the son of Abraham and Fannie (Meyers) Livengood, who were among the early settlers of this community—Milledgeville, Illinois. He was born two miles west of the town on December 5, 1869, at the old Livengood homestead, now owned by John Fogel, near the Dutchtown Church of the Brethren. He was one of a family of thirteen children and was the only living survivor of the family. He was seventy-eight years of age his last birthday.

At the age of seventeen he entered into the general merchandising business with his father in Milledgeville and continued in that business for a period of fifty-three years, retiring in 1939.

Mr. Livengood was married to Ida Mae Smith on January 10, 1893. To this union was born one son, Fred, of Milledgeville.

"Uncle Sam," as he was known by his great host of friends, was active in church, social and business life in the community. He often said that one of the most desirable places to live in was Carroll County, Illinois. He was deeply interested in promoting and supporting any good causes of his community.

In his passing the community has lost a valuable citizen; the church a faithful member and all of us a precious friend. He lived an active life until almost the very moment he was called to be with his Lord. His earthly labor finished, he was called suddenly to his well earned rest at the hour of his retirement for the night, it being that while on his way to bed that his spirit, unannounced, left the earthly tabernacle to enter into the heavenly. All who knew him could say with Paul, "To be absent from the body, is to be present with the Lord."

The surviving members of the family are his son Fred T. of Milledgeville, and one granddaughter, Irene Livengood, of Chicago, Illinois; besides nephews, nieces and a host of friends.

He passed away on February 12, 1948 and was buried from the Milledgeville Brethren Church on Sunday afternoon, February 15, with the services conducted by the undersigned, assisted by Dr. W. S. Bell. D. C. White.

Wedding Announcement

RAISH-LONG. Miss Leona Frances Raish, daughter of Mr. and Mrs. William Raish became the bride of Samuel Claude Long, Jr., in the Bethlehem Brethren church on February 25th at 8 P. M. The church was beautifully decorated for the occasion. Preceding the nuptial rites a program of suitable wedding music was presented by friends of the bride.

The bride is a recent graduate of Bridgewater College receiving the Bachelor of Arts degree there at the close of the last semester. The groom is a young business man whose service overseas included North Africa and India. The happy couple will reside in Mt. Crawford, Virginia.

The impressive double ring ceremony which united these two fine young people in matrimony was read by John F. Locke, Pastor of the Bethlehem Church.

GARMAN-MYERS. On August 16, 1947, with the First Brethren Church beautifully decorated, Miss Mary Jane Garman, daughter of Brother and Sister John Garman of 714 Maryland Ave., Hagerstown, Md., was wedded to LeRoy E. Myers of Clear Spring, Md. Miss Garman is one of the fine young ladies of this church and until her marriage was active in the choir, the S. M. M., and other interests of the church. The ceremony was read by the undersigned pastor.

N. V. Leatherman.

AHALT-DAHLHAMER. Miss Marie N. Ahalt, a member of the First Brethren Sunday School of Hagerstown, Md., was married to George E. Dalhamer, in the First Brethren Church on the evening of November 5, 1947, by the undersigned pastor of the church. This was another church weddings with decorations appropriate to the occasion.

N. V. Leatherman.

WE THINK THEY ARE GOOD

We are in receipt of two books from the Rodeheaver Hall-Mack Company, one their new song book "Church Service Hymns" and the other a book of four hundred and fifty choice selections of Anecdotes and Illustrations for Public Speakers, entitled "F'r Instance."

The "Church Service Hymns" is just off the press, having been published January 15, 1948. It is surely a choice selection of hymns and choruses, and suitable for practically every kind of service. It sells for \$1.00 per copy, postpaid, or in quantities of 25 or more, 87½ cents, transportation not prepaid. It is published by the Rodeheaver Hall-Mack Company at Winona, Lake, Indiana.

The little book "F'r Instance" is one that every preacher should have. It not only is full of telling anecdotes, but is full of advice from Mr. Rodeheaver, covering many situations in which he, himself, has been found. The price of this book is \$1.00.

These can be ordered through the Brethren Publishing Company.

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INTERESTING ITEMS

Elkhart, Indiana. Brother L. V. King, pastor of the Elkhart Church, reports the baptism and reception of four additional members in his March 28th bulletin.

He also reports that the Communion which was held on Thursday evening, March 25, was the largest since records have been kept back to April 10, 1941. Twenty members have not missed the last fourteen communions; thirty have missed only once and thirty-two have missed only twice. The number of communicants this year was 238.

A Sunrise service was held at the 6:30 hour in the Elkhart Church, with the young people presenting the Easter story in scripture, song and story. The breakfast was served for all attendants in charge of the choir.

The Choir brought a "Vesper Cantata" at the five o'clock hour.

Waterloo, Iowa. In the absence of Brother V. E. Meyer, pastor of the Waterloo Church, who is holding a revival at the Nappanee, Indiana, church, the April 4th service was in charge of the W. M. S., which presented its Public Service. Brother Meyer announces Brother Riddle as the probable speaker for the 11th, and Dr. Glenn Clayton, President-elect of Ashland College and National President of the Laymen's Organization, as the speaker on April 18.

South Bend, Indiana. Brother Claud Studebaker lists the names of those who have been received into the South Bend Church since the summer time. We find by counting that the number is forty-six, fifteen of which came in on Easter Sunday.

We note that the ladies of the church are making new baptismal robes for the use of candidates for baptism in the South Bend Church.

Goshen, Indiana. Brother W. E. Ronk, pastor of the Goshen Church, informs us that the Easter attendance in the church went well over the five hundred mark. A quartet of young men from Ashland College were present and sang at the evening hour. The quartet was composed of Francis Berkshire, Dorman Ronk, John Lindower and Ivan Ronk.

We note that the Goshen W. M. S. held a joint meeting with the Elkhart W. M. S. at Elkhart on April sixth. The meeting was held at the evening hour.

Canton, Ohio. Brother E. J. Beekley, pastor of the Canton Church, informs us that we will scarcely know the Canton church when it is our opportunity to visit it again. The floors are being refinished and many other improvements are being made.

By the way, **READ AND HEED** the appeal found elsewhere in this issue concerning the advance information desired by the Canton Church about the number of delegates and friends to be entertained during the coming Ohio District Conference. With the housing situation as it is this is a very important matter to the Canton church. So, please, answer their inquiry at your earliest convenience.

We have before us a four-page mimeographed, well, we would call it an "After Easter" sermon, that Brother Beekley sent out to his entire congregation. It is an earnest plea for church attendance following Easter, and is rightly named, "The Tragedy of Easter."

Exchange Students Arrive Safely in South America. News has come to Arthur Petit, Director of Public Relations of Ashland College, that Mr. and Mrs. Joe Commisso, exchange students, (the latter formerly Miss Nellie Eller of Milledgeville, Illinois) have arrived safely in Cordoba, Argentina, South America. Mrs. Commisso began her work in the university there at once. We expect a fuller report later.

Akron (Firestone Park), Ohio. Brother J. G. Dodds, pastor of the Firestone Park Church, brings us news of the laying of the Corner Stone for the new church on Palm Sunday afternoon at the three o'clock hour. The address of the afternoon was given by Brother Aubrey Black, Moderator of the church, while the ceremony of laying the stone was in the hands of Brother Dodds.

(Continued on page 7)

The Editor Thinks Aloud

Fred C. Vanator

A MODEL CHURCH

JUST A FEW DAYS ago I happened to run across a copy of a paper which was written by a thirteen year old boy as a summary of the thoughts that had been taught him in a Vacation Bible School. And, since it is time now that we be thinking in terms of what should be taught to the boys and girls in the summer Vacation Bible Schools (and I wish I might emphasize the word "Bible" in the relation it bears to such a school), I thought it might be well to pass on to you the words which were written down by this young boy.

Well they set me to thinking, and I wonder if you will be made to also think about them?

Here is what he wrote:

"1. A church is a model church if it has model members. It should be a growing church, many people believing in the Lord Jesus Christ and uniting with the church.

"2. It should be a studying church. Members should know the scriptures and the will of God.

"3. It should be a distinctive church. There is something about Christians, even in their everyday life, which makes them distinct and different from other people. Therefore, the members of a model church should live so that people know they are Christians.

"4. It should be a stewardship church. The people should be willing to give money freely to carry out the will of God. The church should not have rummage sales or send out people to beg for money for this purpose.

"5. It should be a praying church. To carry on God's work successfully a church should be guided by God through prayer.

"6. A model church should be a missionary church. The church should carry out God's commands by either sending out missionaries or help to support those sent out by others."

This young lad seems to have grasped the real meaning of the task of the church and its membership. It is evident that he either was taught these things in the course of his attendance at the Vacation Bible School or that he lived in a home which really knew just what the church stands for. Of course it could have been that his regular Sunday School teachers through the years also impressed these truths on him to such an extent that he had absorbed them in his heart and life. Could be!

Think it over!

It is from personal experience that I feel that there is no human arrangement so powerful for good, there is no benefit that can be bestowed upon a community so great, as that which places within the reach of all the treasures of the world which are stored up in books.—Andrew Carnegie.

Business Manager's Corner

George S. Baer

Do All to the Glory of God

IT'S NOT an editorial I have in mind. I'm leaving those in the capable hands of our editor. What I have in mind is the simple statement that there should be a spiritual motive back of all we do. This applies not only to the everyday affairs of life, but also, and in a very special way, to the business of the church. Whether building a parsonage, paying superannuated ministers, surveying mission fields, or directing the work of a church publishing house, all should be done to the glory of God. And if those in charge of these various types of Christian work are to be actuated by spiritual motives, so also should all members of the church be spiritually motivated as they respond to the calls for cooperation.

Nothing is more important than that we should adopt this attitude toward all phases of the church's activity. That is my own attitude toward the work of building up an efficient church printing plant. This business is the Lord's, and that makes it a great spiritual objective. If we can all—every member of every church—come to the place where we can see it in this light, its problems will be solved and its support will be guaranteed. Many have already come to that place; that is why God has made possible such progress as has already been accomplished.

May God lead us all to see in every department of the church's work a great spiritual challenge and cause us to respond to every great need as a call of the Lord. As Paul admonishes us, let us do all to the glory of God. That is good business as well as good religion.

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Gift Bibles—Time to Order Them

We have secured a quantity of very moderately priced Bibles, bound in genuine leather, divinity circuit, gold

(Continued on Page 11)

The Voice of Our Leaders -- Past and Present

(From the Brethren Evangelist—May 28, 1902)

Faith

J. D. M'Faden

FAITH IS THE force element of grace, the victory that overcomes the world, the password that pleases God, the help of humanity, one of the links that binds us to God.

Faith is essential to every day life. Man rides on the cars trusting to the engineer; he reads his paper and believes the news of the world; he heeds the words of the doctor, merchant, and friend; he has confidence in his own powers and works or to accomplish his object in spite of obstacles.

How much more essential is faith in the spiritual world; man cannot live the spirit-filled life or do business for eternity without it. Faith is to the spirit what light and sound and odor and touch are to the physical. Through it he can live and communicate with the world of grace and love and truth.

The Old Testament and the New are filled with illustrations of faith, from the storm manifestations around the cave of the prophet to the silent touch of the Master's garment by the diseased woman who sought his aid, and yet how simple is faith. Its wonderful results are best shown in Hebrews, where Paul calls the roll of the worthy dead, and yet faith is so simple a little child can understand it.

Faith is the assent of the mind to a truth presented. But saving faith is more than this. It is not only the assent of the mind to the truth of a divine proposition, but it is the acceptance of that truth and the application of it to the needs of our spirits in such a way as to bring about a change of character, in the development of a new life. Such a faith is historical, not speculative; positive, not negative; constructive, not killing. It is active, progressive and persevering.

Christ is the object point of true faith, the center and circumference of the Christian's life, the bone and blood and nerve of his religion, for He is the author and completer of the believer's faith, to those who believe in Him He gives power

to become the sons of His Father, who gave all things into His hands. Unless our faith is Christ-centered, man fails to reach spiritual success.

There must be faith in the proclamation of Christ. When the Emperor of Russia desired to free his slaves, his counsel doubted. The Emperor issued his proclamation and forty million slaves believed it and were free. Our King has issued a proclamation of freedom and men are to believe it. Faith will make them free, it gave sight to the blind, and speech to the dumb, and saves today from the state, power and consequences of sin.

There must be faith in the future. Christ the object of our faith has gone to prepare a place for us. He will keep that promise, and faith in it will make the present bearable. A lady noticed a poor cripple and said, "Poor boy, what a life to lead. What has he in all the future to look forward to?" The boy heard her, and as she passed by him, he said with a smile, "I am looking forward to having wings some day, lady." Faith makes us patient with our humble lot here; it helps us to mount up with wings as eagles. It is the motive power that helps us run and not be weary, knowing there is a rest for the people of God.

Faith enables us to use the power we have to do God's work. Paul said he could do all things through Christ who gave him the power, and he said that God was able to do according to the power in us. If Christ, the hope of Glory, is formed within, then God can use us to His glory. Man can take sulphur, charcoal and nitre, combine it, put fire back of the solid ball and it is sent for miles through space to the destruction of foes. God can take the elements in and around us, spiritually combine them, and a spark of faith will move the mountains of opposition in the way. Faith back of Aaron's rod gave it power to bud. Faith back of David's sling resulted in the giant's death.

Faith must be exercised, or it will die, and man becomes a failure. There is a Moslem myth concerning Moses and a tribe of men living by the Dead Sea. They had forgotten the inner heart of nature and were devoting their time to falsities. God sent them Moses to warn and instruct them, but the Dead Sea men sniffed and sneered and considered him a fraud. Moses left and the men who rejected him were turned into apes, who spent time grinning, gibbering, and chatting nonsense. Now and then would come a half conscious thought of something gone; through their blinking eyes they could see lost souls. They failed to use their souls and lost them. Much of the so-called new thought faith has the same tendency.

Let us exercise true faith that God who sees us as we are, might make us as we ought to be.

Have faith in Christ and show it in accepting his teachings. He can guide and we can rest in His knowledge, love and power. The passengers on a boat became worried at the speed of the vessel. A fog surrounded them. They sought the captain and failing to find him, were greatly troubled. But the mate told them there was no cause for alarm, that the fog only reached the upper deck and the captain was in the pilot house, above the fog, and he would guide them safe. Christ is in the pilot house above the fog. It may surround the ship, but He can see, and His love will guide us into port. Have faith in Christ.

What I Feel The Church Needs Most

Rev. Charles E. Johnson

I HAVE BEEN asked to write an article on the above subject. In thinking over this subject so many things enters one's mind. There are so many things the church needs, and in speaking of the church I am speaking of the church universal; it is hard to settle on the one most needed. However I feel the greatest need is that of prevailing prayer. Prayer is talking to God. Prevailing prayer is talking to God and getting results. We hear so many people say they cease to believe in prayer because God does not hear and answer. On the other hand we have man who believe in prayer because they have had the answer to their prayers.

We look about us today and see that the world is in a troublous state. We are in grave danger of entering into a third world war. Diplomats and political leaders of the nations of the world gather together and attempt to iron out the difficulties only to find themselves mired down deeper in misunderstandings and suspicions. The church is largely in the same condition. Differences of opinion spring up, misunderstandings and suspicions grow. The church struggles along, but the man of the street, looking on, loses faith, and turns away. The great question that arises is: What is wrong? What is lacking in both the affairs of the world and of the church? I believe it can all be summed up in the statement: A lack of prevailing prayer. When men and women turn

to God and pray and get results the ills of the world and church will be solved. There is something desperately wrong that we are not getting results. Let us look into the Word and see what is needed for prevailing prayer.

We are assuming first of all that the one praying is a Christian, a child of God. In John 9:31 we read: "Now we know that God heareth not sinners, but if any man be a worshiper of God, and doeth His will, him He heareth." But there is more than that to prevailing prayer. One must ask in faith. James 1:6 says: "But let him ask in faith, nothing wavering. For he that wavereth is like the wave of the sea driven by the wind and tossed." Again, he must ask in the Will of God, That, if we ask anything according to His will, He heareth us." We also must be submissive to the Will of God. Many times we ask for those things which if God would grant them unto us it would be our undoing. Luke 22:32 "Saying, Father, if Thou be willing, remove this cup from me; nevertheless not my will, but Thine be done." Then there must be agreement. Matthew 18:19 "Again I say unto you, that if two of you shall agree upon earth as touching anything that they shall ask, it shall be done for them of My Father which is in heaven." There can be no such thing as prevailing prayer where there is no agreement on what is to be prayed for. Lastly we must be in earnest about it all. James 5:17-18. "Elias was

a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not upon the earth by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit."

The above are just a few of the references given that will bring us into that condition whereby God could hear and answer our prayers. It is only natural that differences should spring up among us. We do not all see or think alike. Sin enters in when we begin to quarrel and fight as we attempt to bring the other to our point of view. It is because of this that we now have several hundred different denominations in the world. No wonder that God cannot work where there is such divergence of opinion. If men could come together quietly, discuss their difference, and then in the Will of God, earnestly pray for guidance and direction, God would hear and answer and all other needs of the church would be solved. Christ instituted but one church while here upon earth, but what a monstrosity we have made of it by attempting to operate it in our own wisdom and strength. When we bring ourselves into that state of mind whereby we become submissive to the Will of God, then God will hear and God will answer and His church will prosper as He intended it should.

—Cerro Gordo, Illinois.

Bits of Brethren History

Information of Interest

By H. C. Funderburg

(These articles are printed just as they come from the pen of Brother Funderburg.)

SHARPSBURG, MARYLAND

THE TOWN of Sharpsburg, Maryland, is situated in Washington County, twelve miles south of Hagerstown, and about an equal distance north of Harper's Ferry. It is an historic town, chiefly for the bloody, but indecisive battle fought in its suburbs and along the banks of Antietam Creek on September 17, 1862. A National Cemetery, at the eastern end of the town contains the mortal remains of 4,667 Union soldiers, while probably an equal number of the opposing army fell victims to the cruel war. A much larger number were wounded, some of whom died, and others were maimed for life.

It is conceded that more men were slain in a given time in this engagement than any other battle during the war. Large shafts and monuments, numerous tablets, and silent artillery mark the places of this, one of the severest engagements.

Other points of historic interest are Burnside's Bridge, across Antietam; Bloody Lane and The Tunker Church. This meeting house is in the Manor Congregation. It is situated one mile north of town and was built in 1853. It stood within the line of battle and was partly demolished by the batteries of both armies. After the battle it was used as a hospital for both the "Blue" and the "Gray," and is a silent witness of human carnage and inhuman warfare.

The building was repaired in 1864. (Pardon me, but this is in the year of the writer's birth.) The war department proposed to purchase the house and preserve it as a relic of the bloody event. The offer, however, was declined by the congregation, believing it would serve a better purpose by using it as a place in which to worship "The Prince of Peace," and to teach the doctrine of love and good will. A tablet had been placed on the outer wall, to the right of the door, by the government, which gives a brief history of the meeting-house and its connection with the battle.

The central meeting house of the congregation is known as The Manor Church, and was built in 1832 by John Weaver and Peter Shamel. The Annual Conference of 1857 was held in this church.

Previous to the building of Manor house this territory was a part of The Beaver Creek Church. Up to 1897 the Bishops in this territory were Joseph Emmert, Jacob Emmanuel, Isaac Long and David Reichard. Brother Emmert was an uncle of Eldes Joseph Emmert of Arneldo's Grove, Illinois, who was the grandfather of Mary Stover of India. He preached mostly in German, as that language was the most common. These faithful standard-bearers had all gone to rest before the roar of cannons resounded within the walls of this hallowed sanctuary.

Samuel Mumma donated the church lot whereon the Sharpsburg House was built in 1852 or 1853. He was born in 1801. He was living within the line of battle at the time of this engagement. His dwelling house, barn and nearly every building, with most of the contents, were laid in ashes during the battle, leaving scarcely a change of raiment for the family.

Elder Joseph Emmert of Arnold's Grove, Ill.—next placed in charge of the flock. Elder Long was well known in the Brotherhood, having served frequently on the Standing Committees of the Annual Meetings and other important committees. He reared a large family—four sons: Joseph, Victor, Orville and Walter. These, with three of his sons-in-law, Ely Yourtes, Seth Myres and E. D. Kendig were all ministers. During the war the Manor Congregation numbered between three and four hundred members. It now numbers two hundred and forty. Many have moved to other localities and the Hagerstown congregation has taken a part of their territory and membership.

—New Carlisle, Ohio.

Interesting Items

(Continued from Page 2)

We also learn that the goal that was set for the Easter services was 125, and when the count was taken it was 127. The enrollment goal was set at 150 in the Sunday School as of Easter and when the enrollment was completed it added up to just 150.

Brother Dodds reports one accession by baptism, a young wife.

Hagerstown, Maryland. We note that the Easter Sunrise Service and Breakfast in the Hagerstown Church was in charge of the C. E. with the breakfast being furnished by the Laymen's Organization.

Loree, Indiana. Brother Robert Higgins, pastor of the Loree Church informs us that he has been extended a call for another year of service with the Loree church.

Plans have been made for a choir to sing at the worship services of the Loree church.

Mexico, Indiana. A Men's Fellowship Supper and program was held in the Mexico Church on Tuesday evening, March 16. Rev. Lee Jackson, pastor of the First Christian Church of Peru, Indiana, was the guest speaker.

The Playlet, "An Easter Adventure" was presented at the evening hour in the Mexico church on Sunday, March 21.

Peru, Indiana. An Easter Sunrise service and breakfast was held in the Peru Church basement. A fine time is reported. Brother Elmer Carrithers is the pastor of the Peru Church.

Rev. Wayne Swihart, speaking for the Indiana Sunday School Board, was guest speaker at the evening service in the Peru Church.

Masontown, Pennsylvania. Brother Ankrum informs us of the revival now in progress in the Masontown church, with Rev. W. C. Berkshire, pastor of the New Lebanon, Ohio, Church as evangelist. The services began Sunday, April 4 and close on Sunday, April 18.

Louisville, Ohio. Brother John Byler, pastor of the

Louisville Church, tells us of the reception of five through baptism and two by letter on Easter Sunday.

On March 14, the Louisville Laymen enjoyed the results of a contest in which the "Beavers" who were defeated by the "Greyhounds" entertained with a supper and program. The wives and sweethearts were guests. Rev. J. I. Byler of Washington, D. C., father of Rev. John Byler, was the guest speaker.

Brother Byler says, "We are pleased to announce the completion of installing a new sewer in the church, which should eliminate any further problem of water in our basement."

We are in receipt of Brother Byler's "Pastor's Helper," the little monthly magazine which he sends out to his congregation. Again it is packed full of news and announcements of interest to the congregation. Every department of the church is represented.

Lanark, Illinois. We learn that Dr. L. E. Lindower was a recent speaker at the Lanark Church during the pre-Easter week.

During the absence of Dr. McCartneysmith for several weeks the guest speakers are: April 4—Rev. Albert T. Ronk of Cedar Rapids, Iowa; April 11—Rev. Robert Byler and the Victory Male Quartet of Moody Bible Institute. The Mid-week services will be in charge of H. A. Gossard and H. B. Puterbaugh.

Udell, Iowa. A card received this morning, March 31, from Vail E. Deeter, son of our Brother W. R. Deeter, gives us the following information: We quote from the card: "There was a small roof fire at the Udell Brethren Church on Easter Sunday Morning, so there was no service. A large crowd gathered and a bucket brigade put out the fire. The Trustees now plan to shingle the whole roof with asbestos shingles." He also states that "nervous strain, shock and likely a small clot from a bursted blood vessel put his father on his back." Upon arrival Brother Deeter's two sons, Loyde and Vail, they found him some better and expected him to be around as usual in a few days. Our prayers go out for him.

Raystown, Pennsylvania. Brother Ralph Singer, pastor of the Raystown Church, sends us the following interesting bit of news:

"The Raystown Church has been redecorated. It has been painted a light buff, and the wood work has been varnished. It is beautiful and is a very inviting place to worship. All expenses are paid and the church is ready to go forward in the Master's work." He also states that the Easter services were held with a very good attendance. A new roof was put on last fall by the Pennsylvania District Mission Board. A two weeks revival is planned for the month of May and a rededication of the church at that time.

Who are the mountain movers? They are those who go forth with an all conquering, victorious faith in Christ.

Unless the Christ fills us with the triumph of Jesus we are not in reality victorious Christians at all.

It is curious how economic sanity follows the groove of religious teaching, how closely the persistence of hatred penalizes those who indulge in it.—Devere Allen.

The National Sunday School Association

Rev. N. V. Leatherman, General Secretary,
104 S. Mulberry St., Hagerstown, Md.

THE SOWER WENT OUT TO SOW

"And he spake many things in parables, saying, Behold, the sower went forth to sow, and as he went some . . . others . . . and others . . . and others." Matthew 13: 3-8.

WE READ so often that Jesus spoke in parables. We deal with one that is a really searching story from the lips of Him who said, "The harvest truly is great, but the laborers are few. Pray ye, therefore, that the Lord of harvest thrust forth laborers into His harvest."

Let Us See the Sower

Jesus was sitting in a boat. He was speaking to the multitudes gathered on the beach. As His eyes looked beyond the throng of people they may have fallen upon a sower busy at work, scattering his seed. At least there was a picture of a sower in His mind's eye, and in a few deft phrases He drew the picture for the people who hung eagerly upon His words. There is a touch of autobiography in what Jesus says about the sower. In all His teaching He was scattering seed. His very life was a process of sowing. He was called by many names. It is probable that He would have welcomed the insight back of the speech if someone had called Him "The Sower."

Not only did Jesus himself scatter seed, but He caused others to become sowers. In a sense the ministry of training the twelve was just a preparation that they might be able to scatter the seed of the kingdom; and they, in turn, were to inspire others, until there should be sowers enough to cast the seed in every place, over the whole world.

We talk a great deal about Christian growth; and much should be said of the developing Christian character. But do we speak as often as we should about Christian sowing? Do we remember that we are to sow as well as grow? What if the sower does not go forth to sow? What if the seed is not scattered? In a moment we shall say something about the importance of having good ground. In the meantime let us remember the importance of having a sower to scatter the seed. It is not enough to say that preachers are the sowers. It is not enough to say that those specially giving their lives to Christian work are to be the sowers. Every Christian must have a share in scattering the seed if the kingdom is to prosper.

And Now to the Soil

As Jesus looked out upon the multitude He was thinking that they were the soil upon which His words, like seeds, must fall. And what different kinds of soil they were. Some were like wayside paths, their minds hardened by the passing of familiar thoughts, until there was no wel-

come for new thoughts at all. Some had led such superficial lives that they would give no depths of welcome to new truths. They would hear with eagerness, but in their shallow lives the truth would soon wither. It was as if a great mass of stones were under a thin layer of earth. Some were like preoccupied ground, with thorn roots only waiting to spring up and grow. The truth would be heard, but the cares of wealth or the cares of poverty would fill the mind and the truth would be forgotten. But some would be like good ground, unoccupied and fertile, and here the truth which Jesus spoke would find real welcome and could come to maturity in lives which loyally received it and loyally obeyed it.

Did the men and women who sat on the beach, listening to the words of Jesus, understand that He was describing them as He spoke of the different kinds of ground? And did some begin to question themselves earnestly, asking what kind of soil their lives offered to the words which fell from the lips of the great teacher?

Jesus was doing more than describing those who sat on the seaside that day. A great multitude no man could number, the multitude of those who, in all after days, would hear the message of Jesus, was to be concerned in this matter of varieties in human soil. Wherever the gospel is preached there is to be found the irresponsible life, the superficial life, the preoccupied life, and the life which is ready to receive the message into a fertile soil. After all it is the man who reads the parable today who should ask himself what kind of reception he is giving to the words of Christ.

Then Comes the Harvest

Jesus speaks of four kinds of ground. Three of them brought forth no harvest to reward the sower's toil. Good seed cannot accomplish much in bad soil. This is the principle which is at the very heart of the parable. The good seed may go for nothing. The labor of the sower may go for nothing. All this may come to pass because the soil is bad.

Another very interesting suggestion comes at the close of the parable. Different pieces of good ground produce different quantities. Good soils always produce, but their capacities are not the same. Good lives always are productive, but not in the same measure. The soil which produces thirty-fold is called good as well as that which produces a hundredfold. Goodness does not equalize men in productiveness. The great thing is that a man should produce as much as he can. It is less important whether he produces as much as another man. If the man of hundredfold capacity produced only sixtyfold, he would not be as much of a man as the thirtyfold man who produced thirtyfold. This recognition of difference in capacity of equally earnest men is of far-reaching significance.

The good soil always produces. So we may find a test for our lives as Christians by asking ourselves if they are productive. If there is no harvest there must be something the matter with the soil.

The Responsibility of the Soil

After all we may be inclined to say the soil cannot help being just the kind of soil it is. It does not make itself stony or thorny or good. And just here lies the dif-

ference. A man can have something to do with the kind of soil he offers to the gospel. And implicit in the words of Jesus is an appeal to the people to offer good soil to the words of truth which fall from His lips. A man can refuse to allow his life to become hard, like a path where many feet have trodden, so that no seed can take root there. He can so eagerly struggle to be loyal to the best he knows that he conquers superficiality and so prepares the soil of his life for the words of truth. The superficial man is the man who is not making a moral struggle. He can so weed out the thorns of preoccupation that there shall be a great place in his life for words of truth, a place which they will not have to share with words of error, which will finally take up all the room. There are a great many things a man is unable to do. But by eagerness and striving he can make his life good soil for the words God will speak to him. Indeed, in all this preparation God is his helper. From the moment a man begins really to wish that his life may be open to the truth, God's Spirit begins to work with new power in the life, preparing it and making it receptive.

Jesus felt that it was not enough to have a sower. It was not enough to have good seed. There must be good ground, and again and again, directly or indirectly, He appealed to men to prepare the soil of their lives for the seed He desired to sow.

NEED OF LEPROSY EXPERTS, MEDICAL AID, AND LEPROSY PREVENTION MEASURES TO PROTECT CHILDREN

RETURNING on March 13th from a five months tour of leprosy missions in the Orient in behalf of the American Mission to Lepers, Dr. Eugene R. Kellersberger, a member of the Surgeon General's Commission on Leprosy and general secretary of the American Mission to Lepers, described the plight of leprosy victims in the Far East as "tragic and deplorable" and called upon American churches and the medical profession to aid in providing more supplies of anti-leprosy drugs, more doctors, nurses, and missionary leprosy experts, and more facilities for the care of patients.

Dr. Kellersberger's itinerary included leprosy missions in the Philippines, Hawaii, China, Siam, and India.

Large areas of China, particularly, have no provisions—government or private—for the care of leprosy patients, Dr. Kellersberger said. In the West China province of Szechuen, for instance, with a population of 60,000,000, there is only one small institution with a capacity of 50 male patients. The great need for China, and for the Orient in general, is for large agricultural and industrial colonies "where men and women can live like human beings and know that God loves them and their children too," Dr. Kellersberger stated.

"Instead," he said, "the lives of thousand of children, leprosy's chief victim, are endangered by their daily contact with infectious cases who should be institutionalized; but cannot be for lack of facilities for their care—or for the care of the children."

Reconstruction of prewar mission colonies in Burma, India, and China, abandoned in the face of hostilities is

proceeding slowly, Dr. Kellersberger reported, and few which have been re-established are able to operate at full pre-war capacity. Shortages of medicines, chaotic conditions and lowered standards of health resulting from war and post-war conditions are further obstacles to leprosy control.

During his journey Dr. Kellersberger completed arrangements for the establishment of regional leprosy training centers at Chiangmai, Siam, and in connection with medical schools of Cheeloo University, Tsinan; West China Union University, at Chengtu, Szechuen, and Vellore Medical College at Vellore, India. These centers are among the first units of a world-wide post-war leprosy prevention program of the American Mission to Lepers by which doctors, nurses, public health and church workers will be trained for regional campaigns for detection and treatment of early leprosy cases and for wide public education in leprosy prevention.

According to Dr. Kellersberger, supplies of the newly developed drugs, diasone and promin, first made available through the American Mission to Lepers this year, are proving far from adequate even for initial experimentation. Since December, 1946, supplies valued at \$84,500, have been sent to leprosy missions in 23 countries and many government colonies. "It will take a long time to supply enough drugs for the patients now in controlled experiments in leprosy institutions; and by that time, we hope, there will be thousands more under the care they need so desperately."

Throughout the world there are an estimated ten million leprosy victims; approximately 1% of these are under care of any kind.

SPECIAL NOTICE TO THE BRETHREN CHURCHES OF THE OHIO DISTRICT

We, the Entertainment Committee of the Brethren Church of Canton, Ohio, wish to remind you that Conference time for the Ohio District, June 14 to 17, will soon be here.

Because of the preliminary plans necessary for your entertainment, we would like to have you notify us of the approximate number of delegates and visitors we should expect from your church. We would also like to know whether they will arrive Monday afternoon or Tuesday morning. Kindly let us have this information on or before May 16th.

We are looking forward to a fine conference and hope that each church will have its full quota of delegates in attendance.

Cordially yours,

Mrs. Zilpha Sutton,
Chairman of Entertainment Committee
2327—15th Street, N. E.,
Canton 5, Ohio.

I had six honest serving men.
They taught me all I knew:
Their names were What and Why and When,
And How and Where and Who.—Kipling.



CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for April 18, 1948

CHURCHES CAN COOPERATE

Scripture: John 17:20-23; Gal. 3:26-29

For The Leader

THERE HAS BEEN a lot said about this matter of churches cooperating. Much good can be done when churches can agree on polity, sharing, doctrine, and practice. Though we are separate bodies, as denominations, yet much good can be done in the name of Christ by working together. We are all aware of the time-worn classic example of how churches can fail to cooperate, as note the following. One church on the corner of an intersection was singing, "Will There Be Any Stars In My Crown?" A church across the corner was singing, "No, Not One." Still a third church was singing, "Glory, Glory, Hallelujah." A later version of the story has it, that yet a fourth church chimed in with "The Fight Is On." Now this example of "How not to cooperate" is probably overdrawn, yet it portrays the true attitude of many church groups. We should seek ways in which we can aid each other's programs in presenting the crucified and risen Christ to a lost and dying world.

DISCUSSION

1. **AVERSIONS AGAINST COOPERATION.** We will do well to investigate every religious enterprise that calls for money, time, talent, and prayer. There is much today in the name of religion, but not in the name of Christ. For Christian people to give their money, or tie up with any religious group which does not exalt Christ and preach salvation through faith in Him, is to misuse God's gifts. First, last and always, the gospel preaching of salvation from sin through Christ, the Son of God, is the message of the Church. All other enterprises and activities of the churches pale into insignificance before this great purpose. We will have real cooperation when churches get together in a united effort to seek men's sinful hearts and to preach to them the saving grace of the Son of God. Think what a tremendous revival would sweep the world if churches would cooperate in **preaching the gospel**. Until that time, there will be aversions against cooperation.

2. **WHY THIS IS SO.** Ideally, it is a wonderful thing to preach cooperation of the churches of America. Scripturally, it is another thing. For thinking people are aware of much that is going forward under the guise of religion that is not scriptural. The scriptures warn us to beware of false teachers, evil doctrines, seducers, etc. And many people can see the falseness in doctrine and practice as put forth by many groups today. And so, rather than lose the full preaching of the glorious gospel of Christ, finding it necessary to substitute a "chaff" preaching of most anything, many people stand out against such

cooperation. This condition exists in every denomination and church group today in America. We will do well to do our own thinking when it comes to giving of that which we possess into various "religious" enterprises.

3. **COOPERATION AS JESUS SPOKE OF IT.** Jesus prayed, "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." In making this high priestly prayer, Jesus breaks forth with the desire that all who name His name, might be one. Paul writes the book of Ephesians to encourage unity of believers. And there is no reason why true believers cannot work together in various church programs. But when Jesus spoke of cooperation, He meant cooperation in His will. Again we state that the business of the church is to preach the gospel. That is the work that Christ ordained His followers to do. When we are engaged in this work, we are cooperating in His will. Miss the point, by "cooperating" in "religious schemes," gospelless programs of church enterprise, and you are out of the realm of Christ's will.

4. **COOPERATING IN CHRIST JESUS.** The commonly accepted and prevailing theory in religious circles today of the universal fatherhood of God and the world brotherhood of man receives a definite slap in the face when considered in the light of our second portion of scripture, Gal. 3:26-29. Here he says, "Ye are all the children of God" which sounds nice, but when he adds, "by faith in Christ Jesus," it takes on a different light. There are definitely two families in the earth today. First, God's family, consisting of those who have accepted Christ as Lord and Savior, and who are born again, into God's family. Second, Satan's family, consisting of all those who have not accepted Christ, who are according to scripture, "dead in trespasses and sin," and as Christ says "of their father, the devil." The very, very best thing we can do is to cooperate, as the children of God "in Christ Jesus" in the preaching of His gospel, to win men's hearts, thus winning them from the Devil, sin, and Hell. This is cooperating in Christ Jesus.

5. **SPECIFICALLY.** Here are suggested some things churches can do right now to cooperate in the gospel ministry of Christ. Each week hold doctrinal discussion classes; thus weeding out false conceptions, and getting down to the real basic principles of sin and its Cure. Unite in holding of special services in which personal soul winning methods can be discussed. Hold regular union prayer meetings, in which the power of the Spirit will be sought, and the burden of souls laid upon the hearts of Christians. Hold special "after school sessions" for boys and girls, and young people, in which the gospel will be presented in their language. Personal visitation in the homes of careless parents, enlisting their cooperation in attending services with their children. More could be mentioned, but these will do for a starter. What you are going to do if one of your town's ministers is a social gospel, sin-smoother, and bloodless preacher, along with members of this congregation, we don't know, except to pray about it. We do know, that this is God's work, and He will bless it mightily, if we are willing to cooperate as He has taught us to do.

PROJECT

Endeavor to put some of the listed suggestions into operation. Let your topic Editor know how you make out. Your suggestions, comments and helps are valuable to us in writing further topics.

» » » » Our Poet's Corner « « « «

BALLADE OF LAMPS

O lamp of lamps, exuberant light,
Lifting out of the Orient
At dawn, you reach a reckless height;
A gate-of-gold marks your descent.
You are a dazzling ornament
Upon the blue silk dress of Day.
Your mission is most reverent:
To light men in a lovely way.

And moon, a brooch more kindly bright,
What silver beauty you present,
Shimmering in the gown of Night
As she lies dreaming in content
Until her slumbering is spent.
Your streamers glisten, glide and stray
And dance and drift with youth, love-bent,
To light them in a lovely way.

You, stars, a trembling sequined sight—
Like pearls unstrung by accident—
Are cereus fragrantly white.
Your mysteries are immanent,
Though patient men and diligent
Search tirelessly. Your every ray
Is candleglow and twinkling, blent
To light men in a lovely way.

ENVOY

One day a Lamp more eloquent
Will shine—eternally have sway;
Sun, moon, and stars need not be lent
To light men in a lovely way.

Courtesy The Chicago Tribune Annabelle Merrifield.

A STRONGHOLD

Mrs. Dale Heeter

Twine was put up today
For the morning glory vine,
That needed a support to cling to
And heavenward to climb.

It was green of leaf and reaching;
Nothing there on which to hold;
And it soon would fall neglected
Without some help its life to mold.

Tendery its course was shaped
By placing it upon the twine,
Almost at once it fastened there
And started happily to climb.

How many, many lives have fallen
By refusing outstretched hand
That would grasp and fondly hold them,
And lead them to a happier land.

With no desire to live their utmost,
Unconscious of a better way,
Wasted, groping, neglected, fruitless,
Who at the cross their lives could lay.

How blessed thus to know a Stronghold
That never wavers, never turns,
He who works on life's hard problems,
At His feet life's lesson learns.

—North Manchester, Indiana.

Business Manager's Corner

(Continued from page 3)

edges, Scholars' Aids, Presentation page, special prayers, colored maps and illustrated. Page size 4½ x 6¼; good clear type. They sell for \$4.00 for single copy. Write for prices on a quantity order. Identification number is "B3R."

A New Speed-O-Print Duplicator

This company has developed a new duplicator that is guaranteed to give perfect hairline register and is greatly improved in other ways over the Model "L." It is called "Liberator No. 200" and we were allowed one of the first 50 machines to be placed on the market. It sells at \$125.00 plus \$10.00 for counter, to which price is added excise tax. For those who want a high class machine, this will compete with the best on the market. If churches want an inexpensive machine that will do good work they will still find the Model "L" the most economical one available. Write us about your needs. We have both kinds ready to ship.

HAVE YOU GOT IT?

Morbus Sabbaticus (Sunday Sickness)—Morbus sabbaticus is a disease peculiar to church membership. (1) The symptoms vary, but it never interferes with the appetite. (2) It never lasts more than twenty-four hours at a time. (3) No physician is ever called. (4) It always proves fatal in the end—to the soul. (5) It is very contagious. The attack comes on suddenly every Sunday; no symptoms are felt on Saturday night, and the patient wakes up as usual, feeling fine, and eats a hearty breakfast. About nine o'clock the attack comes on and lasts until around noon. In the afternoon the patient is much improved and is able to take a ride, and read the Sunday papers. The patient eats a hearty supper, but the attack soon comes on again and lasts through the evening. The patient is able to go to work on Monday as usual.—Author unknown.

"He who drew the plans for your life and mine, will prove the most willing and most helpful Counsel to aid us in working out these plans."—Norman Evans.

Prayer Meeting Topic

Contributed by Rev. C. Y. Gilmer

(Helps for Christian Living)

WHY THIS THORN?

2 Cor. 12:8, 9

Why, O my Father, is this thorn with me?

Why dost Thou not relieve me of this pain?

I am Thy child: I love to speak of Thee—

Yet still it pierces—o'er and o'er again!

I know that Thou can'st do all things, O Lord.

I know that Thou could'st now relieve me; yea

Could'st now remove this thorn—just by Thy word—

For well I know all things must Thee obey.

But Thou dost not, my Father: still with me

It doth remain to pierce me more and more;

Unless, prostrate, by faith I look to Thee

And lose myself in Him Whom I adore.

Is this the reason? O my Father—this?

Even my need to cleave so closely now

To Thee; who then can'st give me what I miss

When to Thy will submissively I bow?

O let me be obedient to Thy Voice.

Let me not wander from Thy wounded side.

Yea, Father; let me in this thorn rejoice

If by its presence Thou be glorified.

Alice Purves Allan.

Scripture: 2 Corinthians 12:1-10

Hymns of submission, resignation and trust

Leader's petition

Seed Thought Provokers:

NO ONE in human history had so much to boast about legitimately as Paul. He could boast of his human relationships (Phil. 3:4-6). He could glory in his citizenship (Acts 22:27, 28). He could boast of his adaptability (1 Cor. 9:19-23; 10:33). He could glory in his scholarship (2 Cor. 11:5, 6; Acts 22:3). He had a remarkable integrity (Acts 23:1; 24:10). He could boast of a most unusual Christian experience (Acts 22:4-21; 1 Cor. 15:8). In the realm of divine call his was certainly unusual (2 Cor. 11:23-28). He could boast of his spiritual responsibilities (2 Cor. 11:28). God committed to him a mystery never before revealed (Eph. 3:3-6, 9). Paul was made custodian of this truth to the Gentiles. For commanding his apostleship he could glory of his wonderful revelations (2 Cor. 12:1-4). John on the Isle of Patmos was permitted to look into the beautiful City, but Paul actually visited the City.

The man who had everything about which to glory said, "Lest any man should think of me above that which he seeth me to be, or that he heareth of me, and lest I should

be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure." Paul wanted us to know that he had a weakness that pulled him back to the ground of humility. He did not tell us what the weakness was for if we knew and did not have the same kind we would not learn the lesson. Good spiritual sense reminds us that we have our thorns of which we may well be ashamed. We should not keep a weakness that we do not have to have. However, Paul asked the Lord three times to take away his thorn. But God said, "My grace is sufficient for thee. My strength is made perfect in your weakness." Paul said, "Most gladly therefore will I glory in my infirmity that the power of Christ may rest upon me." He concluded that he would rather have the thorn and an extra supply of grace. He was saved from being exalted above measure, and thus was enabled to do what the Lord wanted him to do.

COMMENTS

On The Sunday School Lesson

by The Editor

Lesson for April 18, 1948

FULFILLING GOD'S PURPOSE

Lesson: Ezra 1:1-4; 4:24; Haggai 1:3-8, 13-14

WHEN GOD sets out to do a thing we may write the words, "It will be accomplished" with full assurance that the task will be completed. The end may not be "immediate" because of the interference of human obstinacy and failure to fit into God's plan. But be that as it may, in the end the matter will be accomplished and some one or other becomes the instrument in God's hands for the final step in the task.

Note, if you will, that the "spirit of Cyrus, king of Persia" was stirred up by the Lord. The occasion was the necessity of fulfilling the prophecy of Jeremiah (Jeremiah 25:12 and 29:10) which had been spoken before. When we remember that the definition of prophecy is "history written before it happens," we can readily see why God, in His infinite knowledge could reach across time and cause these things to be both prophesied and accomplished.

The practical side of our lesson is to be found in the fact that we have been placed on the earth to have a part in fulfilling God's plans and purposes. It should not be considered strange that God can look ahead for each of us, and lay out our course of action for us. The strange part of it is that He can accomplish as much as He does with all the perverse activities of the human race.

Far too many times, like in our story in the lesson text, something steps in and stops a work which we have begun. We are not always responsible for the circumstances that come to do this, but all too often the obstacle might be removed if enough time, energy and prayer would be injected into the problem. More depend-

ence upon God and more appropriation of His power will do wonders in accomplishing and fulfilling His purposes.

We should always be looking to the spiritual with more eagerness than to the material. We should remember that the Word says, "Seek ye first the kingdom of God and His righteousness, and all these (other) things will be added unto you." God's purposes are spiritual in nature and it takes a spiritual trend to find them in our lives. This should be well remembered.

Travel Flashes

Dr. Charles A. Bame

Short Flashes

FOR THE past two weeks and a bit longer, I have been making short trips back and forth to Roann, eleven miles away. When this engagement was started some twelve months ago, it was entirely a matter of faith. Answering their invitation to come, it was in the face of the fact that I had been ailing for a whole year and had preached but a few times and health still a problem. I gave a very brief but succinct answer and that ended the correspondence.

Little did I then think that I would be living only a few miles distant and pastor of a small country church so near all my pastorates, with the very brief exceptions of "vacation pastorates" had been in the larger cities.

I believe that few people realize, either, what a strenuous affair real evangelism is as it has been carried on in the Brethren Churches. What with much visiting, the stated "big meal" or meals out, where the tables vie with each other to be the best and Brethren evangelists making the "big meals" a prominent part of their "report" and most of them so poorly paid that it is a real treat and an opportunity to "feed up and fill up," the temptation is too great. Neither am I criticizing save for the too gorgeous, rich and elaborate meals the "workers" get tending to laziness rather than diligence in the task at hand. Now, do not get me wrong; I am not confessing other's sins; I am stating a fact rather lamentable when missions are starving; and the immediate task at hand demands efficiency, activity and swift work. Two weeks is not time enough to do a complete job at evangelism as we proved when we used three and fail when we use only two or less.

God's Way

Evangelism is God's way of getting the work of salvation done. It is "by the foolishness of preaching" some are being saved. Do we forget that it was prophesied 700 years before, that a part of the mission of Jesus was to "preach the gospel to the poor?" (Isa. 61:1), and that He did it? (Matt. 11:5). Do we forget that it is to be preached to every creature (Mark 16:15), and that when that is finished the Lord will return (Matt. 24:14)? Do we forget that it is the Gospel that is the "power of God unto salvation" (Rom. 1:16) and is sharper than any two-edged sword, piercing" (Heb. 4:12) and that we are "earnestly to contend for the faith once-for-all delivered to the saints" (Jude 3)?

"Earnestly Contend"

"Only let the lives you live be worthy of the gospel of the Christ," (Moffatt) says Paul to the Philippians (Ch. 1:27). I've been a pastor sometimes. I know how busy we are trying to reach artificial goals set up by Boards and promoters and how we must stress them and direct our energies to reach them; and I do not disparage such united effort; but I do declare that it too completely uses our time and energies to enable us to "contend" overmuch. But while beer and perfumes and soaps spend multiplied millions to "contend" that theirs is best, we are so supine that one thinks of the "old settin' hen." Her achievement is that she hatches an egg, while we go on trying. It was preaching and contending that won the three thousand at Pentecost and established churches in places that would frighten most of our modern "baby sitters."

I Challenged Him

Last night, in a union effort of community churches, a guest preacher referred to the Dunkards (with many College Corner Brethren before him) as going through a feet-washing service and among other things said: "It did not impress me a bit." Moreover, his text was "follow Me." Did I allow that to pass? Not me. Not in the service, but after, I castigated him openly; told him I am a Dunker preacher and warned him that I'd come to his town and "straighten him up." He had no answer or did he insist that I come. But I satisfied my aching heart and was made happy "to contend for the faith." I'll advertize to the public when I'll answer him. Evangelism is "earnestly contending" and offers the small opportunity left for such faithfulness to the gospel of Christ.

Our Great Opportunity

Our church is an evangelistic church. It has always been so and we can not go forward to great obedience or achievement if we fail in this. If we'd "earnestly" and actively push our mission and message, still clear and rid of the vagaries of the "easy ways" of modern churches offering salvation where the gospel disproves it, pledging "eternal security" and pardon for writing names on a church-book; professing sanctification while living like the devil; if we'd practice what we preach as to healing and have faith to see the passing of disease and freedom from the torments of accusing consciences; if we "go forward" to—not back—to making our lives "worthy of the gospel of Christ"; we could easily redeem our losses made through false presentations and professions of selfish leaders and become the mighty church of a "Whole Gospel" we have professed to be for decades. None added, to the Word as some have and do, none subtracted as many do, we'd have a message and a growth born of God and backed by his eternal covenants.

A Revival?

Oh yes, we did for some, but not for all. Measles and Mumps all but emptied the schools and had a terrific drag on our effort. Scarce a family that did not have some "sitters" most of the time and the Sunday School awfully decimated, yet we did have many renewals of faith and several presentations at the Altar for first time or complete salvation and sanctification. I came away with a

perfect score on health by my specialist, well fed, very happy and well recompensed. Thirty-three years ago, I had a wonderful revival at Roann that left me with unforgettable memories. Now, many of those converts are leaders in the church. Praise the Lord!

Thirty-Three Years

Thirty-three years is a long, long time. Then, the pastor was the late H. H. Wolford, carpingly branded as a Modernist because he was awhile at Chicago University, his wife (now Mrs. H. M. Oberholtzer) and himself all "Billtowners" with me, his lovely daughters mere children, Lucille, one of the converts, we did have a great revival measured by any standard. Ellie Clingerman, now an invalid, was Chief Usher and during three weeks of sloppy February weather, they never sat down, all seats being taken every night. It ended with 13 pairs of marriageable folk at the Altar some of whose children and grandchildren were doubtless among the "converts" this time, and they, carrying on the Lord's work now.

I invited myself back and expect to go again. I have returned to so many of my former sites of campaigns that it is a habit of mine to expect to thus be invited. In one of these churches, under the pastorate of brother Duker, we added more than 125 in two successive efforts and that was only two of four meetings there. The Lord is good. "I am his and He is mine." Amen!

—Wabash, Indiana.

NOTICE

TO THE PASTORS OF THE INDIANA DISTRICT

I am advised by Rev. C. C. Grisso, President of the Indiana District Mission Board, that the Executive Board appointed me Secretary of the said Board, in Absentia and incognito, that is, I knew nothing of it except the statement in a letter and the books of the Secretary. So, Brethren, kindly send in your church apportionments to the undersigned at 801 N. Moss Road, South Bend 19, Indiana, or to Mr. C. G. Wolfe, North Liberty, Indiana, the Treasurer.

Signed, R. F. Porte.

WHERE WOULD HE GO IF HE LIVED TODAY?

During the frontier days, the driver of a covered wagon stopped his horses on the street of a young town and called to a passing man, "Hey, any saloons in this place?"

"Sure, we've four," boastfully replied the man.

"Giddap!" the driver shouted, urging his horses on.

"Stop!" called the man.

"I can't stop here," replied the stranger. "I've got four boys in this wagon."

"Why?" again called the man. "What's your business?"

"My business is to raise these boys for God, and I can't do that in a town with four saloons." And he hurried his horses on, soon turning the bend in the road and passing out of sight.



News From Our Churches

MANSFIELD, OHIO

The Mansfield, Ohio, church planned for a week of meetings preceding Easter. Rev. F. C. Vanator of Ashland was invited to do the preaching at these services. He preached his first sermon on Sunday morning, March 21, then each evening during the week excepting Saturday. His final message was brought on Easter morning. His messages were designed for the season and were scriptural, logical and appealing. He was ably assisted by his family. They were present for every service and his daughter and son-in-law pleased the audience with several duets. The climax came on Easter morning when the entire family formed a quartet and favored us with a song.

It is customary to comment on the weather for or during meetings and perhaps I should not break the rule. We had some weather. For about half of the services it was anything but inviting. I will not say it was bad weather for it might have been just what we needed. Be that as it may some of it was not inviting, unless it was for the half-interested to remain at home. However, the attendance throughout the week was fair, constant and on the increase.

Easter was a successful day in many respects. It began with a sunrise service in a country home. When starting time came, five-forty-five A. M., the streets were a shimmering glare of ice. In spite of this there was a commendable attendance and an inspiring prayer, Bible study, and testimony service. Following this Mrs. Ed Fitch, in whose home we met, served breakfast consisting of bacon, eggs, coffee, cookies, bread and butter. After a spiritual feast for the soul and a physical feast for the body the crowd departed for their homes about eight o'clock.

Sunday School convened at nine-thirty. This was well attended and all records of a year ago were exceeded. The worship period followed immediately. There were two special musical numbers and a thank-offering for brother Vanator. Following an inspiring and heart-searching sermon, in response to the invitation, four girls of junior high school age accepted Christ as their Savior. This constituted a fitting and stirring climax to the week of meetings. We thank brother Vanator for coming over and helping us and for the assistance of his fine family.

No finer ending to a week of meetings could be than a soul stirring and heart satisfying communion service. This was experienced Easter Sunday evening. The attendance was above average. A number of first-time observers were present at the tables. There were present a few witnesses who had never seen a service of this kind. These were favorably impressed. One, a member of another church said afterward, "It is in the Bible and

should be practiced." Thus another Easter has been observed in the Mansfield church.

H. E. Eppley, pastor.

PRE-EASTER SERVICES AT MANSFIELD, OHIO

It was a real privilege for the Editor to hold forth in a week's Pre-Easter services with our Mansfield Brethren, beginning on Palm Sunday morning and continuing through Easter Sunday morning.

In spite of weather which was anything but conducive to regular attendance, we were agreeably surprised to find that they came through both rain and snow and over icy streets to have a part in the services.

We found in the Mansfield congregation a real desire to hear the Word of God and to the speaker it was a real inspiration to look into their faces and to realize that they were "of one accord" and eager for service.

A fine audience greeted us on our opening day. On that day we were surprised to learn that they were nearing their last dollars on the first \$1,000.00 which they are laying aside for a parsonage fund. When the offering was received we were glad to learn that they had gone over their mark by some \$9.00. They are a people who are not afraid to open their pocket books for the Lord.

We felt the interest grow each night during the week and came to the final service with a feeling that everything had been done to make the Easter morning service all that it could be. We were not disappointed, for the church was well filled for that service and when the invitation was given at its close, four fine young ladies came forward to give their hearts to the Master. It is that which fills the heart of both pastor and evangelist with joy unspeakable. All these young ladies were from one Sunday School class and the influence of that teacher could be felt in the confessions that came. O, for more Sunday School teachers who seek to lead their pupils into a greater knowledge of the Lord.

We wish to express our appreciation to the Mansfield Church and to Brother Eppley, the pastor, for the fine response to the entire meeting and for the material offering which they gave us. May God richly bless the church in its future endeavors.

Fred C. Vanator,
Ashland, Ohio.

ARDMORE HEIGHTS, INDIANA

After sojourning in Warsaw, Indiana in the service of Christ for six years we are now located west of South Bend, Indiana, in this residential section just outside the city limits. The congregation has just enjoyed a real spiritual refreshing from the presence of the Lord in twelve days of pre-Easter services under the preaching of Rev. Roland V. Hudson. There were a number of re-consecrations and four persons were baptized and received into the church on Easter Sunday morning. The receiving of new members is always an encouraging experience because it is a testimony to the active presence of the Holy Spirit and the power of the inspired Word of God. Every faithful pastor would like to baptize and receive many whom we know ought to accept the Gospel call and yield

to the Lord Jesus. We are very glad for those who do come and pray that the church may be faithful to these new members that they may grow in the Christian faith.

The church here sponsors organizations for both boys and girls. The young people's work is also encouraging. There is no need to recite the problems because we all have them. It is encouraging to every pastor to know that there are some who are alive in the Lord and this pastor is encouraging these faithful ones to let their light shine out so that, perchance some drifting soul may find the harbor and anchor in the Rock. My congratulations are hereby personally offered to every minister of the Gospel of the Grace of God for daring to stick to his job and keep on plugging for the Christian advance whether that minister is young or old. It takes heroism to keep going in any pastorate and this pastorate is no more difficult than those of my fellow-ministers. Let us trust God and His Word of life and let Him take care of the results. We all need the prayers and the words of help from every redeemed child of God.

R. F. Porte, pastor.

VANDERGRIFF, PENNSYLVANIA

On Monday night, March eighth, the writer was privileged to begin a two weeks meeting with the Vandergriff Brethren. This was our first visit to this community. Rev. Percy Miller is the Shepherd of the flock. He also cares for the Brush Valley church which is 35 miles away. In addition to preaching he is a Science teacher in the Vandergriff High School. It is needless to state that he is a very busy man. Because of this he was unable to take me about on visitation, but this was ably done by Brother Frank Buzard, an active layman, who has been with the church from its beginning.

The Vandergriff church is the home church of the late Elder J. B. Wampler whose home was in Apollo, which is a borough across the river from Vandergriff proper. His aged daughter, unable to attend the services will be 80 in June. There are numerous descendants of this prominent churchman of other days. Unfortunately many of them seem to have too little interest in the church of today.

The Vandergriff people have reached the unanimous decision that their church must be relocated out of the flood zone by the river also from the unsavory surroundings which have throttled growth. They have two lots on the heights known as "Kepple Hill," where they hope to erect a commodious brick structure which will care for their needs for years to come. This is a new development and a number of Brethren families are settled there with more desiring to come. Plans are already completed and they hope to break ground for this beautiful structure this summer. This is a large undertaking owing to the smallness of the membership, and help will be needed from various sources.

Brush Valley furnished delegations several times for the meeting. Rev. St. Clair Benshoff came a night from Vinco and Rev. W. S. Crick with two car loads came from Pittsburgh. Rev. Garland came from Mt. Pleasant with a delegation. It was stated by some of the members that the average attendance was the highest it has been

for a number of years. This is a congregation where many of the men work one of three shifts in the local mill which meant that regular attendance was not possible. A colored chalk sketch was made each night which was given away at the close of the service by Rev. Miller. The visible results of the meeting were twenty-seven, re-consecrations and first confessions.

The people were very hospitable and many homes were opened to manifest this Brethren spirit. It seemed as though the two weeks went rapidly and soon it was Sunday night, March 21 with the meeting closing.

We had our home with the Charles Lowmaster family, which was everything that could be desired. This is one of the progressive families which is making a contribution to the church in numerous ways. He is a builder of considerable experience and is Chairman of the Building Committee. The best wishes of the writer are with these people as they develop their dream of a commendable place of worship and Church and Kingdom extension.

Freman Ankrum, Masontown, Pennsylvania.

Wedding Announcement

SMITH-BOWMAN. Culminating a childhood friendship was the marriage of Miss Ella Bovey Smith, the daughter of Mr. and Mrs. John G. Smith, and Paul Stewart Bowman. The double ring ceremony was read by the undersigned, pastor of the bride, in the First Brethren Church, September 24, 1947. This was the 28th wedding anniversary of the bride's parents. The couple gave their marriage vows before an altar banked with white gladioli, palms and white candleabra. Green pine was twined around the choir loft and each pew was festooned with bouquets of white gladioli and palms. Preceding the ceremony, John L. Carnochan, Jr., sang "Through the Years," and "Consecration." Kemp Kretzer, organist, and Bernard Siegert, celloist, played "Ave Maria," Schubert's Sere-nade" and "My Heart at Thy Sweet Voice." Miss Jean Smith was maid of honor, Misses Etta Belle Cushen and Bettie Shadrach were bridesmaids; Frank Bowman, brother of the groom was best man, and his little son Frank, Jr., acted as ring bearer. The bride is a graduate of Ashland College. She is a member of the First Brethren Church of Hagerstown, and a faithful worker in the choir and other interests of the church. She is now teaching in the Clear Spring, Maryland high school. Mr. and Mrs. Bowman are at home in their apartment, 155 King Street.

N. V. Leatherman.

POFFENBERGER-WALLACE. White gladioli, palms and candelabra decorated the First Brethren Church for the wedding of Miss Dorothy Jane Poffenberger, daughter of Mr. and Mrs. Carroll R. Poffenberger, Oak Hill avenue, Hagerstown, and Ralph E. Wallace, son of Mr. and Mrs. V. O. Wallace, McDowell Ave. The ceremony was read Sunday afternoon, July 6, 1947, at three o'clock, by the undersigned, pastor of the bride. Preceding the wedding, nuptial music was played by the organist, Kemp Kretzer, and selections were sung by John L. Carnochan,

Jr. and Miss Jane Strevig who joined in singing, "Through the Years." The bride is a B. S. graduate from Drexel Institute of Technology since spring.

N. V. Leatherman.

CASHMAN-KING. In a nicely arranged church wedding in the First Brethren Church of Hagerstown, Maryland, Miss Thelma Louise Cashman, a member of the Brethren Church at Waynesboro, Pennsylvania, was united in marriage to Donald E. King, June 7, 1947, by the undersigned.

N. V. Leatherman.

Laid to Rest

VINEY. Wm. S. Viney was born May 2, 1860 and departed this life to meet his Master of the great life beyond on March 3, 1948, his passing occurring at his residence in Flora, Indiana, after a period of lingering illness. He was eighty-seven years of age.

Born in Green Briar County, West Virginia, he was one of fourteen children born to Mr. and Mrs. Paxton Viney. The family came to the Flora community while he was yet in his infancy. His later life was devoted to farming in the local vicinity until his retirement a few years ago. The last three years have been spent in blindness and confinement to his bed.

He is survived by his wife, Malinda, to whom he was united on March 27, 1881. To this union were born five children: Mrs. Alva Pritts, William E. and E. E. Viney, Mrs. Roy Blue and Mrs. Clarence Davis, all of whom survive. Also surviving are eight grandchildren, twelve great grandchildren and four great great grandchildren.

He was faithful to his Lord, serving with the Flora First Brethren Church. Services were conducted by the writer.

J. Edgar Berkshire.

CONCERNING THE OHIO DISTRICT PROGRAM

The Program of the Ohio District Conference will appear in the *Evangelist*, issue of April 24. As I write this it is the 31st of March, the date by which all who are on the tentative program were to inform the undersigned as to whether they would accept the assigned part on the program. To date no refusals have been received. Therefore we take it that the program will be as it was first assembled, and thus it will appear in the *Evangelist*. If we do not hear from you at once we take it that you are preparing the part assigned. Address all correspondence concerning the above to: Fred C. Vanator, 524 College Avenue, Ashland, Ohio, since the regularly elected Secretary of the conference has gone from our District, and the matter now falls on the Assistant Secretary.

Fred C. Vanator, Ass't. Sec.
Ohio District Conference.

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the afternoon. They are a small group, but very loyal to the interests of the church. One from here is in Ashland College this year. Brother Belote closed his ministry for these churches the first of April. Pray that they may have a good shepherd.

Masontown, Pa.—En route to Masontown, it was my privilege to meet with the Pennsylvania Mission Board at the East Liberty Y. M. C. A. in Pittsburgh. The main discussion settled around the question of selling the North Vandergrift Church and the prospects for building a new and better one on a new site.

At Masontown, I spoke for a morning and evening service while the pastor, Brother Freeman Ankrum, was in special meetings. The attendance and spirit of these services were very, very good. Their latest achievement is the building of a new parsonage, next to the church. It is a beautiful, commodious house. It was a delight to be entertained in it so soon after being occupied by the pastoral family. Out of this church also will come other servants for training next year.

Short trips have been made to Milledgeville, Lanark, Troy and Pleasant Hill, in the interests of the college and missionary work of the church.

Oakville, Ind.—Holy Week was a blessed experience at this church where Brother and Sister Ault serve. No preacher could have asked for better attendance or finer cooperation. Even on the Friday night when the devastating storm hit the center of Indiana, in fact most of the state, with great damage and loss of life, a goodly number gathered at the church. All were protected, for which we gave thanks.

The Resurrection Day was well and beautifully observed with a complete program. A Sunrise service and Easter breakfast at the church, with the worship services at the regular hours brought a wonderful response. The Pastor will, no doubt, give more of the details.

Pastors' Institute—The last days of the month were enjoyed in Ashland, when the Pastors' Institute was in session. This was a genuine success according to the voice of many. The speakers surely did their part. The attendance from the local community and college students was much better than in previous years. Due to moving the first of April, some pastors could not attend. It was sponsored by the Missionary Board, the Ministerial Association and the Seminary.

E. M. Riddle.

The

Field Secretary

Travels

Uniontown, Pa.—It was my first visit to the Uniontown Church. Brother and Sister Belote have had an unusual experience here, since they have served this congregation the third time. Here your Secretary was greeted by a very enthusiastic audience. The services were well attended, too. Out of this group is coming a young minister and a young missionary, both for our college. I also spoke in the Highland Church in

Keeping The Spirit of

Easter In Missions

by Elmer R. Carrithers

"Ye are witnesses of these things. And, behold, I send the promise of my Father upon you: But tarry ye in the city of Jerusalem, until ye be endued with power from on high." Luke 24:48, 49.

As we approach the Easter season, we plan a series of services in which the complete story, of the sufferings, trial and death of our Lord is presented to the church. On Easter Sunday we hear a sermon on the resurrection of Jesus, we hear emphasis on an Easter offering for missions and many draw a sigh of relief that their missionary duty is done for another year.

If we are willing to see our Savior as he suffered humiliation, persecution, and in agony—the death of shame for you and me, personally, that we, as sinners, might be redeemed and presented to God the Father, as His children our spirit of Easter would last much longer than for a few days.

The real spirit of Easter is far more than a commercialized, socialized few days in the Spring. Jesus taught the real spirit of giving at Easter time. He gave all he had for us. He taught us a great lesson in giving.

When we make our giving a matter of prayer, and study, we find much more joy in it. When we spend much time with our Lord, in prayer, in the study of His word, and close fellowship we have the desire to serve Him in every way we can. It seems that most people spend more time with the Lord during the Easter season than at any other time of the year, and catch the missionary vision at that time. However, if we, as Ministers of the Gospel, use our influence in planning a more prayerful, spirit-filled yearly church program, I believe we will see more of the "Easter Spirit" during the whole year. The special Bible reading, the special prayer services, need not be only at Easter time. "A wise gardener spends much time on his knees." Perhaps if we Brethren men wore more of our pants out at the knees instead of the seat, we would see more Easter spirit in the year. Perhaps our Brethren

women wearing their hose out in the knee instead of the heel would be an aid to the keeping of the spirit of Easter.

Thank God, our Lord did not just die for a few people of His day, but that He died for all people, of all time, who accept Him. Thank God, our Lord did not give the great commission to a few people of His time on earth, but He would have each of us to catch the real missionary visionary vision. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you to the end of the world. Amen." Matt. 28:19, 20.

We may not all be able to go personally into some country as a missionary or minister, but if we have the real missionary vision we will each one go indirectly—by sending some one in our place.

Thank God our Lord did not limit the day of salvation to periods in the year. Thank God He did not pay for half of our redemption and expect us to pay the rest!



Many years ago, we remember of receiving a gift from one of our playmates, but it was not long until Eddie wanted his gift back, and proceeded to make a fuss until he obtained it. We praise the Lord that He did not decide to take His gift of life back, after he gave it to us.

To have the missionary spirit of giving, of devotion only in the spring would be like spurning Him who loved us and gave Himself a ransom for us. He wants a 365 day faith, devotion, missionary spirit.

God wants our lives, our talents, our time, our money, whatever He has entrusted to us. It may be that you have money and the other man has the ability and health to go and reach others. Then you can have a part in that missionary life, by giving of your money, not just at Easter time, but along as God prospers you. Perhaps age has crept upon you and you can not go out into full time service, but you can be a missionary in your

secret closet, praying for those you know are lost, praying for your minister, and for some missionary in foreign service, praying each day of the year.

Our Lord did not tell us to "be faithful during the Easter season and he would give to us the crown of life," but "be faithful unto death." When Paul caught the missionary vision, he did not keep this spirit periodically. Paul kept it until death! Of the twelve Apostles, one kept the spirit of Christ for a time and became the traitor, betrayer! God grant that we may not be a Judas and crucify our Lord anew, after a brief period of days, but that we may have a real missionary vision, the true spirit of Easter and keep it each day of our lives. When we, as a Brethren Church, have this Easter spirit we will see many souls born into the kingdom; we will see our church growing by leaps and bounds.

—Peru, Ind. Brethren Church pastor.

Second Fiddles

The conductor of one of America's great symphony orchestras was being interviewed by a reporter from the high school paper. She was an eager youngster, who took her job very seriously. It was obvious to the older newsmen there that she was determined to get a real "story" out of her first assignment.

When it came her turn to ask a question of the famous musician she said: "Maestro, what is the most difficult instrument in the whole orchestra to play?" The conductor's eyes flashed, and he smiled as he replied, "The second fiddles. It is always easy to find solo violinists and first violinists, but it is very hard to find a good second fiddler."

The most of the world's work is done by the second fiddlers—those people whose names never get into the headlines, whose work is never publicized, who play in the mob scenes, who never sit at the head table, and never get any rebates on anything.

There is a whimsical story told of a man who stood looking at a prize winning picture on display in the art exhibit. A stranger watching the humble man was much impressed by his interest, and said: "It is beautiful, isn't it?" "Yes, I think so," the plain one answered. "I did it." "What!" the stranger exclaimed, "are you the artist?" "No," the man answered. "That was not what I meant. I made the frame, and the frame makes the picture."

Smile as we may at the simple satisfaction of the workman, the fact remains that he had found the secret of a happy life. He had learned to administer the stewardship of second fiddling.

It would be a poor sort of army which consisted entirely of generals, and it would be an uninteresting orchestra which consisted entirely of solo violinists.

Occasionally one comes across a church whose bills are paid by three or four rich men, and whose small givers are not cultivated. It seldom happens that such a church exercises any great influence in the community. It may employ great music, and it may employ a famous pastor, but it does not command the loyalty of the masses.

There is a spiritual value in giving to which even the small givers are entitled. And there is a power generated by giving which even the church with rich members is entitled to enjoy. But if the small givers are not cultivated it will never know that power.

There was something very beautiful about the career and the attitude of John the Baptist. He was willing to play second fiddle to Jesus. At the time he was doing so he had no knowledge of the resurrection, nor of the vast implications of the movement that was to spring up in Jesus' wake. He was only a Godly man who was big enough to play second fiddle for the sake of the total cause.—Roy L. Smith.

Youth Has A Part To Play

by Charles R. Munson

Joe was sort of a jerk and no one expected him to get a part in the school play, but he did. His name appeared beside the main characters; he had a part to play. Came the night for the production and the third act was just ready to close when Joe, playing the part of a butler, walked into the room carrying a suit case and said, "Here is your bag, sir," and then walked out again. That's all Joe had to do but he had a part to play and he played it well. He didn't quit because he wasn't the whole cheese. Confidentially, young people, you have a part to play, and while it may not be the whole show, it is important. Sometimes we think that because we can't set the world afire we can't do anything but such is not the case. Oh, shucks, why don't you read this and see what I mean?

I. GIVE

I once heard of a girl who wanted to go to China as a missionary. Her minister told her that because of her health she could not go. She made the attempt, however, and was turned down because of a physical defect. Upon returning to her minister she told him the story and said that she was going anyway, whereupon he asked how she intended to do that since she had been turned down? She replied that she was going to save her money and send someone else in her place.

That attitude is typical of a number of people, but sadly enough it is not true of enough of us. Some of us feel that God in His mercy will save all the heathen and we do not need to send missionaries. So the first thing the youth of our land needs to decide for itself is the necessity of missions. Here's the part that youth has to play. Jesus realized the need of missions for His command concerned all the world. Now God may make a special dispensation for the heathen, but we dare not take the chance on it since the command is the missions. But you know somehow here is where the young people fall down, or else it's not their responsibility. Be honest now, isn't that true, young people? The devil has fooled you into thinking that your efforts are of no avail until you get older.

Giving isn't a privilege to be held by the older folks alone, but it is given to all who will take part. Oh the devil is bound to tell you that a half-dollar won't amount to much; he will say the same thing about ten dollars if you let him fool you. Let's wake up, young people, and realize what a tremendous opportunity God has offered us when he permits us to give our money. Have you been using that opportunity, or have you been duped into thinking you are just a young squirt? Listen young people, why don't you start to flex your muscles and see how strong you are; and realize just how much you can do for our mission program? That's the part you have to play.

Now as I have suggested you must understand the need for missions and then you must realize just how much a little can do in the kingdom of God. You all know how much Jesus was able to do with the loaves and fishes that

the little lad gave for him to use. He multiplied until he could feed thousands of people. Are you willing to give?

II. GO

Not only did our Lord give us the privilege of giving but He called us to go. Right now I can think of seven people, all of them young people, interested in the mission field. Mr. and Mrs. Roesch in Puerto Rico, Mr. and Mrs. Robert Byler preparing to go to South America, Miss Liskey planning to go to Africa, and Mr. and Mrs. Charles Webb in France. Yes, youth has a part to play in the mission program of our day. I don't think anyone would deny the fact that Jesus chose young men for his disciples despite the fact that pictures would show otherwise. Jesus called then and calls now for young people to follow; yes, to go into all nations. Don't ever deny yourself the privilege of serving the Lord if He calls you for special duty.

However, whether He calls you for special duty or not, you can be certain that He calls you to Go. When you stop to think about it Jesus didn't say any particular group in His last command; He said go. There is as much universality about His call as there is about His message—YOU GO to ALL the world. Are you willing to GO?

III. GET

I can't forget the story about the widow who gave all she had, and then how she was blessed for it. Jesus said that she had given more than the rich pouring in their wealth. Now that's exactly what I mean by this idea of getting. I think that one would have to say that a man usually does not become rich in mission work—if he did everybody and his brother would be in it. If there would be a fee of \$5 placed on every soul brought into the kingdom I imagine we would work a lot harder. But as I was saying, a person won't get rich but he will, like the widow, be blessed because he has given.

It is true that giving and going for the Lord still bring rich blessings to the individual; more than anything this world has to offer. The doctor's profession is a glorious one, but in a few short years the body passes away. The missionary's profession is likewise a glorious one for he treats the soul which lives forever. Think it over and catch hold of the wonderful blessing you get when you know that you have helped to heal a soul and prepare it for heaven. Here's your part as Christian young people.

The story is told about Christ that when he returned to heaven he was asked about his stay here on earth. The heavenly host gathered about him and inquired concerning his work, and the preparations which he had made. He replied that he had left the message in the hands of 11 men. Then one of the host asked him what would happen if these men should fail and Christ replied, "I have no other arrangements."

Plan to Give, to Go and you will Get the blessings from God. Play your part well, young people!

HE LEADETH ME

In pastures green? Not always; sometimes He
 Who knoweth best, in kindness leadeth me
 In many ways where heavy shadows be.
 Out of the sunshine warm and soft and bright—
 Out of the sunshine into the darkest night,
 I oft would faint with sorrow and affright,
 Only for this—I know He holds my hand;
 So whether in the green or desert land
 I trust although I may not understand.

And by still waters? No, not always so,
 Ofttimes the heavy tempests round me blow,
 And o'er my soul the waters and billows go
 But when the storms beat loudest and I cry
 Aloud for help, the Master standeth by
 And whispers to my soul, "Lo, it is I."
 Above the tempest wild I hear him say,
 "Beyond this darkness lies a perfect day,
 In every path of thine I lead the way."

So whether on the hilltops high and fair
 I dwell, or in the sunless valleys where
 The shadows lie—what matters? He is there.
 And more than this, where'er the pathway lead,
 He giveth me no helpless broken reed,
 But His own hand, sufficient for my need.
 So where He leads me, I can safely go,
 And in the blest hereafter I shall know
 Why in His wisdom, He hath led me so.



THE LAMB

Little lamb, who made thee?
 Dost thou know who made thee?
 Gave thee life and bade thee feed
 By the stream and o'er the mead;
 Gave thee clothing of delight,
 Softest clothing, woolly, bright;
 Gave thee such a tender voice,
 Making all the vales rejoice?
 Little lamb who made thee?
 Dost thou know who made thee?

Little lamb, I'll tell thee;
 Little lamb, I'll tell thee.
 He is called by thy name,
 For He calls Himself a Lamb;
 He is meek and He is mild,
 He became a little child.
 I a child and thou a lamb,
 We are called by His name.

Little lamb, God bless thee!
 Little lamb, God bless thee!

—William Blake.

The Message of the Book Ephesians

by John T. Byler

The Book of Ephesians—along with several others of Paul's Epistles—is a different style of writing than that which is found in Romans, or Corinthians, or Galatians, for example. These latter were written during the "white heat" of missionary zeal—while Paul was "on the go" from place to place. In contrast, Ephesians was written in a much more leisurely fashion, while Paul was in prison, giving him ample time to put down in his best manner just what he had thought and felt and experienced in his unusual life for Christ. That accounts for the term we sometimes hear applied to this and several others of Paul's letters—"The Afternoon Epistles."

On Paul's Third Missionary Journey, he had used Ephesus somewhat as the center of his work. He spent approximately three years here, for it was a very important city. With a population of about 225,000 people, it had become the Roman Capitol of Asia Minor as well as the religious center of the Roman Empire. Rome maintained the lead as the intellectual center of the Empire, but Ephesus, even before the introduction of Christianity there, had established herself as the center of religion.

The fact that Paul was able to establish a church here gives evidence of his success as a missionary. Ephesus was an idolatrous city; all kinds of magical arts were practiced here, for these, along with idol worship were parts of the worship of the people at this place. It was in this city that the great marble Temple of Diana was to be found. 220 years in building, it was one of the seven wonders of this ancient civilization. It is a remarkable testimony to the zeal and missionary activity of Paul that he was able to enter into such a background of pagan culture and religion and win many "Diana Worshipers" to acceptance of Jesus Christ. In fact, Paul was so successful that Ephesus finally became the stronghold of Christianity in the Christian world at this particular period of history.

The letter is addressed "to the saints who are at Ephesus," but there is some variation of opinion on this matter, due to the fact that no individual greetings are included in the book as is the case in many of Paul's letters. By some it is supposed to be a more general epistle—to all of the churches in the Ephesus area—rather than only to one church. Whatever Paul's original intention, the letter is one of the most profound writings in all of the Scripture.

As we enter into the book, we enter through a gateway of praise. The first chapter has included in it a psalm of praise, a psalm divided into three sections. Each section (verses 3 to 6a) speaks of the glory of redeeming love before the foundation of the world. Section two (6b to 12a) speaks of the glory of redeeming love which is present in the soul—securing for us the forgiveness of sin. The third division (12b to 14) speaks of the glory of redeeming love with respect to the future. With this as an introduction, Paul follows with a prayer that the

eyes of his readers might be opened so that they may enjoy the privileges to which they have been called.

Following the prayer, a section of the letter (to 3:13) is devoted to a discussion on doctrine. He speaks of what God has wrought in Christ, having raised Christ from the dead, and having made him the Head over all things—especially in reference to the Church. Secondly, he speaks of what God has wrought in us through Christ—in bringing us salvation. In the third place, he points out what God has wrought in Paul, whom God used to reveal the unsearchable riches of Christ. Paul marvels that God could use him "who am less than the least of all saints," but rejoices in his privilege to preach Christ.

Chapter 4 introduces us to a practical section which deals with Paul's urging the Christians to have no part in the vices, so prevalent around them, which the Gentiles indulged in. It also speaks of some sociological problems concerning husbands and wives, parents and children, servants and masters. He continues this section with some admonitions concerning the Christian's walk and behaviour, and closes with an appeal that is familiar to all of us: "Put on the whole armour of God."

It is not possible to bring to mind all of the outstanding thoughts and characteristics of this epistle in one short article, but there are several remaining characteristics which must not be overlooked. (1) The book possesses a height in thinking that Paul realized was beyond his own human thought. He tries only to express the grandeur of thought in showing us the impossibility of expression through the use of such words as "exceeding," "abounding," and "unsearchable." As he speaks of his conception of God the Father, of the Son and of the Holy Spirit, he knows he is dwelling in the riches of mercy and grace and love and glory which are beyond man's understanding. (2) As Paul views the plan of redemption most be thought of as the key word of the entire epistle. He discusses the origin of redemption, showing God's claim upon us before the foundation of the world. He points out the privileges of the redeemed. And he brings to our thinking the goal of redemption. (3) A very important third characteristic comes to our attention in his view of Church Unity. And the word "Unity" might almost be thought of as the key word of the entire epistle. He speaks of the unity of the church with God, of the Gentiles with the Jews, and of the individual with God. Quoting from the 10th verse of chapter 1, "That in the dispensation of the fulness of times, he might gather together in one all things in Christ, both which are in heaven, and which are on earth." (4) Finally, we notice that the book of Ephesians is outstanding in its scope. It begins back in the eternities, spreading out over the entire world as its field, and reaches its culmination only when it has seen all things in subjection to Christ.

The letter to the Ephesians has rightly been called "The Switzerland of the Bible." For a mountaintop experience, go to the Book and read it, and make it a definite part of your Christian experience.

Men and the Church

by Dr. G. W. Rensch

Part I

(To be concluded in the next issue)

The leadership of the Church is vested in her men. It has always been so. When the Word became flesh and dwelt among us, it was incarnate in a man—Jesus, the Son of God.

Long ago Jesus knew the value of men. He must have been a man's man to have gathered about him Peter, Matthew, Thomas, John, Nicodemus, and Zaccheus—men of widely different qualities and temperaments. Paul gathered around him such men as Barnabas, Timothy, Titus, Aquila and Onesimus.

The Catholic Church has long known the value of her men. Who can estimate the power of the Dominicans, Franciscans and Jesuits? One night, when the German Reformation was at its height, Loyola stood with two companions on a hilltop in Paris, and as the bells tolled out the midnight hour, they raised their hands to heaven and vowed to overthrow the work of Luther. What student of history does not know the result?

Through the magnitude and splendor of his vision for men, Jesus is bringing the whole world to his feet. He included the eternities in his plans for human life. His vision was that of a world-kingdom in its reach for men. He proposed to enlist the entire being in his service—body, soul and spirit. Jesus is an absolute autocrat, being unwilling to share his throne with any one. He was the most daring in his faith in the accomplishments for men. His venture was so startling that it riveted men's attention and their service. He lifted men to the level of immortal beings, and pointed out to them the Canaan of their rightful inheritance. He unrolled before men the blue-prints of the divine Architect, and said, "Build ye after the pattern shown you in the holy mount."

It was his call that made a queen out of a harlot. It was his call that made a reformer out of Saul of Tarsus, the murderer. It was his call that made a martyr out of Stephen, the unknown, and a seer out of John, the fisherman.

And it is his call that enables men today to link their lives with great tasks, and through great tasks to become great men. When Jesus masters men, they in turn master themselves, and become world-builders. Common toilers of the earth, when inspired by his spirit, do earthly tasks in a heavenly way, living masterful lives.

Sweep your eyes but hastily over the pages of history, and note at once such magnificent men as, Polycarp, who sat at the feet of John; Clement, Ignatius, the brilliant Origen, Justin Martyr, Tertullian, the silver-tongued Chrysostom, and Eusebius the historian. There was Ambrose, who converted Augustine; Gregory the Great; Charles Martel, who hammered back the Moslems; Hildebrand, the rugged and pure pope; Anslem and Aquinas, who gave the church her theology; Savonarola, the prophet of flaming fire; Wyclif, the morning star of the

Reformation; Luther, Calvin, Zwingli, Wesley, Zinzendorf, Fox, Roger Williams and Alexander Mack, all mighty men of whom the world was scarcely worthy.

But is the church getting hold of men today? Is it true that the modern preacher addresses the three b's—benches, babies and bonnets? A number of questions were sent out to many professional and business men to ascertain more correctly the feeling on this question of the church's failure to reach men, and some of the condensed answers are given: Many held that the church was not reaching as many men as fifty years ago, (1) "On account of the intense commercial conditions and the consequent demand on the time of the men;" (2) The decadence of faith, arising from the spirit of the age to question everything"; (3) "The failure of the church to adapt her message to the times;" and also, (4) "The overorganization of society into clubs, and lodges, etc." The editor of a city daily says the church is winning more men than ever before in the history of the world. A college professor says the church is reaching the men, and that these men are leading their respective communities in life and thought. A prominent Western business man shows how men are taking up the work of the church in a social way. A leading minister advocates the institutional church, making every building a veritable Y. M. C. A.

After studying the subject carefully, the conclusion reached is "That where God's means are used to accomplish his ends" the process of calling out a people for his universal Kingdom is progressing as well as it ever has. Of course there are hindrances. Satan would not be the devil he is if there were none. But the material at hand is sufficient, as it always has been.

A new minister after being with his charge for a few weeks, had occasion to find fault with his deacons. This he did in conversation with the janitor. After pointing out the short-comings of Deacon Brown and Deacon Jones and Deacon Smith in a most fault-finding way, the stuttering janitor replied, "B—b—b—but they're the best we've got." "The best we've got," is always good enough—until we can get better.

In contrast with this incident, a very successful evangelist and pastor says, "I had just accepted the pastorate of this well-known church and was standing at the foot of the pulpit steps one morning after I had preached my sermon when an aged man passed along and taking me by the hand said: 'Well, sir, I am very much afraid that you will make this pastorate a failure. I know that you will without help. We have had distinguished men here as pastors of this church and you are young and I tremble for you; but I have stopped to say to you that I am going to help you.' It seemed almost ridiculous and I wondered what this old man could do for me. Then he said: 'I have covenanted with two other men to pray for you so long as you are pastor of this Church and we have determined to ask God to make you a winner of

(Continued on page 12)

The Sunday School In Relation To Home Missions

by N. V. Leatherman

The Church needs to be rethought today. Home Missions need to be rethought today. The Sunday School needs to be rethought today. Every generation has this responsibility. This is not to change everything. It may mean to change little or nothing. It does mean we must know why we should or should not change. Not to change often requires as much thinking and sometimes more, than to change, if we remain with a semblance of intelligence and at the same time plastic to the leadership of the Holy Spirit. Yet to make no changes ever, may be a definite indication that both thinking and spiritual processes have atrophied and ceased to function. Conservatism can be as radically wrong as liberalism. We have professing liberals who are practicing conservatives. We have professing conservatives who are practicing liberals. Both because thought has surrendered to other human minds presumed to be greater. There are always leaders who enjoy this presumption and assume their places of advantage over their unthinking subjects. Hence the church has seen more than one dark age. A new renaissance is in order. And either it or our Lord must come before we have a new reformation or revival.

Our Sunday School needs to be rethought in order that it might function better for our Lord and his church. Much of our Sunday School work is missing the point. Much of our Christian Education is missing the point. We are not getting the maximum, either in education or Christian life. All this is true because we do not take the Lord's work seriously enough. These generalities may be particularized by observing the church doors between the Sunday School and the Church worship hours; by observing the language, the attitudes and actions of the pupils of the Sunday School in the Church and community. This may seem like a diatribe to discourage any and all Sunday School work and workers. We must believe what we see and hear however. Many Sunday School workers are discouraged because this is all the truth they see. They lack vision to see that these conditions are but exceptions from what ought to be, and that they call our attention to the great good and power for ever greater good existing in the Sunday School. We cannot take an institution like the Sunday School and place it in balances to proportion the good and lack of good. We cannot put it through the screen and sift the bad from the good. What we do is to seek to discover error and weakness with a viewpoint of correction, and adding strength.

What is the Sunday School? It is that organized group of Christian church people seeking to function as our Lord commanded: "Go ye therefore and TEACH." We quote again an aim for the Sunday School developed by a half dozen classes studying "The Principles of Teaching"; "We take the pupil as he is, and aim, to so teach, by directing in knowledge, in attitude and conduct, that he might be what he ought to be in Christ Jesus, a saved and graceful servant."

Pursuing our Lord's commission and this objective we will discover ourselves with the Sunday School toward the front in every Home Mission project. In fact this is much the history of Brethren Home Missions. While evangelism by evangelist and pastor has its prominent and essential place in the church, we need to be reminded that the Sunday School is that steady, Sunday after Sunday teaching and learning group which pastor and evangelist farm most for their immediate results. There is a growing dangerous tendency among us, to exalt the office of the elder and minimize the functioning of the laity in the church. This has demonstrated itself in a developed careless attitude toward the Sunday School and other auxiliaries of the church. Sunday School methods have been criticized and instead of constructive direction, their weakness is taken advantage of to exalt the authority and place of the elder. This is a lazy, loose and careless attitude. Let the elder assume the larger task, that of encouraging, inspiring and training his laity for wholesome, Christian service in the Sunday School and church and Christ Himself will be exalted therein. Christ's statement about the least being the greatest can truly apply here.

The church and her missionary endeavor has yet to learn the full value of a whole-hearted, inspired and trained laity working in and through the church, and Sunday School. Yet if it had not been for these good laymen, in this good work in the church, in the past as well as the present, Home Missions would be another story entirely.

Teaching the gospel, and harvesting the results, is evangelism, missionary work and true Christian service. The Sunday School is organized for that purpose. With its Cradle Roll, Children's, Young People's, Adult and Home departments properly functioning there is no limit to the possibilities of a well organized, trained and inspired Sunday School. Such schools have built new congregations and rebuilt older ones. They are not only forerunners of new churches, they are the means to put new churches to work. Their value is too great to neglect. Their possibility for church extension, when properly envisaged is too important for a passive attitude. We should awaken to their appeal.





Foreign Missions

New Missionary To Africa



Shown here is Miss Veda Liskey of Harrisonburg, Virginia, a member of the Bethlehem Brethren Church, who will go this summer to the Garkida Leper Colony in Nigeria, Africa, where she will serve as a medical missionary, working with Dr. Howard Bosler.

At the recent meeting of the Missionary Board in Ashland, Ohio, Miss Lisky was presented at which time she stated her plans and arrangements for this work. She was officially notified by President C. S. Studebaker for the Mission Board of their acceptance of her for work on the African field.

Miss Liskey is a registered nurse, and is now completing a year of seminary training at the Bethany Biblical Seminary in Chicago, Ill. She will sail for Nigeria in July. The Garkida Leper Colony is one of the projects which is maintained cooperatively by the Church of the Brethren and the Brethren Church.

Miss Liskey is an enthusiastic young Christian woman and deserves the prayers and support of the Brethren

Church at large. We are proud to include her in our growing list of foreign missionaries.

A more complete account of Miss Liskey and her work will follow in next month's Missionary Number.

New Church Organized At Castaner, Puerto Rico

On February 25th the workers at the Castaner Project in Puerto Rico organized a church, and are holding regular worship services. They have no minister, but the ones who speak Spanish well, will preach in Spanish. They hold services in a building used for a school.

Dale and Norma Roesch have sent a special re-

quest to the churches of the homeland for prayer for themselves and fellow-workers in this newly organized work, which will add to their other responsibilities. Let us pray that they may be led by the Spirit, and that their new work may grow and be pleasing in the sight of the Lord.

Easter In Argentina

by Rita Guzman



In Argentina Easter comes in the autumn, generally soon after the schools have opened and classes have begun. For the great majority of the people Easter, or "Pascuas" (Passover) is just another holiday. In reality there are four days free, that is, Holy Thursday, Holy Friday, Saturday and Sunday. They call Easter week "Semana Santa" Holy week, and many take occasion for a trip or for receiving visitors.

The activities among the Catholics consist in doing the "Via Crucis," which means going on Thursday from one church to another until completing seven stops and prayers, in remembrance of the procession of the Lord to Calvary. On Friday they must not eat meat, but there is plenty of fish and other things on sale instead. There is generally a religious procession on Friday night when the dead Christ is taken to the street and hundreds of people see his image. Saturday is called "Sabado de Gloria," and in the evening the church bells ring loud and long announcing that Christ is risen. We think of him rising Sunday morning but they have him rise Saturday evening.

Meanwhile the Evangelical missions make special efforts to get people to hear the preaching of the Gospel. Generally meetings are held every night and many tracts are distributed during these days. There are also radio programs and sacred music, appreciated by all.

FISHERS OF MEN

by C. F. Yoder

This is the second in a series of Personal Workers' training courses. These studies may be used by individuals or groups who are interested in winning souls.

LESSON IX—THE HOLY SPIRIT OUR FELLOW-FISHERMAN

Text—"We are witnesses of these things, and so also is the Holy Spirit whom God hath given to those who obey Him." Acts 5:32.

Write answers to the following questions:

1. What are the "gifts of the Spirit?" I Cor. 12:8-10; 13:1.
2. What are the "Fruits of the flesh?" Gal. 5:19-23.
3. Which is stronger—the flesh or the Spirit? Gal. 5:16.
4. Who is "the Vicar of Jesus Christ?" John 16:8-14.
5. Who are the "Children of God?" Rom. 8:14.
6. Why can we not win souls without the help of the Trinity? John 6:44; 14:6; I Cor. 12:3.
7. What is the temple of the Holy Spirit? Eph. 2:20-22; I Pet. 2:3-6.

LESSON X—THE GIFT OF WISDOM

Text—"If any of you lack wisdom let him ask of God." James 1:5.

1. What precious promise have we for times of crisis? Luke 21:15.
2. What help of the Spirit may we have? John 16:13.
3. What argument does the Spirit use to convince men of sin? John 16:8, 9.
4. What argument to convince of the justice of Jesus? John 16:8-10.
5. What argument to show the certainty of judgment? John 16:8-11.
6. What is the best gift of the Spirit? Why? Rom. 5:5; I Cor. 13:31; 13:1.
7. Examples of wisdom given by the Spirit? Acts 2:32-37; 4:29-31; 6:8-10; 8:26, 27; 13:1, 2; I Cor. 1:17, 26-30.

LESSON XI—SCIENCE: NATURAL AND SPIRITUAL

Text—"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." II Tim. 2:15.

1. What preparation do fishers of men need? I Tim. 4:13-16; II Tim. 3:16.
2. What impression did Peter and John give with their testimony? Acts 4:13.
3. What did the learned apostle Paul preach? I Cor. 1:17-31.
4. What use did Paul make of his knowledge of history? I Cor. 10:1-12.
5. How did he use natural science? Rom. 1:19-33; Acts 17:24-31.
6. Does the Bible condemn all science? Col. 2:8; I Cor. 2:20.
7. Of what value is the knowledge of prophecy? I Pet. 1:9-12; II Pet. 1:19; Dan. 9:2, 3.

Men and the Church

(Continued from page 8)

souls.' Then I looked about the great church with eyes filled with tears and knew in my heart that God was going to give us a manifestation of his presence and power in that work. The three men soon became ten, the ten grew to twenty, the twenty numbered one hundred and the 'Brotherhood' grew until at last every Sunday morning from four to six hundred men met for prayer and conference. The men prayed for God's blessing to rest upon me as their pastor. They frequently accompanied me into the church. They sometimes formed a great choir in the gallery and sang with great effect. Again they occupied seats in different parts of the house and watched for souls. They stood by me when I preached on the streets. They went with me as a great army when I conducted services elsewhere." These men were not whiling away their time lamenting that "They had nothing to do." Instead, they were honest enough to admit that they knew how to pray for the pastor and they had religion enough to do what they could. Is it any wonder the Bethany Church of Philadelphia, grew, and that their pastor grew also?

In reaching men for the work of God, by far the most important factor in the case is the minister. The "sissy" and "over-saintly" preacher is a stumbling-block. A man that is too "everlastingly good," to enjoy a ball game, or an ice cream social, ought to be in heaven for he has lost his usefulness on earth. Sidney Smith once said, "There are three sexes: men, women and ministers." Dr. Coe says we have made too much of the "eternally feminine." The man in the pulpit should be broad-spirited—one who can give and take, who can eat, sleep, laugh, cry when it's worth while, hate, and fight when unjustly attacked. His sermons must be sensible, and bring the spirit and teachings of Jesus to bear upon the problems of modern men. His illustrations must be about the things men deal with, and not the "dear sisters."

No one can command the respect of real men unless he impresses them with his sincerity. "He that hath the

LESSON XII—ABIDING IN CHRIST

Text—"He that abideth in me and I in him the same beareth much fruit, for without me ye can do nothing." John 15:5

1. To what work does Jesus call disciples? Mk. 3:4.
2. What evidence have we of abiding in Christ? Acts 4:13.
3. What precious promise accompanies our great commission? Matt. 28:20.
4. What, if anything, can separate us from Christ? Heb. 12:15; 10:38, 39.
5. Compare results of abiding or not abiding in Christ. John 15:5, 6.
6. What results from the Spirit abiding in us? John 14:16, 17, 26.
7. What comfort have we in Rev. 3:20?

Son hath life; and he that hath not the Son of God hath not life," is a leading statement of the New Testament, and it is either true, or false. The men who take the position that "Life" comes some other way need not expect to be successful as a minister of the Lord Jesus Christ. If he thinks "Life" comes through Evolution and culture, let him think it, but he would be less the hypocrite if he were in some modern college, rather than in the pulpit. Men, busy men, who see an open grave across their pathway have no time for trifles. Sin is an awful fact with them. The "smooth, oily dope," that they are not so bad as they think does not appeal to them, for they know they are worse than they think they are. Too many men, who have gone to the very depths of sin, have tried that wonderful panacea,—“all men are divine in a degree, only Christ is more so,” and have found that a sham—borrowed from paganism. They now know that they “were dead in trespasses and sins, and “Even when we were dead in sins, hath he quickened us together with Christ.” Talk “culture” to a down-and-outer, and it is as nauseating as castor oil is to the bilious.



ADDITIONAL THANKSGIVING OFFERINGS

(The following offerings were received after the publication of the general list of Thanksgiving Offerings, Brethren Evangelist for February 28, 1948):

Washington, D. C.	\$278.77
Ashland, Ohio	350.00
Dayton, Ohio	58.25
Lanark, Illinois	343.65
Cheyenne, Wyo.	35.00

NEWS

From the Christian World



Religious life at Cheeloo University, China, is active this year, according to President K'e-ming Wu. Attendance at morning prayers is three times what it was last year. Cheeloo is the only Christian university in the midst of at least 130,000,000 people.

Seventeen prefabricated churches, mission schools and parsonages are on the way to Japan. Ten buildings are churches to replace a few of the nearly 500 places of worship destroyed during the war.

A religious service is conducted at 1:30 A. M. every Sunday by Rev. Ernest S. Cochran, pastor of the Mount Pleasant Methodist church, in the offices of a taxicab company of Roanoke, Va. The congregation is made up of those men who will be driving cabs later in the morning and so will not be able to get to church services.

A study of the Protestant church life of Indianapolis, Ind., revealed that less than thirty per cent of the members of all the churches there were men; that laborers, who make up twenty-six per cent of the population, comprise only eight per cent of the membership of the churches; that fifty thousand people nominally Protestant are unreached by the churches; that an average of thirty-one per cent of the city's Protestants attend Sunday morning services.

Petitions are again coming into Congress asking that alcoholic advertising be prohibited on radio broadcasts which reach more than one state and in magazines which have interstate coverage.

Three Bible societies—those of England, Holland and Scotland—are cooperating in a program to print and translate the Bible for distribution in Indonesia. At the present 20,000 Bibles, nearly 50,000 New Testaments and as many Gospels are being published in seven different languages to meet the needs of the Indonesian churches. There are about two million Christians out of a population of seventy millions.

An example of friendly cooperation between groups that for centuries have been fighting one another was the meeting of the Czechoslovakian churches of all denominations in Prague on February 2. A manifesto condemning war as a means of settling problems and calling their own people and all Christians everywhere to work and pray for brotherhood was issued. The churches also appealed to all governments and statesmen to respect peace, however difficult it may be to solve certain problems.

One hundred thousand kits of clothing for destitute children in Europe and Asia is the 1948 goal of the Girl

Scouts of the United States. The kits of new or remodeled and cleaned clothing are designed for three age groups—infants, one to three, and four to fourteen.

Great Britain is putting on an energetic campaign to reverse her lagging church attendance. Two methods will be used, personal visitation and a widespread program of advertising. One of the advertisements will carry this caption, "Before you criticize, learn what the churches are doing and what they teach." It is claimed that church attendance in England is lower than almost anywhere else in the world.

The Greatest Story Ever Told, broadcast each Sunday evening, was voted one of the outstanding radio programs of the year. It is sponsored by the Goodyear Tire and Rubber Company whose president has been voted the annual award for "doing the most through public relations, during the current year, for the general good."

One hundred Protestant mission boards in the United States and Canada expended approximately \$33,000,000 in 1946 for home and foreign missions. More than half of the total or about \$20,000,000 was sent to foreign fields. Of the total Protestant group, the Seventh Day Adventists spent the largest amount, followed closely by the Southern Baptists.

J. Edgar Hoover says, "Church attendance is a vital factor in the nation's crime prevention program. While serving as director of the Federal Bureau of Investigation during the past twenty years, I have been profoundly impressed with the fact that the churchgoing people are the most substantial group of citizens in the nation. Church attendance and crime appear to be like the ingredients of oil and water—they do not mix."

The enrollment in Methodist Sunday schools has increased by more than five hundred thousand during the past three years, it was disclosed at the meeting of the Methodist Board of Education. The gain, including a fourteen per cent increase in average attendance, was a part of the Crusade for Christ.

A resolution declaring "our unqualified opposition to universal military training" was adopted by the Conference in Cleveland representing more than 2,000 Methodist youth in the United States between the ages of 12 and 24.

The resolution asserted that peacetime conscription is "a denial of the spirit of United Nations" and warned that "indoctrination of the military mind into the youth of America will greatly speed this nation on the path to war."



CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for April 25, 1948

MAKING MY VOCATION CHRISTIAN

Scripture: John 6:25-40; Col. 3:17, 23, 24

For The Leader

IT IS A TRAGIC thing that so many good Christian people are going into professions which have no relation to their Christian profession. The allurements of "good pay," easy working conditions, etc., are drawing young people away from serving their Lord. Our Church, its ministry, minister's wives, lay workers and missionary program needs talented, consecrated young people. From where shall these come? From that group of you who are well reared in Christian homes, knowing of our church, and able to step into the work with a Brethren Christian background. It is a major tragedy when a good Christian young person of our Church forsakes our Church for allurements elsewhere. We should pray much about our life-work, trusting that God will supply all our needs.

DISCUSSION

1. THE LABORS THAT PERISH. We recently heard a young person say, "Oh, I want to do such and such a thing when I get through school. The pay is good, etc." The job in question was one which would have drawn that young person completely away from the church. In fact, it was of such a nature that the young person would have been working during most church service times. That's not all, for the type of people with whom that person would be dealing, would not be the kind which would encourage the living of the Christian life. And after years of constant struggle in the job, that young person would be no further ahead than at the start. "Labor not for the meat that perisheth." How much better for that young person to anticipate some form of Christian service, where the results of labor would "shine as the stars of the morning forever." Engage in Christian service, and you will enjoy the fruits of your labors for all eternity.

2. ARE YOU A "LIFE WORK RECRUIT?" Through the years of camp programs we have seen quite a number of young people step forward in reconsecration. Out of that group there were those who dedicated themselves to the service of Christ; still others who volunteered as "life work recruits." In the next several years, the Brethren Church should be seeing the positive results of this program. But we cannot help but wonder about those who have "literally fallen by the wayside." May God bless and encourage them! But to you who are definitely "life work recruits": Do you know that you have made a sacred vow before almighty God? That vow is irrevocable! Only as you might be found physically or mentally unfit, can you retract your vow. You have said to God, "I will serve thee wheresoever You will." That is a sacred promise! Remember about the man in scripture of whom the Lord spoke? Jesus said, that whosoever putteth his

hand to the plow, and turneth back, is not fit for the kingdom of God. We knew a young minister who threatened to leave the ministry on several occasions, but who admitted later on that he could not then turn back. It was his calling, and so he was to keep at it.

3. THE QUESTION. The Jews said unto Jesus, "What shall we do that we might work the works of God?" That question is vital to all of you who have promised to serve the Lord in His church. It may not be clear to you now, but through prayer and sincere Christian living, you will be led. They tell us that when we have served many years in Christian work, that life is a testimony of God's goodness, guidance and provision. God will guide you, but you must be willing to serve Him. Once we considered a job which would have required being on duty all day long, with several hours, more or less of book work in the evening, six days a week. The personnel manager said, "On this job, you really sell yourself to the company." There would be no time for any other pursuit, or for much else, at all. In a sense, a Christian vocation is just that. When you go all out for Christ, you must serve Him 100%. But think of the results and reward. When we promise to serve Christ we have no choice but to keep on serving Him. To do less is to be a traitor.

4. GLORIFYING GOD. It hurts to see good Christian young people going into jobs where their talents will be wasted. If we have talents, and have dedicated our lives to His service, then we must use those talents to His glory. What will we say on the day when we appear before the judgment seat of Christ? For then we must give an account of the things done in the flesh. When He looks us in the eye, reminds us of our dedication, and then asks us about the things we did for Him during life, what will we say? Will we tell Him we have served faithfully, trusting Him for everything. Or will we have to tell Him that our hands are empty, simply because we spent our life in a job "because the pay was good." As you know, as a Christian, "Ye are not your own, ye are bought with a price, ye belong to God. His you are; Him you must serve!" This is not just a matter of choosing a job. This is a matter of your well being for all eternity. Let the worldly people serve the world; their meat shall perish with them; let you as a Christian serve the Lord.

QUESTIONS

1. List some "vocations" which are suitable for Christians. List some that are not.
2. What is the test of a vocation that is suitable for Christian young people?
3. Is a Christian young person better off in a true Christian vocation, than one in which his or her surroundings are vulgar, unchristian, and worldly? Think it over.
4. "You tend to become like the people with whom you associate." Would not this have its effect on you if engaged in a profession which kept you away from your church and church people?

WATCH NEXT WEEK FOR A SPECIAL ANNOUNCEMENT FROM YOUR TOPIC EDITOR WHICH WILL HELP YOU IN PLANNING YOUR WEEKLY C. E. MEETINGS.

God is especially indebted to help a church that will strive to carry out His vision in missions.

Prayer Meeting Topic

Contributed by Rev. C. Y. Gilmer

(Helps for Missions)

COSTLY PRAYING

A MINISTER said to his young people, "I want you to spend fifteen minutes every day praying for missions; but I warn you that it will be a very costly experiment." "Costly?" they asked in surprise. "Yes, costly," he answered. "When Carey began to pray for the conversion of the world, it cost him himself, and it cost those who prayed with him very much. Brainerd prayed for the dark-skinned savages, and after two years of blessed work, it cost him his life. Two students in Mr. Moody's summer school began to pray the Lord to send forth some laborers into His harvest, and lo! it is going to cost our country five thousand young men and women who have, in answer to their prayer, pledged themselves to the work. You will find that you cannot pray for this work and withhold your labor, or your money, or your life itself."—Peloubet's Notes.

WORLD-WIDE EVANGELISM

Scripture: Mark 15:14-20

Missionary Hymns

Leader's Petition

Seed Thought Provokers:

The Great Commission is the final command of our LORD (Acts 1:8; Matt. 28:16-20) to His disciples and through them to His people. He had completed His work of redemption, lived His sinless life, paid the debt of sin, met all demands of the law. All His claims for Himself were verified in the resurrection. Forty days of unmistakable proof were furnished. On the day of ascension He gave His last charge and provision for the continuance of his work on earth after that the Holy Spirit had baptized the believers (Acts 1:4, 5).

The message is to be relayed to no fewer people than to all of them (Isa. 45:22; 52:10; Acts 13:47; Zech. 9:10). All that the prophets have spoken concerning Christ and His Kingdom must be fulfilled through Him or His Church and converted Israel in the last days (Luke 3:6; 2:32; Acts 13:47; Matt. 8:11).

The motive of salvation includes no less than the whole world (John 3:16). We could not conceive of salvation for the Jews and we Gentiles left out, nor God's love for North America only. God does not offer salvation to some and forbid it to others (2 Peter 3:9). God's love knows no barrier. He loves all sinners, but hates their sin. The love that gave Jesus to die for us will not stop short of world-wide evangelism. Love will cross rivers, deserts, mountains, endure hardships, sacrifices and die for its objective.

The spirit of the Gospel includes no less than the whole world. Christianity is a world religion. Its spirit is giving, not getting, without regard to nationality, race, locality, or condition. The spirit of the Gospel is not to get healed and to keep the blessing to one's self. It is giving to the limit for Christ gave Himself, His life, that

men might live (John 12:24). So missionaries deny themselves of the pleasure of friends and the comforts of home (Matt. 8:20).

Jesus commended the good Samaritan who paid his debt to a wounded stranger in time, strength, money and credit. If we love those whom He loves, if we have the spirit of Christ, we shall not withhold from them the Bread of Life.

Christ has commanded, commissioned, and equipped His church for evangelization of the whole world. We have abundant resources through prayer. The Church has sufficient men. In two world wars we could spare large numbers of business men, young men, physicians, farmers, ministers to kill men. CERTAINLY WE CAN SPARE ENOUGH TO SAVE MEN! The church has its share of the wealth. In the carrying out of His program the Lord gave a special promise of His presence (Matt. 28:20b). What are we waiting for?

COMMENTS

On The Sunday School Lesson

by The Editor

Lesson for April 25, 1948

GOD'S STANDARD FOR LIFE

Lesson: Zechariah 1:1-4; 7:8-14; 8:16-17

THERE ARE TWO words that should stand out with great prominence in our study today—"truth" and "honesty." God's standard for life is built around these two great thoughts. We certainly cannot be unacquainted with the words of Jesus when He said, "I am the Truth," and, "The Spirit of Truth will guide you into all truth." It goes without saying that when Jesus came into the world to reveal the Father, He came with the standard which God had set up for humanity. He came knowing and living it.

As we go back into the Old Testament text of our lesson we meet the fact that people which God had chosen to be His own, did not measure up to God's standard, and we read in our second verse, the words of the prophet, "The Lord hath been sore displeased with your fathers," and in verse 3, the word of the Lord Himself, "Turn ye unto me, and I will turn unto you." Verse 4 continues with His word, "Turn ye from your evil ways," and then the condemning words, "but they did not hear, nor hearken unto me, saith the Lord." The result? Only what could be expected of a true and righteous God—punishment. They abode not in the truth.

Men must be honest with both themselves and with God. When Paul wrote to the Romans he said, "Provide things honest in the sight of all men," and when he wrote to the Corinthians he said, "Whatsoever things are honest, pure, lovely, etc., think on these things." He also admonished that our lives should be honestly lived in the sight of all men.

God's standard of life has never changed, because God never changes. Truth and honesty are the foundation stones for a life spent as He would have it spent.

Brethren Youth

Plan Now To Attend The First Annual *Leadership Training School*

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BOX 28

LOUISVILLE, OHIO

Note: The teams chosen to be 1948 Ambassadors and Crusaders will receive this training free of charge. For information about becoming a member of either team, write to the above address. All churches interested in employing Ambassadors or Crusaders during the summer months, **MUST MAKE YOUR RESERVATIONS AT ONCE.** The summer itinerary will be completed by May 15, 1948, and any church wishing to be included in this tour must have its requests in before then. If more information is desired, write to the above address.

National Offering for Brethren Youth Sunday, May 16, 1948

\$7500 is needed to direct Brethren Youth activities in the next year. Get ready now for your offering.

The BRETHREN & EVANGELIST

HOLY BIBLE

Official Organ of The Brethren Church



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September 3, 1928.

INTERESTING ITEMS

Muncie, Indiana. Brother Chester F. Zimmerman, pastor of the Third Brethren Church of Johnstown, Pennsylvania, is holding forth in a revival at Muncie, Indiana, with the meeting having begun on Sunday, April 12, and to close on Sunday, April 25. Brother E. D. Burnworth is pastor of the Muncie church.

Manteca, California. A note from Brother J. W. Platt says, "Have been sick a lot since June 30. Just got home from two months leave. Brother George H. Jones kindly took charge of our work for these two months. Brother C. C. Grisso is with us in Manteca in a revival meeting. Sorry I am not able to get into the work as I would love to. Pray for us."

Bryan, Ohio. Brother C. Y. Gilmer, in his final bulletin from the Bryan church, tells of some fine things that transpired in that church over the Easter time. Among these

are: 1. The installation and dedication of a fine new illuminated Bulletin Board; 2. The rendering of a fine sacred dramatic Cantata, "On the Third Day," on Easter Sunday evening; and, 3. The receiving of additional appreciation gifts by the Gilmers from various organizations as parting tokens of esteem.

Among the speakers filling the pulpit in April were Brethren E. M. Riddle and M. V. Garrison the first two Sundays, with the Laymen's Public Service on the 18th and the S. M. M. Public Service to be held on the 25th.

Brother Gilmer informs us that his Huntington, Indiana, address will be 421 Webster Street, which is two blocks east of the Court House and one block north of the Church.

St. James, Maryland. Brother Henry Bates gives some interesting figures from his pastor's report which was given recently to the congregation. The following yearly averages are quoted: Sunday School—118; Morning worship—74; Evening Worship—46; Offering—\$50.00. These figures show a slight increase over the last six months of the preceding year.

Cerro Gordo, Illinois. Brother C. E. Johnson tells us that the W. M. S. voted to purchase six dozen sets of plated silver ware for the use of the church.

We note also that the Young People of the church are using the "Biblical method" of raising money—tithing, to raise their Summer Camp apportionment. More power to them.

Ashland, Ohio. On Sunday evening, April 11, the College Sunday School Class which is taught by Dean and Mrs. M. A. Stuckey, presented the Ashland Church with a fine sound projector, and it was dedicated to the service of the Lord by the Pastor, Brother H. H. Rowsey and the congregation. The College Class is a fine group with very large attendance at the Sunday School and Sunday services, as well as at the Mid-week services of the church. The class had already presented the church with a fine outdoor illuminated bulletin board. Their services and loyalty are much appreciated by the local folks. Brother Joseph Shultz of Berlin, Pennsylvania, a pre-seminary student, is the class president.

Warsaw, Indiana. The editor had the privilege of having charge of the devotions in the morning service of his home church in Warsaw on Sunday, April 4. We found a fine audience and a growing work, which is in charge of Brother W. B. Brant,

Gratis, Ohio. We received our first bulletin from Brother W. S. Crick since he has assumed the duties of the Gratis work. As usual it is full of material interesting to the local congregation. No doubt Brother Crick will soon report the close of the Pittsburgh work and the opening of the Gratis charge. We welcome Brother Crick to the Ohio District.

Washington, D. C. Brother Fairbanks tells of the baptism and reception of five members into the Washington church on Wednesday evening, March 24.

Canton, Ohio. We note that the pageant, "The Challenge of the Cross," was presented at the Canton church on Good Friday evening. The pageant was under the direction of Mrs. Kurt Beneleit. The offering of the evening was added to their choir robe fund.

(Continued on Page 10)

The Editor Thinks Aloud

Fred C. Vanator

HOW ABOUT SOME NOURISHMENT?

SKETCHING SOME Exchange papers that come to my desk each week, my eyes fell on the following paragraph which had been inserted as a "filler" in one of the columns. It read like this:

"What would become of that little new-born babe if it should be taken from its mother's arms, and thrown into the snow banks? And what will become of the little new-born child of God if it be ushered into a church where the atmosphere is lukewarm, and worldly, and indifferent to God's claims?"

I read it and re-read it, and

It set me to thinking!

Counting the church additions which we are reporting in this issue of the **Evangelist**, we have been informed that there have been 277 that have united with the church since the first of the year. And, of course, we do not have a complete list by any means. Some of these, we realize, came by letter, others by relation—but by far the major portion came by confession and baptism. The thought comes to me—how are they being fed and nourished? It seems to me that one of the greatest tasks of the church is to nourish these new Christians and help them to learn to walk personally in the footsteps of the Master. How well is it being done?

It goes without saying that a new-born convert cannot assimilate and digest what a "mature" Christian can. They need teaching and such teaching that will ground them in the fundamentals of the "faith once for all delivered to the saints." They cannot take it in large "doses" any more than a babe can take an adult portion. They must be fed slowly and carefully and upon the proper diet. They must be "warmed" in the proper attitude of a really friendly congregation; they must be carefully nourished and made to feel the importance of the step they have taken; they must be kept healthy by frequent periods of self-examination, brought about by real Gospel teaching; they must be guided in the pathway of righteousness by those who really "know" the Way; and they must be made to feel that they are, in truth, members of the family of God.

No, it isn't easy to do this, nor, in fact, is it easy to rear any child. But the burden of such a task is laid upon every church and the responsibility does not diminish as the years go by, for the larger the family grows, the more important the plan of nourishment. The Lord said, "Feed my lambs," and He meant it.

Think it over!

God has no time to make "Nobodies." Every person has at least one talent that is of real value.

"The Church without missions is a church without a Mission."

Business Manager's Corner

George S. Baer

Good List of 100% Churches

WE ARE PLEASED with the number of 100% churches we have to report this week. Following is a list of the churches with a number of subscribers reported by each:

	Number subscribers
Nappanee, Indiana	102
Vinco, Pennsylvania	112
Loree, Indiana	60
Mexico, Indiana	30
North Manchester, Indiana	165
Smithville, Ohio	63
Waterloo, Iowa	106

The Vinco list has been in for some little time, but due to space has prevented giving attention to this feature sooner. We appreciate the loyalty of these churches and believe they will be greatly blessed by keeping the church paper coming into every home of their membership. There is room for many more, and we pray that others may set about promptly to take their place on the Honor Roll. Write us, if we can help you.

Additional Publication Day Offerings

Uniontown, Pa., Second Church	\$ 49.50
Center Chapel Church, Indiana	18.45
Bethlehem, Harrisonburg, Va.	6.00

Total to date (4-15-48)\$4,423.10

Mother's Day and Children's Day

We have program booklets for these special days, as follows:

Standard Mother's Day Book, No. 3	25c
Standard Children's Day Book, No. 2	25c
Children's Day Helper, No. 47	30c

Smallest Bible and Finest Kind

Especially popular with pastors. It occupies no more pocket space than the ordinary New Testament, yet it contains the entire Bible, King James Version, finest morocco binding, Oxford India paper. Actual size 3 3/4 by 5 5/8. Price \$8.50.

And don't forget to place your order for "gift" Bibles, at \$4.00 single; special prices for quantities. Also beautiful White Bibles for weddings and gifts.

Books for Your Sunday School Library

Every church or Sunday School ought to have a library filled with the best helps for every teacher and every departmental officer, as well as for the superintendent and pastor. Following are some of the books in our stock which ought to be available to every Sunday School worker:

(Continued on Page 11)

Intercession At The Father's Right Hand

Rev. J. Milton Bowman

WALKING by some bushes one day, a man heard someone behind them saying the alphabet over and over again. Upon investigation, a child was found behind the bushes in an attitude of prayer. Quietly waiting until the voice ceased, the man inquired as to why the child kept repeating the alphabet. The answer was simple and confident, "I don't know how to pray, but Jesus knows how to put the letters together." In this simple childlike attitude toward our Lord, the child struck the key to true intercession.

Christ was made partaker of human nature—became inhumanized—that He might enter into truest fellowship with us and we with Him and the Father. As soon as the believer makes a real effort towards a consecrated life, that moment the evil one moves his fifth column in to take over the government of our hearts. We must be alert. There is a fearful conflict with the powers of darkness immediately. Divine providence has made adequate provision for our security, protection, peace of mind and heart, even while we are so confused by the complex problems facing us that we do not know how to turn nor how to pray. Christ, who died, rose, ascended into heaven and is now seated at the right hand of the Father, becomes a source of help to the Christian under trials. Our Lord's entire life on earth was one of absolute obedience to the will of God the Father and of love to Him and to man. These same characteristics ought to be ours—obedience to the will of God and love to Him and to others. By virtue of His death, resurrection, and eternal priesthood, He became worthy to be our Intercessor and thus becomes a channel for blessing from God. Let us look then at the meaning of intercession.

Intercession is a pleading or entreating in behalf of another. It has within it the idea of hitting upon, or to hit the mark, which is the exact opposite of the translation for *sin*, meaning to miss the mark. Christ is at the right hand of the Father, having gone there for the express purpose of making intercession for us. He makes the claims necessary for our holiness even while making provision for our shortcomings. We often sin and come short of His glory. We are often

perplexed, even as Paul was, concerning his thorn in the flesh, not knowing how to pray about it. Perhaps "we have not, because we ask amiss" or for a selfish motive. What shall we do? If we have sinned, let us confess our sins and have the assurance of His faithfulness, justice, forgiveness, and cleansing.

If we do not know what to pray for—start praying! Even though we are uncertain what we exactly want, the inner longing for something spiritual is not useless. Pray for what we think we need. Start praying! If it is a sincere desire of a believer's heart, like the child's prayer of the alphabet, divine intercession will put it together and give you the answer.

The Holy Spirit also assists our weaknesses. Since our prayers are sometimes very vague and we often do not know how to pray as we ought, the Spirit pleads for us with sighs that are beyond words. Then Christ, seated at the right hand of the Father, who searches the human heart, takes over. He knows what is in the mind of the Spirit who dwells in us, and likewise knows the will of the Father. Our prayers by means of the two intercessors, Christ and the Holy Spirit, are harmonized according to the Father's will. Christ's pleading and entreating for us hits the mark where we have missed it. He presents the merit of His sacrifice once offered for us reconciling us with the Father. The Father is the Eternal Source of all things; the Great Planner of the Universe. He, then, sends down the answer to our petitions.

Here we see the secret of how a believer though weak, may gain power by contact with the Infinite. Let him enter his closet, close the door, start praying, even though he is not quite sure of himself. He is able to get into the spiritual groove which is so essential to successful Christian living. Often the whole personality has been transformed from that of a weakling into that of a spiritual giant. One who has been a failure can go from strength to strength and victory to victory. We must be certain that we are truly sincere in our prayers. Remember that Christ accomplished His mission while on earth. Salvation began in His atoning death; it is continued in the

resurrection and intercession. We have an Ever-living High Priest at God's right hand continually making intercession for us, who is liable to save to the uttermost—completely.

It is a perfect circle from human to the divine and back again. We pray, perhaps in weakness; the Holy Spirit who indwells our hearts groans out our needs. Christ understands both the mind of the Spirit and the will of the Father. By virtue of the price He paid for us in the sacrifice of Himself, He has a right to plead our cause to the Father. Since He is the Source of all

things, according to His riches in glory, the Father then supplies our needs; sends the answer to us. It is a perfect plan. In it we see the abiding assurance of the perfect completeness of Christ's intercessory work for us and in us. "Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." Romans 8:33, 34.

—Nappanee, Indiana.

Are You a Worshipper?

WHAT IS WORSHIP? As the Christian uses the word, it is WORTH-SHIP—the recognition of the value of God to our lives. The desire to worship is instinctive; one of the great philosophers says that man is incurably religious; men stifle the instinct, but not without loss. One of the best ways in which we can understand what true worship of God is, is to read over the great hymns which have been the expression of the worshipping hearts of the men of all ages.

Do men need worship? Worship is the true foundation of character. When the heart of a man is fixed upon God, God is moulding that man. That is the real source of spiritual power. "They that wait upon the Lord shall renew their strength." Worship is the instinctive recognition of our divine kinship. It is the conscious point of contact between the human and the divine. There is no question that we can and that many men do get along without it; but by so doing they accept for themselves a narrow limitation measured by their own small human resources. It is the man who keeps his conscious point of contact with the Divine who has back of all his human power the resources of the untold riches of the Spirit of God.

Private prayer and meditation are the mark and sign of those deep-running lives who meditate to the world the real Spirit of God. In public worship the results experienced are usually directly commensurate with the amount of effort expended. The person who sits passively through a service without active participation of spirit, voice, or mind will derive from it relatively small benefit. He, on the other hand, who participates fully in song, reading, personal prayer and in attentive and intelligent apprehension of the purpose and spirit of the hour, will not fail to find in such a service, however poorly conducted it may be, that inspiration and stimulus which is characteristic of the moving of the Spirit of God in the souls of men.

Public worship, rightly planned and conducted should be, for those who participate in it, the re-creation of standards and ideals; it should be the reinterpretation of divine truth to make it applicable to the problems and ef-

fective under the conditions of the passing hour. There is no desire to vindicate what may at times seem like a very imperfect performance of that task; yet it is often true that when a given individual feels no response whatever to the attempt to interpret God in terms of the thought of men, there is some obstruction in his own attitude or state of mind which prevents him from entering sympathetically into that atmosphere of true worship, through which most easily the greatest gifts of the Spirit of God are mediated to the human soul. Many a man or woman fails ever really to enter into worship for lack of that adequate personal preparation which makes possible the point of contact where the divine and the human seem to find their place of meeting. Those who come sincerely seeking, and knowing what to seek usually find. Not all find that moment of Divine communion at the same time or in the same way; an exercise that is meaningless to one may be the very gate of the temple to another. In some moods one of the great hymns or anthems will establish that contact with the Divine, when all spoken words fall flat. Through the ministry of music, if it is worthy and sincere, one may appropriate these historic expressions of the lyric faith of the ages, these wonderful harmonies in which men through the years have poured out their very souls in aspiration.

To another it may be that the symbolic act of the consecration of the material things to the service of God is the very point where he feels himself directly and concretely brought into touch with the Divine purpose, accepted as an instrument of the divine will. To many that is the act of worship most easily grasped, most fully entered into, most completely the real test of real devotion unto God.

For others the practice of the moment of prayer as one enters the sanctuary is the place of meeting where the human soul turns itself toward God and looks into His face. In that moment one lays down the burden that has been upon the mind; in that moment one breathes the prayer of repentance, and in the consciousness of answering forgiveness enters with all the heart into the hour of worship. It is that moment of preparatory prayer which

eliminates unworthy thoughts and secures in the heart, and, so in the room, the atmosphere of reverence. It is that prayer which is most truly answered by the presence of God. It is not too much to say that upon that prayer depends much of the service which is to follow. Certain it is that great preaching never comes in the presence of a congregation unprepared—and it never will. No mere human instrument is strong enough to do such work as that alone. It is a unusual affair and if the people in the pews are not in a receptive mood, the Spirit of God will not speak unto them through their preacher, be he small or great.

It is the atmosphere which determines the presence or the absence of that divine element which transforms a crowd into a congregation. It is that which causes us to feel justified in setting aside from all secular use great and beautiful buildings for the worship of our God. Exponents of efficiency rail at the church's maintenance of expensive plants for use one day in seven. But they do not realize that the place wherein we worship God can

never be used for anything else. Even the uses of a Church School or a "popular" evening service can tend to diminish in our hearts that deep and fitting reverence which alone can make the church the consecrated meeting-place of the heart of man with the Spirit of God. Many churches must, of course, use the audience room for other purposes than that of worship; but when that is done, there is need that every person who enters that room at the hour of prayer shall bend all the powers of the soul to making that hour instinct with reverence, an atmosphere where the Spirit of God may enter in unhindered.

So, and so only, will man awaken to the truth that it is worship that the spirit of man communes with God; and that it is through such communion that there comes upon the soul that sense of rest and peace, of attainment and mastery, which is the condition of the highest and the most effective living. And so God seeks the worship of loving hearts that He in turn may be able to fill the souls of men by the inspiration of His Holy Spirit with that mighty power which we call the love of God.—Selected.

Tentative Ohio District Conference Program

To be held at The Canton Brethren Church

(Seventh Street and Gibbs Avenue, N. E.)

June 14 to 17, 1948

The Program

Conference Theme: "Building The Church"

Conference Text: "... Upon this rock I will build My Church; and the gates of Hell shall not prevail against it." (Matthew 16:18). "For we are laborers together with God: ye are God's husbandry, ye are God's building." (I Corinthians 3:9.)

Monday afternoon, June 14

- 4:00 Registration and Assembly
- 7:30 Song Service H. E. Eppley
- Scripture and Prayer W. S. Crick
- Special Music Canton Choir
- 8:00 Sermon—"The First Century Church"
John T. Byler
- Music
- 8:40 Missionary Lecture, with Pictures .. E. M. Riddle

Tuesday morning, June 15

- 8:30 Simultaneous Meetings:
 - Ministerium
 - Woman's Missionary Society
 - Laymen
 - Brotherhood
- 9:30 Song Service H. E. Eppley
- Conference Devotions A. E. Whitted
- Address of Welcome F. E. Clapper
- Ministerial Delegate Response W. C. Berkshire
- Lay Delegate Response J. E. Stookey
- 10:00 Moderator's Address J. G. Dodds

- 10:40 Music
- Report of Credential Committee
- Election of Committee on Committees
- 11:00 Bible Lecture S. M. Whetstone
- 12:00 Adjournment—Dinner

Tuesday afternoon

- 1:30 Song Service H. E. Eppley
- Devotions
- Business Session:
- Reports:
 - Credential Committees
 - Committee on Committees
 - Treasurer
 - Statistician E. J. Beekley
 - Goals E. J. Beekley
 - Ashland College and Seminary E. M. Riddle
 - Brethren Publishing Company .. George S. Baer
- 3:00 Woman's Missionary Society Session
- Ohio District Mission Board Meeting
- Committee Meetings

- 5:30 Supper

Tuesday evening

- 7:30 Song Service H. E. Eppley
- Scripture and Prayer George Hagenbuck
- Inspirational Talk: "The Zealous Church"
Charles Munson
- 8:10 Announcements and Offering
- Sermon—"The Tithing Church" F. C. Vanator
- Playlet—"Tight or Tithers" Akron W. M. S.
- Adjournment

Wednesday morning, June 16

- 8:30 Simultaneous Sessions
- 9:30 Song ServiceH. E. Eppley
- Conference DevotionsE. J. Black
- Business Session:
- Minutes of the Secretary
- Committee Reports
- Ministerial Examining Board Report
- Ashland College Trustees
- A. E. Schwab, Harvey Amstutz
- Election of 1948-1949 Conference Officers
- 11:00 Address—"The Successful Church"..H. H. Rowsey
- 12:00 Adjournment—Dinner

Wednesday afternoon

- 1:30 Song ServiceH. E. Eppley
- Devotions
- "Building the Church"—A Panel Discussion by the
- Ministerium, W. C. Berkshire, Chairman
- 2:15 District Mission Board Session
- Summer CampsL. E. Lindower
- 3:00 Woman's Missionary Society Public Session
- Installation of W. M. S. Officers
- 5:30 Supper

Wednesday evening

- 7:30 Song ServiceH. E. Eppley
- Devotions: Subject: "The Missionary Church"
- D. R. Murray
- Music
- Announcements and Offering
- 8:00 Sermon—"The Soul Winning Church" Floyd Sibert
- 8:40 Laymen's Session—"Laymen as Soul Winners"
- Glenn L. Clayton in charge

Thursday morning, June 17

- 8:30 Song ServiceH. E. Eppley
- Conference DevotionsVernon D. Grisso
- Business Session:
- Committee Reports
- Unfinished Business
- Reading of Minutes
- 9:30 Charge to the District: "The Working Church"
- E. J. Beekley
- Installation of District Officers
- Adjournment of 1948 Conference

WASTING TIME

If a man were so foolish as to throw a valuable piece of money into a pit, or into the sea, he would not literally throw away anything but the metal; but virtually he would throw away whatever best thing it would have purchased as bread, clothing, refreshments, medicine for the sick, instructive books, etc. Even so, a person wasting time throws away, not only the time itself, but the opportunities and privileges which that time represents.—John Foster.



Lips telling out the Gospel with clear trumpet tones and the Light of the KNOWLEDGE OF GOD shining out of a broken heart, and CHRIST the WORD OF GOD uplifted, these are the crying needs of today.

Spiritual Meditations

Rev. Dyoll Belote

TIME IS AGAINST THE WRONG

"If God be for us, who can be against us?"—Romans 8:3b.

PATIENT FAITH is needed by those who would battle for the right. No great reforms have ever been won in a day. It seems to be a characteristic of reform movements that too many times the exponents thereof, if their first skirmish with their opponent is lost they lose heart and quit trying. The thought is aptly illustrated in the story told of Martin Luther. On one occasion the great Reformer had become discouraged and was having a real case of the "Blues." The next morning his wife came to breakfast all dressed in black. The minister could not understand and asked the cause of the somber regalia. "Why, hadn't you heard?" answered Mrs. Luther, "God is dead!" Doctor Luther caught the rebuke and thanked his wife for her strategy in teaching him the lesson he needed to learn. Two great English statesmen have stressed this necessity for patience in Christian enterprise, by illustrations from current happenings of their day.

William Gladstone, the militant English statesman, once fought a losing encounter in an effort to put across a reform movement. His enemies gloated over the great man in their victory. Gladstone's only answer was, "Gentlemen, time is against you!"

Sir Sidney Smith was another Englishman who could not be dismayed by a seeming defeat for his reform measures. Writing about the matter he said: "I do not mean to be disrespectful, but the attempt of the Lords to stop the progress of reform reminds me very forcibly of the great storm of Sidmouth, and of the conduct of the excellent Mrs. Partington on the occasion. In the midst of this sublime and terrible storm, Dame Partington, who lived upon the beach, was seen at the door of her house, with her mop, squeezing out the sea water, and vigorously pushing back the Atlantic Ocean. The Atlantic was aroused; Mrs. Partington's spirit was up; but I need not tell you the contest was unequal. The Atlantic Ocean beat Mrs. Partington. Gentlemen (speaking to his co-laborers) be at your ease—be quiet and steady. You will beat Mrs. Partington."

Such is the faith that makes men know that they have chosen the side of the right. Time will not erase the beliefs of such; it will bring them to pass.

—Hagerstown, Maryland.

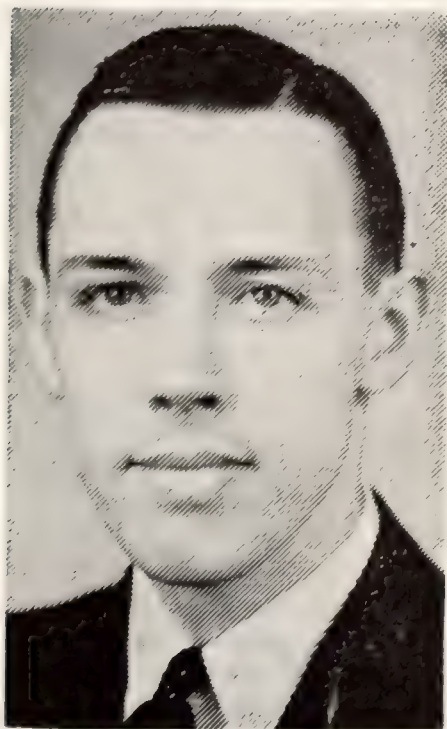
"The message of the Bible is a world message; it is addressed to all people regardless of race, color, or condition; it thinks of earth's millions as members of one human family and prospective members of the family of God; it is the inspiration for all the thinking of men of all time who have dreamed of democracy in political and social relationships; it is universal in contemplation."—J. E. Lambkin in "The Baptist Training Union Magazine."

Help Brethren Youth Look Forward With Christ



Offering
May 16
1948

Approved by The
1947 General Conference



Dr. W. Robert Smith

MEET OUR YOUTH DIRECTOR

Brother Charles Munson was willing to give up a very successful student pastorate in two of our good churches, to accept the full-time position as Director of Brethren Youth. He will be available to keep in constant contact with all Brethren young people, especially those in our College and Seminary, and help them with their problems and activities. "Charlie" is very well liked by every one of us and we know that he is going to be fully led of the Lord in his great ministry.



EVERY CHURCH AND INDIVIDUAL IS REQUESTED TO CONTRIBUTE TO THE \$7,500.00 NEEDED TO BE USED FOR:

1. Youth Director's salary and expense in visiting churches; 2. General Conference program for young people; 3. Crusaders' and Ambassadors' work and awards; 4. Young People's Magazine.

Brethren YOUTH, INC., coordinates and promotes the organizations and activities of young people in the Brethren Church. It has four major goals and objectives for young people:

1. A personal walk with Christ daily; 2. A knowledge of the advantage of being Brethren; 3. A vital Bible study; 4. A witness for Christ at home and abroad.

MEET THE BOARD

Ruth L. Clapper, Editor, and Director of Crusaders and Ambassadors.

Harvey Amstutz, Associate Editor, and President of the Board.

Charles Munson, Director of Brethren Youth.

Gilbert Dodds, Evangelism.

Virgil Meyer, Representative of the Brotherhood, and Director of General Conference Youth Program.

Lois Coleman, Representative of Christian Endeavor.

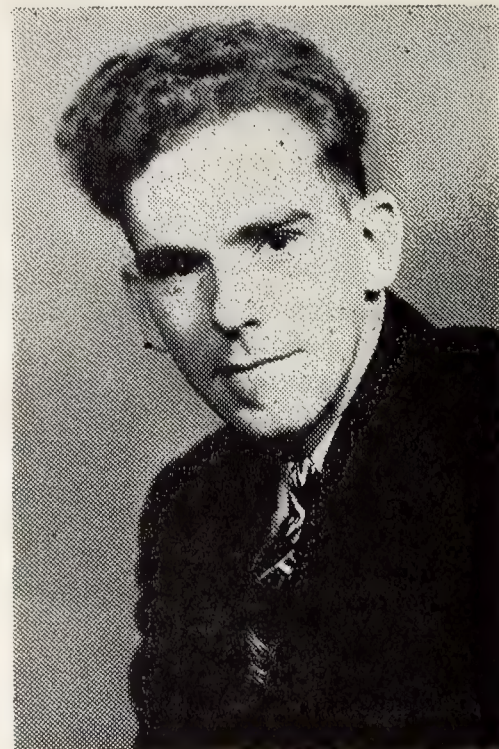
Leslie E. Lindower, Representative of Sunday School, and Treasurer of the Board.

J. Milton Bowman, Representative of Mission Board, and Vice President of the Board.

Paul Clapper, President of Brethren Youth, Inc.

MEET OUR CONFERENCE SPEAKER

Dr. W. Robert Smith, the young, challenging professor from the Seminary in Dubuque, Iowa, will again be on hand for the Young People's Conference in August on Ashland College Campus. He is returning because of the insistence of the young people who enjoyed his presence so much last year. We know he will again make a very worthwhile contribution to Brethren Youth.



Charles Munson

Your College, Your Church and You

Material from The College Publicity Office

(Herewith is presented the first of series of articles about your college. With Ashland becoming more and more the center of the denomination, it becomes imperative that every Brethren know his college, its purposes and its ideals. The series which will continue indefinitely, will deal with all phases of Ashland College. The following is an excerpt from the new issue of the Ashland College catalog. Suggestions will be welcomed as to what phases of Ashland are to be covered.—Art Petit, Director of Public Relations.)

FOR SOME YEARS, the philosophy and program of Ashland College have been incorporated in what has become widely known as the Ashland Plan. The Ashland Plan's distinctive characteristics are three-fold: first, an elaborate program of individual analysis, counselling and guidance; second, vocational participation for each student; and third, systematic planning for the complete and balanced growth of each student. The college administration and the faculty believe that any educational institution can perform a better service if its educational philosophy be clearly and simply formulated, and its program of courses and activities be organized in accordance with the general guiding principles of that philosophy. Furthermore, the goals and objectives of the College arise directly from its educational philosophy, and will be pursued by means which are in accordance with that philosophy.

The nature of the Ashland College program is described in the following three sections:

I. The Basic Principles of Ashland's Educational Philosophy

The administration and the faculty of Ashland College believe that the characteristic features of their educational philosophy can be expressed in four fundamental principles:

1. Education should be conceived as a continuous process of personal growth and development.

The traditional conception of education as the accumulation of information, the development of skills, and the earning of credit hours toward a diploma is obviously superficial and mechanical. This is not to discredit the very real values of facts and skills, nor to propose that colleges should abandon the granting of credits and degrees. Rather, it is a shift of emphasis to the only criterion by which the success of an educational program can finally be measured, namely: the amount and character of change produced in individual students.

2. The educational process must recognize and provide for those native differences among students which lead to variations in rates and levels of growth.

Large enrollments, democracy's emphasis on equality of opportunity, and standardized methods of mass produc-

tion have tended to obscure this principle in American education. Educational methods have been geared to the mythical "average" or "typical" student, at the expense of students at both extremes of native ability. The less gifted have been neglected and disheartened, and the more gifted have not been stimulated, but have been content with mediocrity.

For the individual student, education has failed in its obligations unless maximum potential capacities for service and self-realization have been developed.

3. Education must also recognize and provide for student differences growing out of varied cultural experiences and backgrounds.

Even among students with approximately similar native abilities, the colleges have found a very wide range of difference in ability to do college work. Pre-college educational, industrial, social, religious, and family backgrounds all vary from excellent to extremely inadequate. The individual student's college program must be planned and evaluated in terms of all the factors in his previous experience.

4. The educational process must be conceived and planned as embodying the individual's total experience, both within and outside the control and direction of the college. Failure to consider the various non-school aspects of education—the many informal experiences which affect individual growth and development—has led to duplication, nullifying and even contradicting much that informal education has tried to accomplish.

So far as they can be discovered and analyzed, all the agencies and influences affecting the individual student's growth and development must be taken into account, utilized, or compensated for in planning his college experience. The point of view of the cloister and ivory tower has prevailed too long in college circles.

(To be continued)

Ashland College News Letter

By Arthur Petit

WITH THE coming of spring and the consequent easing off of the pressure on the Public Relations Office, it is hoped that this column may again be prepared weekly. Mrs. George Guiley is now full time secretary in the Public Relations Office, handling details while the writer is busy visiting high schools and churches in the interest of next year's freshman class.

The A Cappella Choir has returned from the most successful trip in the history of the college. In eight days, it sang to over 2400 people in eight churches. In two cities, Hagerstown, Md., and Washington, D. C., they performed in the Church of the Brethren churches. In every case the Churches were filled, in many cases even to opening all of the Sunday School rooms. The outstanding audience was in Johnstown First Church where almost 500 people acclaimed the choir as among the best ever to appear in that city. The trip was plagued continuously by transportation difficulties. In all, five busses were used consecutively on the trip. Every church concert was met de-

spite these difficulties, but one high school concert, Hagerstown, had to be canceled.

A number of members of the college staff attended the meeting of the Ohio College Association last week. Included were President Bixler, Dean George Guiley, Dean Mildred Furry, Professor Lindower and the writer.

Two members of the faculty, Dr. Maurice Newkirk and Dr. Paul Saleste was elevated in faculty rank, the former to Associate Professor and the latter to full Professor when the board of trustees met early in April. New Members elected to the board at that time included Frank Clapper to fill the unexpired term of C. Y. Gilmer, Gus Schmeidt and Harold Wolfe from California, Wilbur Thomas from Midwest, Myron Bloom from Southeast, Floyd Benshoff from Pennsylvania, and Garber Drushal and Herbert Rowsey from the Alumni Association. Myron Kem was reelected president of the board, Bert Hodge vice president and Harvey Amstutz, Secretary.

While it will undoubtedly be reported more fully elsewhere, it is well worth noting that the campus received a great stimulation from the gathering of ministers and Christian workers who attended this very important institute. The attendance and interest was much greater than ever before.



The May Queen

Plans are going forward to make May Day, May 15, one of the most memorable occasions on the campus. Miss Garnet Miller, niece of the late Clifford Mast of Sterling, Ohio, is May Queen. The coronation will be at one o'clock this year with other events following in order, baseball game, dinner and play. The A Cappella Choir will sing in the First Brethren Church on Sunday morning. The afternoon pageant will be entitled "Tales from Aesop" and the evening play is "The Little Foxes." Dinner at the Ashland High School Cafeteria is by reservation only. All reservations should be sent to the Alumni Office, Ashland College, immediately.

Nobody ever made a law that will prevent a man from making a fool of himself.

We are obliged to admit there is much majoring in "barkology"—too much noisy, fussy preaching.

The world is full of unsuccessful men who spend their lives letting empty buckets down into empty wells.

The big things in life are never done by fussy people.

Interesting Items

(Continued from Page 2)

Louisville, Ohio. Brother John T. Byler, pastor of the Louisville church, tells us that there was a gain of five in the Sunday School average for February over January, and a gain of twelve in the morning worship service over the same period.

Flowers. A note from Welker K. Rutt of the Fairhaven, Ohio, church bears testimony to the value of the **Evangelist**, telling of the great enjoyment the magazine has been in his life and that of his father, who, not now being able to read for himself any longer, must depend upon his son to relay the church news to him, which he does each week. Brother C. E. Johnson of Cerro Gordo also throws a bouquet for the set up of the paper. Others also have been kind in their words of appreciation. The editor says, "Thank you."

Dayton, Ohio. Word from Brother S. M. Whetstone, who recently assumed the pastorate of the Dayton Hillcrest church, tells us that his new address is 32 Marie Street, Dayton, Ohio, and that his phone number is Randolph 3480.

Pittsburgh, Pennsylvania. We note that the redecoration of the interior of the Pittsburgh church was begun shortly after Easter.

A farewell "Valedictory Party" was tendered Brother Crick and family on Thursday evening, March 25. A brief program was rendered.

Milledgeville, Illinois. Brother D. C. White reports the reception of fifteen members as a result of their recent meeting—thirteen by baptism and two by letter.

Nappanee, Indiana. Brother J. M. Bowman states that the Easter attendance was as follows: Sunrise Service—175; Sunday School—450. He also tells us that eight were received by baptism.

Masontown, Pennsylvania. Brother Ankrum says that the High School Baccalaureate services will be held in our church on May 16, with Brother Ankrum as the speaker.

The Masontown church will observe the Holy Communion on Sunday night, May 23 at 7:30 o'clock.

Smithville, Ohio. The Community Three Hour Good Friday service was held in our church this year. Brother Grisso reports a fine service with the church well filled.

Flora, Indiana. The W. M. S. held their Public Service on Sunday, April 4, with Mrs. Harland Smith, former missionary to China, as guest speaker.

Vinco, Pennsylvania. Brother W. S. Benshoff says in his bulletin of March 28, "After working on the excavation of the church addition through most of last Friday, operations were stopped by rain until Thursday of this week. With a shovel, and a 'bull dozer' and four trucks hauling the dirt, the foundation is now completely excavated."

Vital statistics. Again we bring a summary of the church additions since our last report. Of course you

realize this cannot be a complete report, since we do not have all the facts and figures from all our churches. Nevertheless it is very interesting.

Church	No. received
Elkhart, Indiana	4
South Bend, Indiana	46
Akron, Ohio	1
Louisville, Ohio	7
Mansfield, Ohio	8
Ardmore, Indiana	4
Peru, Indiana	7
Washington, D. C.	5
Ashland, Ohio	5
Vandergrift, Pennsylvania	27
Smithville, Ohio	8
Milledgeville, Illinois	15
Nappanee, Indiana	8

Business Manager's Corner

(Continued from page 3)

"Special Days in the Church School," \$2.00; "How to Lead a Bible School," \$1.25; "This Business of teaching," 20c; "How Would Jesus Teach," 50c; "Building a Successful Bible Class," 25c; "All About the Sunday School," \$1.75; "Learning in a Nursery Class," \$1.50; "Worship Services and Programs for Beginners," \$1.50; "Junior Worship Materials," \$1.50; "Stories for Junior Worship," \$1.00; "Intermediate Worship Services," \$1.75; "Guiding Intermediates in Worship," \$1.75; "Worship Programs for Intermediates," \$1.75; "Four-Minute Talks for Superintendents," \$1.00; "More Four-Minute Talks," \$1.00; "Primary Worship Services," \$1.00; Cradle Roll Lessons," \$1.50; "New Testament Stories Dramatized," \$1.25; "Phunology," \$1.75; "The Cokesbury Game Book," \$1.75.

Those Publication Day Reports That Have Not Arrived

We want to make a 100% report on the Publication Day Offering. Will you help us by sending in your offering? And your church should have the credit of giving. Individual gifts also are welcome. Thanks to all.

Press Fund Reports will soon start in this Corner.

THERE WILL BE LOSS, not gain, unless laymen sense the challenge of their new leadership and stand ready to pay the price in rigorous discipline. They must be willing to give time to Bible study, to the study of the world program of the church. They must restudy church administration; they must read the significant religious books and the great religious journals. They must make ready for magnificent leadership in a day which demands of them the very impossible. Only at such a price will this modern laymen's movement be a blessing to the church.

"Our thanksgiving so often stops short of acknowledging gratitude to the ultimate Giver. May this season remind us of our dependence on God and lead us to express our thanksgiving through generosity of spirit, word, and deed."—William J. Fallis in "The Teacher."

Bits of Brethren History

Information of Interest

By H. C. Funderburg

(These articles are printed just as they come from the pen of Brother Funderburg.)

"CONESTAGO"

THERE IS a place in Lancaster County, Pennsylvania, called Conestago. In the vicinity there were several members of the Tunker Church: Conrad Beisel, Veronica Frederick, Henry Hoen and wife, John Moyer and wife, and Joseph Shaffer. On the twelfth of November, 1724, they were organized into a church (with the name Conestago) by Elder Peter Becker. At this time Conral Beisel was chosen to be their minister.

Soon after the organization, Sigmond Landert and wife were received by baptism. At first they held their meetings on Mill Creek, but soon after in Earl Township, at the house of Peter Nageley. At this place they held their meetings for seven years.

Conrad Beisel was the principal minister from 1728 till 1734. There was much friction and confusion in this congregation. Beisel began to imbibe some strange views, and they grew so strong that he withdrew fellowship from the Brethren and a number of members went with him. After the withdrawal, the remaining members were ministered to by Elder Peter Becker, until September 29, 1734. On this day there was a reorganization of the congregation with Michael Frantz, "minister," as their leader.

This was effected by a somewhat novel method of working. They were assembled in a council meeting in a barn. Brother Frantz laid a rail on the floor. One side of the rail he called "the right side"; and the other side the left. He then solicited those who would remain with the Brethren and constitute the reorganized church, to step to the right side, he leading the way. He then asked all who wished to follow Beisel to step on the left side. Thus there was a friendly division.

The following members constituted the new body: Michael Frantz—minister, John Frantz, Samuel Good, John Landis, Michael P. Frantz, Emick and George Reyer, Philip Rowland, Henry Sneider, Rant Woolf, and others whose names are not given. Immediately after there was an encouraging revival with sixteen additions. Brother Frantz was ordained in 1735 and died in 1748, being succeeded by Elder Michel Pfoutz, who served until 1763. Then Elder Jacob Sontag was ordained.

ALCOHOL—THE ILLUSION

The promises which John Barleycorn makes entices the beginner to reach for his first drink. Unfortunately, these promises are nothing but illusions, for, in reality, what the drunkard finally manages to achieve is nothing short of sordidness; most of the sordidness is brought on innocent victims—the drunkard's family.

We have on the positive side of wondrous grace the "happiness of love": the "happiness of purity" and the "happiness of His pleasure."



CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for May 2, 1948

CONSIDER A FULL-TIME CHRISTIAN VOCATION
(Vocations Day)

Scripture: Matthew 18:19, 20; Ephesians 4:1-7, 11-16

For The Leader

THIS IS THE second in a series of topics on Vocations, or life's work. Vocation means a particular job or profession which you follow through life. A bricklayer follows bricklaying as his vocation. So does a minister or a teacher follow their profession. It is reasonable to suppose that in the next few years each of us will be choosing some job for our life's work. What will that be? We venture to guess that it will be a work in which you have been influenced by some one else. A friend of yours may have been a good salesman. So you like the friend, you get interested in his work, and you choose that work yourself. Here then is a reminder that we should look to those professions which will develop and use the very best that is in us. An excellent speaker and lover of people would be wasting his talents as a light house keeper or radio transmitter engineer. Better that he be a minister. Our effort tonight is in the direction of urging you to choose Christian vocations. There are many of them.

DISCUSSION

1. CAN GOD USE YOU? We heard once of a young man who chose the ministry because he was looking for a job in which he wouldn't have to work too hard. Pure folly, for two reasons. First, there is plenty of hard work in the ministry, calling for the best that is in a man. Second, for any man to choose the ministry without first having been called of God is sheer insanity. Ministers are ordained to be God's ministers and servants. If such a person is not called of God, failure will result. Often times, though, we could be used in a special Christian work but for one reason. The reason being that God cannot use us. He cannot use us because we are not yielded to Him. Too much of personal ambition, sin, and "walking afar off" keeps us from being a fit vessel for His service. God uses earthen vessels to do His will, but those vessels must be clean. If we want to make our vocation Christian we must first of all have our lives cleansed by Him.

2. FULL TIME VOCATIONS FOR CHRIST. Topmost on the list is the ministry and the mission field. In many ways, they are sacrificial positions. A young man who accepts either, as the call from the Lord, must pull in his belt, lower his sights from the best of this world's goods, and center his life on the blessings which are far more numerous than material possessions. But the Lord can truly use such a man to bring blessings to many. And years of experience will teach the young minister that there are many returns which cannot be classified in

dollars and cents. A man who devotes his life to serving others will find genuine happiness and eternal reward. Yet, too, the servant is worthy of his hire, in which case our churches are doing better than years ago. If we truly serve Christ in the ministry He will care for us. Let's give it much consideration as a vocation.

3. THE UNSUNG HEROINE'S PART. Perhaps the greatest phase of Christian service is filled by that one whom we commonly call "the preacher's wife." Men of the church willingly accept the minister, his sermons, and his work among them. But the women are vitally concerned as to the nature and ability of that effeminate creature known as the preacher's wife. She must be a person of much tact and judgment, for she will hear things which would break the spirit of her husband if he were to hear them. She must, in a sense, atone for his blunderings when she meets the ladies in their meetings. She must accept his moods, his fits, his gloatings. She must encourage him when he is down in the dumps, and she must knock him out of the clouds when he feels he's done pretty good. In other words, a good minister's wife is a God-send, and truly a help meet. Blessed are we who are so blest. It is a noble attainment for any consecrated, pure living, capable young woman.

4. OTHER CHRISTIAN VOCATIONS. Musicians, Bible teachers, Religious education teachers, field workers, children's group teachers, selling religious books, etc., are a few. In short, any work in which we go ahead in faith and trust in God for daily bread in service to Him can be called a Christian vocation. The world needs many of these today. From your group may come those who will be serving in these fields tomorrow. Pray definitely that God can use you in such a work.

QUESTIONS FOR DISCUSSION

1. What qualities do you think a young man should have in order to become a minister?
2. What do you think our college and seminary should teach our young men to make them more effective as ministers?
3. What qualities do you think a young woman should have in order to make a good minister's wife?
4. How can we know for sure whether or not we have had a call for some special Christian work?

SPECIAL ANNOUNCEMENT

By the time you read this, some one in your society, your pastor or officer, should have received a special publication called "Brethren Christian Endeavor Worship Programs." They are self-explanatory, but in case you did not receive a copy, drop a card to your topic editor, Box 152, Rt. 1, Conemaugh, Pa., and you will receive one by return mail. This opus is sent to society officers of which we have record to help with your devotional programs. They constitute a full and complete worship program for each Sunday in May for young people's groups. Your response and use of these will determine succeeding issues. We shall continue to use this **Brethren Evangelist** page for discussion and questions so that each member of your society might possess a copy. The worship programs are supplied extra to all who want them. If you have not received a copy of the May issue, write for yours today. If your officers did not receive a copy, ask your pastor about it. Yours for better Christian Endeavor.

Prayer Meeting Topic

Contributed by Rev. C. Y. Gilmer

Helps for Christian Living

"Sin is the living worm, the lasting fire;
Hell soon would lose its heat could sin expire.
Better sinless in Hell than to be where
Heaven is and be found a sinner there.

"One sinless, with infernals might do well,
But sin would make of Heaven a very Hell.
Fools make a mock of sin, will not believe
It carries such a dagger in its sleeve.

"How can it be, say they, that such a thing
So full of sweetness ere should wear a sting?
They know not that it is the very spell
Of sin to make men laugh themselves to Hell."

—John Bunyan.

"SHOW MY PEOPLE THEIR TRANSGRESSIONS"

Scripture: Isaiah 58:1; 56:10; 1 Tim. 5:20; 2 Tim. 4:2;
Titus 1:13; Jer. 6:13, 14.

Hymns: "Yield Not to Temptation," "My Soul, Be On
Thy Guard"

Leader's Petition

Seed Thought Provokers:

TO TEACH salvation without regeneration, faith without repentance, Heaven without Hell, will bring no conviction, repentance or renunciation of a sinful world. Love and kindness of heart demands preachers to have the courage of conviction to preach hard against sin. Jesus said, "Blessed is he who is not offended in Me." None of us are nicer than Jesus Christ who taught so plainly against sin. It is the duty of all in authority, parents, teachers, and the government to say "don't" to all who would violate God's commands. No preacher is true to his God and his Bible, his ordination vows and charge, yea, his own soul, who does not preach what the Bible plainly says about sin and its penalty. Even the moral conscience of unsaved and also heathen people is against sin!

God hates sin, and His people must be against sin. To compromise with sin as did Lot in Sodom by failing to rebuke and breaking with sinful society and by calling the wicked his "brethren" is to lose the respect of a lost world (2 Peter 2:7,8; Gen. 19:7). The lost have no confidence in that kind of Christianity that tolerates sin. When hardened sinners want to get right with God they go to honest Christians who oppose sin for instruction. They have no confidence in those who pretend to be for God but are not against the devil and his works.

Law should be preached as well as grace (Gal. 3:24; 2 Tim. 3:16, 17). Law brings us the knowledge of sin and the need of a Saviour. To preach God's love and say nothing about His wrath is to mutilate both Testaments. Honesty demands the teaching of condemnation as the occasion for forgiveness (Rom. 6:23; John 3:18, 36; Isa. 55:7).

A preacher is, like Jonah, under God's orders to preach against sin, and must not preach as he pleases (Jonah 1:2; 3:1, 2; 1 Tim. 5:20; Titus 1:10, 11). Read these samples of Old Testament preaching: Isa. 1:2-15; 3:18-23; 5:11, 14; 28:7, 17, 18. Now read a sample of New Testament preaching: Matt. 3:7, 8; 14:4; 23:13-29; Acts 2:23; 5:1-11; 13:10; Gal. 2:11.

John the Baptist, the forerunner of Christ, was a gospel preacher (Mark 1:1). He was a preacher of grace, teaching salvation by faith (John 3:36). His preaching pleased Jesus Who said of him: "Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist" (Matt. 11:11). Jesus also used John's favorite text: "Repent for the kingdom of Heaven is at hand" (Matt. 4:17). Paul preached against particular sins (Acts 19:19) and so did Jesus in His seven woes against the Pharisees. The lovely Jesus preached sin, judgment and Hell in every sermon as He called on men to repent. Let us hate our own sins and penitently forsake them for Jesus' sake.

COMMENTS

On The Sunday School Lesson

by The Editor

Lesson for May 2, 1948

WHAT MAKES A REAL LEADER?

Lesson: Nehemiah 4:1-6, 13-14, 21-23; 6:15-16

LET US LEARN first of all that any work requires a leader, and that any good work will be opposed by the forces of evil. By realizing these facts we may the more easily understand the force of our lesson.

There are three words which may be used to characterize our lesson thought: 1. "Work"; 2. "Cooperation"; and 3. "Fearlessness."

We find that the ridicule of the Samaritans had little or no effect upon the leadership of Nehemiah. He had no reason to be disturbed, for he had been sent to his task by a message from God. Being God-guided, he could be sure of ultimate success.

When we come to verse 6, we see the secret of the success of the undertaking. By taking God at His word, Nehemiah led the people to a task. They "worked" as they knew they should, to accomplish the task. But please note that it was a "cooperative" working. The Word says "So built **WE** the walls." Nehemiah took no great credit to himself. He led and the people followed, and, **working together**, the wall was completed. Far too often we are prone to say, when a task is finished, "There, see what I did," and we put too much emphasis on the "I." No task of any considerable size can be finished by separate endeavors—it must be by **combined** efforts. But a real leader must first of all learn to be a follower—a follower of the Master.

Our other characteristic, mentioned above, is "fearlessness." Nehemiah tells us the reason for fearlessly approaching the task in the last verse of our lesson—"this work was wrought of our God." With God near at all

times, no task need be feared, neither need we fear those who would oppose the task—for God is with His people and His will must be done.

Today there is a seeming lack of the qualities in too many men that go to make up real leadership. There is a need to return to a feeling that certainty that when God plans, He will see His purpose accomplished. And, having returned to that place, to then launch forth with the assurance that the task, under God, will be performed.

Christian Endeavor News

NEWS FROM CUMBERLAND, MARYLAND

Greetings from the Cumberland, Maryland, Christian Endeavorers:

Our society is a small one, hence it is made up of Adults, Young People, Intermediates, and Juniors. We hold our meetings regularly throughout the year, except on the night of our Communion Service.

We use the topics (as a rule) found in our *Evangelist* and have some interesting discussions of same. Our President makes out a list of leaders in advance and posts them in the Vestibule of the Church. We have our Consecration Meetings the first of each month and sometimes hear some one giving a scripture verse read in response to names of ones who are absent.

The present officers are as follows:

PresidentMiss LaVerne Greenawalt
 Vice-PresidentJames Naff
 Recording SecretaryJohn Maffley
 Assistant SecretaryMiss Lorraine Greenawalt
 TreasurerMiss Lorraine Greenawalt
 Adult CouncilMrs. F. J. Beachley

In the past our society has purchased a mimeograph for the use of our pastor (and I dare say he uses it.) Also we have purchased two flags—the Christian and the United States flags—which add to the appearance of the church. We also give to various other causes as the needs present themselves.

We covet an interest in your prayers for the spiritual growth of our society, as well as the other auxiliaries and the church as a whole, in Cumberland, Maryland.

Younr Sister in Christ,
 Lorraine Greenawalt.

Travel Flashes

Dr. Charles A. Bame

Trouble, Troubles

I AM WRITING with the persuasion that "Travel Flashes" should have a good deal to do with Travel. But how may one expect always to be traveling and never encounter trouble? It is not the lot of man to escape trouble. "Vanity of vanities, all is vanity and vexation of spirit," said the wise Solomon. I guess he had plenty of troubles; with 700 wives, one should expect a quantum of trouble and perplexity.

Why Trouble?

March weather and a ten-year-old auto might well spell trouble as it did me last week (Holy Week)! The occasion was the Pre-Easter Week of devotions and community fellowship in our township with seven churches and a time-honored custom of a meeting in each church. It was quite exactly arranged and the program was quite enticing to a new pastor, offering a chance to visit the other community churches, meet their workers and hear their pastors. All went well in friendships and fellowships save a single one. I reported that incident in my last "Flash."

"Now, Another Trouble"

Now don't let me or anyone insult my ten-year-old auto. I would not trade it for many of the new ones, today. It just suits me and whenever something wears out on it, I get it repaired or renewed. On Good Friday afternoon, you remember, the Middle-West had one of those twisters, centering around the U. S. auto Route 40, and most damaging in our state. It came just at the time to go to the evening service—the one I wished most of all to attend. Lady Bame chose to remain at home for it was blowing and swishing around here, tail-end (or side?) of the storm; but I was brave! I would not be frightened when desire and duty called. I started but did not arrive. Once outside the city, it began to pour. I never saw the equal of it. I came within a mile of the church off main road 13, but did not know when I passed the crossing. To the next cross-road was 2 miles; but I did not reach it until the "pour" ceased. I could not see the dividing stripe in the road; I thought I was skidding into the east berm of the road, but when it lightened a bit, I discovered that the front wheels were on the west berm. "Believe it or not," the lights of the auto made rainbows there in the dark, the like of which I never before saw. Flashes of lightning and peals of thunder did not help in any way I could know. There I sat cross-wise in the road praying that an approaching auto would not crash into me. It did not. It stopped, also and waited. Finally, one came from the opposite direction lightening the way a bit more and the rain ceased the "pour phase" and knowing the flood-conduct of the Wabash River in our city, I was glad to return, even though it was a confession of fear I hate to admit. Others reported a "nice" crowd and a "good" meeting with a "rather poor sermon" for reward. That "Good Friday" was not so easy to interpret. The others had come ahead of the storm.

The Third Trouble

Saturday came with its reports of worse troubles from the storm for many Indianians than myself, and I went to the Garage to see what was needed to make my car more safe. The mechanic, without examination decided it was a new carburetor—the old one the one then on, too ancient to be repaired. Even though the price staggered me, I ordered it installed. In two hours, it was pronounced "fine" all adjusted, tested and ready to go. Driving it two blocks to my front yard, it was so "nice" that I tested it no further. In the evening, I again started to the service, this time 15 miles away, again without my life-time Pal. She was just too "tired" with a cold. But again, out less than two miles, I discovered "all was not well."

I returned to the mechanic to discover that he was not available, took on another, who worked two hours

more and gave me a car that had to be forced to make 30 miles an hour. Even at that it was 9:30, Saturday evening and I, again frustrated in my plans, this time from hearing a life-time friend who was supplying for another absentee preacher. Also, my patience had run out, but I drove it twice (as was) to church Sunday and went back Monday to have it all "done to a king's taste," "good as new"; "better than many of the new ones" and ever since, "all things working together for good" and myself praising the Lord that it was not worse "amid the trials we meet."

No Trials?

We did have a wonderful Easter, anyway. But for epidemics of both measles and mumps, we would have had an attendance of 100—a goal we had set 3 months before. I know we shall have a fine Easter Offering when it is all counted and our "All College Corner Cast" presented the finest Easter Pageants ("The Holy Sepulcher") ever given in any church I have served. It was to an audience that more than filled the capacity of our church. I may as well close these "troubles" with a Chorus I wrote especially for our junior Choir for this Eastertide. It goes like this:

Hallelujah! Hallelujah!
Angels rolled the stone away,
Hallelujah! Hallelujah!
Happy hearts should hail the day, of Easter
Hallelujah! Hallelujah!
Death to Jesus lost its sting,
Res-ur-rect-ion glor'ous Victory to bring
All man-kind: and so we sing.

"My Father worketh hitherto and I work" said the Master. "All things work together for good to them that love the Lord who are the called according to his purpose." "He that endureth to the end shall be saved." So, "let us not be weary in well-doing for in due season we shall reap, if we faint not."

—Wabash, Ind.



News From Our
Churches

SMITHVILLE, OHIO, REPORTS REVIVAL
AND NEWS OF THE CHURCH

Behold, how they love one another, might be our sole report. These Brethren certainly know how to help and show love to one another in all things. They are great to call on, sympathize and to give both spiritual and material aid, one to the other.

"By this shall all men know that ye are my disciples, if ye have love one for the other" was certainly spoken of the Brethren here.

We are reporting simply some of the prevalent facts that we have found already in evidence upon our arrival and early labors among the Brethren at this place. We accept no credit as yet, only an earnest desire to be a

part of the earnest seeking for the will of our Lord and zeal for the Spirit of God that is a constant evidence in their daily ministration of His works in this church.

We have already discovered many virtues among the people here, but little evidenced of worldly vices. There is sin to combat, but we thank God that most of the evident sin is outside His church, where we can join our efforts together to combat it.

Reverence in God's house, before and after the services, has been a fact that has drawn much comment from visiting laymen and ministers. Friendliness has been vibrant and warm for the visitor as well as for one another. Many have asked how it is achieved. We have not discovered the secret, if it is a secret, except that it is His Way of showing Himself in His body of believers.

How these Brethren love the scriptures. In Sunday School, in Prayer Meeting, and in the sick room, it is a great pleasure to see them respond to it when reading it or having it read to them. Their giving as well as receiving has been stimulating without great necessity of pleading and coaxing.

The two weeks of pre-Easter Revival was opposed by much sickness and every kind of bad weather. The first week the attendance was too low, but explainable and well made up for in the second week. Rev. Miles Strine of the Evangelical United Brethren Church of Red Haw and a student at Ashland College ably assisted us with his solos and song directing. He brought us many great messages in song. It was a blessing to the pastor to bring the messages each evening from God's Word, because of the fine appreciation and receptivity. During the second week eight souls found their way to confessing their Lord as Saviour. On the Sunday following Easter baptismal services were held following the morning service in the Sanctuary, and in the evening we held our second Love Feast amidst perfect harmony and true love. It really was a love feast.

A mark of outstanding observation in this work has been that we have needed to spend and waste no time scolding or criticising, since they are of one mind, but we have "given ourselves continually to prayer and to the ministry of the Word." While the Smithville Church may not be large in membership, she is mighty in proportion in attendance, influence in the community and denomination, and in her proportionate offerings.

While progressing spiritually, our next move in material advancement is the building of some new class rooms in the basement for the children's department. The children's work is not only active on Sunday morning, but doing an excellent work in Sunday evening Junior Christian Endeavor work, with a large attendance, meeting at a simultaneous hour, while the Youth group and the adult worship groups meet in a different part of the building.

These Brethren are "conservative but consecrated"—and that means power.

The Smithville church has three Woman's Missionary Societies—one at Smithville, one at Rittman and one at Wooster. They work together and separately—real cooperation.

The Laymen's group is of the finest type, good programs, devotional in spirit, good attendance, and all without eats or special enticements of the world.

The Sisterhood of Mary and Martha is faithful, consecrated and in earnest, doing all the good works we can expect from normal, active, Christian girls.

The choir is the kind that is always there, singing, backing us up all the time, without commotion or urging. They just go on—serving with the talent the Lord has given them and praising God in song.

This has been our bold observation in six enjoyable, but careful months of service, without anxiety among the Brethren here. May I say with Paul: "Great is my boldness of speech toward you: I am filled with comfort, I am exceedingly joyful in all tribulations." It is good to glory in the Lord's work. There victories shall be won!

Vernon D. Grisso, Pastor.

Laid to Rest

BOOZE. James E. Booze passed away on March 13, 1948, in the Fremont Memorial Hospital. He was six years of age. His parents are members of the First Brethren Church of Fremont, Ohio.

Funeral services were conducted in the Weller-Wonderly Funeral Home in Fremont, by the undersigned, pastor of the church.

Rev. George E. Hagenbuck.

HILL. Mary Magdalene Bork Hill was born May 14, 1870 and passed away March 21, 1948, at the hospital in Mansfield, Ohio. She was 76 years, 10 months and 7 days of age at her departure from this life.

She was a faithful member of the First Brethren Church of Fremont for the past thirty-five years. Services were held at the First Brethren Church by the pastor.

Rev. George E. Hagenbuck.

SPACHT. Wilma Burkett Spacht, wife of Dr. Alvin J. Spacht passed to her reward "very early in the morning" of Easter, 1948, a fitting time for the passing of a talented, trained, devoted Christian who had faithfully served her Master, husband, family, the Church and her God. She had suffered much from an incurable disease without murmur and her translation seemed a climax worthy of the services she had faithfully rendered.

Graduate of Manchester College, teacher for a number of years, pastor's wife, mother of three daughters and a son, herself, her husband, her son and all of her daughters graduates of college and teachers in the schools of a number of states, she left a record of fidelity and devotion scarcely matched.

She together with her husband served in the pastoral relation in Brethren, Church of the Brethren and Congregational groups. Beautiful floral tributes from churches in distant states served recently and years since; friends from the College and city; and many relations, most of whom had traveled more than 100 miles, gave silent but irrefutable evidence of esteem and love.

Called to offer last words at her funeral, myself a

cousin of Dr. Spacht, Mrs. Bame, cousin to Wilma, a brother-in-law offered prayer, a cousin by marriage sang solos requested, and all together, it is hardly possible that such an arrangement of relations in such ministrations are duplicated.

Her body was laid to rest beside her father and mother at North Manchester to await the call of her Master whom she served in so many ways, who promised to come again and receive his own to himself; provide rest from labor, and reward for faithfulness to his cause.

Charles A. Bame.

Wedding Announcement

LANTZ-JOHNS. Miss Betty Johns and Evan Lantz of Delphi, Indiana, were united in marriage on Sunday, March 21, 1948, at two o'clock, at the First Brethren Church of Flora, Indiana.

The ceremony was read by the undersigned before a setting of fern, flowers, and a seven branch candelabra on either side. A quarter hour prelude of piano music was presented by Miss Marjorie Moore of West Point.

A reception was held in the basement of the church immediately following the ceremony. Tables were decorated with candles and sweet peas. The couple spent their honeymoon at Niagara Falls.

They plan to make their home with the parents of the groom, Mr. and Mrs. Frank Lantz of near Delphi, where the groom will resume his duties on the farm.

J. Edgar Berkshire.

RYDER-CRAWFORD. Sunday afternoon at 2:00 o'clock on October 26, 1947, Miss Dorothy Ryder, a member of St. Pauls Evangelical United Brethren Church of Hagerstown, was married to Raymond Crawford, son of Brother and Sister Charles Crawford, and a member of the First Brethren Church of Hagerstown, in a marriage ceremony with a nicely arranged program of music and decorations. The ceremony was read by the bride's pastor, Dr. F. Berry Plummer, assisted by the undersigned pastor of the groom.

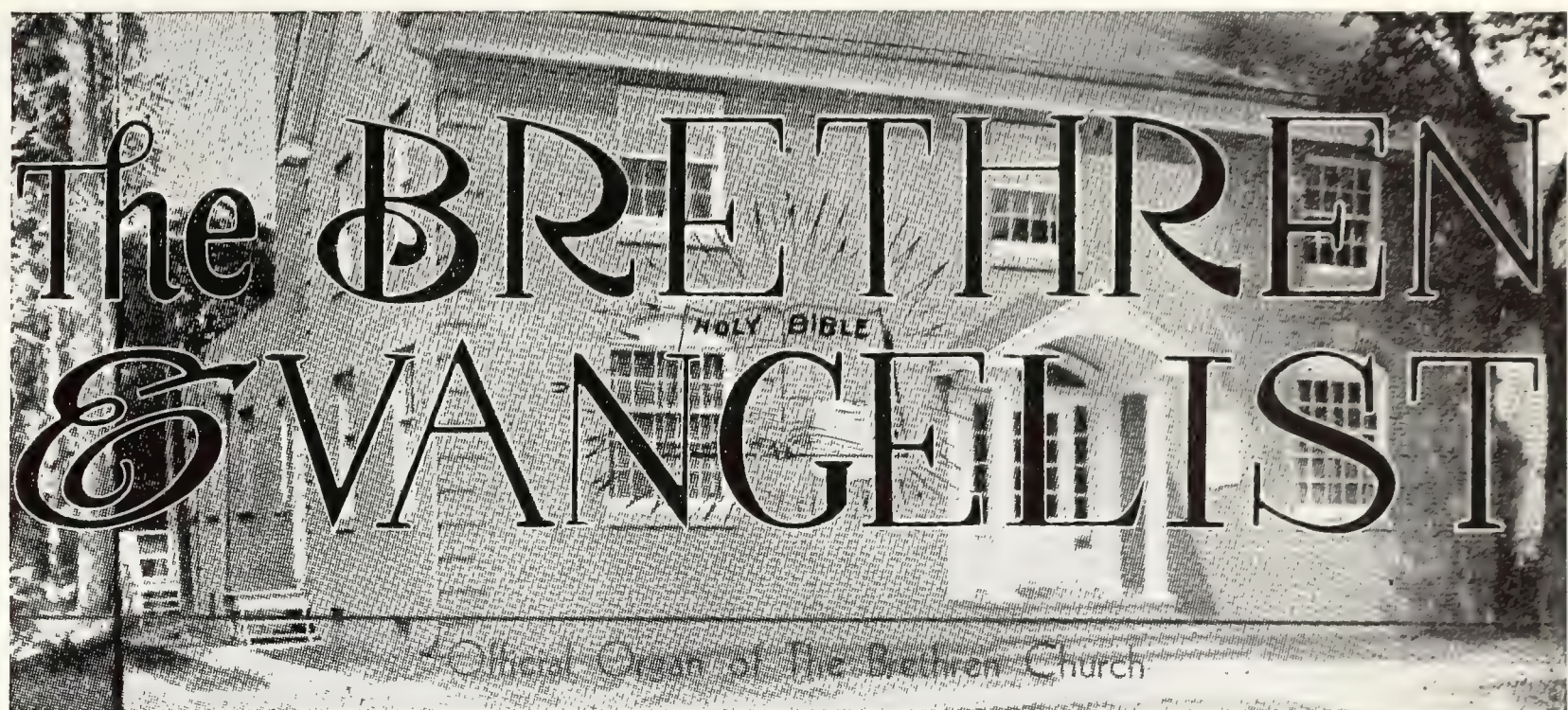
N. V. Leatherman.

BOWMAN-JOHNSTON. On the morning of December 20, 1947 a splendid young couple, Miss Alice M. Bowman of Wisconsin, a graduate of the University of Maryland, and Lynn E. Johnston, a student at the same university, a member of the First Brethren Church of Hagerstown, Md., were married by the undersigned, pastor of the groom. The double ring ceremony was read in the groom's church.

N. V. Leatherman.

ROBINSON-PEIFFER. Miss Betty J. Robinson, a member of the First Brethren Church of Hagerstown, Maryland, was married to Fred E. Peiffer of Greencastle, Pa., in the bride's church, and by her undersigned pastor, in the evening of December 20, 1947.

N. V. Leatherman.



To Mother

Cleo Konow

*I love the search for perfect words to tell
To you, O Mother, all the things I know;
Of boundless faith whose graces with you dwell,
While worlds of hope and love within you flow.*

*Without your hand to guide me through each hour
I would not dare to walk Life's shadowed road;
Without your smile, rare as a passion flower,
I would count burdensome each earthly load.*

*Without your calm, sweet voice to bring new joy,
When added cares have crushed my tired heart,
I could not mask my soul when fears annoy,
Nor give with sweet content Life's needed part.*

*I know this blessed power you hold on me
Is Heaven-sent, a treasured mystery.*

THE BRETHREN EVANGELIST

Published weekly, except the last week in August and
the last week in December.

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Ashland, Ohio

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INTERESTING ITEMS

The Meyersdale, Pennsylvania, Church. Word has reached the Editor's office that a decision favoring the Loyal Group of the Church has been handed down by the court of Judge Norman T. Boose in Somerset, Pennsylvania. The ruling, which in substance turns the property back into the hands of the Loyal Group of Brethren there, was the result of the decision covering the court action which began in December, 1946. The decree will be finalized on June 14, 1948.

Canton, Ohio. Brother E. J. Beekley says in his bulletin of April 11, "Now the floor of the sanctuary has been refinished, thanks to a few faithful men." Still getting ready for the Ohio District Conference, we see.

The Canton Mother and Daughter Banquet is scheduled for May 10 this year, being held in the First Church of the Brethren.

Cerro Gordo, Illinois. Brother Charles Johnson says that the time of the Mother and Daughter Banquet has been changed to Tuesday evening, May 4.

A Union Daily Vacation Bible School is being planned in Cerro Gordo this year.

Warsaw, Indiana. Plans have been tentatively made for a "Family Night" gathering on Friday evening, May 7th, is noted in Brother Brant's bulletin.

St. James, Maryland. Brother Henry Bates announces the establishing of an evening nursery for the convenience of the parents of small children. It will be supervised by two of the ladies of the Young Married People's Class "who are not members of the church."

Washington, D. C. Word comes to the editor from Brother Clarence S. Fairbanks, pastor of the Washington Church, which tells us that the foundation of the new church is practically completed, and that they are looking forward to the rapid completion of the first unit of the building.

Bryan, Ohio. A card from Brother C. Y. Gilmer, dated April 16, says, "We are moving today." (Which meant they were finally getting their goods off to their new charge in Huntington, Indiana.) He also wrote, "Good News! Bryan's Easter offering is \$1,050.52—of which amount \$895.00 is for the total support of Brother LaRue Roesch in his first year as laboratory technician in the Castaner Project Hospital, Puerto Rico." He is a Bryan boy.

Elkhart, Indiana. Brother L. V. King, pastor of the Elkhart Church, lists the following regarding Easter Sunday's attendance: Sunrise service—135; Breakfast—100; Bible School—479; Morning worship—425; Evening Vesper—180. The Foreign Mission offering was \$2,370.00.

He also reports the reception of twelve in the church membership and one confession made on Easter.

Masontown, Pennsylvania. Brother Freeman Ankrum, in his bulletin of April 18, the last day of their evangelistic meeting, that, up to the night before, the average attendance had been 148. We will look for a full report of these meetings soon.

Vinco, Pennsylvania. Brother W. S. Benshoff, pastor of the Vinco Church, reports that the Junior and Senior Brotherhood Groups are working on a "soap collection" project during the spring months and that a sizeable amount has already been brought in.

On the morning of April 11, the Vinco Church had as their guests the members of the Senior Music Class of the Conemaugh High School.

The Junior and Senior Sisterhoods presented their Public Program on Sunday evening, April 25. A play, "We Call It Freedom," sponsored by the Johnstown Y. M. C. A., was presented.

Cumberland, Maryland. We note with pleasure from the bulletin of Brother Paul M. Naff, pastor of the Cumberland Church, that the long hoped-for day of "Mortgage Burning" arrived on Sunday, April 25. We hope to have a full report of this fine event for our readers.

Nappanee, Indiana. Brother Milton Bowman says that

(Continued on page 11)

The Editor Thinks Aloud

Fred C. Vanator

THE NATION'S MOTHERHOOD

MOTHER'S DAY is one of those quieting, thought-provoking, periods of time in our lives that should bring out the very best that lies within us. It is a day when we look at our lives, both in retrospect and prospect; when we view past influences and seek to judge future opportunities; when we think of our own mothers and endeavor to grasp the full significance of motherhood.

I was thinking about these things as I seated myself at my desk to write this column, and there, before me on the back of an old envelop, I saw the words which I had jotted down some days ago while going through some proof of an article, the author of which I do not now remember. But I do know that it struck me sufficiently to put it in writing for future reference. Here it is: "No nation has ever risen in character above the standard of its womanhood."

Of course, it set me to thinking!

As we look at our country today we are made to wonder what kind of men and women the rising generation will grow to be. Of course we are far too prone to judge the entire mass of humanity by the "badness" we see in those around us, forgetting that there are yet thousands of young people who have not "bowed the knee to Baal." Too often, we are, like Elijah, content to sit with head between our knees, and say that "I, even I only, am left." It is about time that we receive the word of the Lord, as did Elijah, to "go, return on thy way," and do whatsoever He commands us to do, remembering that there is still a real motherhood in the world, even though outward appearance seems to denote otherwise.

As I look around me, in our own local church, I can see a preponderance of Godly mothers, with sons and daughters who "know the way of the Lord," and who "walk therein." The call to youth that is uppermost in the hearts and minds throughout our own denomination at this very present time, speaks well for the future of many Christian homes. As we put our influence and material assistance into this movement for our Youth, we tell the world what we think of the future of our country. For it is on the spiritual attitudes of our young people that the future depends.

And where did the impulse for Christian living come from in these fine young people? I feel that I make no mistake in saying that it came from a Godly home background in practically every case. Who rocked the cradle and taught the childish lips to lisp the nightly prayer? The mother, of course. Let us not entirely disparage the motherhood of America, slipping though it seems to be, but let us seek to make and maintain a higher ideal for American motherhood, for it is certainly true that "No nation has ever risen in character above the standard of its womanhood."

Think it over!

Business Manager's Corner

George S. Baer

Three More Honor Roll Churches

WE ARE HAPPY to report three more 100% churches this week. They are as follows:

First Brethren Church of South Bend, Indiana
Firestone Park Brethren Church, Akron, Ohio
First Brethren Church, Ashland, Ohio

The South Bend First Church, which sent us 231 subscriptions, is one of the strong churches of the brotherhood and keeps on growing and serving under the able leadership of Brother Claud Studebaker. The Akron group constitutes one of the youngest churches of the brotherhood, but it has 27 homes receiving the **Evangelist** and, under the energetic leadership of Brother J. G. Dodds, it is working and growing in a most encouraging manner. The Ashland church, which has long occupied a unique place of leadership and is proving itself worthy of such leadership under the wise direction of Brother H. H. Rowsey, gives us 114 subscriptions. We are proud of the record of these churches. God bless them for their loyalty to the Publishing House and may they be fully rewarded by the information and inspiration they shall receive from the regular reading of their church paper.

There is Room for More

Yes, there is room for many more on the Honor Roll. We are ready to give prompt assistance to any church in a campaign for new or renewed **Evangelist** subscriptions. We have subscription envelopes, or agent's subscription books to be had free for the asking. Just a post card notice, and we will gladly help your church attain the coveted goal of a "100% Church."

When Renewing—A Suggestion

When renewing the subscription list from your church, if it is convenient, we shall be glad to have you arrange to have all subscriptions expire at the same time. It will save labor at this end of the line and we believe you will find it satisfactory too. We will notify the **Evangelist** agent or pastor preceding the time of expiration, in plenty of time for all to be again renewed at the same time. If you put the **Evangelist** on your church budget, or if you get your subscriptions by solicitation, we believe you can set a date when all subscriptions will expire, then pay three cents per week for each one up to that time. We believe you will find it easier to get subscribers and easier to keep them when, all members are asked to subscribe at the same time.

More Rags Received

Several packages of rags were recently received, one from Irene Lenhart of Meyersdale, Pa., and several from friends who did not want their names mentioned. Well, we like to give credit to whom credit is due, but we thank

(Continued on page 11)

The Tragedy of Easter

(The following was mimeographed and sent out throughout his entire congregation by Brother E. J. Beekley, pastor of the Canton Brethren Church, just following Easter. When we received a copy from Brother Beekley we felt it was so good and so much to the point that we asked his permission to present it to the readers of the *Evangelist*. This permission was kindly granted and the article follows.—Editor)

* * *

"It is not reason that we should leave the word of God . . ." Acts 6:2.

EASTER is a day of triumph: there is no question concerning the credibility of that truth. It is a glorious climax to the story of the Son of God. It is unique for the story ends in a manner that is unexpected in the realm of human nature. The Old Testament writers had no clear cut conception of life after death, and the resurrection is a shaft of light revealing the glories of the Christian experience in a manner hitherto unknown.

Countless sermons, musical renditions, beautiful poetry and works of art have all made their particular contribution to the exuberant feelings realized in the Easter triumph. It is fitting and proper to have these contributions for Easter is one of the great days of the church program. Every such contribution verifies the story of the New Testament—THERE IS HOPE BEYOND THE GRAVE TO EVERY FOLLOWER OF CHRIST. We shall some day see our loved ones who followed Him. When the final act of life is played, and we are laid away to rest—there is the overwhelming assurance that the grave holds no bond: like our predecessors of the faith, we shall rise and ever be with Christ.

The Lenten Season provided a suitable prelude for the observance of the Easter triumph. Tenderly we followed the footsteps of Jesus as He made His way through the maze of human suffering to the final awful moments on the cross. Studying the personalities related to the final events is a lesson in itself. What pictures came to mind when we thought of Judas, Peter, Nicodemus, Pilate and the others. As Jesus sought to prepare the hearts of those about Him, so we became prepared for the last fearful event—The Death On The Cross.

Then Easter arrived. Exultant was our praise as we sang of the risen Christ. Our churches were filled on Easter morning with people from every walk of life—people who felt they should be in church that morning to give praise and just honor to the Risen Christ.

The Tragedy of Easter

Could there be any blot upon the joyful observance of such a momentous event? We wish it were possible to escape the Tragedy of Easter: how delightful it would be to go on from Easter into the weeks ahead with that message a living motivating influence in our lives. It is more than coincidence that Easter comes during spring. New life abounds everywhere: every blade of grass speaks the Easter triumph. IT IS MAN ALONE WHO

SPEAKS OF ITS TRAGEDY. Our churches this year were filled as never before. The tragedy lies in the fact that out of so many million of worshipers on Easter morning a large majority will slip back to their former status. OUR CHURCHES WILL RETURN TO USUAL ATTENDANCE THE FOLLOWING SUNDAY. We are so sure of it happening this year, every year, that we have come to the place of common acceptance, to EXPECT REDUCED ATTENDANCE FOLLOWING THE EASTER TRIUMPH. WE EXPECT AND LOOK FOR DEFEAT FOLLOWING TRIUMPH. The Tragedy Of It. The tragedy, that this observance, the greatest next to the very fact of the existence of God's Son, should create such a slight individual impression on men and women. It is as though we are saying with one breath "Christ Arose," and with the next breath "So What—It makes no difference to me."

Choirs spent long hours in rehearsal, decorating committees were busy providing beautiful settings, bulletins were selected to exalt the living Christ, and ministers spent hours in preparation of sermons that would bring the appropriate honor and justifies praise to the occasion. The results? The faithful will continue to worship, new members will seek to find their place of usefulness, but many will soon forget there was an Easter. Can it be possible that such a message will have so little influence on so many people? Must we be content with such conditions? In God's name—NO. The message of the season is too valuable to be given such a trifling place in our life.

Correcting the Tragedy

Easter becomes but a beautiful story until we validate its message in our individual lives. It should be a PRELUDE to increased service and interest in God's Kingdom. Easter should forcibly remind us that all of God's love, mercy and compassion may be found in the personality of our Lord. Easter is for us as individuals. Christ died for the individual. As the force of that truth dawns upon our minds inevitably there follows the truth that, He arose for the individual, and He now lives for the individual. Therefore would it be too much for us to express appreciation by greater individual service? Easter demands a human repayment in service. It is not enough merely to enjoy the beauties of the day: we must go on from there in service.

It isn't any wonder that something happened following the resurrection in the New Testament days. A group of bewildered and frightened disciples became a living force for righteousness. Thousands found their way into God's Kingdom as the result of one man's preaching. Men who had lost all hope were now rejoicing in the fact of a living Christ. Easter was the prelude to a glorious period of growth, and the final results were evident in the rapid spread of Christianity.

You were a worshiper at our Easter service. Your presence was a sign of personal interest. We hope you enjoyed the service: we tried to do our best to provide a worshipful atmosphere. It was inspiring to have so many

present. Naturally, a minister is thrilled with a large crowd, but he also wonders to himself—where will this same crowd be next Sunday, the following Sunday, and the ensuing weeks? Can we avoid the Easter tragedy here? I believe that we can—with your help.

Easter is too valuable to relegate to one side. Do we want to go back to our former ways and completely ignore what God has done? The old position brought war and intense human suffering. The old position gave us greed and many other problems. We need a change in this world: by accepting the Easter message as a challenge for increased service we move to a new position—a position God would want us to be in.

I believe you understand what I am driving at: I want the church to be filled next Sunday—and every Sunday. The success of Easter can only be judged in the coming Sundays. The attendance next Sunday will determine the depth and scope of influence of the Easter story. If attendance returns to normal we must accept it as a tragedy, if we continue to show interest we will move

forward to great things. Will we forget immediately the bitter pathway to Calvary, or will we accept personally a cross of our own and follow Him? We will not avoid the tragedy if we slip back and forget that God gave us Sunday for worship services. We would like to see you every Sunday in our worship service.

I opened this address with a quotation from the Book of Acts: "It is no reason that we should leave the word of God . . ." Let us do what God wants us to do. The pains of the world can be cured if men throughout the world will do God's will. We can't expect others to do it unless we are willing ourselves. It is not reasonable that we should forget God's love at the close of the Easter Season.

The very fact you were present Easter Sunday is an indication of interest in spiritual matters. Let that interest grow and blossom into regular church attendance. With your help we can avoid the tragedy which plagues so many churches. May I count on your presence again next Sunday?

The Indiana District Conference

HELD AT SHIPSHEWANA LAKE, INDIANA
JUNE 7 to 11, 1948

CONFERENCE THEME: "Faithful to the End."

CONFERENCE TEXT: "Be thou faithful unto death."
Rev. 2:10b.

* * *

PROGRAM

MORNING SIMULTANEOUS SESSIONS

8:00 to 9:00

MINISTERS

Tuesday, June 8

"The Service Man and the Church"

Rev. Elmer Carrithers

Wednesday, June 9

"The Newly Weds and the Church" ..Rev. C. Y. Gilmer

Thursday, June 10

Business and Open Forum

Friday, June 11

"The Preacher and the Church—or, What Laymen Expect of their Pastors"Walter Lichtenberger

WOMAN'S MISSIONARY SOCIETY

Tuesday, June 8—4:00 P. M.

TEA at the Hotel. New Paris W. M. S., Hostess.

Wednesday, June 9—8:00 A. M.

Business

Wednesday, June 9—4:00 P. M.

Message from a Returned Missionary Dr. H. C. Amstutz

Thursday, June 10—8:00 A. M.

Flannelgraph—"Words of Prayer"

Mrs. Max Landis, Flora

Special Music

Installation of OfficersMrs. U. J. Shively

Memorial Service—"Words of Eternal Life"

Warsaw W. M. S.

SISTERHOOD OF MARY AND MARTHA

General Assembly in Sisterhood Cottage each morning—
8:00

Thursday morning—Election of Officers

Thursday Noon—Annual S. M. M. Luncheon at the Hotel

BROTHERHOOD—LAYMEN

(Program to be supplied)

BIBLE CONFERENCE

9:00 to 11:45

Tuesday—Rev. J. Milton Bowman, Presiding

9:00 Moderator's AddressRev. C. A. Stewart

10:00 Bible LectureRev. Roland Hudson

11:00 Panel Discussion—"Church Extension"

Rev. W. E. Ronk

Wednesday—Rev. C. A. Stewart, Presiding

9:00 Bible LectureDr. W. D. Furry

10:00 Bible LectureRev. Roland Hudson

11:00 Question PeriodDr. W. I. Duker

Thursday—Rev. W. I. Duker, Presiding

9:00 Bible LectureDr. W. D. Furry

- 10:00 Bible LectureRev. Roland Hudson
 11:00 Panel Discussion—"The Relation of the Sunday School to the Church"Rev. E. M. Riddle

Friday—Rev. L. V. King, Presiding

- 9:00 Bible LectureDr. W. D. Furry
 10:00 Bible LectureRev. Roland Hudson
 11:00 Question PeriodRev. C. A. Stewart

CONFERENCE BUSINESS SESSIONS

Tuesday

- 1:30 Song and DevotionsRev. James Ault
 1:45 Conference Business
 Report of Conference Membership Committee
 Report of Committee on Committees
 2:45 District Missions
 Report of Our Work..Dr. R. F. Porte, Secretary
 Address by the PresidentRev. C. C. Grisso

Wednesday

- 1:30 Song and DevotionsRev. Wm. Monroe
 1:45 Conference Business
 Election of Officers
 Report of Boards, Committees, etc.
 2:45 Conference Trustees

Thursday

- 1:30 Song and DevotionsRev. Robert Higgins
 1:45 Conference Business
 Unfinished Business
 2:45 Publishing Company Interests

Friday

- 1:30 Song and DevotionsRev. W. B. Brant
 1:45 Conference Business
 New Business
 Time of Next Year's Conference
 2:45 Sunday School Board

EVENING SESSIONS

Evangelism, Missions, Youth

7:30 to 9:00

Monday—Elkhart Night

- 7:30 DevotionsDr. R. F. Porte
 MusicElkhart Choir
 8:30 "Mass Evangelism"Dr. Charles A. Bame

Tuesday—South Bend Night

- 7:30 DevotionsRev. E. D. Burnworth
 MusicSouth Bend Choir
 8:30 "Personal Evangelism"Dr. Claud Studebaker

Wednesday—Goshen Night

- 7:30 DevotionsRev. George Pontius
 MusicGoshen Choir
 Sermon—"Sunday School Evangelism—Teaching"
 Rev. Wayne Swihart
 AddressRev. Don Falkenberg

Thursday—Nappanee Night

- 7:30 DevotionsRev. J. Edgar Berkshire
 MusicNappanee Choir
 8:15 Ashland College—"You and Your College"
 Dr. Glenn Clayton

- 9:00 Missionary AddressRev. Ronald Hudson

Friday—Youth Rally

- MusicNorthern Indiana Youth
 DevotionsSouthern Indiana Youth
 Address—"Fitting Ourselves for Tomorrow's World"Dr. Glenn Clayton

Spiritual Meditations

Rev. Dyoll Belote

UNLOCK THE DOOR

"If any man will open the door, I will come in." Revelation 3:20.

CHRIST LIVED with his Apostles for nearly three years, and yet at the end of that time He felt the necessity of testing them as to their real understanding of His identity. And so one day He asked them: "Whom do men say that I am?" "John the Baptist or a prophet come back to life," was the reply. He knew what others thought of Him as well as what view was in the heart of each of His followers, but He wanted to bring them to confession of their own real faith. So he again asked the question, but this time He made it personal for each one of them: "But whom say ye that I am?" Peter then answered for all of them with the "Great Confession": "Thou art the Christ, the Son of the living God!" In his daily, living contact with Jesus, as His follower, Peter had made that discovery which every man must make who would know complete salvation, that Jesus was the supreme revelation of Almighty God.

This realization and confession does not come to all men in the same way. Paul's vision and acceptance of Jesus as his Lord came to him on the Damascus road, and from that hour Paul's faith in Christ was complete and unwavering. And his acknowledgement of that faith took the form of a surrender to his Lord, "Lord, what wilt thou have me to do?"

Thomas had been incredulous as to the story that some of his brethren had seen the resurrected Christ, but when Jesus came through closed doors and stood before him, and he saw the pierced hands and feet and side and thorn-scarred brow, Thomas needed not to even touch the beloved Master, but voiced his faith in the Lord in that terse but sufficient reply, "My Lord, and my God."

And every man's discovery of God must be his own personal experience. Emerson said, "God enters into every life by a private door," which is just another way of saying that every man must find God for himself. Jesus declared, "Behold I stand at the door and knock, if any man will open the door I will come in to him . . ." We must unlock the door. He will not force the entrance, but He will bless those who admit Him.

—Hagerstown, Maryland.

The gospel is not primarily something to go to church to hear, but something to go from church to tell.—Copied.

Young Men and Boys' Brotherhood

May Program

1. Scripture Order
2. Praise and Prayer
3. Bible Study:

AN ALL-NIGHT WRESTLING MATCH

Genesis 32:1-30

GOD PROSPERED Jacob away from home. He married and had a family of twelve sons and one daughter. He also gained many sheep, cattle, and servants. Because of his increasing prosperity his father-in-law, Laban, came to have an ill will toward him. Jacob decided to return suddenly to his boyhood land without Laban's knowledge. But Laban took after them to make them come back. They agreed to separate as friends for God had told Laban to do no harm to Jacob.

As Jacob neared Canaan he heard that Esau was coming to meet him with an armed band of four hundred men. He trembled because he remembered how he had cheated Esau and deceived his father. He was sorry for his sins and could not censure Esau for being angry. Sinners fail to realize that God knows their sin, and that their sin will follow them and be their enemy. A boy and his sister were to carry a basket of cakes to their grandmother. The tempting cakes made their mouths water. After counting they several times they concluded that no one would know if they ate one. But as they were ready to eat one the sister looked into her brother's face and said, "Can't God count?" A young man working in a bank was tempted to take money when a bit of Scripture which his mother taught him flashed across his mind: "Thou, God, seest me."

As Jacob and his caravan approached the brook Jabbok he stopped on the bank to think what he should do. He divided his family into two companies, so that if one was taken the other might flee. Joseph, the boy he loved most, he placed in the second company. Then he sent droves of sheep and cattle as presents to Esau. These presents he sent, one after another, with the word, "This is a present from your brother Jacob." When a boy this writer incurred the ill will of some neighbor boys. He told his trouble to his mother. She went to see these boys about the matter and took some tasty dainties as presents to them. The boys said that they did not mean the mean threats they made but were only joking. But Jacob went to God in prayer for protection. God can make our enemies friendly if we ask Him.

Tom was a Christian boy who went away to boarding school. When he knelt at his bed to pray as was his custom his companions laughed and pelted him with shoes and boots. Unmoved, the manly boy finished his prayer. Each night he did the same thing and finally there was no more ridicule and other boys who had been too cow-

ardly to pray at their bedside began to do so. It pays to ignore opposition when you know you are doing right.

After Jacob had sent Esau the presents and his family had crossed the brook, he remained alone to pray. While in prayer a mysterious man took hold of him and tried to throw him. But Jacob was strong and wrestled with him all through the night. At last the stranger touched his thigh and he was made lame. Jacob knew it was the angel of God and could wrestle no longer. Too weak to stand, Jacob clung to the angel now wishing to depart, and said, "I will not let thee go except thou bless me." The angel said, "What is thy name?" And he said, "Jacob." "Jacob" means supplanter or one who cunningly replaces another. Thus Jacob confessed that he was a cheat for having sinned against Esau and Isaac. The angel knew he was sorry for his sin and gave him a new name, "Israel," which means "a prince of God." Jacob called the place Peniel, which means "face of God." Here Jacob was changed to a good man by the power of God's Holy Spirit. Unless the Spirit of God is put into us we will never be worth anything for Him.

After more than twenty years Jacob met Esau. They kissed each other and Jacob was forgiven. Together they buried their father who died at the age of 180 years. Jacob went back to Bethel, built an altar, and worshipped God.

4. Business and Recreation.

Laid to Rest

PUTERBAUGH. Sadie A. Puterbaugh, a life-long resident of Lanark, Illinois, died in her home April 6, 1948, as the result of a stroke suffered March 30. She was born April 3, 1870 in Rock Creek, the daughter of Elias and Ellen Livengood, the oldest of seven children. Her parents, three sisters and one brother preceded her in death.

On August 16, 1888, she was united in marriage to Edwin W. Puterbaugh, the ceremony being performed by her grandfather, Elder D. M. Miller. To this union were born two children, a daughter, Mrs. Robert Truman, and a son, H. B. Puterbaugh, both residing in Lanark.

She leaves to mourn her departure her daughter and husband, her son and wife, three grandchildren, Kenneth Truman, Mrs. Marjorie Berkshire and Edwin Puterbaugh, and six great-grandchildren, and many nieces and nephews.

She united with the Brethren Church at an early age, and has been very active in church work all her life. She spent much time visiting the sick, and in other errands of mercy and kindness. The misfortunes of others she made her own, and extended a helping hand to many.

Funeral services were conducted at the Lanark Brethren Church by the undersigned, in the absence of the pastor, with remarks and reading principally on the resurrection and on the favorite passage of the deceased, II Tim. 4:1-8, which symbolized her energetic and devout Christian life.

George T. Ronk, Cedar Rapids, Iowa.

Let's Talk About Brethren Youth

If the Church stays by them, they will stay by the Church.

Brethren Youth Sunday will show them our backing.



What? Another Offering?

Rev. Virgil E. Meyer

YOU CAN LOOK upon it as just another offering or you can look upon it as another opportunity to have a vital share in bringing some lost soul to the feet of Jesus. We can say that we cannot afford to give to another offering, but in our personal daily relationships we find things that we have vital need of, and get them. We say we have to have them, though the money is not at hand. Therefore, we go to the bank or loan company and borrow money and obtain that which we have to have. Did you ever hear of anyone borrowing money to give to the Lord that a soul might be saved? Let's put first things first. Is our own personal comfort more important to us than seeing souls saved?

The Brethren Youth Board has a budget of \$7,500.00. To give less than this would mean that we would have to cut out our National Youth Conference which is held at the same time as our National Conference, or it would mean curtailing the activities of our newly appointed Youth Director.

A couple of weeks ago the Ashland College Board of Trustees approved unanimously, the program of Brethren Youth, in which they made request to put the youth director on the college campus and promote there a vitally spiritual program for all Christian young people. This has needed to be done for



Brethren Youth Will Receive

Send all offerings direct to the
L. E. Lindower, As

years. Our state colleges and universities do it, so v
not a Christian School?

This is your opportunity, and obligation, to help in t
task of putting out more and better preachers and m
sionaries.

Beware of becoming a defeated and fruitless Christi



Towering high above all things of
world, Christ's Church and His Cross
Christians for consecration.

Brethren Young People are answer
the call.

Are we prepared to put them to work



National Offering May 16

of the Brethren Youth Board,
ge, Ashland, Ohio.

anyana" (Spelling???) may be all right for a pop-song, but it certainly isn't all right for Brethren interested in their young people. Now is the time to help them, not tomorrow.

ase don't wait to see if Brethren Youth is going to before you give it your support; do it now.

Charles Munson.

Let's Give For Brethren Youth

Their program is preparing now for a great future.

Brethren Youth Offering will insure a vital year's work.



What Of The Future?

We could drop leaflets over every Brethren Church in the land; or, perhaps send telegrams to each church member; or, maybe some sky-writing via airplane; however—any one or all three of these methods couldn't possibly give enough publicity for, or show the urgency of the date of the year—MAY 16th! To Brethren people this date is more important than the Cancer drive, Red Cross, and Heart Disease all rolled into one—because it is the day set aside for BRETHREN YOUTH. Support the Four-Point Program:

1. Youth Director—full time job; 2. Youth Conference—"the melting pot"; Youth Magazine—our own publication; 4. Crusader and Ambassador work.

Give, and Give Generously to Brethren Youth, Inc.

Therein lies our future!

Paul M. Clapper, National President
Brethren Youth, Inc.

Brethren Young people Are Looking Up God is speaking to them

Our various organizations and activities in which young people are interested have been preparing them for Christian service. Brethren Youth, Inc., is very much needed to coordinate all these activities, making them more effective at home and sending them out into the needy places everywhere. Our generous support of the Brethren Youth Offering will help make this possible.



Your College, Your Church and You

Material from The College Publicity Office

THE ASHLAND PLAN

(A continuation from Last Week)

II. The Objectives of Education at Ashland College

The Board of Trustees of Ashland College defined the purpose of the College in the Articles of Re-Incorporation—July 20, 1888—as follows:

"The object of said corporation is not for profit, but to establish and maintain a college for promoting education, religion, morality, and the fine arts and to secure to its members and patrons the advantages of education in all departments of learning and knowledge."

The college is still concerned with discharging the purposes of its founders by directing its program toward the achievement of definite objectives. The objectives of the institution, as defined by the Board of Trustees and Faculty, are:

1. "To assist students in the development of Christian character, refinement, sound scholarship, and Christian experience under influences which are frankly and avowedly Christian;

2. "To aid men and women in organizing and unifying their experience into a workable and satisfying philosophy of life;

3. "To furnish ministers, missionaries, and religious workers, especially for the Brethren Church;

4. "To provide a broad liberal education for future specialization, with a sufficient trend to the technical to acquaint the student with the practical pursuits of life;

5. "To develop the whole personality of the individual student by coordinating and integrating the instructional process with the physical education, health service, extra-curricular, student guidance, and religious programs."

III Distinctive Procedures and Techniques of the Ashland Plan

The distinctive philosophy and objectives of colleges or other educational institutions are unlikely to become functional unless they find expression through procedures and devices specifically planned for realizing those objectives. Ashland College has therefore planned its activities and organized its life and program in harmony with its stated philosophy and purposes. The distinctive procedures and techniques of the Ashland Plan include the following:

1. Selection of a faculty and other employees who are sincerely and actively Christian.

2. Organization of a program of Christian activities and opportunities for Christian Service for all students: compulsory daily chapel and courses in Bible and religion, religious counselling and service opportunities in the campus Christian organizations.

3. Organization of the curriculum on two levels—a lower and an upper division. The lower level, designed to furnish a broad, general, and cultural background of education, includes the first two years. At the end of the sophomore year, the ability of the student to undertake a field of specialization is determined. Upon admission to the upper level, the student selects his field of concentration and the division of the field in which he expects to major. On the practical side, provision is made for industrial, vocational, professional, and social activities in order to supplement his classroom experience and to furnish exploratory experiences in various fields of activity.

4. A thorough program of student analysis and counselling. Every student who enters Ashland College has the benefit of a detailed analysis of his previous academic achievement in the various basic subjects, his innate capacities and abilities, his vocational interests, his personality traits, and his social adjustments. This comprehensive picture of the individual provides the basis for a thoroughgoing program of student counselling, which covers every significant area of growth and development from health through education, vocations, religion, and life philosophy.

5. Enrichment activities and auxiliary educational agencies. The College has arranged a program of cooperation with industrial, professional, social and cultural groups in the vicinity in order that the student may have the benefit of actual contacts and participation in the daily life of the community. Such groups as the Ashland Symphony Orchestra, the city schools, the service organizations, music clubs, and many other local groups cooperate to provide a well-rounded total educational experience for Ashland's students.

6. Opportunities for employment and vocational experience. A systematic effort is made to provide actual work experience for all students. Through the cooperation of the people in the cities of Ashland and Mansfield, many of the students are employed on part time. It is not recommended that students attempt to work their entire way through college. There are two types of student working-units. The first, the industrial units, are made up of those who are working in affiliated business organizations for pay; and the second, the participating units, are composed of those who are participating in industrial, professional, and social groups for the experience such participation gives.

It is expected that eventually all students will acquire experience in industrial or participating units. A personnel officer supervises the work of the students and acts as a coordinator between the College and the industrial, professional, and social groups. A personnel clerk is in charge of part-time employment service.

7. Adaptation of the college program to current world problems and conditions. The war has brought problems not only to the colleges, but also to students. Ashland College undertakes to adjust its program to these problems in several ways:

(a) By providing opportunities for accelerated progress toward the degree for especially capable students;

(b) By encouraging women students to enter such technical fields as mathematics, chemistry, physics, biology, and engineering;

- (c) By arranging for special opportunities to qualify for public school teaching, to help meet the serious shortages in that field;
- (d) By providing expanded opportunities for training in secretarial work and business administration for those who wish to render this type of service;
- (e) By adapting the content of regular courses to passing world events and relating them to present and to post-war problems;
- (f) By offering a broad pattern of courses in the evening division to the general public, as well as to regular students.

By these processes Ashland College undertakes to stimulate in students that sort of personal growth and development which constitutes the essence of liberal education. As our experience accumulates, we shall constantly strive to improve the efficiency of the College in achieving the objectives and realizing the ideals of the Ashland Plan.

Interesting Items
(Continued from page 3)

the floor coverings will soon be laid and the lawn cleaned and graded. Every step now shows progress toward the ultimate end of the road to completion of the new church.

Milledgeville, Illinois. Brother D. C. White reports an average Sunday School attendance for January, February and March of 151, and an average offering of \$25.75. The date of the Daily Vacation Bible School has been set for June 7-18, with the closing exercises on Sunday evening, June 20.

An Opportunity to Help. Dr. Martin Shively, has informed us that he and his good wife have need of a housekeeper, since, because of illness, Sister Shively cannot do the work of the home. If any of the readers of the *Evangelist* know of such a woman or should be interested personally in rendering such a service, please write to Dr. Shively and he will give such information as you desire concerning the position. Address: Dr. Martin Shively, 1014 Grant Street, Ashland, Ohio.

Business Manager's Corner
(Continued from Page 2)

you one and all, just the same. The new press calls for more rags, especially hard-surfaced cotton rags.

Additional Publication Day Offerings

North Manchester, Indiana	\$ 21.87
South Bend, Indiana, 1st Church	177.50
Total to date (4-23-48)	\$4,622.47

Please keep these reports coming until all churches have responded to this call of the Lord. There are some good offerings still outstanding. When all have been received we believe the required amount will have been reached. Let's have a 100% report this year.

Press Fund Reports

Mrs. Frank B. Hartzler, South Bend, Indiana

(1st Ch.)	\$25.00
Mr. and Mrs. A. M. Erbaugh, West Milton, O.	10.00
Mrs. Clara J. Brim, No. Kansas City, Mo.	2.00
Mrs. Annie Long, Central City, Pa.	4.50
O. C. Lemert, Walkerton, Ind.	5.00
Charles Munson, Ashland, O.	2.00
E. B. Miller, M.D., Manistee, Mich.	50.00
Ellen B. Lichty, Pasadena, Calif.	5.00
Luther M. Miller, Latrobe, Pa.	20.00
Dorothy Carpenter, Ardmore Heights, Ind.	5.00
L. F. Chamberlain, Ardmore Heights, Ind.	5.00
Wilma Baer, Ashland, Ohio	1.00
Grace B. Briggs, Ashland, Ohio	10.00
Mr. and Mrs. Earl Coleman, Ashland, Ohio	5.00
Mrs. Cynthia Slotter, Ashland, O.	5.00
Mrs. S. E. Duncan, Ashland, Ohio	1.00
Mr. and Mrs. Fred W. Brant, Berlin, Pa.	25.00
Berlin Brotherhood, Berlin, Pa.	10.00
Lawrence L. Brant, Berlin, Pa.	50.00
Mrs. Mary B. Turner, Bethlehem, Harrisonburg, Va.	5.00
N. L. Hoag, Bryan, Ohio	10.00
Mr. and Mrs. J. W. Ransom, Montpelier, Ohio	10.00
Mr. and Mrs. Charles Strape, Cameron, W. Va. ..	10.00
Mr. and Mrs. H. C. Risor, Cameron, W. Va.	2.00
Christian Endeavor Society, Cameron, W. Va.	5.00
Rev. and Mrs. A. R. Baer, Cameron, W. Va.	10.00

(More Reports later)

The Bible Marches On
THE BIBLE MARCHES ON

SOME PART of the Bible has now been published in 1090 languages and dialects, according to a survey made by the American Bible Society. These figures cover publication up to the end of December, 1947.

The entire Bible has been published in 185 languages; a complete New Testament in 241 more and a Gospel, or other whole book, or some substantial part of a book of the Bible in 664 additional languages.

The latest language to appear in book form, for missionary use, is the Gospel of Mark in Tzeltal, an Indian dialect spoken in Mexico.

A new language added to the list was the Micronesian dialect of of Palau. The Gospel of Luke in this dialect was printed in Tokyo during the war from a manuscript of the New Testament left there by German Missionaries, who had translated the Testament. At that time the American Bible Society, through the Japan Bible Society, was considering publishing the work. The American Bible Society is now printing a larger edition of the Gospel.

The ten new languages that have been added to the list this last year circle the world. They are Aztec, Puebla; Chol; Mixteco; Tarahumara; Tzeltal and Tzotzil spoken in Mexico; Naga; Chang, Mao in Assam; Nantcheri used in French Equatorial Africa and Palau in Micronesia.

Copies of all of these books are now in the library of the American Bible Society in New York City. The Society's collection contains more than 16,000 volumes of Scripture in 906 languages and dialects.



CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for May 9, 1948

PARENTS AS YOUTH SEE THEM

Scripture: Ephesians 6:1-4; Malachi 4:5, 6; Proverbs 17:6

For The Leader

THIS IS the first of two topics dedicated to home relationships between parents and youth. At the age we are now, we realize that parents are very valuable to us. This is Mother's Day, and the day in which we honor mother. Thus it is a suitable day for the study of home relationships. It may be that some parents tonight can hear these words and gain something which will help them make their home a happier place. Also, it may be that some young people may be able to gain a bit of help which will inspire them to make their homes better. There are problems in our homes, but none that cannot be solved through mutual discussion and prayer. Try it!

DISCUSSION

1. WHO ARE PARENTS? All of a sudden some time in life we wake up to the knowledge that there are two adults in our house who call themselves our parents. Somehow it seems to us they always plan what we are to do. We must go where they go, we must get up when they want us to, and go to bed when they want us to. We must ask them for permission to go anywhere, and they must always pass on the company we are seen with. To our juvenile and immature minds this seems like a lot of strict control that we could just as well live without. At times we resent such control. But, parents are people ordained of God to guide us, and protect us. As we grow older we will discover that their "no" meant protection for us. We have no right to expect to have our own way while young. It just wouldn't be good for us. Many children do not have the love and care of parents; many parents don't care at all about their children. Be thankful for parents who want to protect and keep you.

2. OUR WONDERFUL PROVIDERS. We young people should realize that parents sacrifice so that we might have the things we need in life. True, they brought us into the world. But above that is their love and devotion toward us that makes them do without, that we might have. If we could right now look with eyes of adulthood into the lives of our parents, we would have a wonderful respect for their labors in our behalf. Sad to say, not all parents merit this adoration, and they will have that to answer for. But on the whole, our parents can be praised for what they are doing for us. Let us be certain that we appreciate their efforts by speaking well of them; by helping when we can, and by living creditable lives all the time.

3. THE PRESENT GENERATION. So many of us seem to think our parents are "out of date." In talking to any number of young people we have found that to

be a ruling thought among them. If they are "out of date," we ask "Why?" Times do change, and we must remember that 20 to 30 or more years separates us from the age of our parents. We often think the reason we believe parents to be out of date, is because they try, for our interests, to protect us from the ravages of modern temptations. Another reason we may think they are "out of date" is because they have matured in thought and action, and we are still "childish" in our actions—even in our teen years. We are fast approaching the age mentioned by St. Paul, "When I became a man, I put away childish things." Before we call anybody "out of date" let's remember we are just a few short years from the same situation. We would have you to respect your parents, their judgments, and their opinions. You'll live a lot longer and happier.

4. O. K., PARENTS! (We hope every parent reads, or hears this.) Do you want a picture of what your child thinks of you? Here it is! (Our topic tonight is "As youth sees parents" and here's what we young people have to say to you.) Oftentimes you're worried about what we are doing when we are out. And you are justified, for there are many bad places and bad young people. But don't you have any confidence in your training you have given us? It would be nice if you would set a time for us to come home, and then be sitting up waiting for us. That would help keep us straight, to know we could have a parent at home waiting to talk over the evening's fun. And if you're worried, why not open up your big church and provide "directed" entertainment and fellowship for us? Sanctified worship on Sunday is very essential, but why let your church go to waste all week? We don't mean dances, floor shows, or cards, or any such rot. What we mean is good wholesome, parties and programs. We kids do like to read good books; so provide an up-to-date church library; get a record player, provide good music, (no jazz) and a place to visit. Some of you take time to supervise the hours when the church room is open for us. We'd love you for it, for where else can good Christian young people like you have as your very own, go for an evening's clean fun? Don't you think it would be worth it?

5. SOME MORE, PARENTS! We aren't pedestals that can be set in a corner. We are lively, energetic, human beings. You provide for us a place, or open up your homes, and we'll cooperate by doing those things which will please you. We know you're busy with your work, your worries, but we hope you won't be too busy to take time for us. If we had more room, parents, we could tell you more. We love you parents, with all our hearts, and we willingly won't do anything to hurt us. All we want is a little real understanding of our problems, even if they are juvenile.

DISCUSSION PROBLEMS

1. What is your explanation of Eph. 6:12? What does Paul mean when he promises well being, and a long life on earth by following the teachings of Godly parents? Explain in full.

2. What do you mean when you say parents "are out of date?"

3 Suggest ways in which we young people can make our parents happier.

Prayer Meeting Topic

Contributed by Rev. C. Y. Gilmer

(Helps for Christian Living)

COCK-CROW

Sometimes awake at night I hear a crowing
Distant and faint upon the quiet air,
And to my mind there flashes a dark picture
Of heartbreak and despair:
Of Peter, the importunate one, weeping
Over his denial of his Lord,
Reminded by a far-off cock's insistent,
Reiterating word.

I, too, would search my heart at that far crowing:
Have I through cowardice or fear denied
The One Who has been long a loving Comrade
Walking at my side?
If I have, O blessed Lord, forgive me.
I, too, would weep; I, too, would pay the price
In bitter sorrow if I have, like Peter,
Denied Thee thrice.

—Grace Noll Crowell.

PETER'S BACKWARD STEPS

Scripture: Mark 14:66-72.

Hymns of Christian Watchfulness

Leader's Petition

Seed Thought Provokers:

THE DOWNWARD steps in Peter's life pre-suppose some upward steps. Only a Christian can become a backslider. Peter's upward steps include his having given up possessions of considerable value to follow Jesus (Mark 10:24); his being commissioned to catch men (Luke 5:10); his great confession of a great truth (Matt. 16:13-18).

Our Saviour is too good to deceive men. He has warned us of the realities of temptation. "To be forewarned is to be forearmed." On the very night before the crucifixion Christ told His disciples plainly that they would deny Him. Peter had become so self-confident and proud that the Lord could not use him until he had been humbled (Matt. 26:31-35; Luke 22:31-34).

We are warned of the danger of denying Christ by the example of Peter (1 Cor. 10:12). Satan still desires to sift souls. Peter's fall was not altogether sudden. Men fall as trees do by becoming gradually rotten at the heart. First there had been rivalry among the disciples as to who should be the greatest among them. Such a spirit leads to worse things. The church today is too often afflicted with the same spirit. Peter's self-confidence and boasting was a sign of weakness and sin in his soul (Prov. 16:18). In the Garden of Gethsemane Peter slept in the midst of great issues, while his Master wrestled with the powers of darkness. Peter was not of superior

devotion nor stronger than the others (Matt. 27:40, 41). In verse 51 of Matt. 27 he acted in the energy of the flesh and Christ had to undo his work. Following afar off he fell into worldly companionship (vs. 69) and sought to identify himself with the enemies of Christ. Then his first uttered word was an open denial (vs. 70), his second word a bolder denial plus the sin of blasphemy (vs. 72), and finally the flesh has full sway (74) in a complete fall and base desertion at the time of Christ's extreme need. O the sorrows of backsliding (75)! It dawned upon him that he had drifted far from God in his heart (Prov. 14:14; Jer. 2:19). We venture to say that Peter never questioned the reality of sin after this.

On resurrection day our Lord appeared unto Peter as the first of the Twelve (Luke 24:34; 1 Cor. 15:5). There he had opportunity to fall in confession and supplication before his Master's feet and hear His gracious words of mercy and forgiveness. Later before the seven beside the sea Peter was publicly restored (John 21:15-21). Peter found it hard to give conclusive proof that we really love the Lord, when once we have denied Him! But the Lord was satisfied with Peter's confession, and so were his brother disciples. Peter is the rock-man again, and after his threefold confession our Lord prophecied that he should "glorify God" by a martyr's death (John 21:18, 19).

The drifter may fail to notice that he is slipping. May God help us all to search our hearts!

COMMENTS

On The Sunday School Lesson

by The Editor

Lesson for May 9, 1948

WHAT IS A REAL RELIGIOUS REVIVAL?

Lesson: Nehemiah 8:1-3, 5-6, 8; 10:28-32

THIS IS A VERY good lesson for any Sunday School, for it deals with the very central thought that should be the foundation of every class, department and school. For in the Sunday School there should be the constant work of, first laying the foundation of the knowledge of the Bible, and then the urge for the confession of Christ and the becoming a part of the church which is the body of Christ.

We are stopped by the very first verse of the lesson today, "And all the people gathered themselves together as one man . . . and they spake unto Ezra the scribe to bring the book of the law of Moses, which the Lord commanded to Israel." The first step toward a real revival of religion (and we should not be content with the term "religion" in our day, but rather should substitute "Christianity" for our thinking) is to have a desire for such a revival. These people got it because they wanted it.

Now note that it began to function when the people realized the need of it. Had they not so realized they would not have "gathered together as one man." Nor would they have stayed so long to hear the Word of God

read. Just imagine any group of people today standing to listen from morning to midday. Enough is said when they have to "sit" for even one hour.

Next catch a glimpse of the reverence they had for the Word—"and when he (Ezra) opened it (the book) all the people stood up . . ." and (at the reading) "answered, Amen. Amen, with lifted hands and bowed head."

We also should note that "the book was read distinctly" and in such a way as to "cause them to understand the reading."

The Result? The people became a "separated" people, obeying the laws, as commanded by God and establishing themselves in the "service of the house of our God"—giving, as they should, to its support, not by coercion and constraint, but by "freely" giving of their possessions.

Revival of Christianity means more than mere giving assent to the words of the Scripture and the preacher—it means not only knowing, but doing; making our Christianity manifest before men, that they may "see our good works and glorify our Father which is in heaven."

Anniversary Congratulations

(Golden Wedding)

IT WAS OUR great pleasure to attend the Fiftieth Anniversary of the marriage of Dr. G. W. Rench and Grace Kline Rench. We had attended the Fiftieth Anniversary of his ministry, celebrated at the Milford church some years ago. The latest happy occasion was fully reported as to program and the elaborate setting provided by the New Paris church, which was very lovely, and we commend them for it. However, we are sending in this congratulatory report for the principals of that Golden Wedding.

For many years Dr. Rench has stood out as one of the greatest pastors of the Brethren Church. He was always a careful and diligent student in his field—strong in that fundamental faith essential to the Brethren Church; an eloquent preacher and a faithful and winsome pastor with an ideal home life, which is essential to a successful pastoral life.

I remember my first particular admiration of him and his work was found at sight of his cut and a picture of the South Bend Church, twenty-five years ago, when this church was built. My personal acquaintance with him enhanced that esteem as the years passed by, and our love seemed to be mutual. Then when coming to Goshen as pastor where he had really built a great church, taking charge of that church soon after its organization as a mission point and remaining for eleven years, I think, building one church and outgrowing it, and then building another; receiving more than five hundred members into the church and establishing, with wise counsel and fine pastoral labor, one of the strong churches of our denomination.

His personal charm, his strong gospel preaching and his wise administration has been one of the great contributions in the building of our churches. Later, when coming to the South Bend church, and knowing that he was pastor here during the years preceding the building

of this church, the lovely words that are heard of his fine work here continues to show what a very fine gentleman and pastor he was.

His helpmeet for these fifty years is entitled to much credit for these years of fruitful ministry. They both looked lovely in their Golden Wedding apparel and their lovely smiles, and the wedding kiss seemed quite fervent and up to date.

We not only congratulate them on their Golden wedding Day and wish them many years of happy life together in their golden age of their life, but we congratulate them for their years of fruitful service to their Lord and to many thousands of people who rise up and call them blessed. The Lord richly bless you, Dr. and Mrs. Rench, and I speak for a great number of people both in our church and out of it.

Claud Studebaker, South Bend, Indiana.

YOUR BIBLE

Say, Christian friend, did you ever think
That your Bible was written in blood-red ink?
That men of courage in a bygone age
Paid with their lives for each precious page?

Your Bible, too, was stained by the hands
Of those who suppressed it in many lands—
Its use forbidden by kings who could see
That the truth would surely set men free.

We live in a time when ruthless men
May threaten to seize your Bible again;
New martyrs will rise in the coming strife
To give their all for the Word of Life.

Your Bible may need a brave defense,
But its greatest foe is our negligence—
Its mightiest threat, the so-called friend
Who will not read what God's heroes penned.

—H. Victor Kane.

MY MOTHER

I never heard my Mother tell a lie
To meet a social need, save family tie.
I marveled, even in my early youth,
How in the fact of test, she told the truth.
She was a woman fair of form and face;
She had the goodly gift of easy grace;
Her mind, well stored, gave out a steady glow:
How much she seemed to understand and know!
She gave as only mothers know to give
Who labor laughingly; who love and live.
But out of all example offered me,
I prize inviolate integrity!
No matter what I do, or where I dwell
Truth stands to guard my inner citadel.

Susan C. Chiles.

Luther Burbank was right when he said: "If we had paid no more attention to our plants than we have to our children we would now be living in a jungle of weeds."

» » » » Our Poet's Corner « « « «

TOO YOUNG TOO SOON

H. A. Gossard

When I began to measure thoughts in rhyme
I was too young to think of growing old;
And much too green to reckon life and time
As being of a value more than gold . . .
My forbears said that I was fancy free;
That I was charmed by birds and trees and brooks;
And that I longed to dwell beside the sea;
That I thought these could each me more than books.

Now I am growing old; my forbears gone;
Still I recall much they had said of me . . .
They've left the stage from which I'll carry on
Until at last I hear the Roaring Sea,
And feel its billows lave my weary feet
And waft me gently to my last retreat.

"The trouble about whiskey," said the politician, "is that there isn't anything you can say in favor of it in a stump speech."

Wedding Announcement

WARNER-RONK. Miss Hortense Warner and George E. Ronk were united in marriage February 28, 1948, in the luxurious home of the bride's cousins, Dr. and Mrs. E. G. Oppen, Minneapolis, Minn. The bride and groom, as well as their families were friends of long standing, and almost forty of the members of both families were present for a graceful ceremony in the beautifully decorated home. Appropriate music was rendered by gifted members of the family, adding to the vivid symbolism of the occasion.

Rev. W. E. Ronk, pastor of the Goshen Brethren Church, assisted the undersigned in the ceremony, where two brothers married the third, all being active ministers.

A. T. Ronk, Cedar Rapids, Iowa.

WITH THE LAYMEN

SOUTHERN INDIANA DISTRICT LAYMEN MEET

THE SOUTHERN Indiana District Laymen met at the Flora Church on Monday evening, February 16, 1948. The ladies of the church served a very sumptuous meal in the basement of the church, after which we gathered in the main auditorium for our evening program.

Rev. J. Edgar Berkshire, pastor of the host church, presided. He first led us in group singing, "Only Trust Him," and "Stand Up, Stand Up for Jesus," after which he conducted the devotions, reading from Psalm 34. We were favored thereafter by a special number by the Flora Men's Chorus.

Brother Hunter, District Chairman, took charge of the business session. The Secretary's and Treasurer's reports were read and approved. This being a Father and Son meeting, the roll call of churches resulted in 118 being present—87 men and 31 boys.

The Loree Church reported a new Laymen's Organization.

Brother Hunter presented Rev. C. Y. Gilmer of Bryan, Ohio, as the speaker of the evening. Brother Gilmer spoke at length on the Brotherhood work. He said our oldest Brotherhood was at Berlin, Pennsylvania, it being sixteen years old. There needs to be stimulated among us, as laymen, an interest in our boys. Men and boys should know our church. The three "H's" are Head, Heart and Hands. "If ye know these things, happy are ye if ye do them." The symbol of the cross should be the tongue of flame. Our laymen should learn to love the Lord more and serve Him better. Andrew was a great layman of the Bible. The first day after Christ called him, he won a soul. He was also interested in boys, for he went and found a lad with a lunch and brought him to Jesus. As long as we have boys in the Brethren church, we have a future church. Our task as laymen is to bring our boys to Christ.

He said that our boys should be encouraged in Missionary work. We also need more preachers, there are not enough for the churches we already have, nor none to organize new churches. He said we never know what a boy is worth. He illustrated by comparing D. L. Moody, who became one of the greatest soul winners the world has ever known, and Hitler, who became one of the greatest menaces the world has ever known. He closed by saying that Brotherhoods could sponsor some project, first get the sanction of the church, and then the Laymen should back it up.

Brother Hunter then talked of the building of a chapel for the Kentucky work, as a District project. We, as laymen, could do volunteer work. We voted \$100.00 out of our treasury toward this project.

The Flora Men's Chorus then favored us with a closing number and Dr. Charles A. Bame pronounced the benediction.

All members of the District, please note: The next meeting will be held on Monday evening, July 17, at the College Corner Church.

Guy V. Purdy, Secretary.

* * *

ATTENTION, INDIANA LAYMEN

Please note this change in the date for the next meeting at Nappanee. In order to avoid conflict with the District Conference at Shipshewana, the Northern Indiana Brotherhood Meeting will be held at the new church in Nappanee, Monday evening, May 31st. This will be the first opportunity for many of the men to see this fine

church, and we trust you will all do your part in making this our largest meeting.

Now some information concerning our work project at Lost Creek, Kentucky. The week of May 24th to 29th is the date. Men from the various churches are going down and work for the Lord. Plans are practically completed for a small chapel to be built at Stacey. This is a mission point some distance from Lost Creek. There are also many other needs to be cared for. We have men, now, from North Manchester, South Bend, and Nappanee, planning to make the trip. This is open to anyone who is willing to give a week's time and can go along on this date. If you can go, please notify by May 15th—those in the southern district, Bud Hunter, North Manchester, Indiana—those in the northern district, Max Miller, Nappanee, Indiana. Think seriously, men—this is your opportunity to have an active part in mission work.

There will be a large truck going down from Nappanee, and will be glad to furnish transportation for any of the churches desiring to send clothing and canned foods.

Any kind of help will be greatly appreciated.

Yours very truly,

Max Miller, Sec.-Treas.



News From Our Churches

VANDERGRIFT, PENNSYLVANIA

Beginning March eighth, the good Vandergrift folks had the privilege of enjoying and receiving great blessings from a two weeks revival with Rev. Freeman Ankrum as evangelist. This, I understand, was Rev. Ankrum's first visit to Vandergrift. We hope it will not be his last.

As it is necessary for me to teach school and because of this, I was not able to take Brother Ankrum around on visitations, I was only too glad that the Moderator of the church, Brother B. F. Buzard, was free to take him around.

We closed the service on Sunday, March 21st, feeling that the revival had been a success in every way. There were only two evenings that it rained and those were the evenings of our largest attendance. Brother Ankrum brought us chalk talks each evening preceding the message. They were well received and greatly appreciated. The visible results were 20 reconsecrations and 7 first confessions. These seven were baptized and 5 of them have been confirmed and received into membership in the church.

Rev. Ankrum made his home here with the Charles Lowmaster family which is one of the most active families in the church.

In behalf of the congregation of the Vandergrift Brethren Church, I take this opportunity to thank the good

folks of the Masontown Brethren Church for loaning us your splendid pastor, Rev. Ankrum. Again, many thanks. May God richly bless your work in Masontown.

Percy Miller, Vandergrift, Penna.

REVIVAL MEETING AT SOUTH BEND, INDIANA

This church was greatly blessed in a two weeks meeting under the leadership of Rev. Roland V. Hudson as the evangelist. Some of our people know of this fine young minister who has now held meetings in four Brethren churches in this part of Indiana. Our first acquaintance with him was at our District Conference last summer at Shishewana Lake. He captured our people with his fine messages so earnestly presented and his winsome personality.

He is located near us, being Dean of Men in the new Mennonite Brethren in Christ College, Bethel College in Mishawaka, Indiana. He is an ordained Methodist minister and has served a number of years as pastor in Columbus, Ohio, and more than four years as Chaplain and supervisor of Chaplains in India and Burmah for more than two years. His background of life and experience is rich and he preaches the gospel with power.

Our meeting began with him on February 10th and closed February 22nd. Our attendance was good and we had many visitors from other churches. He brought a great spiritual blessing to our church and we had probably 20 who came for definite reconsecration. At the close of the meeting we baptized 15 (four children and eleven adults) with four adults received by letter. Since the meeting 7 adults and one child have been baptized and 3 adults and 6 children are waiting baptism. We are glad to receive children into the church, but we have a special joy in receiving the heads of families which builds in strength and outreach to your church.

Our people were pleased with the labors of Rev. Hudson and gave him a generous offering and many good wishes for himself and family. It was a great joy to labor with him. Our solicitous prayers are for every church and preacher. The forces of evil are well organized and very subtle. It calls for wise and strong forces of righteousness in the church to combat the evil.

Claud Studebaker.

SPECIAL NOTICE TO ALL PASTORS

Envelops and materials for the Brethren Youth Offering, to be taken on Sunday, May 16, have been sent out to all the churches. This material should be in your hands by the time this issue of the Evangelist reaches you.

If, by any chance, you have not received your supply, or, should you need additional envelops, write the undersigned and they will be sent to you at once. Check up on it NOW.

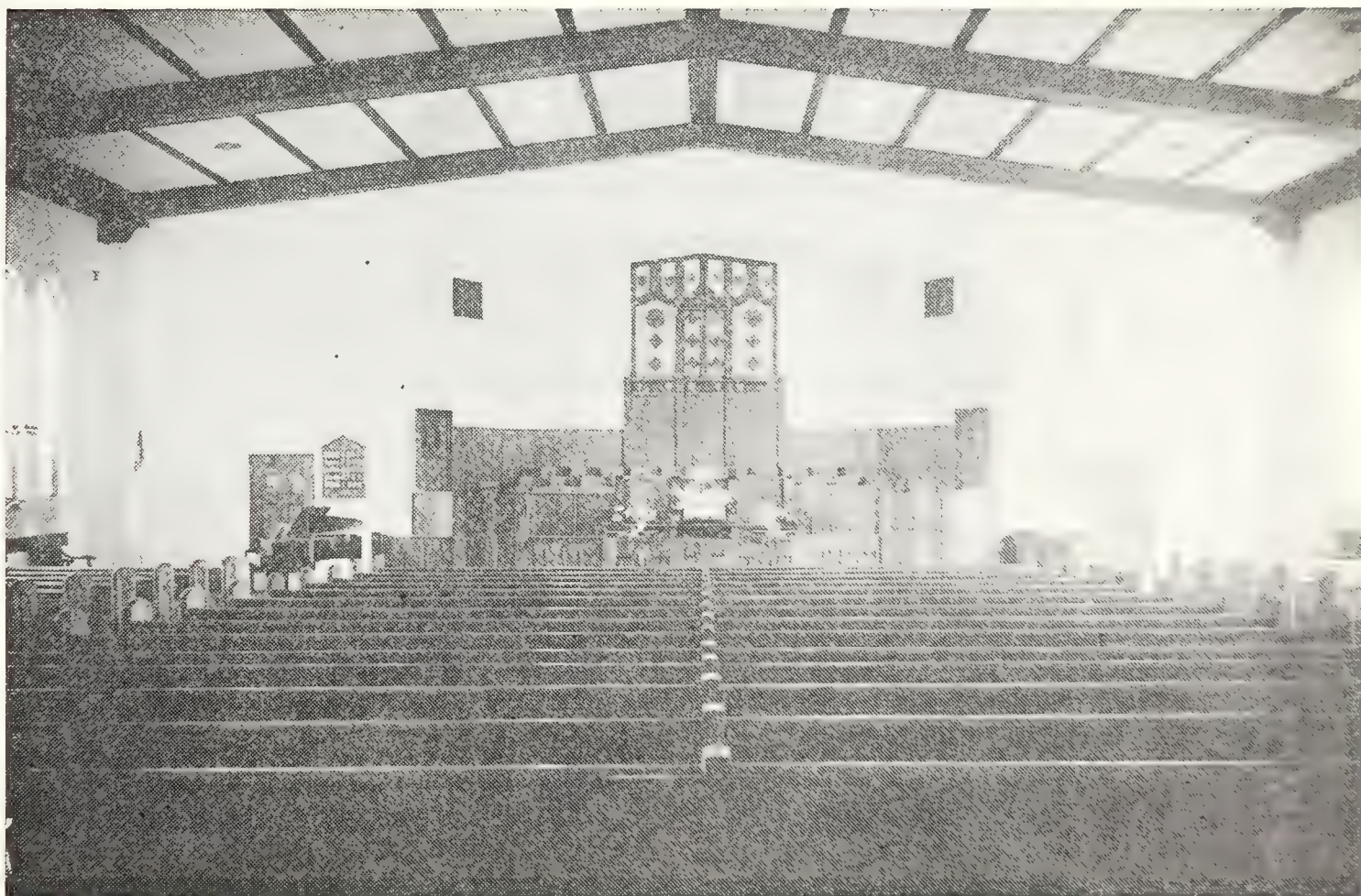
L. E. Lindower,
Ashland College, Ashland, Ohio.

The BRETHREN EVANGELIST

HOLY BIBLE

Official Organ of The Brethren Church

Another Inner View of One of Our Churches



The Sanctuary At Elkhart, Indiana

THE BRETHREN EVANGELIST

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Thirty children and workers of the Primary Department of the Elkhart Sunday School had a perfect record of attendance during the first quarter of 1948.

Waterloo, Iowa. We note from the Waterloo bulletin of April 25 that Brother V. E. Meyer, pastor of the Waterloo church, was moderator of a meeting sponsored by the Inter-racial Commission of Waterloo, on April 27. The subject under discussion was "Equal Opportunities for All in Waterloo."

We note also that the Waterloo Laymen had charge of the morning worship service on Sunday, April 18. The morning message was brought by Dr. Glenn Clayton, President-elect of Ashland College and President of the Brethren National Laymen's Organization. The offering which was received was to be applied to the National Laymen's project of furnishing the new Chapel at Ashland College.

Smithville, Ohio. We learn from Brother Vernon Grisso's bulletin that the Wayne County Christian Endeavor Convention was held in our church on Sunday afternoon and evening, April 25.

The Mother and Daughter Banquet of the Smithville W. M. S. and S. M. M. is scheduled for Wednesday evening, May 12.

Brother Grisso informs us that he has received and accepted a call for another year of service as pastor of the Smithville congregation.

Masontown, Pennsylvania. Brother Ankrum reports the reception of fifteen members by baptism and one by relation on Sunday, April 18.

The Masontown Vacation Bible School is scheduled tentatively as of June 7-18.

The Masontown church recently was the recipient of a beautiful illuminated cross. Brother Ankrum says, "Thanks for the cross is due in the main to Paul Metheny and Carl Swisher."

Milledgeville, Illinois. Brother D. C. White reports that the Kum Join Us Class took action to contribute individually to the redecoration fund and that quite a number of Brother Harry Bushman's class have volunteered a day's wages.

Nappanee, Indiana. Brother J. Milton Bowman says, "Our first communion in the new church was a splendid success. After we get used to some of the changes, the service will go very smoothly."

He also reports as follows concerning the meeting of our Northern Indiana Youth recently: "The total attendance at the Northern Indiana Brethren Youth meeting at Ardmore was 160. This is the largest attendance yet, and is approaching that of the laymen. Our local society had the largest number present of any society—30."

Udell, Iowa. A note from Brother W. R. Deeter reads as follows: "We just returned from Topeka, Kansas, last evening (April 20). I feel much better and rested up; but I don't know how my 'pep' will last when I get to work again. Think I'll be normal again. The church has all new shingles on now and the foundation repaired. There is talk of re-siding the building or painting it. New

(Continued on page 11)

INTERESTING ITEMS

Louisville, Ohio. Again we are in receipt of "The Pastor's Helper"—Vol. I, No. 3, which is a fine eight-page mimeographed paper, which is edited by Brother John Byler, pastor of the church. In this little paper Brother Byler and his contributors touch on practically every phase of the work in the Louisville church. Reports of past accomplishments and announcements of future events crowd its pages. It surely is "live wire" and we are always glad to see it come to our desk.

Elkhart, Indiana. Brother L. V. King, pastor of the Elkhart church, announces the dates of their Daily Vacation Bible School as June 14-25.

In the last two bulletins from Brother King we note there have been two additional members received into the church and that one sick-bed confession was made.

The Editor Thinks Aloud

Fred C. Vanator

COMING CONFERENCES

IT VERILY seems that you no more transcribe the minutes of one year's conferences in the books which make the activities of these conferences so much history, than we are again planning programs, making plans for entertaining the delegates and visitors, working on future projects, checking up on old ones, and in general just following the old routine of the yearly gatherings in the various districts of the denomination.

Already two programs have been printed in the **Evan-gelist**. Others are in the making. And we are getting ready for—What?

This set me to thinking!

Just how much of the actions and plans of the conferences of 1947 have been carried out through the year? Just what will the various committees have to report when the new conference opens? How many actions were taken, aimed at advancement through the churches, have been made more than mere statements on the books of the conference secretary? Far too often we are like the little boy who, when chided for forgetting to do what he was told, said, "Well you see, mother, my 'remembry' is very bad; but my 'forgettery' is a dandy."

Are you on a committee that was appointed or elected at last conference? Have you done anything about it? Was that committee an important one? The word committee comes directly from the word "commit," which means "to give in charge or trust; to consign to." A committee, therefore, is a body to which has been consigned some matter of importance. It is a "trust" that is expected to be taken seriously.

We have been told that if the business of the economic world should be conducted on the same loose plane that the business of the church is conducted, the world would be bankrupt in thirty days. (It might not be amiss to say that it almost looks like the world of business is being influenced today by the looseness of the ecclesiastical world as far as bookkeeping is concerned.) But be that as it may, conferences can have a very great bearing on the work of the church, if but for only one reason—that of getting together, planning together, and working together. Why not make these coming conferences count?

Think it over!

Strange what happens when we follow Jesus afar off and get our eyes on troubles, and the faults of others.

It was just a case of overgrown carnality that prompted the Sons of Thunder to make a pull for the first place.

We have nothing to fear if our principles are worthy of imitation.

Business Manager's Corner

George S. Baer

More Press Fund Reports

William R. Thomas, Center Chapel Ch., Ind.	\$ 3.00
Austin Gable, Center Chapel Ch., Ind.	3.00
Odessa Smith, Canton, Ohio .....	.50
Carl E. Boone, College Corner Ch., Ind.	11.50
Mrs. John Leidy, Conemaugh, Pa.	5.00
Mr. and Mrs. Walter C. Wertz, Conemaugh, Pa. ..	15.00
W. M. S., Conemaugh, Pa.	5.00
G. H. Coleman, Columbus, Ohio	20.00
Elbert Miller, Elkhart, Ind.	10.00
Mrs. A. E. Manning, Elkhart, Ind.	5.00
Mary A. Felthouse, Elkhart, Ind.	10.00
Lowell S. Felthouse, Elkhart, Ind.	10.00
Mr. and Mrs. H. R. Henriksen, Elkhart, Ind.	20.00
Dorothy M. Perkins, Elkhart, Ind.	5.00
Carroll S. Myers, Elkhart, Ind.	5.00
Roscoe S. Lockwood, Elkhart, Ind.	5.00
Dorothy Perkins, Elkhart, Ind.	5.00
Lanark, Ill., Church Offering	146.00
Mr. and Mrs. Carson Derrer, Lanark, Ill.	100.00
Mrs. Agnes Elliott, Lathrop, Calif.	10.00
Mrs. Belle Miller, Milledgeville, Ill.	25.00
Mr. and Mrs. James Cheeseman, Milledgeville, Ill.	15.00
Welcome Class, Milledgeville, Ill.	10.00
Misc., Milledgeville, Ill.	10.00
Rev. Lester Myers, for Milledgeville, Ill.	5.00
Mrs. George E. Eisenbise, Morrill, Kansas	1.00
A Friend, Morrill, Kansas	6.50
Maggie Smith, Mt. Olive, Va.	15.00
W. M. S., Mt. Pleasant, Pa.	5.00
Mrs. Mildred McPherson, McLouth, Kansas	10.00
New Paris, Ind., Church Offering	92.60
Raymond Stoffer, North Georgetown, Ohio	1.00
John I. Oberly, Wyatt, Ind., (N. Liberty Ch.)	15.00
W. E. Ruse, North Manchester, Ind.	5.00
Mr. and Mrs. Guy C. Lichty, Falls City, Nebr. ..	423.40
Mary E. Rieger, Falls City, Nebr.	5.00
Prichard and Grush, Falls City, Nebr.	10.00
Russell Peck, Falls City, Nebr.	12.50
Georgetown, Delaware (Mt. Olivet)	29.00
Maude B. Lytle, Goshen, Ind.	10.00
Mr. and Mrs. John E. Baer, Jr.	10.00
Mr. and Mrs. H. C. Keplinger, Hagerstown, Md...	5.00
Mrs. J. Kieffer Funk, Hagerstown, Md.	10.00
C. H. Rohrer, Hagerstown, Md.	25.00
Mrs. Ira Downey, Hagerstown, Md.	50.00
A. Roy Sprecher, Hagerstown, Md.	50.00
A Hamlin Friend, Hamlin, Kansas	5.00
Mr. and Mrs. Earl Benshoff, Johnstown, Pa.	
(1st Ch.)	10.00
Mr. and Mrs. John Fitt, Johnstown, Pa. (1st Ch.)	10.00
Jonathan and Elsie Kels, Johnstown, Pa. (3rd Ch.	10.00
Carrie Stoffer, Haddix, Ky.	5.00
Mr. and Mrs. Oris Collins, Oakville, Ind.	3.00

(Continued on Page 10)

The Voice of Our Leaders -- Past and Present

(From the Brethren Evangelist—May 28, 1902)

The Design of Baptism

R. R. Teeter

IN HIS FIRST General Epistle, St. Peter says, "Be ready always to give an answer to every man that asketh you a reason concerning the hope that is in you." We, as a church, believe in baptism; we believe there is a divine purpose fulfilled in submitting to the sacred rite. If there be no specific design in the act it may as well be abandoned.

What is the reason for this belief? What does the Word teach us in regard to the design? It is not my purpose to draw conclusions from what noted writers and scholars have said about the design of baptism, but rather to bring together the teachings of the New Testament itself. Shall we be baptized "because" our sins have been remitted? or "unto" the remission of sin? or "for" the remission of sin?

Upon the day of Pentecost, when the multitudes were convicted by the preaching of St. Peter, they said, "Men and brethren, what shall we do?" Then Peter, filled with the Holy Ghost, said, "Repent, and be baptized, every one of you in the name of Jesus Christ for the remission of your sins."

The Revised Version reads, "unto the remission of your sins," whereupon some contend that it is not **for** but **unto** that determines the design of baptism. I will not question that there is a difference in the meaning when the different words are used, but the difference is so obtuse that the average reader will not grasp it readily, and, to my mind, it has so little weight that in this article I will hold to the reading of the Authorized Version.

Now if there were nowhere else in the New Testament, any direct teaching on the design of baptism, and we were left with but this one passage upon which to base our claim that baptism is for the remission of sin, I would yet assert that this in connection with relative passages, gives us a clear case.

In the beginning of the Gospel age, "John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins." Mark 1:4. The result of his preaching was a deep conviction of sin on the part of his hearers, and "they were baptized of him in the river of Jordan, confessing their sins." Mark 1:5.

In both John's baptism and that which Peter preached, the recognition of guilt and the seeking of forgiveness are so closely connected with the recognition of the rite of baptism and with submission to the same, that apart from it being a means to bring about the desired end—forgiveness, one cannot see its use. Salvation so depends upon our being cleansed from sin that one can scarcely think of it apart from repentance. And as Christ said,

"He that believeth and is baptized shall be saved," baptism is so closely connected with our salvation that we cannot imagine our cleansing and forgiveness apart from baptism.

Christ did **not** say, "He that believeth shall be baptized because he is saved." Neither did Peter say, "Repent and, because your sins are remitted, be baptized." But in each instance the remission or saved condition follows, evidently as a consequence of the belief, repentance and baptism.

When Nicodemus came to Jesus to enquire the way into the Kingdom of God, Jesus said, "Except a man be born of water and of the Spirit he cannot enter into the kingdom of God." One cannot hope to enter the kingdom of God until his sins have been forgiven, and he has no grounds upon which to hope for forgiveness except obedience to the teaching of the Word, and the Word says, "Be baptized for the forgiveness of sin."

Therefore, regardless of the opinion of some teachers of note, and though baptism itself is not the new birth, yet it is so closely identified with it that we are convinced that Christ's statement to Nicodemus that a man must be born (**ek**) out of water, refers to baptism. This same thought is expressed by St. Paul as he says, "According to His mercy He saved us by the washing of regeneration and renewing of the Holy Ghost." Titus 3:5. Bengel says this language of Paul's is a periphrasis for baptism into Christ. Paul had a good opportunity to learn of the necessity of baptism, when, after spending three days of darkness in fasting and prayer, Ananias, at the bidding of God, came to him and declared his mission, and added, "Now why tarriest thou? arise, and be baptized, and wash away thy sins."

This certainly was not **because** his sins had been washed away or forgiven, but rather that through his obedience to the Word and submission to its divinely sanctioned rites he might have his sins remitted.

Disregarding all relative purposes of baptism, we are compelled to believe that its primary design is for the remission of sin.

"The purity that God demands is impossible unless I can be remade within."

"The evidence of conversion is seen in character, not in profession."

"Are you fleeing from the Sodom of condemnation or abiding in the Zion of Safety?"

Our Untouched Resources

Rev. Floyd Sibert

YOU ARE your own greatest potentiality. You may not have much of this world's goods, but never forget that you are a free moral agent. You do have **YOU**. You can do with yourself what you will. You can make yourself count for good or for evil. But regardless of what you do, **YOU** must be your own first investment.

The world, and the church in particular, is full of people suffering from "timiditis." "If timid folks could only realize the potentiality that is implanted in each of them—singly! They all have aspirations, the urge to do. But invariably they are deprecatory, ever disparaging of self. They invariably fall back on the pliant: "I am just one man" or "One woman." "What can I do?"

What was Florence Nightingale but one woman? Yet her work led straight to the Red Cross. Where would the marvelous work done by radium be today if Madame Curie had folded her hands when her husband died, and minimized herself by saying, "I am just one woman?" Or take for instance the case of the six year old boy who came home from school one day with a note from his teacher suggesting that he be taken out of school because he was too stupid to learn. "My boy is not stupid," said the mother. "I will teach him myself," and the result was Thomas A. Edison. Now if this be true in the secular field it is also true in the realm of religion.

Within three short years after the bloodiest, most far reaching and horrible war of the ages, the churning black clouds of another more terrible is settling down upon us and men sit like pawns, and say, "What can I do?" History repeats itself only because men are too stupid or too stubborn to learn.

The pall of no darker curtain ever fell over the horizon of mankind than the black veil of hopelessness and despair that shut out from the vision of depraved humanity the light of heaven in the days of Joseph.

Mary's generation was victim of this same darkness. They say the sun "never sets" over the empire of Britain. But for Mary's generation the sun had never shone—selfishness, greed, fear, distrust, and violence churned the sea of humanity like an angry storm. Like some cold, grey specter of the night war, famine and death pursued their hopeless victims. That was a time of spiritual night. We, too, walk in spiritual night. If ever man needed light he needs it now.

But "Mary found favor with God" in the midst of this spiritual night. She was "only one woman," but God used her to bring the light of salvation to a lost race. She couldn't understand it all. God's Word seemed so impossible to her that she said, "How shall this be?" And God answered, "The Holy Ghost." Mary didn't argue or question further, but immediately prayed the prayer of faith and submission: "BE IT UNTO ME ACCORDING TO THY WORD." Without that prayer Mary would have been just another woman, and darkness and human misery would have increased. It is certain that Mary couldn't understand how the Son of God could be formed in her, but she believed. And she immediately yielded herself,

spirit, soul, and body that the will of God might be done in, and through her.

"Be it unto me according to Thy Word." That's it, my friend—"ACCORDING TO HIS WORD." Let this one truth sink deeply into your heart and you will have the fountain of life-giving water flowing from within. My friend, you are your own possession, until in all sincerity you breathe this prayer of Mary's. "Be it unto me according to Thy Word," until you let go and let God! **Is not this the greatest untouched resource?** If we fail here we lose all our resources. Place your life unreservedly in the hands of God, and wait until Christ takes form within you, as "old things pass away" and "all things become new." Before Paul could do mighty works he had to first say, "Yet not I, but Christ liveth in me."

SPIRITUAL POWER is the second untouched resource. It is great. It is unlimited. It is provided. To His fearfully disheartened disciples Jesus said, "But ye shall receive **power** after the Holy Spirit is come upon you: and ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria and unto the uttermost part of the earth." Here is both a commission and a guarantee of power.

A commission in the U. S. Army means power. To commission an officer is to confer power. The power conferred is not to be used selfishly. It is to be used to obtain an objective. The U. S. Government doesn't send its men out half equipped as weaklings. It sends them forth commissioned with power. Do you think that the Captain of our salvation will do less?

When Jesus was called home by His Father the last thing He did was to commission the sons of God on earth with power. "Ye shall receive power." Now power was something they did not have. They had followed Him, and everywhere they went He was the dynamite of their little universe. But now He was leaving them and they were afraid. Jesus knew their hearts so He reassured them. "All power is given unto Me in Heaven and in earth." What did He mean by power? Money is power. Electricity is power. Steam is power. Personality is power. But Jesus said **the Holy Spirit is power**. Moody didn't have much money, but he had power. Wesley was not a rich man, but he was a man of power. The Holy Spirit is power. He was the "**dunamis**" of the early church. He would be the atomic power of the church today if she were not too dead to release His power. He will strike open the very Mountain from which this commission was given when Jesus comes. The Holy Spirit is power and we can have him and have power if we obey God's Word. To know the Word and to obey it is power. The servants at the wedding saw this power manifest after they began **TO DO** what the Lord said. Just do what He says and power will flood your soul like the flood-tide waters the dry river bed. He is operative wherever there is a willing and obedient heart. Faith and obedience will unlock the "sluice gates" of heaven and flood your soul with a holy power that will make you live anew.

trifle with sacred things. GOD'S WORD IS SACRED. It says there is but ONE Way, and it is narrow.

But why go on? The "new cart" has already broken down. The Word is not to be pushed around in a "new cart" of modern interpretation. It is as unchanging as God Himself. Men may ride to judgment in a "new cart," but they will be judged according to the **old Book**. Why was the church so impotent in the face of war and national catastrophe? Because she had left the Word of God so far behind in her new program. They bowed God and His Word out in time of peace, and when tragedy struck they didn't know how or where to find Him.

God said "in that day I will laugh at their calamity," and I wonder if He didn't. Failing to find Him somewhere without the binding authority of His Word they hit upon the new idea of federation, seeking the strength of numbers. Having bowed His Word out as final authority it was easy to forget His admonition to "Come ye apart and be ye separate." **Separation** and not amalgamation is the way of God. The only unity God ever taught was the unity of the spirit, **AND THE SPIRIT NEVER DENIES THE LORD JESUS, NOR THE EFFICACY OF HIS REDEEMING BLOOD, NOR THE VIRGIN BIRTH.** "Church Federation" is a "new cart" idea that trifles with, and denies, these sacrinal principals of true Christianity. It will as surely bring spiritual death as did the touching of the ark bring physical death in the days of David, or lying to the Holy Spirit in the days of Ananias.

The church is impotent today because she has neglected and forsaken her spiritual resources. She has left the Word behind and now thirsty and famished she feeds on husks when she might have bread, if she would only open her heart to receive God's Word without question or adulteration. The church is impotent today because there are so few truly consecrated men in her who will bare their shoulders to carry the work of the church as readily as they bare their shoulders to the burdens of industry—**men who are willing to carry the testimony of the Holy Scriptures in their hearts.** The church can never "bring up the Ark (Word)" in "a new cart." It is the mission of wholly consecrated men.

Let the church consider anew the WORD OF THE LORD, and "ask for the old paths, where is the good way, and walk therein." Jer. 6:16.

—Pleasant Hill, Ohio.

* * * * *

PENNSYLVANIA BRETHREN CAMP JUNIATA

FOR 1948

CAMP DATES

* * * * *

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* * * * *

Earliest Known Isaiahan Manuscript

THE EARLIEST known manuscript of the entire Biblical book of Isaiah from the Old Testament has been discovered in Palestine, it was announced today by Professor Millar Burrows of Yale University, the Director of the American School of Oriental Research at Jerusalem.

In addition, three other unpublished ancient Hebrew manuscripts have been brought to light by scholars in the Holy Land. Two of them have been identified and translated while the third still challenges recognition.

The book of the prophet Isaiah was found in a well preserved scroll of parchment. Dr. John C. Trevor, a Fellow of the School, examined it and recognized the similarity of the script to that of the Nash Papyrus—believed by many scholars to be the oldest known copy of any part of the Hebrew Bible.

This discovery is particularly significant since its origin is dated about the first century B. C. Other complete texts of Isaiah are known to exist only as recently as the 9th Century A. D.

All of these ancient scrolls, two in leather and the others in parchment, have been preserved for many centuries in the library of the Syrian Orthodox Monastery of St. Mark in Jerusalem. They were submitted to the American School of Oriental Research for study and identification by the Metropolitan Athanasius Yeshue Samuel and Father Butros Sowmy of the Monastery.

Aside from the Book of Isaiah, a second scroll is part of a commentary on the Book of Habakkuk (Habakkuk is a Minor Prophet and this is one of the books of prophecy of the Old Testament), and a third appears to be the manual of discipline of a comparatively unknown little sect or monastic order, possibly the Essenes. The fourth manuscript is still unidentified.

The commentary on the Book of Habakkuk was identified by Dr. William H. Brownlee, a Fellow of the American School of Oriental Research.

The manuscripts have been completely photographed in order to preserve their contents in case of damage to the originals and to make possible their publication.

Since the return of Professor Burrows to Jerusalem, many of the class sessions of the School have been devoted to study of these documents which will be published by the American School of Oriental Research.

The American Schools of Oriental Research have branches in Jerusalem and Baghdad and Professor Burrows is President of the organization, composed of the leading American Universities devoted to Near Eastern research.

Mother love and responsibility are inseparable. Well it is if a mother has learned to pray, for the most priceless heritage she can give her children is a Godly example.—The Burning Bush.

Bibles For All The World

THE AMERICAN Bible Society reports a distribution of 9,310,439 copies of the Scriptures in 167 different languages during 1947. Calls for Scriptures in this country reached a total of 4,020,683 copies while 5,289,756 volumes were used in its work abroad.

The year 1947 was the Society's largest in circulation of Scriptures to the blind. During the year the Society widened this service in foreign fields by aiding in the publication in Switzerland of the Gospels and other Portions in French and German Braille, so urgently needed by war victims using those languages.

The response from individuals to the Society's program of Worldwide Bible Reading, observed from Thanksgiving to Christmas, exceeded by more than sixty percent that of any previous year. The special material was used in this country and also in places as diverse as Istanbul, Saudi Arabia, Athens, Cairo, Bangkok, Shanghai, Manila and numerous locations in Europe, Africa and Latin America. The Society reports an increasing interest in the use of the Bible as shown by the volume of requests it received for over 900,000 of its complete list of daily Bible readings for 1948.

For the first time since the end of the war the Society functioned directly from the headquarters of its twelve foreign agencies. "The total distribution in China was spectacular," reported Secretary W. H. Hudspeth, "in spite of colossal hindrances resulting from transportation, inflation, civil war and the lack of books and colporteurs." The sales of Scriptures over the counter of the Bible House in Shanghai were so phenomenal the Society feels there is no single counter in the world over which so many Bibles and Testaments passed last year.

The Society's Bible House in Manila, destroyed during the war, was entirely restored and a volume of Scripture distribution twice as great could have been done, had the books been available. The Society sent from this country, during the year, enough Bibles in two of the Philippine dialects most widely used, Ilocano and Tagalog, to last for three years, according to the plans of Secretary Harry Fonger. They are already gone and the demand continues. Many new doors are opening so that Mr. Fonger has asked for unprecedented supplies of Scriptures from the United States and is preparing during 1948 to begin again the printing of Scriptures in Manila.

With the arrival of a new secretary in Siam, the Bible House in Bangkok, closed during the war, was reopened. There were no Scriptures on hand, Secretary Peter Voth found. A few Bibles were bound immediately and almost 200,000 Siamese Scripture portions were printed. The School of Colporteurs in eastern Siam was reopened, its students carrying the newly printed Portions out among the people.

The American Bible Society organized a campaign for 500,000 new members toward the end of the year, that these gifts might be used to meet the increasing calls for Scriptures from countries affected by the war, that are not usually served by the Society. The Bible Society plans to fill 7,856,000 of the requests on hand for Scriptures that have been received from fifteen countries. The cost, for the books, it is estimated will be \$2,010,700.

Spiritual Meditations

Rev. Dyoll Belote

A COMMENDABLE DESIRE

"Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ."—Ephesians 5:20.

IT IS TO BE regretted that so many people are miserable because of what they do not have instead of being happy because of what they do have. There is a sad lack of appreciation of the blessings which we already have. The poet has put it in the words of the song, "Count Your Blessings," where he admonishes the readers to

"Count your many blessings,
Name them one by one;
And it will surprise you
What the Lord hath done."

The more we measure or count the blessings we do have the less we feel the lack of the things we do not have. Some years ago one of the leading magazines sent telegrams to famous folk all over the world asking them what they would really like to have at Christmas time. As any one knows there would be a variety of answers, suggesting all sorts of desires for all sorts of things. In the minds of those who sponsored the symposium, one of the most significant answers was that of a lady who wrote, "If Santa Claus deals in other than material things for Christmas, may I be given an even greater ability to appreciate all that I already have."

"At one place the Word declares that "Contentment, with godliness, is great gain." Selfishness can never live in the same house with contentment. And contentment is not lazy satisfaction with things as they may be, without ambition to make the best use of the things we have, which contributes to desire for the best things that God

has for men. Contentment might be defined as gracious acceptance of God's dealings with us, and assurance that what He sends into our lives is for our best for us and for His glory. There is no finer way to show gratitude than to enjoy the blessings which are already ours. May the words of this stanza be the expression of our desire:

"Ten thousand precious gifts,
My daily thanks employ
Nor is the least a cheerful heart
That tastes these gifts with joy."

Why a Youth Offering May 16th

Miss Ruth Clapper

The future of the Brethren Church certainly lies in our young people. During the past winter months numerous young people of the Church have contacted us, telling of their willingness to serve the Lord in Christian service during the summer months, either as Crusaders or as Ambassadors. The work of training these young people can be helped immensely through the generous gifts of the Church as a whole. GIVE TODAY FOR YOUTH'S TOMORROW.

—Louisville, Ohio.

BRETHREN YOUTH GIFTS RECEIVED

1947 General Conference offering	\$284.34
Dwight Martin, Fairhaven (Ohio)	25.00
Louisville, Ohio Youth rally	30.02
National Sunday School Association	100.00
National Christian Endeavor	10.00
Mr. and Mrs. Landis, Morrill, Kans.	2.00
Missionary Board of the Brethren Church	200.00
Total	\$651.36

L. E. Lindower, Treasurer,
Brethren Youth Board.

NOTICE

TO ALL INDIANA BRETHREN INTERESTED IN THEIR CHURCHES

WHAT: Indiana District Conference, Bible Conference, Evangelism, Missions and Youth.

WHEN: Beginning Monday evening, June 7 at 7:30 o'clock, and closing Friday evening, June 11.

WHERE: At Beautiful Lake Shipshewana, The Brethren Retreat.

SPEAKERS: Outstanding leaders in the denominations and several outstanding speakers from other denominations.

Be sure to hear Dr. W. D. Furry and Dr. Glenn Clayton.

You will enjoy Rev. Roland Hudson and Dr. Don Falkenberg.

Our own District leaders have had ample time to prepare some wonderful messages.

Let's have 100% attendance in delegates and in addition many others from your church.

L. V. King, Secretary.

MAY 8, 1948

The Indispensables

Dr. Eugene A. Nida

THE CLATTERING train jolted to a sudden stop on the edge of a tropical village in Yucatan. Beneath the open window stood an imploring, ragged boy, calling out the penny prices for the fly-covered sweet buns stacked precariously on a palm-leaf tray. "Twenty years ago I was just like this boy," said my companion, now a university student and translation helper. "As an orphan I wandered the dusty streets of a village much like this one, and sold bread to the hungry passengers who passed through on the wheezing, narrow-gauge railway."

It was then that I could understand how Moises Romero, who had been helping on the translation of the Gospels into Maya, could choose just the right words for the "weary and the heavy laden." With him, "donkeys," "threshing floors," "women grinding at the mill," "hungry multitudes," and "the five loaves" all represented the very life which he had lived. His interest in the Maya language was not an academic one concerned with deciphering the strange ancient glyphs inscribed on demolished temples and pyramids but a practical, intimate knowledge of the soul and life of a tribal nation numbering some 300,000. It was this downtrodden and neglected people for whom the Bible was destined; and it was this young university student whom God had prepared through the years of impoverishment to help translate most clearly the Word of Life to those who continued to "sit in darkness."

Moises and the many like him, the native translation helpers, are the "indispensables" in the great task of bringing to people the Word of God. As the missionary first sits down with natives to record the strange-sounding words; as the native pastors later cluster about the translation table to explain meanings and offer their suggestions; and as finally the educated native speaker begins the process of translating on his own with the counsel and advice of the missionary—at each and every stage the native speaker is the indispensable opener of language windows.

The translation helper may be a blind Navaho, as Geronimo Martin is; but he may have that same genius for shedding light on obscure idioms and revealing the truth to his fellow speakers of this difficult language. Or this translation assistant may be one who was formerly a drunken mayor of a squalid Aztec villa, as was Don Martin; but this onetime soldier of the Mexican Revolution, marijuana smoker and revengeful man, can translate so well—one wonders who could do better—the passages which describe the turbulent, riotous mobs who sought the Saviour's life. The "beaten servants" and the "unjust stewards" were reflected in the life of the enslaved peon and the cruel majordomos of Don Martin's own village.

Or the translator may be a former guitar singer in the village saloons, as was Angel Merceci; but this brilliant man has become a translator of hymns and renders difficult passages into his own Mixteco language with a profound insight into spiritual truths embodied in such words as "holy," "peace" and "righteousness."

Whether it is the Quechua native of the windswept highlands of Bolivia, who explains "God's grace" as "God looking upon us for good," or the Karre Negro of the Congo, who speaks of the "Comforter" as "the one who falls down beside us," thus identifying Himself with us in our distress; this native helper is truly indispensable in giving God's Word to the world.

• • • • Our Poet's Corner • • • •

"THAT I MAY KNOW HIM—MORE"

Lelia Elliott

I heard of one called Jesus as I walked along life's way,
The throngs around called out to me, and I could hear
them say,
"Our Lord"—Our King—"Our Savior"—these souls called
out to me,
While others called Him "Perfect Man" and merely let
Him be.

I heeded not the call that came by God's convicting power,
Until I reached the point where I was helpless in each
hour.
I called to Him to save me then from all my strife and
sin,
And Jesus came, my load to bear, my heart to cleanse
within.

I tried to grow in heavenly grace and live the Christlike
way,
But weeds were quick to choke the seeds I tried to plant
each day.
But then one day His words were brought—though I had
heard before—
'Twas Paul's great prayer that he might come to know
his Savior more.

To think of all my blindness put my very soul to shame;
I really didn't know my Lord, I only knew His name.
And how I longed to know Him more than just what I
had heard,
And God's great Spirit answered, "Just by Me and by
My Word."

Take time to get acquainted as you do with friends you
love,
And take the time to study from God's Word sent from
above.
That you may really know Him and not just what you've
heard,
Not by another's standard, but by God's own precious
Word.

COMMON SENSE

There are more small things to be done than big ones,
and it requires less effort to accomplish them; therefore,
do not hesitate to do the little things, because, any little
things will help to make a few big things larger.—John
T. Sterling.

Business Manager's Corner

(Continued from Page 2)

Rev. and Mrs. A. R. Baer, Quiet Dell, Pa.	10.00
Mr. and Mrs. Willis Flora, Roann, Ind.	5.00
Mrs. Rager Manges, Roann, Ind.	50.00
Mrs. H. E. Berry, Smithville, Ohio	10.00
Noah Musser, Smithville, Ohio	5.00
Della Lehman, Smithville, Ohio	5.00
Church Offering, Smithville, Ohio	30.00
Mrs. Hazel Long Mast, Smithville, Ohio	15.00
Mr. and Mrs. Lloyd Koltz, Summit Mills, Pa.	1.50
Mrs. Elizabeth M. Rishel, Summit Mills, Pa.	3.50
Mr. and Mrs. Mohlon Wuner, Summit Mills, Pa.	5.00
Udell, Iowa, Church Offering	14.00
Vinco, Pa., Church Offering	35.00

Travel Flashes

Dr. Charles A. Bame

Slush

SLUSH! Slush! Slop! Slop! "What messy weather we are having this Spring" Yes, it is Spring; it has been here almost a month and all are watching, hoping, some even praying for less slush and slop and more sunshine. One confronts more hazards every time one takes a trip. Dark, cloudy days with poor vision; bad berms on the roadside; more drinking drivers all the time; more holes and ruts and bumps in every trip—all hazards to safety and happiness.

Farming again becoming late and rains filling our rivers beyond their "flood stage," covering the farm lands with pools and mud, ruining crops, making necessary the changing of plans for the rotation of crops, all this should mean something to our American people, upon whom the whole world waits with small hope for help from any but us—all this should compel the most serious "look within" and search the Word, and ways of God to see if there is any serious significance to us and our posterity. Does God have a message in all this, and is there any connection between the weather and our relationship to Him?

The Weather and Us

I fear that almost none of us have paid sufficient attention to the revealed fact that praying men do have a connection with the weather. An unforgettable experience in the long ago was that of my father who, one day, lamenting the continual downpour that had persisted for days groaned: "Oh, I wish it would rain!" And as if he had turned a spigot, it ceased immediately. Was it merely coincidence or was it a real answer to the intent of his heart expressed in reverse?

Have we forgotten that Elijah stopped the rain for three years and a half? And that his prayers again started it so that "the earth brought forth her fruit?" Better read James 5:18 or I Kings 18:41-46. Jesus sanctioned this historical event and the people tried to "cast him down headlong" the side of the hill on which their city was built. Luke 4:25-31. The issue with James was

to encourage ordinary men to pray. The "sick," the "elders" and all! Maybe we'd better read James 5 again. There might be less sickness and affliction if we were less faithless and presumptive of the doctor's skills. Many an operation has been avoided by praying Christians. Much better weather might also come if "scientists" and their dupes forgot not God and His rights and warnings that might come if we had faith.

How Much Better?

How much better could the Lord Jesus talk to us if we brought up the subject of the weather. I often hear the quotation from Mark Twain: "Everybody talks about the weather but nobody does anything about it," as a jest. The tragedy is that if Jesus talked to most people today, He'd probably talk as He did to the Sadducees and Pharisees: "When it is evening, ye say, it will be fair weather; for the sky is red. And in the morning, it will be foul weather today for the sky is red and lowering. O ye hypocrites, ye can discern the face of the sky; but ye can not discern the signs of the times." Matt. 16:1-4.

Now, Jesus admitted certain forecasting conclusions; and he did not condemn that; but He protested that they were diverting His gracious promises to "all the world" as of supreme importance. In other words, they were "hypocrites" because they professed to want to know Him by a new sign, when He had given all the evidences He would give. "There shall be no sign given but the sign of the prophet Jonas." A whole sermon awaits a chance to get in this, but I must not divert, save to say that it was prayer that got Jonas out of the belly of the whale. Better read that second chapter of Jonah a thousand times than to shunt God out of the world and of the weather.

So, Maybe!

Maybe we have "weather" as is, because we do not pray enough. Maybe because we put too much confidence in "soil conservation" and fertilizer and what not, and bow God entirely out of the picture. "The earth is the Lord's and the fullness thereof, the earth and they that dwell therein" Psa. 24:1, 2. And it is only "they" who come to Him with "clean hands and a pure heart who hath not lifted up his soul unto vanity nor sworn deceitfully" that need apply. But they "shall receive a blessing from the Lord and righteousness from the God of his salvation." (Vs. 4, 5)

Forget not, my friends, that while the devil sends the storms and calamities (Job ch. 1, 2) there's only One who can beat him and they who look to Him for succor will find Him a very present help in time of trouble. Forget neither, that even in our beloved land "the home of the free" and the hope of millions, if we look not to the Lord for help, He may withhold His "fullness." It has happened here. It can happen again.

A Proof

My grandfather Bame came her from Germany, a poor, young man; for a number of years he was a shepherd for a Pennsylvanian after whom my father was named. Later, he migrated to Hancock County, Ohio, where he grew affluent, honored, and a full-fledged Dunker. On his way "up," my father told us often, of a year when, on the 11th of June, their entire wheat crop was frozen. The rest of the story is that as father often said: "We

lived on corn bread and pumpkin butter that winter." Of course, they did have wild meats but no "shortenin' bread." What would eventuate if the American wheat crop would freeze this year?

Sin Hurts

"As it was in the days of Noah so shall it be again. Then, 'they were eating and drinking, marrying and given in marriage, until the day that Noah entered the ark. And knew not until the flood came.'" Matt. 25:37-39; Luke 17:22-31. Only the blind can not see the similarity between that day and ours. Therefore, "watch and pray," (Luke 21:36) and "be sober." 1 Pet. 5:8. Oh, hilarious America, take heed!

There can be no doubt that the world crisis is immorality. If these are the "last days" or not, the Christian leader who sanctions the present day dress of even many women of the church—women who in no sense live up to the admonitions of Paul (1 Tim. 2:8-10, or of Peter 3:3, 4), or of the Lord Jesus who said: "Ye are not of the world; but I have chosen you out of the world." It is tragic when a pastor calls on young women of the church, and sitting in the parlor, he does not know what to do with his eyes! Or that professed Christian women will follow the styles of nudism now so apparent on the beaches of oceans and lakes, even around home or on the streets.

What Price Victory?

Harold Row, whom I know well, high in Brethren Service, just returned from Europe, in the Gospel Messenger dated April 17, page 21 writes: "It is a shocking fact that a broken pack of American cigarettes has become more valuable than a woman's virtue, and a few cartons of cigarettes will buy an auto or a castle in some parts of Europe." Picture of the men in 1 Tim. 6:3-10. Slush and Slop: that's modern! God have Mercy!

—Wabash, Indiana.

Interesting Items

(Continued from page 3)

shingles have also been placed on the garage and shop building. We will have a big Sacred Program on Sunday evening."

South Bend, Indiana. Brother Claud Studebaker reports that he has received a call for another year of service with the South Bend people.

Dayton, Ohio. Brother S. M. Whetstone reports a service of dedication for Children being held on the morning of April 25.

The Father and Son Banquet of the Dayton Church was scheduled for Friday evening, April 30.

St. James, Maryland. Brother Henry Bates reports that 133 took part in the Communion service on April 11.

The Young Married People's Class of St. James is undertaking a project of sending new sheets to Lost Creek each month.

Baal had no message from the Lord burning in his heart. Like Absalom he was self-ordained and God-disposed.

Wedding Announcement

LAWSON-WELSH. Robert R. Lawson and Melba Welsh, both of our immediate part of the city and who have been scholars in our Bible School, were united in marriage at the parsonage on January 23. At home to their friends at 1143 South Michigan Street, South Bend, Indiana.

SMITH-MILLER. Richard A. Smith and Joyce Miller were united in a beautiful church wedding on January 24. She is a member of the First Brethren Church of South Bend and he lives at Niles, Michigan where they have built and furnished a lovely new home at 1444 Powers Street, and where they will be at home to their friends.

WELLS-HATFIELD. William Wells and Pauline E. Hatfield were united in marriage in a beautiful church wedding at the First Brethren Church on March 14. They both live in this city. She is a member of this church. They are at home to their friends at 1310 South Michigan Street.

WING-MILNER. Len L. Wing and Margaret Ellen Milner were united in marriage at the First Brethren Parsonage, South Bend, Indiana on March 28. Both are residents of rural South Bend and are at home to their friends at Route No. 3, South Bend.

CRONIN-OLIVER. Edward Cronin and Dorothy Mae Oliver were united in marriage at the First Brethren Parsonage on April 7. Both are residents of this city. Mrs. Cronin is a member of this church. At home to their friends at 416 E. South Street, South Bend.

MORRIS-WYNN. George C. Morris and Gay Wynn were united in marriage at the First Brethren Church in South Bend on April 9. Both are residents of our immediate community and have attended this church. At home to their friends at 111 E. Indiana Street.

PLACE-SHEEREN. Paul K. Place and Marie Sheeren were united in marriage at the home of the bride's sister in Mishawaka, Indiana, with a beautifully arranged home wedding on April 11. At home to their friends in South Bend for a while, but plan their future home at his country home near Niles, Michigan.

We congratulate these fine couples as they begin life together and wish for them every good blessing of life and sweet comfort of the Spirit.

Claud Studebaker, South Bend, Indiana.

PREPARATION PLUS

A preacher who had written his sermon carefully, found himself at church without his manuscript. "As I have forgotten my notes," he began his sermon, "I will rely on the Lord for guidance. Tonight I will come better prepared."—Religious Digest.

God's kind of love does not behave itself indecently.



CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for May 16, 1948

AS PARENTS SEE YOUTH

Scripture: Proverbs 4:1-7; 10:1; 1 Timothy 5:4

For The Leader

THIS IS THE companion topic of last week's when we discussed a few things about young people's viewpoints of parents. Now tonight we take up the other side of the issue. How do your parents see us? Much could be said, but the best way for you to discover this, is to go to your parents and have them give you a heart to heart talk. Tell them to speak frankly, and lovingly. As a result, you will find a bond of love which you never knew existed. Tonight we want to tell of some of the highlites of the parent-youth relationship.

DISCUSSION

1. THOSE "BUNDLES FROM HEAVEN." Most married people look forward to having one or more children in their home. And after the first little one comes they spend hours cuddling, fixing, fretting, and laughing at the antics of their child. The child seems to be a novelty, to be placed on a "shelf" whenever parents want to go away, to be shoved aside when parents are too busy. But time passes, and the little heavenly bundle takes on aspects of actions from elsewhere. Soon parents find they have a real life problem on their hands. That child must have more food, new clothing, expenses, etc. It gets into trouble, and problems of life face the child. What was once a novelty now becomes a major duty. Parents must face the rearing problems of their youth.

2. GOOD PARENTS ARE CONCERNED. Few of us go out from home but what the prayers and hearts of our parents go with us. That is good, for when our parent's prayers go with us, we shall be kept from real harm. But yet, young people, parents cannot help but be concerned about us. They see us as young, immatured youth, unfitted to cope with the temptations of life. In that, they are right. We need their help badly. So let's never resent or smart under the admonitions they give us. If they didn't love us, they wouldn't bother with us.

3. "MY PARENTS JUST DON'T UNDERSTAND ME." We heard a person make that statement. She was a selfish, snippy sort of a teen age girl. Her words echo the sentiment of far too many of us today. We seem to think our parents have it in for us. Did you ever stop to think it might be your fault? So many times we are selfish, self-willed, or even deceitful about the things we are doing. That builds a wall between us and our parents that is hard to pass through. It doesn't need to be that way at all. Oftentimes parents are more concerned about the problem than what we are. It is very often true that what we interpret as "fussiness" on their part is just a loving heart trying to make sure that no harm is going

to come to us. So, when they object to that "big night" you've set your heart on, just remember that they see a reason for not wanting their child to go. A reason that in later years will make you thankful you listened.

4. THEY SEE US AS AN INVESTMENT. Some one has figured that a child, reared to his high school graduation day costs around \$10,000. We cannot say for sure, but at any rate, children do cost money. They cost something in time and effort. So why shouldn't parents want to see their children grow up into stalwart men and refined ladies. We should be willing to make a return unto them. First, to respect them and to live a commendable life. Second, to follow a good profession, making yourself stabilized in life, thus putting their minds to rest as to the future of your life.

5. A MOST IMPORTANT POINT FOR PARENTS. Parents, when you see your youth, what do you see? Just a child to be reared, educated and married? Just a child to be set right socially? Or do you see a child as a possessor of an eternal soul? That child will have to fight the battle of evil all through life. That child has a soul which must be taught to know God and to accept Christ as Savior from sin. As a parent, you have not performed your first duty if you have not spoken frankly to your child about this matter. Many parents seem to shun this problem like they do the emotional and sex problems of their youth. That's being very unfair to your child. All of these problems should be talked over frankly and fairly. Real happiness in your home will result.

DISCUSSION QUESTIONS

1. What would you say are the biggest problems confronting parents and youth today? How would you remedy them?
2. What advantage do you think a family altar would have in solving problems of the family?
3. In far too many cases the home has ceased to be the center of life. What has caused this? How would you go about remedying this?

HAVE YOU SEEN THE NEW "BRETHREN CHRISTIAN ENDEAVOR WORSHIP PROGRAMS" BOOKLET? This monthly circular can help you plan better and more helpful weekly C. E. meetings. Write to your Topic Editor today, for your copy.

AN ANCHOR

(Dedicated to My Mother)

Mrs. Dale Heater

Just to walk where she walked,
Toiling, unceasingly with steady steps;
Forgiving, loving, kind and calm.
Brings reverence deep—
For she was my Mom.

Just to bear burdens where she once bore
All of mine, and thousands more,
Makes me strong to move the mountains,
For faith still lives
And springs forth like fountains.

—North Manchester, Indiana.

Prayer Meeting Topic

Contributed by Rev. C. Y. Gilmer

(Helps for Christian Living)

STRANGER AT THE PEACE TABLE

There is a stranger in the council hall
Where nations meet to plan the peace again.
He sits unnoticed by the farther wall,
His eyes upon the leaders among men.
His ears attend their clearly laid designs
For living in tomorrow's homes and marts,
As though beneath their spoken words and lines
He hears the inner voices of their hearts.

But when the delegates of all the world
Have cried their million wants, and lists are long,
And after blueprints, charts and plans are hurled
In varied protest at the core of wrong,
He is our hope; He is the peace we seek.
O listen, world, and let the Stranger speak!

—Esther Baldwin York.

WHAT AILS OUR WORLD

Scripture: 2 Timothy 3

Hymns of Christian Loyalty

Leader's Petition

Seed Thought Provokers:

A GAIN THE nations are hopelessly engaged in an effort for peace by leagues and promises. Forgetting that figs do not grow on thistles (Matt. 7:16) unregenerate men are trying to do the works which are the fruit of regeneration. With deliberate intent they started their great plans by denying God a place in their councils. They chose as head of the department of culture and international education the most notorious atheist in Europe. He promptly announced the pattern of his program by saying that he had given up the idea of God twenty-five years ago. If these men do succeed in getting peace for our world God will get no glory for it from them. God will not tolerate this (Isa. 42:8; Daniel 5:23). The schemes of lost men will not succeed because they are in opposition to the Word of God. God said to Pharaoh who boasted, "My river is mine own, and I have made it," "Behold, I am against thee."

The Scripture teaches that there are four things wrong with this world. First, the Devil is not in Hell (1 Peter 5:8). He is the prince of the power of the air (Eph. 2:2; 6:12). He is controlling and devouring our governments and the UN. Parents and teachers following so-called progressive education are permitting the Devil to have his way with our youth (Prov. 22:6). The Devil is devouring our churches with strife, dissension, jealousy, envy, distrust and disunity (2 Cor. 11:14; 1 Cor. 3:3, 4; Phil. 2:14). Lukewarmness is too noticeable in the church.

(Rev. 3:15, 16). The Devil is going to and fro in the earth and walking up and down in it (Job 1:7). His destiny is recorded in Rev. 20:2 and 3.

Secondly, the Jews are out of their place (Mal. 3:7). The Jew belongs to Palestine. Since they wished the innocent blood of Christ upon themselves and their children (Matt. 27:24, 25) they have been vagabonds throughout the world to be brought to repentance. The UN should study Gen. 15:18 which reveals Palestine the rightful possession of the Jews, and also Gen. 12:2 and 3. God has punished every nation that has persecuted the Jews. Let us pray for the return of Christ Whose appearance will bring their repentance and peace to this world (Psa. 122:6; Zech. 12:10). The Devil and the Jew being out of place have caused world-wide upheavals and disturbances.

Thirdly, God's people are out of place (2 Chron. 6:14; 2 Cor. 6:17, 18; Rom. 12:1, 2; 1 Cor. 10:31; Heb. 10:26-29). Satan and wicked people can never prevent a revival. God's people being out of place is the only thing that can prevent a revival (Isa. 59:1, 2).

Finally the lost people are out of place (Isa. 55:7; Prov. 29:1). Jesus is the lovely Way that God has provided for our escape from a deserving Hell (Gal. 3:13; 1 Peter 3:18; 2 Peter 3:9; Rev. 3:20).

Pray according to Rev. 22:20.

COMMENTS

On The Sunday School Lesson

by The Editor

Lesson for May 16, 1948

GIVING OUR BEST IN WORSHIP

Lesson: Malachi 1:1, 6-9; 2:13-14; 3:7-12

THE SINCERITY of our worship is usually measured by the manner in which we give for the support of the work which has been ordained of God. Paul in writing to the Corinthians (II Cor. 8) after speaking of the attitude of the "churches of Macedonia" in their giving, which, he says, was "in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality," makes this significant statement (verse 7)—"Therefore, as ye abound in every good thing, in faith and utterance, and knowledge, and in all diligence, and in your love to us, see that ye (the Corinthians) abound in this grace (the grace of giving) also."

When Luke records the words of Jesus in Luke 6:38, he says, "Give and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom." Then he puts the entire burden of the responsibility for the gift upon each and every individual by continuing, "For with the same measure that ye mete withal it shall be measured to you again." In other words, God's scale of weights and measures should become our measuring vessel or else He will

use the measure that we use to hand back to us that which we will deserve for our own parsimony.

As we read our lesson text we find searching words to our day and age. Note the attitude of the Lord toward those who "offered polluted bread upon the altar," and who brought "blind, lame and sick," animals for sacrifice. Such were not acceptable to the Lord. We should always give of the best we have for the Master's use.

Here would be a good place to review the entire matter of "Tithing." Has God changed? No! Not in all ages. If He expected His chosen people to "bring all the tithes into the storehouse," in the time of Malachi, who are we to say that it only applied to Old Testament times and unto the Jewish people? Christ for all time has put His stamp of approval on this manner of giving when He says, "This ye ought to have done, and not left the other undone." If you do not know what we mean, get out your Bibles and read carefully and prayerfully Matthew 23:23 and Luke 11:42.

Have you ever tried to "prove the Lord" as He urges you to do? (Malachi 3:10). Have you ever had the joy of the "open windows of blessing" which He has promised? Do not follow this way by mere compulsion of scriptural fiat, but because of the love which you have in your heart for the Master and because of your great desire to propagate the "faith once delivered to the saints." You will then have double reward and will really be "Giving Your Best in Worship."

Remember that in life, as in a mirror, you never get more out than you put in.

If we let him that is without faults cast the first stone, there won't be many stones flying.

If after Kirk ye bide a wee
There's some wad like to speak to ye.

If after Kirk ye rise and flee,
We'll all feel cold and stiff to ye.

The one that's in the seat with ye
Is stranger here than you maybe.

All here hae got their fears and cares—
Add your soul unto our prayers.
Be you our angel unawares.

Submitted by C. W. Yoder who found it lettered on an old church some time ago.

Laid to Rest

BOWERS. Harley Allen Bowers, Lawrence, Michigan, a high school student, was suddenly called from this life by a tragic accident, while skating, breaking through thin ice and drowning. He was a fine Christian boy and a faithful member of the church, regularly attending until moving to Michigan.

LEWALLEN. Mr. Daniel Lewallen, of Goshen, Indiana, was called to his heavenly home on January 12. Service was conducted from the First Brethren Church of Goshen. Rev. Ronk was just getting started in his work there and as we had served when Mrs. Lewallen was called home, we were asked to take part in the service. A large family of children, grandchildren and great grandchildren are left to carry on the family heritage. He was a member of the Goshen church.

HOSTETLER. Mrs. Rebecca Hostetler was called to her heavenly home on February 6. She had passed her ninetyeth birthday. Her husband preceded her many years before. She was a faithful member of the First Brethren Church of South Bend for many years, coming here from the North Liberty Church. She was one of those gracious and kind Christian lives admired by all.

FORSYTHE. Mrs. Lula Forsythe, Detroit, Michigan, passed from this life to be with her Lord on January 26. She was a former faithful member of the First Brethren Church of South Bend and was brought to this church for her funeral service.

STICKLER. Mr. Edward Stickler passed from this life to his eternal home on January 27. He was a son-in-law of a former well known minister in Indiana, Rev. W. W. Summers. Burial was at North Manchester, Indiana.

JESTER. Miss Lillie Jester departed to be with the Lord on April 2. She had been a life-long member of the Brethren Church and for forty-five years a member of the South Bend Church. Her great interest in life was her church and though in failing health for some months, she only missed a very few Sundays at church. She was the last of her generation and made the Ralph Jordan home her home, where she was kindly cared for. Funeral services from the church.

MILLER. Rev. E. C. Miller departed to be with his Lord from Miami, Florida, and the service was held in South Bend at the Hay Funeral Home on February 11, conducted by the pastor of the First Brethren Church, the undersigned, where he still kept his membership, although he had not resided in this city for some time. He was laid to rest beside the wife and son who preceded him some years before. The large art window in this church is in memory of his son who departed this life when only twelve years of age. Rev. Miller was quite prominent as an evangelist and known to many of our people. Most of his preaching was in interdenominational meetings.

Our deepest sympathy goes out to the bereaved. May the Father of mercies and the God of all comfort bind up the broken hearts. Five members of a church in one quarter is indeed a very heavy death loss.

Claud Studebaker, South Bend, Indiana.

AMSTUTZ. Ulrich Amstutz, son of Fredrick and Barbara Steiner Amstutz was born August 6, 1869 near Sterling, Ohio. He was a member of a family of eleven children all of whom have preceded him to the spiritual world with the exception of one brother, Fred, of Barberton, Ohio, and one sister, Mrs. Ella Guittar of Can-

ton, Ohio. He was united in marriage with Mary Hartzler, March 22, 1892. To this union were born five children: Mrs. Beulah Boss, Mrs. Vida Swainhart, Mrs. Estella McMillan, Harvey J. and Mrs. Ruth Karsten. Also surviving are seven grandchildren and two great-grandchildren.

He was a member of the Smithville Brethren Church for fifty years. He loved the fellowship and many friendships of his church. He lived simply and found his greatest pleasures in his family, his friends and in walking over his fields and watching the growth and development of his crops. He spent all the years of his life within a radius of a few miles from his birthplace.

He leaves a large circle of friends as he departs to his heavenly home. He was faithful throughout, reverencing God's Word in all things. He will be missed by his family and by God's people. His body was interred at the Smithville Cemetery. Services were conducted by his pastor, the undersigned, and assisted by his former pastor, Rev. J. G. Dodds.

Vernon D. Grisso, Smithville.



News From Our Churches

MASONTOWN, PA. MEETING

Our meeting with Rev. Clayton Berkshire, of New Lebanon, Ohio, in the pulpit is now a memory. Many hindrances appeared as the meeting began. The Evangelist, because of car trouble was not able to be on hand for the first service. The writer took over on short notice, and when the Ashland Choir was scheduled to be here it looked as though it would be necessary for some one to substitute for them. They managed to get in in time for a belated appearance to a large audience.

Some of the members of the church were kept from attending the meeting because of sickness, operations and funerals. The writer had three funerals, three Sundays straight which affected the attendance somewhat. On Wednesday night the Evangelist began his part of the meeting. The average attendance was very good throughout the meeting, though there were numerous individuals whose names adorn the membership roll who were absent from all services. Excuses are numerous, but reasons are few. The first week also turned out to be a week of rain which proved somewhat of the various obstacles, the average attendance for the meeting, not counting the Choir night (which was 334) was 136 plus. This being the home church of the Evangelist seemed to bring out numerous relatives and friends who came out to see the boy of other days, as well as to hear him.

The visible results of the meeting consisted of 32. Ten of these were reconsecrations. Seventeen have been baptized, two of which will go to another church. Fifteen were received in to membership the last night of the

meeting following baptism and confirmation service, and one by relation from another church. The time seemed too short to complete as much as desired, therefore the field has not been completely gleaned or a place reached where there is nothing to do. Our good wishes go with Rev. Clayton Berkshire and his family as they returned to the Ohio Pastorate.

Freeman Ankrum.

OLDEST MEMBER OF THE BETHLEHEM, VIRGINIA, BRETHREN CHURCH HONORED

The following account of the honoring of Bethlehem's oldest member, was sent to us by Brother John F. Locke, pastor of the Bethlehem Brethren Church.

"Mrs. Worth M. Logan, Sr., mother of County Chairman Hugh A. Logan, was honored by her grandson, Mark A. Logan and his wife, at their home "Hillcrest" near Bridgewater, on April 9th. Immediately upon arrival the guest of honor was presented with a beautiful shoulder corsage of mixed flowers. During the evening Mrs. Logan was the recipient of many lovely gifts and the warmest of wishes for many more happy birthdays. The centerpiece of the dining table was a large and elaborately decorated birthday cake.

"Mrs. Logan will be remembered by many of the older residents of the County as Miss Elizabeth Beauregard Johnson, daughter of the late A. J. and Mary Ann Kyger Johnson. She was born and reared at the ancestral home near Inglewood on the Shenandoah River.

"Despite her age, Mrs. Logan is active and alert. She keeps fully abreast of the time through reading and public contact. A great lover of flowers, she has a special gift of artistic flower arrangement. She is still actively engaged in growing many flowers, and local florists are anxious to secure any surplus she produces. For many years the flowers she has brought regularly to the Bethlehem Brethren Church have proved a blessing to the atmosphere of divine worship.

"A bountiful turkey dinner with all the trimmings was served to a great number of relatives and friends."

A T T E N T I O N

PENNSYLVANIA PASTORS AND SUNDAY SCHOOL SUPERINTENDENTS

According to the action taken at the last District Conference (Berlin—1947) the Sunday Schools are to raise a special offering for General Sunday School work in the District. It was suggested that the offering on Children's Day be turned over to the Pennsylvania Sunday School Board. Envelops will be provided for this special offering.

Plan now for a large gift for our District Sunday School work.

Send all money to:

Rev. Percy Miller,
107 Beverly Court,
Rural No. 2,
Apollo, Pennsylvania.

HAVE YOU FORGOTTEN SOMETHING?

May 16th Is The Date
First National Brethren Youth Offering
\$7,500.00 for First Year's Work



The New Look

Rev. J. Milton Bowman

SO MANY things are taking on a new look. Automobiles, clothes, railroad trains, washing machines and many other materials, too numerous to mention. The young people's work of the Brethren Church is taking on a decidedly new look. With conditions in the world in a state of turmoil, Gil Dodds felt a sense of urgency to get young people into full-time Christian service as rapidly as possible. Thus Brethren Youth, Inc. was born. In a very short time, and with some growing pains, it has blossomed into a decidedly new and far-reaching dynamic for the Brethren Church. Let us review again the four-point purpose:

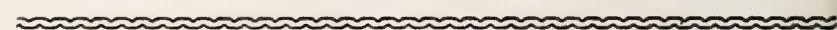
1. A Personal Walk with Christ, Daily (a God-planned Life).
2. To Promote the Advantages of Being Brethren.
3. To Develop in Brethren Youth a Desire for Vital Bible Study.
4. To Train Witnesses for Christ at Home and Abroad.

In order to promote these new objectives among Brethren Youth, we shall frankly place before you some of our hopes and desires. Every Brethren young person should have the new life in order to have the new look. "If any man (young person) be in Christ, he is a new creature (creation): old things have passed away; behold, all things have become new." 2 Cor. 5:17. If our young people take on this new life and look, the Brethren Denomination will have a new birth of vitality. We need the prayers and the financial backing of the Brotherhood to

accomplish our hopes. The national conference has permitted the setting up of a Brethren Youth Board with permission to lift an annual offering in May. A Youth Director, Charles Munson, has been chosen by the Board to have his headquarters at Ashland. He will be responsible directly to the Brethren Youth Board and to the President of Ashland College for the work of counselling students, setting up Christian Organizations on the Campus, and helping young people with their Spiritual problems. Brethren Youth, Inc. hopes to co-ordinate the activities of Summer Camps, Sisterhood, Christian Endeavor, and Boys' Brotherhood, helping them pull together in one great forward movement for Christ and His Kingdom.

We want Brethren Youth to be well-rounded in Christian character, with a definite Spiritual emphasis. The challenge is great. Our young people are vital to us. We want them; we need them; we must get them; we must teach them and win them. As Brethren Youth accept the new life in Christ, all things will become new. The denomination will take on a new look; the College, Seminary, the Benevolent Boards, the Churches, the Young People's Organizations themselves. Is there a greater project in the Brotherhood to challenge your loyalty and help? Remember the First Annual Brethren Youth Offering May 16. Pray vitally and give liberally for Brethren Youth.

—Nappanee, Indiana.



Power requires a channel and a contact; therefore we have no real power in prayer until we are in touch with God.

What Does The Future Hold For Brethren Youth?

CHRIST WILL POINT THE WAY
WE CAN HELP THEM WALK IN IT
A GENEROUS OFFERING IS A GOOD START



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The

Field Secretary

Travels

April has been the most unusual month in many ways. Our services were sought for every week end, one after another and not one conflict.

Bryan—The first Sunday was spent in Bryan, Ohio, where they are waiting for one month for the new pastor, Brother E. J. Black. This was a former pastorate and even though I have appeared there in conferences and on other occasions, this was an unusual day and the attendance both morning and evening was far beyond my expectations. This is the home of Brother Dale Roesch,

who with his wife, is serving in Puerto Rico. Largely due to this fact the Bryan Church presented their largest Easter offering by a big margin. What a change if every church could support a missionary! For many years this church has been most generous in her support to our institutions and the church has prospered.

Waterloo—Brother Virgil Meyer, while conducting special services at Nappanee, Ind., had arranged that I appear in his church on the second Sunday of the month. This was another five-year pastorate of the undersigned. A very fine morning audience; a fellowship luncheon at noon honoring the former pastor; the opportunity to speak to the Young People's group in the evening and to share in their social hour; a number of calls on the sick and aged; besides the very great joy of being a guest with a dinner party of fourteen at Black's Tea Room, celebrating the 55th wedding anniversary of Mr. and Mrs. C. E. Klingaman, on Monday night; all surely afforded great opportunity for service and a very pleasant week end. Here, too, are people of prayer and fine support for the Church as a whole.

New Lebanon—Likewise the third week end while Brother Clayton Berkshire was serving in evangelistic meetings in his home church, the Field Secretary preached morning and evening in this splendid church. This is the home of Mrs. Dale Roesch, mentioned in the first paragraph of this report. This church is equally loyal in standing behind Mrs. Roesch. Also every appeal of the Church received a hearty response from New Lebanon. This church is also the home of the new president for Ashland College, Dr. Glenn Clayton.

While in this community, like all the others, the interests of the college and Mission Board were cared for.

Cumberland—The last major trip of the month took me to the Cumberland Church to a day of victory and rejoicing. The pastor, Brother Paul Naff and his people had planned this special all-day celebration, because of the indebtedness on their church being paid off. They labored with their debt and other problems for eleven years. It is no wonder that this was a day of great rejoicing. The writer spoke at the morning service, and for the young people in the C. E. hour. Brother C. A. Messler of Linwood, president of the Southeastern District Mission Board, was the afternoon speaker, and Brother I. D. Bowman, a former pastor for a year and a half, was the evening messenger.

The decorations, the unique arrangement planned by the pastor for the mortgage burning, and the fellowship at noon and evening meals with a fine spirit of cooperation, made it a day long to be remembered by all who attended. The congregation was commended by every speaker and exhorted to grasp the unlimited opportunity before them now to become a greater church than ever before. It was my first visit to this church but to the Brotherhood let me say that I am much pleased with our church in Cumberland.

Other shorter trips and addresses were made during the month.

Brethren, let us give a faithful and diligent testimony in these dark, uncertain days that some of the thousands of unbelieving and sinful people of our day might be won for Jesus Christ.

—E. M. Riddle.

Clear Alternatives --

The Christian Religion or No Religion

by R. F. Porte

Readers, take note: This is a most timely article. It is well written and gives to all a warning. It is deserving of your careful reading.—E. M. R.

A widely publicized minister makes this striking observation: "It has been estimated that 40 billion people have lived on this earth since the birth of Christ. Not more than three per cent of this number have enjoyed systems of government guaranteeing them human liberty and personal rights . . . And this small minority have resided in the United States since the year 1789 when the Constitution was adopted!" Senator James O. Eastman of Mississippi is quoted as making this statement, "For several years I have seen the storm clouds gathering. I have seen conditions become darker and more threatening. I have seen both political parties become more servile, until today they are merely errand boys of organized racial and religious minority groups. We see today the rights, the basic and fundamental liberties of a free people bartered away in order to secure votes for politicians to capture or retain public office."

It is possible to multiply references to other ministers and statesmen who deplore the growing spiritual apostasy. One of our own ministers of national renown and of sacred memory used to say repeatedly during the last war, "This war is a battle between Christianity and paganism." John Adams said, "Liberty is a moral right derived from the Legislator of the universe." Added to this quotation is this one from Abraham Lincoln who said, "Liberty is right because Christ said so and Christ is God."

With this present year, Representative George Bender of Ohio spoke on the floor of the House in these words, "We need today a religious re-awakening. We need a reassertion of the religious yearnings we have noted in history . . . Nothing less will fortify us for the world of the future." Mr. Bender quoted Gilbert K. Chesterton as having said, "Christianity has NOT been tried and found wanting, it has been found difficult and not tried." One of the recent slaps against evangelical Christianity is the United States Supreme Court decision in favor of the theistic mother in Champaign, Illinois against teaching the Bible in the public schools. Without going into the matter further one is made to feel that the wave of atheism and godlessness is getting too close to things dear and precious to all Christian people. The attorney for the Champaign school board made this hopeful remark, "I do not believe that this decision will live in our law." Rev. J. B. Cartledge, chairman of the committee which arranged the program for teaching Bible in the schools, said, "This seems to commit the United States to a defi-



nite irreligious attitude." Christian Americans will watch with much concern the future encroachments of organized atheism in this great nation which grew under the teaching of faith in the living God and the Holy Bible. At this point I want to inject this question, How much concern do the people who name the Name of Christ have toward the Christian faith in the light of the multitude of facts which indicate violent opposition to the faith they profess to believe and hold dear?

Standing on the deck of the U. S. Battleship Missouri in Japanese waters receiving the surrender of the Japanese forces, Gen. Douglas MacArthur made this statement, "We have had our last chance. If we do not now devise some greater and more equitable system, Armageddon will be at our door . . . The problem basically is theological and involves a spiritual recrudescence and improvement of human character that will synchronize with our almost matchless advance in science, art, literature and all material and cultural developments of the past two thousand years. It must be of the spirit if we are to save the flesh."

Another top general of our army, General Dwight Eisenhower has said, "Unless we have a spiritual awakening modern civilization is doomed to destruction in a cloud of atomic dust." None other than the famous statistician, Roger Babson warned the nation in these words, "There is a 50-50 chance of a spiritual awakening so that world war III will not occur."

The most outstanding leaders of the nation speaking not as people directly connected with Christian work, are pointing out spiritual dangers. This is a challenge to men

and women of good will and vital faith in God and His Son our Savior to be positive in their belief in the Christian faith. Another writer believes that we will not fight Russia on the battlefield but need to fight what he calls "infiltration of anti-Christian doctrine." The trend is definitely anti-God, anti-Christ, and anti-Bible.

Now for some brief conclusions, first if Babson should be right then we Christians ought to place enough weight on the Christian side of the balance. This cannot be done with empty church pews, chiding and bickering like termites against pastors, and stingy giving to the spreading of the Gospel of the Grace of God.

The next observation I would make is that we need to combat the moral down draft of the recent war. Why shouldn't Christians be conscientious objectors not only against killing but against an institution which destroys the spiritual life among people. It isn't necessary to mention the most atrocious crimes recorded in our newspapers and magazines to awaken much more righteous indignation than seems apparent at the present moment. Few of us know anything about the heartaches in the bodies of millions today. If people on the earth now will neglect to hear the Word of God, do these heedless ears expect to hear the sweet music of the Heavenly choirs? It wasn't so in the days of Noah nor in the days of Jesus.

The people of our time, like some other times, are not concerned. This doesn't mean that our people have not been warned. It means that they just don't believe the spoken word. Belief always inspires action. Even if the preacher fails to blow the trumpet with certain sound the people do not escape judgment and people have preachers in every community whose witness is Christ-centered and Spirit-inspired. Moral conditions witness to the Spiritual need and the sad thing is that many people know enough but do not care. They hope to enter Heaven by pointing out to God certain people who failed to do their Christian duty, as if God did not already know about everybody. Writers and radio people are discovering that the popular taste is shoddy and not discriminating and spiritual.

Another condition among us is self-centeredness. We live and act as if the other person was all wrong and blocking the way of true progress, no one will confess to

the error they exemplify. That is, there is little self-examination today. Too many people try to convince themselves that their woe is all from the outside. Just remember that when the disciples discovered they had the Lord of Heaven and earth with them in that storm tossed boat on Galilee, "there was a great calm." Perhaps we know all about the existence of Christ but do not know Him as Lord of all. We may not like our neighbor as a bosom companion but if his house is on fire we forget self in the interest of community need. We have some neighbors in other countries as well as in our own country, whose houses are on fire and whose souls are perishing. How can we save our souls and let the souls of millions perish? I think we are getting awake to the fact that our neighbor's misfortune has some direct effect on our well being.

America had Christians and churches before she had the constitution and the Federal government. Every dying civilization and government failed to have the Eternal Rock in the foundation. Great Americans today see the insidious destruction to the foundation of American greatness. Let each citizen attend to the truth which can make us free and preserve for us the integrity and sovereignty of America. America fosters the Church, the Sovereignty of God and the Saviorhood of Christ.

—South Bend, Indiana.

The entire church will be grieved to hear of the passing of Mrs. F. W. Garber, wife of the pastor of our new mission church at Cheyenne, Wyoming. Mrs. Garber was called away on Sunday, April 25. A more detailed report will follow.

Prayer is the stairway to heaven
And whoever will may climb;
The child in its morning beauty,
The sage bowed down with time,
The king in his royal raiment,
The outcast clothed in crime,
Prayer is the stairway to heaven
And whoever will may climb.

Prayer



Can Our Faith Stand the Test?

By Thoburn C. Lyon



We live in the days of atom bombs, aircraft capable of delivering them over long distances at incredible speed, ideological rivalries among the nations, and even duplicity and hypocrisy within the church. Any one of these things is enough to try the souls of men; in combination, they present so severe a trial that we are led to ask: Can our faith stand the test?

In our pressing concern, it is easy to become self-centered and to fall into the error of supposing that no preceding age ever faced our difficulties. We may even imagine that if some of the faith heroes of Old Testament days lived in OUR day their faith might not have stood the test—yet Paul wrote to the Corin-

thians, "There hath no temptation taken you but such as is common to man."

With a little more careful thought, we may see that these words of Paul still stand. Is the prospect of death by means of the atom bomb any more terrifying than the thought of fighting with wild beasts in the arena, or of being daubed with pitch and serving as a human torch for a garden party of the Roman emperor?

Job never knew the pleasures or the curse of modern civilization, but he saw the loss of all his property, and his loved ones were slain with the sword. He endured much physical suffering, and was taunted by false friends and a nagging wife—but his faith stood the test as he exclaimed, "Though he slay me, yet will I trust him!"

When we consider the persecutions of the early church (briefly referred to in Hebrews 11:36-38), most of our own "tests" shrink into triviality, yet the faith of those heroes also stood the test.

One of the hardest tests faith is called upon to stand is that of hypocrisy and faithlessness. Again, this is not new. Jesus condemned the religious leaders of his day

as hypocrites. Paul wrote of "false brethren," and of others who had betrayed him. Both Paul and Jesus were put to death by those who should have been working with them.

When a minister, for example, is found living a life of open sin, shamelessly, many who had respected him and his office lose faith even in the God he had professed to serve—but there are numerous records even in the Bible of lewd priests who used their office only for their own selfish advancement: "There hath no temptation taken you but such as is common to man!"

The question is not whether our faith will stand the test, but rather whether or not we HAVE faith. Even a mustard-seed faith will stand the test today—just as it always has.

Our great need today is for a better knowledge of God, as a basis for faith. This may be achieved in numerous ways.

A faithful preaching of the plain scriptures, rather than discourses on world affairs or theological speculations, is of definite value.

Of even greater importance, perhaps, is a regular, personal reading and study of God's word—not just a hasty, casual reading, but one that pauses to weigh the meaning and consider the acts and purposes of God. Read it as though God were speaking expressly to **you**, and you were hearing it for the first time.

Finally, **practice your knowledge**. Try to impart your newfound faith to another; be ever ready with a reason for him that asks. Like the bread which our Lord broke, faith grows and increases with the sharing, instead of becoming less.

In such ways as this we may build up our faith (Jude 20). Once established and given the normal requirements for growth, our faith will stand the test—ANY test. We can then say, with Paul (Romans 8:35-39):

"Who shall separate us from the love of Christ! shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?"

"As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.

"Nay, in all these things we are more than conquerors, through him that loved us.

For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

"Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

—Washington, D. C.

It is good for us to keep some account of our prayers, that we may not unsay them in our practice.—Matthew Henry.

Missions are the Concern of Christians

By George S. Hagenbuch

As I sit in my study contemplating the subject of this article, my mind visualizes the many people of the world: the black race, the yellow race, the red race and the white race; the people of Europe, of Africa, of South America, of India, and the Asiatic Countries as well as those here on the North American Continent. I see the condition of these peoples and countries, their appalling need materially and physically; but greatest of all, I see the spiritual need of these people; these people who are without hope, dead in their trespasses and sins; these people who are greatly in need of spiritual enlightenment; these people who are begging for help who are seeking a way of escape yet finding none, for their sin sick weary souls. Their cries ascend to God for help, yet they seem to receive none. I also see the Church, the body of professing believers, here in this land of ours, they have more than the necessities of sustaining life, freedom of worship, freedom from fear, and they sit complacently by and feel that the welfare of the souls of the rest of the people of the world are of no concern of theirs. The reason for such an attitude is that too many of the church going people fail to realize that "Missions are the concern of Christians!"

The lack of missionary zeal is evident in many Christians today. It is very trying for the pastor who is vitally interested in the advancing progress of missions, to quicken his people in all out effort to advance the cause of this work in his field of labor. Many of us who are pastors have lived and had close association with those who have ventured out as foreign missionaries for the Lord. Some of them have even laid down their lives for the faith once and for all times delivered unto the saints. It was for the love of those outside of Christ, that enabled these servants of the living God to lay down their lives that these people may also know Him, whom to know aright is life eternal.

The reason the average Church member is indifferent toward missions is because they see no evident worthwhileness in their being interested in missions. They think and feel that since it does not benefit their church in any way, why take an interest in missions?

I wonder what would have happened had the Lord Jesus been thus minded? He could have gathered a people about Himself and been very successful within His own group. If that would have happened, where would we be today? In a heathen land, worshipping a false god, without any assurance of salvation? Certainly! But the missionary passion of the Lord was such that He earnestly sought the lost and dying, striving to lead them back to God. Oh, Christian! Awake, arise out of your sleep, be up and doing in all phases of the high calling to which you are called, because, Missions are the concern of all Christians.

The chief and foremost concern of the early Church was for those who were lost in the regions beyond Jerusalem. The chief and foremost concern of the Church today should be for those beyond our immediate fields of endeavor; whether in our home land or across the oceans in the lands of darkness and need. Until the Church today is willing to aid in the spreading of the gospel to those in need, it will lack greatly in carrying out the great commission of the Lord Jesus and in a spiritual growth. There are too many in churches today who feel that the heathen should look after himself, and find the way to God the best he knows how. But the Lord Jesus says to all who love Him, "Go ye into all the world, and preach the gospel to every creature." (Mark 16:15). It is an all-inclusive command of Jesus, it leaves out no one, but rather takes in the whole assembly of believers as those sent to carry the glad tidings of salvation. Jesus tells us that the field is the world, therefore, it is a worldwide mission of the Christian Church. Have you been sharing in this command of the Lord?

I realize that it is an impossibility for every one of us to go to the mission fields, but it is not an impractical thing for every one of us to be concerned about the advancement and growth of activity on the mission field and in missionary endeavor. The fact is that we as Christians should be vitally concerned about missions, to the extent that we will enter into a definite agreement between God and ourselves to support the work, by means of earnest prayer and financial support. There are many Christians who are willing to help in missionary work, until it affects the purse; but the minute it concerns that phase of the individual they are reluctant to help. Let me remind you that the individual Christian, or the church that is willing to give full support to missions is the individual or the church that grows in Grace and in the Love of God, receiving such blessings unable to be described for they are aiding in the winning of souls for the Lord Jesus. The blessings that Paul received as a missionary compensated for all the hardships and trials thrust upon him. (2 Timothy 4:7-8).

It was the concern of the early Church for the lost that finally reached out and brought us unto the Lord and it should definitely be the concern of every Christian today to be anxious in reaching others with the gospel of Jesus Christ, both here at home and abroad. For Missions are definitely the Concern of Christians. Are YOU concerned about Missions? God grant, that if you are not now Mission-minded, that by the Grace of God you will be so from now on.

The Lord Jesus depends on Christians to do His work of love. Can He depend on you to fulfill your obligation to Him?

—Fremont, Ohio.

Fishers or Failures

by Henry Bates

Throughout the Christian Church today a call is being heard—a call for the winning of souls. While our Lord was on the earth He told a group of early followers, "I will make you fishers of men," and the call that is being heard today is the echo of those words. From its inception on the day of Pentecost the Christian Church has had one great task to perform. Not the building of great cathedrals; not the raising of great sums of money by means of card parties, bingo, dances, suppers and bazaars; or the furnishing of a program of entertainment for the young people of the community; nor yet the work of social welfare. The one great task which the church has been commissioned to perform, its primary task, is the winning of souls to Jesus Christ. If we fail in this we fail to be a Christian Church.

In light of the above truths, just how do we stand as a church? Have we gone "all out" for this type of missionary program? In recent years there has been a tendency to substitute relief for religion—a tendency to emphasize the physical needs of mankind at the apparent expense of the spiritual needs. I read recently, with some degree of interest, the following letter, taken from the "Gospel Messenger."

"Prior to the war the Gains for the Kingdom section of the Gospel Messenger listed up to three hundred baptisms weekly. During the war the gains were few and we said it was caused by the war. What shall we say now? The war has been over for two years and the gains are still few.

"The service program of relief has become a project of major interest and certainly it must continue unabated until the world needs are met. It is a wonderful way to dramatize our teaching of brotherhood. However, we are a church; kingdom building is our business. I am glad for it. I would like to see an interest equal to our service interest manifested on the part of our local churches in evangelism. If our neighbor is starving physically we hasten to feed him, but when he is starving spiritually and does not have the Bread of Life we are inclined to neglect him.

"I am wondering if we cannot have both a great relief program and an equally great kingdom building program in our local churches. Thus the church would indeed be the church."

Could the same be said of our own church? Have we become so engrossed in the program of world relief that we have lost sight of the program of world evangelism which the Lord had in mind when He said, "Go ye into all the world and preach the Gospel . . ." To quote from Brother Lindower's Moderator's Address of our last Gen-

eral Conference, "Are we just responsible to write checks for Chinese or European relief?"

Imagine the results if every congregation in the Brotherhood decided today to enter wholeheartedly into a program of evangelism. Not just a two-week endeavor with the pastor and the evangelist doing the work; not merely a drive to add new names to the church rolls; but an all-out effort on the part of every born-again Christian to lead the unsaved to Jesus Christ. An all-out effort on the part of every born-again Christian to become a fisher of men and a winner of souls. If every member of each of our congregations took seriously Christ's exhortation that we become fishers of men, in every community now served by Brethren churches dozens of families living apart from Him would gladly receive the words of eternal life.

God is calling each one of us today to become leaders in this great missionary movement—He is calling each one of us to become fishers of men. How well will we respond to this call? Can we be satisfied to hear Christ say, "Go out into the highways and byways and compel them to come in," and do nothing about it? Can we be satisfied to look about us each day and see men and women, boys and girls, who have never accepted Christ as their Lord and Saviour—men and women, boys and girls whose ultimate destiny is Hell—and not lift a hand or a voice to save them? Brethren, the time has come for us to awaken to the responsibility that is ours. The time has come for us as a church, to enter into a real missionary program, a program of soul-winning or evangelism, and each one of us might well pray the words of the Chinese Christians—"Revise Thy church, beginning with me."

Is this an easy task? Of course it isn't! When was evangelism ever easy? **But that is no excuse for failure to do the will of God.** When the Lord calls people to become fishers of men He gives them the necessary strength to overcome difficulties and to surmount obstacles, and what is true of men and women as individual soul-winners is true also of the church as a whole. **What the church needs most today is the courage to begin!** As the days go by, the weak heart and the flabby muscles will become strong, and before too long we will be true fishers for the Lord. **Let us begin today!**

"Rescue the perishing, duty demands it;
Strength for thy labor the Lord will provide;
Back to the narrow way patiently win them;
Tell the poor wanderer a Saviour has died."

—St. James, Maryland.



Foreign Missions

Meet

Miss Veda Liskey, B.S., R.N.

Missionary under appointment to Africa

Biographical sketch by her pastor, J. F. Locke

It is my pleasant duty to perform an introduction. This sketch is to help you get better acquainted with a very fine Christian person, Miss Veda Liskey. As one who has always held missionaries in special esteem and respect, it now becomes my high privilege to write about one that I have watched attain to this estate. In the New Testament church the missionary occupied the top listing. (See I Cor. 12:28, for instance.) Today those who would honor Christ by obedience, and follow the New Testament, must still accord them first place, not only in respect, but in our interest, gifts and prayers.

Someone says that Phillips Brooks was once asked what would be the first thing he would do if he were called upon to become the pastor of a broken down church, its building lost by fire, unable to support a pastor, torn by internal dissension.

"I should get all the people together," he replied, "preach the greatest sermon I could on world-wide missions, and take the best offering I could for work in heathen lands."

The church that isn't missionary is scheduled to die. We all know that. But besides talking about missions, preaching, and praying about missions, or even giving for missionary work, there has to be something more: **SOME-BODY HAS TO GO!**

Consciously, or unconsciously, Veda Liskey has been getting ready to go to Africa for a long time. I first met her approximately twenty years ago when I became her pastor. She was a bright-eyed, smiling, friendly little girl



in the Bethlehem Brethren Sunday School then. Her parents were members of the Mt. Olive Brethren Church at the time, but they soon changed their membership to the Bethlehem Church, for they had bought a home in the country near the church and less than two miles from Harrisonburg, Virginia. Her parents are both natives of Rockingham County, Virginia, where their family names are well and favorably known.

Veda, with her two sisters, grew up in a Christian home atmosphere. She united with the church in 1928. The Liskey family were always faithful attendants at church services. Into the making of this missionary there went the consistent influence of a home where Christ and His church have had their rightful place. There were other influences, to be sure, but home is strongest.

Veda went to school in the Rockingham County public schools and was graduated from the Dayton, Virginia High School about three miles from her home. After high school she entered Madison College at Harrisonburg, Virginia, one of Virginia's fine state colleges for women. After two years here she was given her elementary school teaching certificate. She then taught in the elementary schools of Rockingham county for six years. Her third year of college work was done in summer sessions at Madison. But Veda had a strong desire to go to her own denominational college, and this ambition was realized when she entered Ashland College, Ashland, Ohio. She was graduated from Ashland in 1943 with the degree of B.S. in Education.

She returned to teaching for another year but she had the desire to do missionary work that kept making itself felt. So in 1944 in the month of July she entered the Medical College of Virginia School of Nursing. Three years later, June, 1947, she was graduated a Registered Nurse, ready to make a comfortable income in a respected and most useful profession which is anything but overcrowded. She did some nursing that summer, but in the fall she was enrolled in Bethany Biblical Seminary, Chicago, where she has nursed what time she could spare to help with her expenses, but her real interest was in preparing for missionary service in Nigeria. Her roommate the first semester was a nurse who had just gotten back from where Veda hoped to go. By faithful study of the Africa handbook prepared for missionaries going out under the Church of the Brethren Board, and from much conversation with her roommate, Veda can already answer most of my many questions about her work. Her post graduate work at Bethany is in the field of Religious Education. By temperament, experience, and training Veda should bring to her chosen field of service "a vessel meet for the Master's use."

But I still haven't explained how Veda Liskey, school teacher and registered nurse, came to be a missionary under appointment to go to a leper colony in Nigeria. I have mentioned her Christian home and the faithfulness of the family to their church. Other religious training and experience, beside the Sunday School, was gained in the Christian Endeavor Society and in the Sisterhood of Mary and Martha, our girls' missionary organization. She held offices in both these organizations.

She attended and participated in numerous young people's meetings, conferences, camps and conventions, some of which were interdenominational and some were under the auspices of either the Brethren or the Church of the Brethren. One summer she attended Church of the Brethren camps in West Virginia and taught D.V.B.S. there one summer.

She recalls that her interest in missions began in childhood when she heard and read missionary stories. Her



Miss Kugler to visit in United States

Miss Luisa Kugler, one of our missionaries in Argentina who is now located in Villa Constitucion, is making plans to come to the United States this summer for a visit among the Brethren Churches here.

The invitation to Miss Kugler to visit in our country was first extended by the National Sisterhood of Mary and Martha, whose annual project is the support of Miss Kugler in her work in South America. Other invitations from organizations and from the Missionary Board followed, and plans are now under way to bring this enthusiastic missionary to visit with us. No definite date has been set for Miss Kugler's arrival, but it is expected that she will be with us for General Conference in August and for some time following. Groups or churches who are interested in scheduling Miss Kugler in their programs may keep this in mind.



Malam, the Chief. Note hands, effects of leprosy.



Baptism service at Garkida Leper Colony

special interest in the African field dates back to stories about James E. Gribble, pioneer missionary of the Brethren church to French Equatorial Africa. The book by his wife, Dr. Florence Gribble, entitled *Undaunted Hope* was studied by the girls and women of the church. Then she tells me that missionary speakers were well remembered by her, and deep were the impressions they made upon her life and thinking. With proper humility I quote from a set of biographical notes she prepared for me that I might have the record straight in this article. She says, "Interest in missions has throughout the years been nourished and kept in focus by my pastor who is deeply missionary in principle, practice, and preaching. His missionary emphases have been invaluable to me." But in all honesty I feel that Mrs. Mamie Bowman, her Sunday School teacher, should be singled out for such honorable mention. For about thirteen years the young people taught by Mrs. Bowman have supported the American Mission to the Lepers. This class has indirectly been giving to the very work to which Miss Liskey aspires.

But little thought was given to actually going herself, prior to 1943. She says, "I believed that if God so willed that I devote my life to that type of work He would in His own time and way reveal His will to me. For almost a year prior to the beginning of my nurse's training and following a public appeal for commitment I experienced a great unrest and dissatisfaction because I had not answered that call. On June 17, 1944 while attending the District Conference at Mathias, West Virginia another appeal was made for fulltime workers. After much prayer and deliberation, out of obedience, I finally surrendered my life with the idea that I would serve Him wherever I would be called to work."

She tells me that the answer to this call has brought a joy and fellowship with Christ never experienced heretofore. A special dedicatory service at the Conference was conducted by Rev. J. Ray Klingensmith, then missions secretary. It was a climax to that day of decision. Now she could say she was completely obedient. Isa. 52:7 kept running through her mind, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace." These words had been upon her heart months before this experience, she says. Now they applied to her as never before!

When she heard of the cooperation between the Brethren Church and the Church of the Brethren in Nigeria she was thrilled again. For now she felt that the way was open, and, that if accepted, she would do medical missionary work there. Following the advice of Dr. Rufus D. Bowman, Dr. Leland Brubaker and her pastor, she has spent the year taking courses that will be most helpful for the missionary. At Bethany she has found a strong missionary spirit. Almost all the faculty have served on the foreign field. There are students from various foreign lands and a large group of missionaries and missionaries in preparation meet regularly to discuss their chief interest: *Missions*.

Miss Liskey will sail, God willing, in July. Her missionary outfit has been assembled and will soon be shipped. Some of the local congregations here have enjoyed participation in securing some of these needed things. But Nurse Liskey is a missionary of the whole



Patient being treated with injection of Diasone.

church and as such will need the backing of us all in prayerful interest. The work in Nigeria is one of the fine things we are doing cooperatively with the Church of the Brethren who began here twenty-five years ago. Many of our Brethren people have met Dr. Bosler and admire his fine spirit. You will like Veda Liskey, too. May this introduction help until something better is afforded.

Consecrated, intelligent, cheerful, friendly, with teaching and nursing skills, may our Gracious Lord use her dedicated life to His Glory, in the ministry of healing souls and bodies in Africa, and for the edifying of the Body of Christ in Love, here in the homeland. All her life she has been a good girl. Now she has elected to do the best thing. May every blessing of the Triune God be upon her, and her loved ones, as she goes to the white harvest fields of the Dark Continent.

—Maurertown, Va.

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Capital punishment for nonpolitical murder was abolished by Italy in 1944, but was retained for serious offenses against the state. Now a government decree has eliminated capital punishment even for these. The most severe punishment for political crimes is life imprisonment.

FISHERS OF MEN

Studies in Personal Work by C. F. Yoder

PART TWO—CHOOSING A FIELD

LESSON XIII—BEGINNING AT HOME

Text—"If any man provide not for his own, and especially for those of his own house, he hath denied the faith and is worse than an infidel." I Timothy 5:8.

Write answers to the following questions:

1. If it is our duty to provide for the temporal needs for those who are near to us, is it not even more so to provide for spiritual needs? Matt. 6:33.
2. What command for us may be found in Luke 8:38, 39?
3. What may we learn from the example of Andrew? John 1:40-42.
4. What may we learn from Philip? John 1:43-45.
5. Why did Jesus command evangelism to begin in Jerusalem? Luke 24:47.
6. Why did the first missionaries preach first to the Jews, then to the Samaritans, and then to the Gentiles? Rom. 1:16; Acts 1:8; 11:19, 20.

LESSON XIV—HUNTING THE BEST HOLES

Text—"Break up your fallow ground: sow not among thorns." Jer. 4:3.

1. Why should child-evangelism have first place on our program? Matt. 21:15, 16.
2. Why are most people converted in youth? Ecc. 12:1; Eph. 6:4.
3. Why is the Sunday School the "nursery of the church?" Deut. 31:12; II Tim. 3:16.
4. Are unconverted church attendants "fallow ground?" Rom. 10:10; Acts 13:42-46.
5. How about people with Christian training or ancestry? II Tim. 1:5.
6. How about those with Christian environment? Acts 16:13, 14.
7. Why do the needy and suffering offer good ground? James 2:5.

LESSON XV—PARABLE OF THE SOWER—FINDING GOOD SOIL OR MAKING IT.

Text—"I have become all things to all men that I might by all means save some."—I Cor. 9:22.

1. In the first parable of the sower (Matt. 13:1-23) who is the sower, the seed and the soil?
2. Who now, as representatives of Christ, are the sowers? Matt. 28:19, 20; Acts 5:32.
3. Who are gifted and called as helpers? Eph. 4:11-16.
4. Who are the seed by the wayside, and what can be done to save them? Matt. 24:43; II Cor. 3:6; II Tim. 2:24-26.
5. How can we help people among stones? Gal. 6:1; Rom. 14:1-4.
6. How can we rescue those among thorns? Luke 12:16-31; II Tim. 2:25, 26.
7. How can we apply Matt. 7:6? See again Acts 13:45, 46; I John 5:16.

LESSON XVI—FOLLOWING THE BEAM

Text—"I was not disobedient unto the heavenly vision." Acts 26:19

1. Do good inherited qualities form a part of our calling to Christian work? II Tim. 1:5; Gal. 1:15-17.
2. How should missionaries be chosen to be sure of the Spirit's leading? Acts 13:2.
3. How should a field of labor, or a person to be won, be chosen? Acts 13:4.
4. Among countries or groups of people, how can we know which to choose? Acts 13:14-17.
5. In a group of people how can we know to whom to speak? Acts 13:35-52.
6. How can we know if our own feelings are right or not? Acts 16:7-12.
7. What part has the Holy Spirit in guiding us in all these cases? Acts 16:6-10.

Home Missions News

A brief note from Brother C. Y. Gilmer speaks well of the Huntington, Ind. Brethren Church. He says, "We have resided in Huntington one week, and we are enjoying it very much. We know of no other place where we would rather be than here for the present. We have a nice five-room apartment where Brother Oberholtzer formerly lived. And I have a nice study in the church. So far the people here seem to be aggressive, which pleases us very much. They have

some splendid ideas for improvement of the church plant."

We are sure that the whole Brotherhood wishes for the Gilmers and the Huntington Church the very best of success in this new pastorate.

Actual work has begun on the new Washington, D. C. Brethren Church. A notice received in the Missionary Office on April 12 stated that part of the foundation was laid.

Men and the Church

by Dr. G. W. Rensch

Part II

The Bible that was God's power in the hands of Wyclif, Huss, Luther, Latimer and John Knox, to save Germany, England and Scotland, was not a mutilated Bible, and the gospel by which John Wesley afterward raised the England of the eighteenth century from moral and spiritual death, was not a mutilated gospel. "Who can forgive sins but God?" And a man who is crushed by a guilty past, knows his "culture" can't do it.

Equally important it is to have men in the pews. Laymen, our laymen should be leaders. Men go to church when other men go. Laymen attract after their kind. Cheap, hidebound, stingy, bigoted, moss-backed laymen will queer any proposition. Strong churches have strong laymen, and strong laymen are the leaders of men in every community.

You men, who spend all of your time and energy in your club, isn't Jesus Christ worthy of some consideration? The one organization in which he is interested is His Church. He founded that. If you don't feel the need of Him now, is that His fault? In crossing that mysterious stream, whose help will you crave most? His help? Then, why are you not fair with him now? Why don't you set about to win that scoffing, ungodly lodge-man for Jesus Christ? Would not that be a big enough job? Instead of being a quiet spectator, why not get into the game? Do your best to win, and life's endeavors under such a tonic will soon make you feel the glow of returning strength.

A gentleman said to a dying soldier, "Son, is there anything I can do for you?" "Yes," was the faint reply, "write a letter to my mother." "Dear Mother: I am dying," said the soldier boy. "I was mortally wounded in the fearful charge we made today against the enemy. I am not ashamed of my part—I did the best I could. Tell my neighbor friends good-by, and kiss Lucile for me. I am sorry to leave you, but I must go. Lovingly, your son, George."

Written at the bottom of the letter were these words: "The above letter was dictated to me by your son.—Abraham Lincoln." The boy read the postscript. Tears were streaming down his face. "Are you the president?" Lincoln said, "I am. Is there anything else I can do for you?" "Yes, you might hold my hand like my mother used to do." The great president of the United States grasped the cold hand of the boy in blue, and in a few

minutes his soul had left its mangled tenement of clay, and went to be with its Maker.

He was in the fight. He had fallen in the awful charge. But the presence of Lincoln was worth it all.

Why so many of our men, with the uniform on, choose to stand idly by while the battle is raging and comrades are falling, is more than I can tell. There is no glory in a do-nothing life like that. A real soldier looks with contempt upon the fellow who will parade, but will not fight. Why should he not?

I have but little sympathy with the cry raised by a few well-meaning folk that "our men are given nothing to do." If they mean by that, they are given nothing to do **THAT THEY WANT TO DO**, there may be some truth in the far-fetched cry. "Nothing to do?" That's the cry of the lazy and the coward! Nothing to do? That's the cry of the straggler while his comrades are fixing bayonets for the charge! The "Nothing to do" fellow is usually at the vaudeville while his plenty-to-do comrades are at the prayer meeting, trying to uphold the dignity of his church in the community.

A fire in a small town threatened to wipe out the entire village. The bucket-brigade was working heroically. A big brawny fellow was leaning against the fence looking on. Now and then some one shouted, "Bill, why don't you help?" The reply always was, "I have no bucket." Of course he hadn't. He didn't want one. That's a correct picture of the "fussy idealist" who is raising the cry, "Our laymen are given nothing to do." O, yes; when the call comes for dinner, if some of our bright men are given a little encouragement they will go to the table, and if they are encouraged a little more they will eat a little.

For years the government tried to locate a man that they might bestow upon him a medal. He could not be found. Who was he? Just a plain farmer, who during the bloody fight of the Union center for the possession of "Bloody Lane" then held by the Confederates, filled his wagon with pies and buns and cakes and coffee, drove upon the battlefield of Antietam, when the shot and shells were felling men all around him, handed these good things out to the men in the ranks, drove off the field, a hero, although to this day unknown.

His patriotism found him something to do. Can't your religion of the blessed Christ do as much for you?

—New Paris, Ind.

A Moravian missionary named George Smith went to Africa. He had been there only a short time and had only one convert, a poor woman, when he was driven from the country. He died shortly after, on his knees, praying for Africa. He was considered a failure.

But a company of men stumbled onto the place where he had prayed and found a copy of the Scriptures he had left. Presently they met the one poor woman who was his convert. A hundred years later his mission counted more than 13,000 converts who had sprung from the ministry of George Smith.

NEWS

From the Christian World



Universal military training was branded as "operations goosestep," another "Hitler youth movement," the sure road to a "police state," as more than 1,000 young adults gathered in Washington for two days of "invasions" of Capitol Hill legislative offices.

Convened as the National Youth Assembly Against Universal Military Training, under chairmanship of the Rev. John Darr, Jr., 29, Congregationalist minister of New York, the meetings attracted delegates from 19 states, and comprised an age average of 21 years.

An anonymous gift of \$100,000 for foreign missions to the Presbyterian Church in the U. S. (Southern)—was the first large amount received in a drive for \$4,000,000.

The money will be used to rehabilitate mission fields in China, Japan and Korea, to send missionaries back to their posts in pre-war numbers, and to expand efforts in Mexico, Brazil and Africa.

The Rev. W. Harold Row, of Elgin, Ill., director of Civilian Public Service for the Church of the Brethren, has been named director of the Brethren Service Committee, succeeding Dr. Zigler.

Sentiment for prohibition is increasing in the United States and one of the reasons for it is women drinkers, is the opinion of Virgil C. Finnell, chairman of the Prohibition National Committee. He said it is estimated that there are 25,000,000 women drinkers in the United States. "That alarms the American citizen. You strike at the foundations of home and national security when you debauch your women."

He said further, "I predict this nation will be dry within ten years." He said one-third of all the counties in the nation are dry and there are dry areas in wet counties.

In support of the movement to return prohibition to our land, the Prohibition party has commissioned Miss Mabel Hicks of Philadelphia to organize prayer groups throughout the nation to seek divine guidance for itself. Miss Hicks, who is doing the work at her own expense, believes "prayer is greatly needed for our leaders." She has set aside the hour of 6 A. M., to 7 A. M. on each Friday as the "National Hour of Prayer."

Exemption of divinity students from the draft during World War II did not cause "a great rush" to theological schools, according to the Selective Service System. It reported that theological schools were gaining in enrollment during the three years preceding the war at a rate of between three and four per cent per year. During the

next four years this increase dropped to an average of just over one per cent. In the year following V-E and V-J Days, the increase rose to five per cent, and in 1946-47 to 15 per cent above 1940-41 enrollment.

The study was based on an analysis of reports received from 651 recognized theological schools.

Tabulation reveals that 541 schools have 10,431 veterans enrolled. Protestant schools have by far the largest number, with 8,973 veterans comprising 37 per cent of the total enrollment in 294 schools. Veterans in 231 Roman Catholic schools number 1,392, or 6.7 per cent of the enrollment, while 16 Jewish schools have 66 veterans, who represent 3.2 per cent of the students.

The missionary transport plane owned by the Swedish Lutheran Church has been in the air 2,618 hours since it began its operations nearly two and a half years ago. Used by all Protestant groups in Sweden it has made trips to India, China and several parts of Africa and has carried about 1,000 missionaries.

Eighty-five per cent of the 1,000 children now being supported in foster homes in Boston have been separated from their natural parents because of unbearable family situations which grew out of too much liquor. This estimate is given by Mrs. Anna M. Mackay, deputy commissioner of child welfare in Boston.

Indian Christians have formed economic development societies to promote the welfare of Christian groups in some areas of India, especially in Madras and the Malabar region.

A prayer-for-peace movement was launched in Valley Stream, N. Y., when a meeting of a thousand people was led in prayer by a nine-year-old girl. Three representatives from the UN staff, a rabbi and a Methodist minister addressed the group.

Spiritual aid for Europe is now the chief emphasis of the emergency planning council of the Missouri Lutheran Synod. The council plans to send personnel to Stuttgart, Germany, to hold seminars for 450 clergymen, to introduce the vacation Bible school into Germany and to send young men to aid in youth work.

One hundred, twenty prominent citizens of Indiana, including educators, business and professional men, religious leaders, spokesmen of labor and parent-teacher associations, representatives, students, farmers, veterans, and temperance workers, signed a statement expressing their disapproval of universal military conscription. They gave six reasons why they are thus opposed.



CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for May 23, 1948

THE WHY OF MISSIONS

Scripture: Romans 10:13-15; Matthew 28:19, 20

For The Leader

IF IT HAD not been for missionary endeavor, we would not have the hope of eternal life. This is the greatest reason for the "Why of Missions." Many people have difficulty seeing any need of missions. They say, "Let the heathen perish." How do we know that? Because they never give to missions, nor do they ever pray for missions. Yet the whole story of gospel endeavor is one of missions. Christ was a foreign missionary, for He preached unto people who were not Jews. He preached in Samaria to the woman at the well. Peter and Paul were missionaries, Paul reaching over into Europe. Church history is rich in the stories of missionary endeavors. Let missions become a side line in our churches, and we will dry up like a desert overnight. Missions must receive our full support.

DISCUSSION

1. **CHRIST'S COMMANDMENT.** In addition to missions being essential to church growth, there is also the command of Christ. Jesus said, "Go ye therefore" and preach the news of salvation. If it were a man made command, it would be a different story. But Christ said it. Thus we have no alternative but to obey. Well, then, what is involved in obeying this command? First of all, note that it says, "Go!" Idleness never won souls to Christ. Churches and mission points are not built by sleeping Christians. "With the cross of Jesus," we must "Go" and conquer.

2. **FURTHER EXPLANATION.** This command of Christ is further explained in the word "Ye." Isn't it true that we love to see missions advance? We love to hear of the missionary stories. But the thought that we might be called to go, "Oh, perish the thought. I couldn't leave my father and mother. I have too many plans for myself. Me? Leave all I have to go clear to the end of nowhere? Yes, missions are all right, but I must stay right around here." A well used thought has commendably survived the last war, to the effect, "Had our young men and women been willing to go as missionaries of Christ to the 'uttermost parts,' it would not have been necessary to send them in uniform." Many parents whose "fond little teen-ager" was built for better things than the "horrible ministry or mission field" were torn asunder when "the boss" said, "Go into the army." Which do **you** want, young people, the army of the Lord, or the army of the nation? Take your choice, for it's going to be one or the other for you.

3. **THE NECESSITY.** Christ never would have instigated His command to "teach all nations" had there not been any need for it. He was never one to get people to

do foolish things. The people of the world one time called the preaching of the Cross "foolishness." But the Word also tells us that "whosoever believeth on Him shall not perish but shall have everlasting life." So, in deciding to be missionaries we may be considered foolish by our friends, but think of the service to God, and souls won? Isn't that worth something? Too, let a Church get careless in its missionary giving, and that church will then go down hill. The more a church gives to missions, the better it survives locally. God blesses the missionary giver, because missions is God's work. Whosoever supports God's work is going to be blessed of Him.

4. **MISSIONS MUST PRESENT CHRIST.** It is a major tragedy that so much that is done today in the name of missions, is not missions as Christ intended it. Christ-like examples of "sharing clothing and feeding the nations of the earth" are all right as far as it goes. But that is nothing for the hungry and the destitute of the world if the soul is ignored. Entrance into heaven isn't gained by sharing your food, or by accepting that food in gratitude. Entrance into heaven is gained only as a soul is brought face to face with its need of accepting Christ as Savior. Leading a better life, loving our fellowmen, "accepting Christ's way of life," or the social gospel, will **NEVER, NEVER**, get a person through the pearly gates. Feed a person, clothe him, heal him, give him coal and a better home; plow his fields, stock his barns, and ignore his soul? Such foolishness. For in a few short years the body will perish, and along with it the food, the clothing, the house, the barns, etc., but the soul must go on and on forever. Feed them, yes, but preach unto them Christ, the crucified Son of God as the only remedy for their lost, sinful state.

5. **LET'S BE MISSIONARIES.** To preserve democracy, our nation, and our religious freedom, we must evangelize the world with missions. Every false, pagan religion in the world has its tentacles thrust into every hamlet and city of our land. They will gain power unless we yield ourselves to Christ as His servants, trust in Him and go as missionaries of His saving grace. To save souls for eternity is the first reason for missions; the second reason is that freedom under God might be preserved. Missions **ARE** important, aren't they? If all people were just like you, would missions succeed or perish?

GROUP DISCUSSION QUESTIONS

1. What constitutes a good missionary? List his or her qualifications.
2. How can we increase our supply of missionaries? That is, what incentive can we give new ones?
3. What are the weak points of our denominational mission program? Its strong points. Be fair and square in your statements, but give this question a lot of thought and discussion.

SPECIAL NOTE: Your response to the May "Program Booklets" has been gratifying. But some of you have not written. Thus, if you have not written, telling how many booklets you want, and to whom they should be sent, the same system for May will be used for mailing the June issue to your society. The June issue, containing program material, plans for a real Hike and Party, and a C. E. Playlet, will go into the mail about the time you read these words. If in a few days, you do not receive yours, please drop your Topic Editor a line.

Prayer Meeting Topic

Contributed by Rev. C. Y. Gilmer

AMERICA AND HER OPPORTUNITY

Scripture: Isaiah 1:2-18

Missionary Hymns

Prayer

Seed Thought Provokers:

OUR SCRIPTURE applied to Israel is applicable to America. Next to Israel, America has had opportunity to show the world what a Christian nation can be like. Termites from within rather than outside forces has been the primary cause of the fall of great nations.

Columbus dedicated America to God. It was settled largely by Christian people. Even Palestine under the kings, Saul, David and Solomon made no colossal stride such as the United States has made. The credit for this is not natural resources nor the breed of people. God had blueprinted it to show this world what Christianity can do under proper circumstances. But lately we have succumbed to pagan ideology and man-made schemes.

America is the only nation founded on Christian principles. We have been largely spared from devastation and pestilence. Our influence leads the world. We are not imperialistic, and twice our nation has been the deciding factor in stopping world-wide aggression. Our soldiers have represented us in 59 nations either as missionaries or menaces in conduct. Think of the impression foreign students and embassies get of us first hand. Judge what impression the world gets of us through American movies.

As a nation we are not grateful to God and to our heroic founders. We are failing the world in our intemperance of money-making and spending, sinful pleasure and corruption. A generation ago John R. Mott said, "If we do not send a thousand missionaries to Japan, we shall have to send a hundred thousand bayonets." We sent three million bayonets and one hundred thousand of our men died in the conflict. We are indifferent of the claims of God and a needy world upon us. Our religious activities are powerless as to results.

We need sobriety as to our relationship to God and nations. It is by hard work and not by governmental charity that we can make good. We need moral stamina (Prov. 13:34), and missionary vision and conviction (Prov. 29:18). There must be an overall spiritual revival of Christianity. It must start with us Christians (Hos. 6:1) in penitence and prayer (2 Chron. 7:14), personal witnessing and preaching (Matt. 28:19, 20), and giving (Mal. 3:9, 10). A revived America will revive a lost world.

Primarily, the thing that ails America is the condition of our churches. They have lost their soul winning power and are lacking in salt and light (Matt. 5:13, 14; Phil. 2:15, 16). The world is going down in darkness and we do not have the light. We have too much formal religion (Matt. 15:8; 2 Tim. 2:5). We are so accustomed to sin that it does not bother us (Ezek. 9:1-7). Having no bur-

den and passion to save sinners our hands are full of blood (Isa. 1:15; Ezek. 33:8). A man horrified at people dying of starvation by the thousands in a certain city said that in two weeks time he could eat in a cafe without any concern about people dying outside on the streets. There is a spiritual famine in America. God allows us to get into world wars to bring us to repentance (Amos 4:10; Rom. 1:18). God is angry with the nations who ignore Him and His Word (Isa. 63:10; Psal. 9:17). In the end time He shall be justified in emptying out all of His wrath on a Christ rejecting world (Rev. 16:5) and in ushering in a new realm "wherein dwelleth righteousness" (2 Peter 3:10-13).

COMMENTS

On The Sunday School Lesson

by The Editor

Lesson for May 23, 1948

OUR NEED OF PUBLIC WORSHIP

Lesson: Ezra 3:10-13; Psalm 84:1-2; Ezekiel 11:16; 37:25-28

WORSHIP is vitally essential to the life of every man, for man, in his innermost thoughts, is bound to worship something. No tribe of men on earth has ever been found that does not have some form of worship. It has been thought that such tribes might exist, but on contact it was found that even those who seemed devoid of a worship program had the most complicated systems. Yes, man worships—but WHAT?

Our topic deals with "public worship" today. Our questions are: "Do we need public worship?" "Can we not get along without it?" "Is there a vital need filled by the public worship programs that are carried out in our churches?" "Are our worship services really the worship of God?" These and many others come crowding upon us as we think of this topic.

We could readily deal with the subject by continuing to ask questions, but rather we should look upon the definite references that are found in the scriptures. Take the first verse of our lesson, for example. The praising of the Lord by priests and people is central in the story. But note that in this particular case there was a note of sorrow as well as of joy. Something of the old time splendor of worship was done. There are many others—find them.

We wonder if we might do well to have some of the old-time fervor in our worship programs today?

In our limited space this week we can only point out the fact that God expects us (and has a right to) to publicly worship Him. Read the Golden Text (Psalm 95:6) and note the words "Come—worship—bow down—kneel." And we ought not be ashamed to do it in public.

God set His sanctuary in our midst that we might use it and that men might know that He has followers who are not ashamed to so worship. Besides we get a wonderful blessing from so doing. Read thoughtfully Ezekiel 37:26-28.

Brethren Leaders Training School

On Ashland College Campus, June 4, 5, 6

A COOPERATIVE EFFORT FOR BRETHREN YOUNG PEOPLE TO TRAIN TO SERVE

Brethren Youth, Inc. offers Church Service Training
Ashland Seminary offers Leadership Training
National Sunday School Association offers Teacher-Training
Ashland College offers fellowship and recreation

ESPECIALLY FOR BRETHREN AMBASSADORS, CRUSADERS AND CAMP LEADERS

TENTATIVE SCHEDULE

Friday evening, June 4, 8:00 P. M. Eastern Daylight Saving Time.

Gospel songs, inspirational address, general discussion—Chapel.

Get-acquainted, directed recreation

Saturday, June 5

7:30 A. M.—Morning Watch—Redwood Stadium

8:00 A. M.—Breakfast together

8:45 A. M.—Simultaneous groups

Vacation Bible School, Camp Leaders, Gospel Teams and Service

10:00 A. M.—Chapel

10:30 A. M.—Study and discussion

12:00 M. —Dinner together

1:00 P. M.—Rest.

1:30 P. M.—Demonstrations: Crafts, Objects

2:30 P. M.—Athletic recreation (directed)

6:00 P. M.—Supper together

7:00 P. M.—Vespers, Redwood Stadium

8:00 P. M.—Inspirational session: address, discussion

9:00 P. M.—Directed games

Sunday, June 6

8:00 A. M.—Morning Watch—Redwood Stadium

8:15 A. M.—Breakfast together

9:30 A. M.—Park Street Sunday School (special class)

10:30 A. M.—Park Street Worship Service

12:00 M. —Dinner together

1:00 P. M.—Closing address and exercises (dining room)

EXPENSES: \$5.00 registration fee, except for those who will serve as Ambassadors, Crusaders, or Camp leaders this summer, plus meals. Brethren Ambassadors, Crusaders and new Camp leaders are expected to attend.

If you have not yet sent in reservations, please do so at once.

Write direct to Ashland College c/o L. E. Lindower.

DON'T FORGET TO SEND IN YOUR NATIONAL YOUTH OFFERING PROMPTLY to L. E. Lindower, treasurer, Brethren Youth Board, Ashland College, Ashland, Ohio.

Official Organ of The Brethren Church

The Ashland College 1948 May Queen and Her Attendants

The Queen -- Miss Garnet Miller



Reading from left to right around the queen, the ladies of her court are: Helen Mantz, Donna Bechtel, Clara Sauder, Dorothy Berger, Marjory Harpster, Doris Hart, Virginia White, Marjorie Henning, Edna Earl and Glorene Hale.

THE BRETHREN EVANGELIST

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PLEASE REMEMBER: All material for publication in the *Evangelist* must be in the hands of the editor at least three weeks before the desired date of publication, to assure same to appear in desired issue. This refers to announcements particularly.

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INTERESTING ITEMS

The President of the Publication Board Suffers Painful Injury. On Saturday afternoon, May 8, Brother J. E. Stookey, President of the Brethren Publication Board, suffered a severe fall from a ladder while helping put up screens for a neighbor. He suffered a broken collar bone and the fracture of three ribs. He is at present confined to the Samaritan Hospital and will be in a cast for a number of weeks. At this writing he was getting along as well as could be expected.

St. James, Maryland. On Sunday evening, May 2, the Primary Department of the Sunday School sponsored a service in which the "King's Apostle Choir" furnished a program of special music. The offering of the evening was turned over to the Primary Department for the purchase of needed supplies.

The Daily Vacation Bible School of the St. James

Church has been scheduled for June 14 to 26. A number of people have volunteered their services in the school.

The St. James Laymen are making much of the "Tract" Goal of the National Laymen, having secured a supply of tracts from the Brethren Publishing Company for distribution. Brother Ike Litton is the recently appointed Tract Secretary.

Brother Bates lists the St. James averages as follows: Sunday School—125; Morning worship—103; Evening worship—50; Offering—\$66.00.

Dayton, Ohio. Brother S. M. Whetstone, recently installed pastor of the Hillcrest Brethren Church of Dayton, says that a clothing drive was scheduled for May 9 to 16, as a final opportunity of using the facilities of the Dayton Church World Service Center, which is soon to be discontinued.

Masontown, Pennsylvania. Brother Freeman Ankrum tells us that the Laymen did some work around the parsonage on Monday evening, May 3, after which they retired to the Sunday School Annex and enjoyed a good program and some satisfying "eats."

The choir also had an "interesting and filling party" in the Sunday School Annex on Thursday evening, April 29, with forty members and guests in attendance.

The Pennsylvania District Conference. We learn that the Pennsylvania District Conference will be held at Vinco July 19 to 22.

Nappanee, Indiana. We note from Brother Bowman's bulletin that a Religious Census of the city is being sponsored by the Nappanee Ministerial Association.

Canton, Ohio. On Friday evening, May 7, the Family Circle Class of the Sunday School sponsored a "clean up and paint up" project of the basement of the church. Brother Beekley reports that paint has been applied to half of the basement and that the kitchen is cleaned and ready for use.

The Laymen's Organization of the Canton Church was host to the Stark County Men's Federation of Bible Classes at our church on Monday evening, May 10.

Gratis, Ohio. Brother W. S. Crick reports plans completed for a Union Daily Vacation Bible School in Gratis. The three churches are combining their efforts in this work. The sessions will be held in the Public School building with tentative dates set as of May 31 to June 11.

Vinco, Pennsylvania. Brother W. S. Benshoff, pastor of the Vinco Church, reports the April "Dollar-a-month" offering amounted to \$101.50.

The Mother and Daughter banquet of the Vinco church is scheduled as of Thursday evening, May 27. The event takes the place of the three Woman's Missionary Societies and the two Sisterhoods meetings for the month of May.

The Holy Communion Service of the Vinco Church will be held on Sunday evening, June 6, at 7:00 o'clock. E. D. T.

Linwood, Maryland. The Reisterstown Male Chorus recently presented a Gospel Hymn program at the Linwood Church.

Warsaw, Indiana. We note from Brother W. B. Brant's
(Continued on page 8)

The Editor Thinks Aloud

Fred C. Vanator

CHRISTIAN DELINQUENCY

AT THE RECENT Northeastern Ohio District Laymen's meeting, which was held at Louisville, the Guest Speaker was Brother F. E. Clapper of Canton, Ohio, a member of the Brethren Church of Canton (which, by the way, Brother E. J. Beekley informs us, is the official name of the Canton Church), gave a very interesting address on the subject, "Today's Challenge to Laymen." In the course of this address one particular statement so impressed me that I jotted it down, and then to make sure it had been correctly worded, I consulted with Brother Clapper. Here it is; we want you to read it and reread it: "The present situation in which we find ourselves with regard to delinquents is not due to either juvenile delinquency or parental delinquency, but to Christian delinquency." This statement was taken, Brother Clapper informed me, from the pen of Luther W. Youngdahl and was quoted from "Christian Delinquency" by Robert H. Devine.

Quite naturally, this statement set me to thinking!

Just what is a delinquent? We find that a delinquent is "one who neglects, or fails to perform a duty," and that delinquency is "neglect of, or failure in duty." So we can say that Christian delinquency is simply the failure to perform the duties that fall to a Christian in his relation to his home, his children and his community.

Of course it would not be fair to all to make a sweeping statement and say that ALL Christians are derelict in their duty and that nothing is being done to remedy this matter of delinquency. We need remember that not all children and parents are "delinquents." We read so much of the terrible things that are being done by some youths that we draw a very hasty conclusion and say, "Look at the youth of today, how they are going to the dogs." But we forget the multitudes of fine young people who are working in our churches and living lives above reproach. We just hear more about the others.

When we talk about present delinquency we must not think just about what is being done now to curb it, for present delinquency reaches back into the years gone by for its impulses. A failure to curb the selfishness, self-will and impudence of children when they were very small could only lead to an enlargement of these traits in the years of adolescence and maturity. Failure of parents to themselves walk in the paths of Christian righteousness could not help but influence the child, who naturally follows in the footsteps of the parents.

But let us go a bit further and deeper. The church also has failed to impress upon its membership the necessity of living Christian lives in the presence of all those about them, both in the home and out of it. I heard a public school teacher say, just yesterday, that she can always tell the kind of a home the children come from when they begin to react to her commands for obedience. If

they are disrespectful to her, she is convinced that they are disrespectful to their parents and that such disrespect is permitted to go unchallenged. Many parents say, "O I just couldn't think of breaking Johnny's will. It will spoil his initiative." We think that it is not his "initiative" that needs to be worked upon. It is some other part of his anatomy.

While the church permits and many times even condones many of the questionable acts of its members, how can it be expected that the matter of delinquency be other than it is? It is about time the Christian begins to think of his responsibility and take his obligations to youth a little more seriously. Then and then only, can the problem of "combined" parental and juvenile delinquency be solved.

Think it over!

Business Manager's Corner

George S. Baer

Johnstown 2nd Church Goes 100%

WE ARE HAPPY to announce that the Second church of Johnstown, of which Brother N. V. Leatherman is pastor, is a 100% church, having sent in a total of 56 names. These names came in several installments and we are pleased to know that the goal has been reached. We commend this church for its loyalty and we dare say that under the inspiration of the weekly visits of the Evangelist and the splendid leadership of their new pastor, they will go forward to still greater achievements.

Previous Announcement

told of South Bend First church having maintained their place as a 100% church, but we did not know at the time the exact number of subscribers. We are happy to say they have a grand total of 240 subscribers. Congratulations to Brother Studebaker and his splendid church.

Additional Press Fund Offerings

Wm. S. Musser, Bryan, Ohio	\$10.00
Mr. and Mrs. F. J. Beachley, Cumberland Md.	5.00
Ward C. Metzgar, Smithville, Ohio	25.00
George T. Ronk, Cedar Rapids, Iowa	50.00
Mary Deeter, Udell, Iowa .....	.40
Friendly Bible Class, Uniontown, Pa.	5.00

More Publication Day Offerings

Mrs. Kate Miller, Johnstown, Pa. (1st Ch.)	\$ 2.00
Mr. and Mrs. A. B. Furry, Johnstown, Pa. (1st Ch.)	10.00
Mrs. Otto Rose, Johnstown, Pa. (1st Ch.)	5.00
Linwood, Md., Church Offering	7.25
A Member, Mt. Olive Church, Va.	2.00
New Lebanon, Ohio, Additional Offering	5.00
Peru, Indiana, Church Offering	20.50
Waterloo, Iowa, Church Offering	85.52

Total cash to date 5-12-48\$4,759.74

(Continued on page 8)

The Voice of Our Leaders -- Past and Present

(From the Brethren Evangelist—May 28, 1902)

Prayer

George C. Carpenter

"Prayer moves the hand which moves the world."

THE DOCTRINE of prayer is as vital to the Christian as life itself. The expression, a prayerless Christian carries with it a contradiction. Prayer is an essential means of grace. Without it the Christian growth is greatly hindered. To be effective it must be according to the mind and will of God. Therefore our prayers must be based upon the revelation of His will to us. Prayer and rightly studying God's Word are inseparable. If you study God's Word you will pray. A prayerless man is spiritually dead. Moody said that a man can as well live physically without breathing as spiritually without praying. Breathe, else die; likewise pray, else die.

Words without the concurrence of the heart wander wild as waves that wash no shore. The Father never hears words without thoughts. Pride may direct our thoughts. In general, pride is at the bottom of most mistakes. In the young life, it ruins character. A part surrender may hinder the prayer life. There may be a greater desire for gold than godliness. Our own poet has said that this life is a wild aeolian harp of many joyous strains; but under all there runs a loud perpetual wail as of souls in pain. The ear may be deaf to the wail and the burden of lost souls be unknown and unfelt, thus forming a barrier between the soul and its God.

Often we know not how to pray. Well may we look to the Father and say, "Teach us how to pray." Faith is the fulcrum, "In His Name" the lever by which the Christian may lift the burdens of life and roll away the stones of difficulty and sin. Faith is the victory that overcomes the world. The soul's sincere desire, by "heaven's carrier-pigeon," prayer, meets the loving hand of God, and the answer Love dictates. It may be an answer that bids the seeking one to wait, perhaps for long, long years. It may be answered while we are praying. It may come in a denial of the desired blessing, because we ask amiss. Ask in faith, nothing wavering, and God answers the prayer. Righteousness and sin have no affinity for each other. The smallest sin may be a rock of hindrance. "The prayer of the righteous man availeth much." Prayer and answer of prayer are simply the preferring of a request on the one side and compliance with that request on the other. Man applies, God complies. This is true only when there is perfect correspondence between God and man.

Man's extremity is God's opportunity. What we can do, God will not do. Do you ask for opportunities of service? Did you speak a kind word to your mother this morning when you were so prompted? Do you pray for a deepening of your spiritual life? Did you study your Bible this

morning and do you commune often with God? Do you long for the power of prayer? Is your life pure and Christ-like? Or do you sometimes worry, which is distrusting God and doubting His promises, and do you ever let that temper lead you to say unkind words? Do you pray that you may be loved and may have many friends? Do you love others and are you living a life of love, developing a clean, noble character that will draw others to you? Perhaps we can answer some of our own prayers.

Every growing Christian has a regular time or times for prayer and Bible study each day. The early morning is the best time. "Let prayer be the key of the morning and bolt of the evening." Prayer may enter heaven before sunrise. Nothing better can waft the soul into peaceful slumber than prayer. Neither time nor place should be a hindrance. Neither should much work crowd out prayer. Indeed, more work, more prayer, should be the rule; then the reverse will be true—more prayer, more work. When Augustine and Gladstone and many other men of prayer were most hard pressed with work, they took most time for prayer.

For what shall we pray? For blessings spiritual, for blessing temporal; for a good conscience; for health of mind and body; for friends and loved ones, and all who need our prayers. Pray for something definite. Pray for somebody.

Who can pray? He that is child-like and humble and penitent and Christlike. The prayer of the penitent one may ascend from the darkest depths of sin to the Father's throne of mercy. He who lives best can pray best; and he who prays best can live best.

That one prevails who is persistent. A mother's unceasing prayer converted Hudson Taylor, the great missionary to China. Many a brother had been converted by the prayers of a devoted sister. Many a heart has been so burdened for another that there was no voice to utter its longings. Better a heart without words than words without a heart.

Fountain of mercy! Father of light and life! Show me what is good; save me from what is wrong. teach me virtue pure; and make my life a continued prayer, the voice of an unbounded faith. May there be in my life and in the life of the church, that virtue which prevails against all temptations and leads to life eternal.

You are not responsible for what people think about you, but for what you give them reason to think.

Nature gives fewest loaves to the one who loafs most.

Divorce Is a Home Destroyer

Rev. Harrie C. Funderburg

"Let not the wife depart from her husband, and if she depart, let her remain unmarried, or be reconciled to her husband, and let not the husband put away his wife." I Corinthians 7:10-11.

DIVORCE is a subject that is rarely written about or preached upon, because it is so universally favored, and is gaining such a foothold. If it is not curbed it is going to ruin the country. It has gone so far that we can hardly put anybody in office who is not tainted with it.

Marriage is the most blessed and sacred thing on earth, and Christ has forbidden to dissolve its holy bonds. Yet there is so much separating that I am led to believe that this is one of the greatest growing evils in existence. People of this age launch into the sea of matrimony with little or no thought of the future and consider marriage a game of chance. They are willing to take the chance as if there were little matter to it, because our courts will grant a divorce for almost any excuse. If the young people of our land would take marriage more seriously and really get acquainted with each other, and with God, before launching out upon the untried sea, I am quite sure there would be a decided decrease in the number of cases in our divorce courts.

I note with regret the gain that divorce is making on marriage. A few more decades, at the present rate, and divorce will have superseded marriages. This almost chills the blood, and to think so little value is placed upon the marriage vows! People come in a little frivolous spirit to the marriage altar where the preacher pledges them, with right hands joined, and before God, to forsake all else and cleave to each other; and to love, cherish and care for each other, in joy or sorrow; in prosperity and adversity; poverty or wealth, until death shall separate them, and then, after a short honeymoon, they ignore their marriage vows and find themselves in the divorce courts.

When is remarrying permissible?

Only on the death of a husband or wife. Someone is now surprised. "Can this be true?" they ask. I am quite sure Jesus would not have said it if it were not true. Look at the text. Paul says (quoting Jesus' language) "Let not the wife depart from her husband." And the husband is also to do likewise. Surely this cannot be disputed, and should not be doubted. In the thirty-ninth verse of the same chapter we have these words, "The wife (or husband) is bound by the law (Divine law) so long as her husband (or his wife) liveth." But if either be dead the other is at liberty to be married to whom he (or she) will, **only in the Lord.**

The Master, expecting some unpleasantness to manifest itself between man and wife, provides for a verbal or temporal separation—not a final separation—for that

would make reconciliation impossible. For those having such difficulties Paul said, in verse 27, "Art thou bound to a wife? Seek not to be loosed. Art thou loosed from a wife? Seek not a wife (or husband)."

Divorce Causes Adultery

You will recall the statement in Luke 16:18 which says, "Whosoever putteth away his wife (or divorces her) and marries another, committeth adultery, and whosoever marries her that is put away committeth adultery." So in the light of this scripture divorce is the cause of a double sin when divorcees are remarried.

Again, we have the words of Paul to consider: "Know ye not, brethren, for I speak to them that know the law, how that the law hath dominion over a man as long as he liveth? for the woman which hath an husband is bound by the law to her husband as long as he liveth; but if the husband be dead, she is loosed from the law of her husband, so then if, while her husband liveth, she be married to another man, she shall be called an adulteress, though she be married to another man." And the husband is considered as being bound in the same manner as the woman—both are under the power of the law as long as they live; neither is released until one or the other dies. In the light of this scripture divorce cannot for a moment be considered as a legal separator according to Divine law—"just verbal."

Is Divorce Permissible?

Let us see what Matthew has to say about the matter. Divorce was a common thing under the Mosaic law. The Pharisees are raising the question and desiring to know whether separation is lawful for "every cause." Jesus had spoken once before on the subject, as recorded in Matthew 5:31, 32, but they did not seem to grasp the situation thoroughly. So at this particular time they bring the subject up again. In Matthew chapter 19 is to be found Jesus' answer to the Pharisees' question as to whether it is lawful for a husband and wife to put away each other "for every cause." He answered by asking them the question, "Have ye not read that he that made them in the beginning, made them male and female?" (Genesis 1:27). Then Jesus said, "For this cause shall a man leave his father and mother and shall cleave unto his wife, and the twain shall be one flesh. What, therefore, God hath joined together let not man put asunder." After this explanation by the Master and the upsetting of their long-established custom, the Pharisees raised the question as to why Moses commanded to give a writing of divorcement and to put each other away. Jesus' answer was this, just as it is today, "Because of the hardness of your hearts." Is not that plain? "Moses granted you this sinful privilege," Jesus states. "It was not so from the beginning. Whosoever shall put away his wife, except it be for fornication, and marry another, committeth adultery,

and whose marrieth her that is put away committeth adultery." (Matthew 19:3, 9.)

In Matthew 5:31-32 we have the words of Jesus, "It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement." Now mark well the statement—"But I (Jesus) say unto you that whosoever putteth away his wife except for the cause of fornication causeth her to commit adultery." The point is this, Jesus does not say that you have any right to put her away—that is, give her a divorce. Jesus says that if you put her away you do not commit adultery, but for any other cause, aside from fornication, you become an adulterer. The point the Master is driving at is that He is wishing to show what an awful sin it is to separate and remarry. "Fornication" is the only legal cause for separating. The only thing! Not for "every cause" as is the trend today. Jesus does not say **adultery** is a legal cause. He says "fornication." And this is only a cause for separation.

Who is the Author of Divorce?

It may be that some of you have read this article hastily thus far and overlooked a certain statement. For fear you did, I will repeat it, because I am desirous that you get the point. Here it is: Moses says, "for the hardness of your hearts." The very same thing that caused divorce then is causing it today—"the hardness of people's hearts," or "self will." Is not that so? I want you to get that. God is not the author of divorce. Divorce belongs to the civil law, not the Divine law. Divorce belongs to the world, not to the church. A thousand divorces cannot change the text. Someone says that away back in Deuteronomy 24:1 divorce was instituted. So was "an eye for an eye," and "a tooth for a tooth." But Jesus said that retaliation must cease. "If thy brother smite thee

on one cheek, turn to him the other also." But remember the old law is a school master to bring us to Christ. (Galatians 3:23-26.) When we get to Christ, let us obey His teachings.

Are There Any Grounds for Divorce?

I know quite well that "fornication" is held by civil law as a legal cause for divorce, and permits remarriage. Some churches are taking this view. I am a real "catholic" when it comes to divorce. God knows that this evil practice of divorce and remarrying is bad enough without the churches sanctioning it. If a man is a fornicator, the text says she need not live with him, or if the situation is reversed the man need not live with the wife. But Jesus never said, or even hinted, that fornication was a legal cause for divorce. It is the prevailing idea that divorce puts a man and wife back in their natural state as before marriage, and so the world does. But what about the Divine side? Did you ever hear God's definition of divorce? What is it? Let someone speak! Silence prevails! I am quite sure there is none. God, not being the author of divorce, has nothing to do with it.

Now if fornication is legal grounds for separation (not divorce) as is the custom (I have been using the word divorce instead of separation, as it will be clearer, and they stand for the same thing and separation is intended for a reconciliation period, so man and wife may be reunited) did Jesus ever say we have a right to remarry? Please reread the text. Is your husband or wife still living? "Adultery is sin," someone said, "I can repent and receive forgiveness." How can anyone hope to receive forgiveness for a sin that is perpetrated daily and is still against them at death? I am just "raising the question." Look at the thousands of homes and millions of orphan children that this ungodly practice has blighted by divorce.

Grain Conservation Still Big Issue In Washington

By Dr. J. Raymond Schmidt

GRAIN CONSERVATION continues to be a live topic in Washington. Midway in January Hon. Clinton P. Anderson, Secretary of Agriculture, declared that it would be necessary to save grain until June 30. Then on January 29 President Truman sent a special message to Congress asking for legislation to give him power to control the amount of grain to be used by distillers through October 21.

The signal for action on the part of President Truman came on January 27 when the House Banking Committee by a vote of 12 to 9 killed the bill sponsored by Secretary Anderson, which would have continued in effect until February 28 the section of the anti-inflation bill placing curbs on the use of grain in the making of whiskey. This action did away with any governmental curbs beginning January 31, when the law passed on December 19 died a natural death.

Thus the House Banking Committee denied the contention of Secretary Anderson that the world faces a grave food crisis. A spokesman for the Department of Agri-

culture had told the committee that passage of this bill would have saved about 5,000,000 bushels of grain during February. The Senate had previously approved the bill by a voice vote on January 23.

This action on the part of the House Banking Committee put an end to Secretary Anderson's talks with the brewers in which he urged them to cut down on their use of grain during February and succeeding months. Mr. Anderson had warned the brewers that if they did not continue in effect their 90-day voluntary grain saving program he would ask Congress for more authority in the matter of rationing grain to brewers.

Due to the failure of Congress to comply with President Truman's request, Secretary Anderson entered February stripped of power to allocate grains to either brewers or distillers. Therefore, one small committee in the House of Representatives has decided that the hunger of the world should not stand in the way of the distillers wasting five or six million bushels of grain monthly in the production of whisky. Once more the politicians in

Congress have yielded to the distillers, who have more influence in nominating conventions and elections than the hungry people of Europe and Asia.

Distillers Lose in Court

The Schenley Distilleries Corporation, one of the "big four" whisky producers, went into court asking for an injunction to prevent the Secretary of Agriculture from carrying out the provisions of that section of the anti-inflation law which gave him power to limit until January 31 the amount of grain to be used in distilling whisky. On the same day that the House Banking Committee ruled for the distillers against the Secretary of Agriculture, a three-judge Federal Court handed down a decision upholding the constitutionality of the grain rationing authority as contained in said act.

In asking for the injunction, the Schenley Corporation contended that the law was discriminatory in that the distillers were the only processors of grain to which it applied. Doubtless the distillers forget that they and the brewers are in a class by themselves. Brewers and distillers have always been subject to special regulatory legislation because of the nature of their products. Surely there are none so bold as to call beer and whisky indispensable. If there isn't enough grain for use as food then it stands to reason that both brewers and distillers should be denied the right to destroy essential grains in the processes of manufacturing non-essential alcoholic beverages.

Since February 1 marked the end of governmental controls over the amount of grains used by brewers and distillers, both proceeded to make up for lost time in the manufacture of fermented and distilled beverages. Consequently the distillers probably used 6,500,000 bushels of grain, mostly corn, during February. The amount of grain thus used in March approximated 8,500,000 bushels. Had Secretary Anderson's request for controls been enacted into law, the distillers could have used only 5,000,000 bushels of grain during February and March. Thus a loss of 10,000,000 bushels of grain at a time of great hunger in the world can be charged against the House of Representatives for its refusal to back up the Senate in voting further curbs on the distillers.

The Senate on February 26 passed S. J. Res. 186 to grant the request of President Truman for power to allocate the use of grain until October 31, 1948. Under terms of this bill the Secretary of Agriculture would be granted power to divide a monthly quota of at least 2,500,000 bushels of grain among all distillers, however small, guaranteeing a minimum of at least 6,000 bushels to each distiller. The bill is now in custody of the House Banking and Currency Committee, where apparently it is gathering dust in a committee pigeonhole.

During Senate debate on the above bill several statements were made which are worthy of repetition here.

Would Stop All Distilling

Senator Francis J. Myers of Pennsylvania must have startled the distillers when he said:

"As for me, I think it would be better to stop all distilling now; not to the extent of 2,500,000 bushels of grain, but entirely. I do not think distilling is necessary. If the situation is so critical that we need to have grain,

then I, for one, would immediately say that we should allocate no grain for any distilling purpose."

Senator Ralph E. Flanders of Vermont gave testimony as to the importance of corn conservation in these words:

"Corn is the distillers' preferred grain, and the industry used nearly 60,000,000 bushels in the year ending June 30, 1947. Whatever amount industry's use is curtailed means more corn to meet farmers' requirements in producing meat. Assistant Secretary Brannan of the Department of Agriculture testified to the relationship between corn and meat when he pointed out that 'farmers and distillers are competing for a short feed supply.'" Over in the House on April 2, Representative Edward H. Rees of Kansas sought to spur action by that body on S. J. Res. 186. He said in part: "Mr. Speaker, we are in a bad situation . . . We have no grain stockpile aside from 150,000,000 bushels set aside by Congress. In the face of all this our available supplies are going to distillers. . . . The most important strategic material in the world is food. We had better begin to protect its supply and do it now."

Senator Arthur Capper of Kansas on February 17 introduced a joint resolution (S. J. Res. 184) which would prohibit the use of grains in the production of alcoholic beverages for one year, or until October 31, 1948, if at that time the President and Secretary of Agriculture conclude that there is sufficient grain on hand to warrant releasing some of it to the brewers and distillers.

At the time of introducing his bill Senator Capper very aptly said: "Our corn crop is short 849,000,000 this year. The distillers are using chiefly corn. Kansas farmers need corn to fatten hogs and cattle. Inability to get it spells tragedy for them . . . It would not only be a failure of our Christian duty as a nation, but a default in world leadership if we permitted vitally needed food grains to be used for non-essential booze while the world lacks bread."

Never shift your mouth into high gear until you are sure all the faculties of your mind are under divine control.

"You have only one brain—take care of it!"

God give me sympathy and sense

And help me keep my courage high.

God give me calm and confidence

And—Please—a twinkle in my eye.—Anon.

THE BIBLE

READ it to be wise.

BELIEVE it to be saved.

OBEY it to be holy.

LOVE it to be happy.—Nnwton

We may look for more kindness when we show more gratitude.

True consecrated Christians are strictly sensible and sensibly strict.

Coming to Christ by faith ROOTS you in Him, but coming after Christ as a disciple makes your life FRUITFUL. You may be ROOTED without being FRUITED.

Interesting Items

(Continued from Page 2)

bulletin of May 2 that four were received into the membership of the church by baptism.

The men and boys of the Warsaw church recently planned an evening at the City Fair Grounds, with a soft ball game between the young men and the older men. Plenty of "hot dogs" and soft drinks were in evidence.

Milledgeville, Illinois. Another Family Night gathering was held at the Milledgeville Church on Monday evening, May 10. The Men's Bible Class was in charge and furnished the program. A fellowship supper was a part of the evening's entertainment.

Brother White informs us that, having been granted a two weeks leave of absence, he is to be away from his pulpit on May 23 and 30. Rev. Alvin Klotz will be the speaker on May 23, and the Sisterhood will hold their Public Service on May 30. We note that the "Whites" are the proud possessors of a new, blue, five-passenger Plymouth Coupe, which, no doubt, they will put to good use in this period of "absence" from the work.

Lanark, Illinois. The Victory Quartet from Moody Bible Institute with Rev. Robert Byler, will appear on the Father's Day program at Lanark on June 20.

Akron (Firestone Park), Ohio. Brother J. G. Dodds, pastor of the new Akron work, gives some very interesting items in his bulletin of May 2. He reports the following for the first four months of 1948:

1. Three added to the church—one by baptism; two by previous baptism and upon statement of faith and consecration.
2. Six others: first time confessions.
3. Signal lights organized.
4. Average attendance of Sunday School and Church services increased.
5. Church Corner Stone laid March 21.
6. Church house under roof, siding on, wiring done, ready for lathers.
7. One hundred and twenty-seven in attendance Sunday morning, March 28. The largest evening attendance was sixty-seven on February 22.

With the fine field this church occupies, we should see some wonderful forward strides in the near future.

Mexico, Indiana. Brother Robert Higgins, Mexico's pastor, reports that nearly 100% of the young people of the Mexico church attended the Youth Rally at Loree recently.

The Mother and Daughter Banquet was held the week of May 9, with Mrs. E. H. Gilbert as the guest speaker.

Loree, Indiana. The W. M. S. Public Service of the Loree group was held at the evening hour on April 25. Mrs. Neva Reece was guest speaker, with the pastor, Brother Higgins, also bringing a short message.

Brother Higgins was the speaker at the Clay Township Eccalaureate and also a speaker at the Mexico Commencement Program at Mexico.

Business Manager's Corner

(Continued from page 3)

Help Make It 100% and Over-the-Top

Our annual goal for Publication Day Offering has been not less than \$5,000. We have not reached that mark yet this year, but there are some churches that have not reported and it may be that they will put us over the top. Let us hope so, for this is a year when a generous offering is needed as never before. Some offerings are still coming in; let's make it 100%.

Don't Forget These Special Items

Gift Bibles, Genuine leather, Divinity Circuit, size 4½ x 6½, King James version, No. B3R, \$4.00 single copy, \$3.75 in quantities.

White Bibles for weddings, No. N1X, White Imitation Leather, Padded sides, gold edges, 4 x 5⅞, \$6.00; No. 305, White Leather, Limp Binding, 4 x 6¼, \$5.00. Both have wedding certificates in front. Imitation leather can be cleaned with damp cloth.

A Cup of Cold Water—by Paul Hutchens (\$1.50), one of Ohio W. M. S. Reading Course books.

Miracles of a Doctor's Life—Wilson (30c, paper), Ohio W. M. S. Reading Course book.

Janisa, by Newcomb, A Novel of Egypt and Palestine (\$3.00), Ohio W. M. S. Reading Course book.

For Peace Within—Geiseman (\$2.00). Dr. Geiseman was a lecturer of the Post-Easter Pastor's Institute recently held at Ashland.

Hurlbut's Story of the Bible, Revised and beautifully illustrated; bound in rich blue cloth, printed and decorated in gold. \$2.95.

Egermeier's Bible Story Book, Popular edition, \$2.95; Deluxe edition, \$4.95.

HAVE YOU RESERVED A PLACE IN LEADERS' TRAINING SCHOOL

at Ashland College, June 4, 5, 6?

Sponsored by Brethren Youth, Inc., Ashland Seminary and the National Sunday School Association of the Brethren Church.

Room and board at prevailing prices will be provided at Ashland College. Young men and women will be housed in the College Dormitories, and are asked to bring their own bed linens. There will be two nights' lodgings.

Training School begins Friday evening at 8:00 o'clock Eastern D S T in the College Chapel and will continue until after the noon meal on Sunday. Those who come from a distance may return home Sunday afternoon.

If you have not sent in your reservation, send it at once to L. E. Lindower, Ashland College, Ashland, Ohio. Registration fee of \$5.00 may be paid when you arrive and applies only to those who will not be in Brethren Crusaders or Ambassadors work or on Camp staffs this summer.

WE'RE EXPECTING YOU

WITH THE LAYMEN

MIAMI VALLEY SECTIONAL LAYMEN'S MEETING

SIXTY-TWO members and guests of the Brethren Laymen's Organization of Dayton, Gratis, New Lebanon and West Alexandria attended the Quarterly Rally of the Miami Valley Union, held in Gratis, Ohio, in the social rooms of the Gratis Brethren Church, on Monday evening, April 19.

Eighteen members of the Gratis Woman's Missionary Society and helpers served a sumptuous baked chicken dinner at 7:15 o'clock, and promptly at 8:15 had all the tables cleared, all with the skill of professional caterers. The home cooking was superb.

Myron Kem of Dayton presided. Rev. "Billy" A. Lewis, Friends minister of Dayton, led in group singing and sang "His Eye is on the Sparrow." Ivan Patterson, youth of the New Lebanon Church of the Brethren, who served in China with the Church of the Brethren Service Project, told of his experiences, illustrating his talk with color slides of scenes he had taken.

A check of attendance showed the following: Dayton—18; New Lebanon—9; West Alexandria—7; Gratis—12; Guests—16.

The place of the July 19th meeting has not yet been decided.—From the Gratis, Ohio, Church Bulletin.

NORTHEASTERN OHIO BRETHERN LAYMEN MEET AT LOUISVILLE

ON THE evening of April 30th, the Louisville Laymen's Organization was host to the Northeastern Ohio District Laymen's Group. Seventy-eight men, representing the Laymen's Organization of Ashland, Akron, Canton, Louisville and Smithville sat down at nicely decorated tables, and after the offering of thanks by Galan Sluss, were served a bounteous supper by the Louisville ladies. They sure know how to cook and to serve.

Following the banquet the program of the evening was in charge of Mr. James Ross of Louisville, who acted as Toastmaster. The following was the program of the evening:

Devotions Allen Sheets
Group singing, led by Paul Clapper
Business and election of officers
Remarks—Dr. Glenn Clayton, President National Laymen
Selections—Male trio from Akron Firestone Park Church
Talk—"Today's Challenge to the Laymen"
F. E. Clapper, Canton
Benediction by Dr. Clayton

During the business session the District President, A. E. Schwab, called for reports on the Goals from the different representatives of the various organizations. Gains were reported on several of the Goals.

The election of officers resulted in the old officers being retained for another year. They are:

President A. E. Schwab, Louisville
Vice-President A. E. Whitted, Ashland
Secretary-Treasurer Harvey Amstutz, Smithville

Definite plans for the next meeting have not been made, although several invitations were extended. The matter was left in the hands of the Executive Committee.

Brethren Youth

INDIANA SOUTHERN DISTRICT YOUNG PEOPLE MEET AT LOREE

THE Indiana Southern District Young People met at the Loree Brethren Church on April 26. Rosida Shoemaker, of the Denver Church, president of the organization, was in charge.

It was decided that meetings will be held every three months and that the one in October will be an all-day session with a banquet at night. It was also planned that the next meeting would be at Oakville on August 1st. The original date was for July, but due to conferences and youth camps, it was changed to August.

Rev. Thomas Wedsworth of the Peru Evangelical-United Brethren Church, was the speaker. He gave a very timely message on "Imagination."

The Oakville church won the banner for having the largest attendance according to the number of miles driven. There were approximately eighty-five present from the following churches: Akron, Corinth, Center Chapel, Burlington, Flora, Loree, Mexico, Denver, North Manchester, Peru, Roann, Oakville and Huntington.

"WHAT DOTTH THE LORD REQUIRE OF THEE?"

Micah 6:8

I planned an ultramodern home when priorities were lifted—

But a Belgian woman whispered, "I have no home at all!"
I dreamed of a country place for luxurious week ends—
But a Jewish lad kept saying, "I have no country!"

I decided on a new cupboard right now—

But a child of China cried out, "I have no cup!"

I started to purchase a new kind of washing machine—

But a Polish woman said softly, "I have nothing to wash!"

I wanted a quick-freezing unit for storing quantities of food—

But across the waters came the cry, "I have no food!"

I ordered a new car for the pleasure of my loved ones—

But a war orphan murmured, "I have no loved ones."

—Mayme Garner Miller, World Call Magazine.

Teacher's Bible, leather, overlapping covers, red under gold edges, thumb index, large combination concordance and other Bible helps, size 6 x 8, Special price, \$6.50. All books postpaid.



CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for May 30, 1948

THE HOW OF WORLD EVANGELISM

Scripture: Acts 8:4; Colossians 3:16

For The Leader

EVER AND EVER we hear the appeal for help for the world's needs. On every hand is the call to give that the hungry might be fed. Over the radio, through our papers, and in special campaigns, the call comes to help. Such calls for help presume a definite need in the lives of people. We do not doubt such need. It is ever present. The world's people are starving, hungry and cold. All that we can do, should be done out of hearts of love and in the name of Christ. There is yet another need which does not receive near the advertising, nor support, yet which is far more important. That need is the hunger of their souls. It is this need that world evangelism is to meet. It is to this task that Christians should dedicate their lives and substance. Is there any greater task for us? Is there any more noble task? There is not.

DISCUSSION

1. WHAT DOES IT MEAN TO EVANGELIZE? The Dictionary gives the meaning of evangelize as follows: "To instruct in the gospel; convert." The same Dictionary gives the meaning of "gospel" as follows: "Good news or tidings, especially the announcement of salvation through Jesus Christ." The word "convert" is described: "To turn from sin or error to truth and righteousness." Thus we have a pretty good round-up of what is involved in "evangelism." Evangelism means to instruct people in the matter of salvation through Jesus Christ, and seek to turn them from sin and error to a life of truth and righteousness." There you have it. It presumes men and women who are lost in sin, who need a Savior, and who can find that Savior in the Person of Jesus Christ.

2. WHY IT IS IMPORTANT. Christ pictures Himself as the Light of the world. He said that the Light shineth in the darkness, but those who dwell in the darkness cannot see the light, for they are blind. Tragic, isn't it? Yet it is a true picture of today's muddled world. So, in order to bring light to men's hearts we must present to them the Light of the world, even Christ. We note of the early disciples that they "went everywhere preaching the word." How important is evangelism? It is this important, that, if we do not, countless millions of humans will find themselves lost forever. Souls are dying eternally while we ignore the issue.

3. HOW CAN WE EVANGELIZE THE WORLD? There is nothing said about converting the world. We well know that not every person would accept Christ. But the general all around effect of such a program would be good. The percentage of Christians would be higher. Morals, living conditions, etc., would improve.

How can it be done? First of all, by volunteers! Evangelism needs workers. Young men and women who are not afraid of a lot of hard work. Those who are truly consecrated to God. Those who have a love for lost souls. Those who will seek to reach the sinful soul of the individual. Those who will willingly clean sin out of their own lives. (A real reason for so much lack of power in today's church programs is open sin in the lives of so called righteous workers.) Next, we can all pray for world evangelism. Mountains can be moved by prayer. Prayer can open the doors of heaven and shut the gates of hell. Further, we can evangelize the world by giving. There are also many other ways.

4. WORTHY OF HIS HIRE. It is not our policy to make missions a mercenary matter, yet sometimes it is necessary. Missionaries and mission pastors have really given their lives to the Lord. We still hear people say, even in this enlightened age, that "If he's working for the Lord, let the Lord take care of him." Our missions workers are worthy of every bit of financial help. The theory of putting a man and wife on a mission church, to build it up, on a pittance of salary, is mission suicide today. To keep a man poor just because he is a mission pastor, is a crime. If ever there should be well paid pastors in our churches, our mission pastors should be. It is wonderful what a feeling of financial security will do toward helping a mission pastor put forth his extra best effort on the field. But starve him, and he cannot lift his head, nor pay his bills, and your mission work suffers. If anything, our mission pastors should be paid at least 10% more than the average for established church pastors. Money we sometimes give with great gusto and fanfare to other causes could well be paid to our own mission pastors with perhaps better and more lasting results for the church as a whole.

5. STARTING FROM SCRATCH. How great is your faith? How great is your mission program? Many new mission points have been established by denominations. There are yet many new places. We can evangelize a brand new section of the world's population through faith, prayer, workers, and money. In time, there can be another pin point on the map of the world entitled Brethren Missions; then another and another, manned by Brethren missionaries, supported by the largest offerings ever given by Brethren people for Brethren Missions. This is entirely possible and within the realm of a people who profess to live by faith in God. Let's go! If God be for us who can be against us?

GROUPS DISCUSSION QUESTIONS

1. What, in your estimation, is involved in "world evangelism?"
2. Is such a program of worldwide evangelism possible? If so, how?
3. Where can we as individuals fit into the program of world evangelism?
4. Where can we as individuals fit into our own Brethren Mission program?
5. Do you have suggestions which could be used to advantage in furthering the cause of Brethren Missions both Home and Foreign? If so, what are they?

NOTE: Have you seen the June issue of the "Brethren C. E. Worship Programs?" It is crammed full of ideas and suggestions for programs, a playlet and a party. If no one in your society has yet seen a copy, drop a line today to your topic editor.

Prayer Meeting Topic

Contributed by Rev. C. Y. Gilmer

"WHY SEEK YE THE LIVING AMONG THE DEAD?"

Ah! why should bitter tears be shed
In sorrow o'er the mounded sod,
When verily there are no dead
Of all the children of our God?

They who are lost to outward sense
Have but flung off their robes of clay,
And, clothed in heavenly radiance,
Are dwelling in eternal Day.

While sorrow's tears our eyes have wet,
Shed o'er the consecrated dust,
Too much our darkened souls forget
The lessons of enduring Trust.

Let living Faith serenely pour
Her sunlight on our pathway dim,
And Death can have no terrors more,
Since we shall go to be with Him.

—G. S. Burleigh.

HEAVEN, THE HOME OF THE REDEEMED

Scripture: John 14:1-6; Rev. 7:9-17; 21:1

Hymns on Heaven

Prayer

Seed Thought Provokers:

GOD IS going to make a new Heaven and a new earth because everything touched by sin is going to be purged and renovated (Rev. 21:5). It was in Heaven that Satan and his angels rebelled against God (Isa. 14:12-14). The righteous will then inherit the earth (Rev. 21:2, 3). How can one afford to sell his soul for a little bit of this world (Matt. 7:19-21; 1 Peter 1:4)? If you do not believe it is great to be a Christian read Rev. 21:3-7; 22:1-5).

Heaven is located in the North beyond the stars (Isa. 14:12-14; Psa. 48:2). Job and astronomy tell us there are no stars beyond the north star (Job 26:7). The Old Testament sacrificial blood was to be poured out on the north side of the altar toward the Lord. Heaven is in the North which is up. The north pole is on top of the world and points toward the North.

Three heavens are spoken of in Scripture. The first

heaven is atmospheric in which the birds fly (Gen. 1:20). The realm of the stars is the second heaven (Psa. 19:1, 2). The third Heaven is where God dwells (2 Cor. 12:2-4). Paradise is Heaven where God is (Luke 23:45; Rev. 2:7; 22:1-2).

The saved go to Heaven immediately at death (2 Cor. 5:1, 6-8). There is no purgatory nor soul sleeping (Phil. 1:23) Where is Christ (Rom. 8:34; Acts 7:56)? The hour of death has no sting for the child of God (1 Cor. 15:55-57). The Great White Throne Judgment is for sinners. The saved do not go through that Judgment to get into Heaven. Their sins were judged in Christ's body on the cross (Rom. 3:24, 25). We shall know our loved ones in Heaven (2 Sam. 12:22, 23; Matt. 8:11; Mk. 12:26, 27; 9:4; 1 Thess. 4:13-18). The greatest joy on earth is in serving the Lord. And so in Heaven we shall serve Him (Rev. 7:15). There will be no discord in our singing there (Rev. 19:6) as musicians claim that the only perfect musical note made on earth is the sound of running water. Only saved people could sing the songs of Heaven (Rev. 1:5; 14:3). Only those washed in the blood of Jesus can get there (Rev. 7:14; Matt. 22:11-13; Rev. 21:8; John 10:1; 14:6). As to the kind of place Heaven is you need only read Rev. 21, and remember that God said, "these words are true and faithful," and that Jesus said, "If it were not so, I would have told you."

COMMENTS

On The Sunday School Lesson

by The Editor

Lesson for May 30, 1948

STANDING BY ONE'S CONVICTIONS

(Temperance)

Lesson: Daniel 1:8-20

A CONVICTION is a "strong belief." Convictions may be of two classes—right convictions and wrong convictions. Convictions are not born in a moment: they are the result of either long drawn out teachings or past experiences. In such a one we find our lesson centering today, in the person of Daniel. Only convictions that came from early training would cause him to stand firm through youth and mature years. Only convictions born of a Godly parentage would cause him to refuse the "idolatrous king's meat"; defy a king's decree that he not pray to his God, and stand firm in the face of a penalty which led him to the den of ferocious lions.

Oftentimes the stamina of an individual is not evident until he is brought face to face with a problem that calls for a definite decision which must be made without waiting. In such cases the convictions of a life-time are brought into immediate play. Decisions made under such conditions cannot be termed "snap judgments."

Daniel is a fine example of one who had very definite convictions. Born, as he was, in the land of Palestine, and

living in Jerusalem at the time of the captivity, he was one of the fine young men that was sent into the king's court. His first test came when he was to be "fatted up" to meet the king. With his three young friends, Hananiah, Mishael and Azariah (who also had convictions) he had the courage to demand a different fare than the king's "dainties" and the king's "wine."

His words, "Prove thy servants . . . ten days," told of his faith in God and the reliability of his personal experiences in Jerusalem with that God. He was in no way disappointed, nor was his word broken to Melzar, prince of the eunuchs who was in charge of these young men.

"No wine" or "high living" is the secret of Daniel's good life. What obtained in Daniel's life is just as true today in ours. Really it is very difficult to understand why people today seem to think that the most important feature of a party is to see how much more liquor (wine in Daniel's case) one individual can "hold" than the rest and still get away with it. How utterly helpless one becomes and how devoid of "right" convictions when under the influence of alcohol. To them, under such influence, anything they do is right, regardless of what it is. But their brain is fogged; the muscles will not coordinate; the tongue is thick; and the eyes see double. Of them cannot be said as of Daniel and his friends. "In all matters of wisdom and understanding, that the king enquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm." (Daniel 1:20). And it might have been added that the reason was self-evident.

Young Men and Boys' Brotherhood

JUNE PROGRAM

1. Scripture Order
2. Praise and Prayer
3. Bible Study:

SELLING A BROTHER INTO SLAVERY Genesis 37:1-36

WHEN JOSEPH was seventeen years of age his father made him a coat of many colors. Sometimes he told his father of wicked things that his brothers did. The faces of these brothers changed because they had been doing wrong. Jacob was made sorry for showing that he was partial to Joseph in that the older brothers hated him and plotted to do him mischief. Will some one tell the strange dreams which Joseph had which caused his brothers to hate him still more? How can one's face talk?

In search of better pasture the older brothers led the flocks away from home. Jacob told Joseph to find them and bring him word again. Joseph went on his errand wearing his beautiful coat. He walked sixty-five miles

before he found his brothers. As they saw him coming they said, "Here comes that dreamer. Let's kill him and see what becomes of his dreams." They stripped him of his coat and lowered him into a pit. It was Reuben who suggested the pit for he hoped to rescue him and deliver him safe home later.

Poor Joseph pled for his life, but their hearts were hardened against him. Their grudge had grown into a hatred that intended murder. A bad thought has no more right in one's mind than a snake in his bedroom. One must control his thoughts or they will master him.

What is a boy worth? What is he worth to those who love him? To those who hate him? While the brothers were eating dinner, some of the very things Joseph had brought them from home, they saw merchants coming on camels in their journey to Egypt. Judah suggested that rather than let Joseph die in the pit they should sell him. All agreed, except Reuben who was absent, and the bargain was made for \$12.50. Reuben was very much grieved when he learned what had happened. For he knew that Joseph was a good boy and that his good old father would be heart-broken.

The only way to avoid the result of wrong-doing is to keep as far away from sin as possible. A man wished to engage a coachman to drive for his family. To those who applied he said, "How near could you drive a team to a precipice, and not run off?" One said within two feet; another said within six inches; and a third said that he would keep as far from precipices as possible for them he knew he would be safe. Which applicant was employed? Why?

It takes lies to cover lies. The guilty brothers agreed to pretend that they had not seen Joseph. They killed a kid and dipped Joseph's coat in its blood and brought it to Jacob and said, "We have found this coat; see if you know whose it is." Jacob burst into tears, saying, "It is my son's coat; a wild beast has eaten him." Who killed a kid one time to deceive his father? Now his sons do the same thing to deceive him. They are "chips off the old block." It is too bad that Jacob did not get converted when he was but a boy, for he would have had better sons.

As poor old Jacob mourned, his sons pretended to comfort him. Refusing to be comforted he said, "I will go down into the grave mourning." Benjamin, which means "son of the right hand," was his only true comfort. Ten brothers kept the dreadful secret to themselves. But there was One who knew. Who was He? Sins cannot be safely covered unless confessed and forgiven. The Bible says: "Be sure your sins will find you out." Unforgiven sins may not find you out in this life, but they will be certain to in the next. Tell how "the blood of Christ cleanseth us from all sin."

Read Matt. 21:36-41. Tell how Joseph was a type of Christ.

4. Business
5. Recreation

Suggestions: Plan for a Brotherhood picnic this summer. Have a good program and a good time. Can you beautify your church lawn?



News From Our Churches

FROM SERGEANTSVILLE, N. J. TO BRYAN, OHIO

After all the "farewells" had been said to our many New Jersey friends, we started for Bryan, Ohio, arriving here at our new home April 30th, about 6:30 P. M., to find our furniture in place as nearly as possible, a newly decorated parsonage and a garden ploughed and planted for us. While writing this letter a man from the church came in and handed us a gift envelope that stated that the City Gas Company would deliver a brand new Gas Range to us tomorrow (May 4th) as a personal gift from the members of the church.

We surely have a splendid Sunday School here under the very capable leadership of Ronald Scott, Superintendent. Our attendance yesterday was 202. At the morning worship service 220 people braved the pouring rain to attend the services. It was still raining at night, but there were 62 who came to the evening meeting.

We have been made to feel very much at home here in Bryan, being royally entertained to several very fine meals, and finding an almost unbelievable willingness to work in the many departments of our church, by young and old alike. Several are going out visiting and doing real pastoral work for us already. Pray for us, brethren.

Evert J. Black, Pastor.



FROM UNIONTOWN EASTWARD

On March 31st the writer closed seven years of pastoral service with the congregation of the Second Brethren church at Uniontown, Pennsylvania. This concluded sixteen and one half years of time spent with this group, in three separate pastorates. In 1909 I went first to Uniontown, spending four years in the first period of service. After an absence of six and one half years I was invited by the congregation to return, which I did in 1920. Five and one half years comprised the period of my second incumbency of the pastorate, and again I departed for other fields. In 1940, following the debacle that came perilously near wrecking our fraternity I was once more solicited to come to Uniontown and try to help them establish a Brethren congregation. In April, 1940 I took over the work at that place, and labored there through seven years. These were trying years—through the Second World War and the vicissitudes of the days which followed. Through all these years the faithful nucleus of believers who had invited me to serve them held faithfully to their vision of a self-supporting church at some future day. (I must hasten to say just here that during the entire seven years both the Pennsylvania Mission Board and the Missionary Board of the Brethren Church gave substantial assistance toward the maintenance of

the work.) Being compelled to share time with the owners in the use of the meeting place, the exigencies of the war and its back-wash, and the presence of a large number of country members living at considerable distance from the church militated against the gathering of large crowds. But while the crowds were not large they were generous in support of both the local work and of the various National Auxiliaries of the denomination. The writer feels that the congregation is now at the place where they can accomplish a constructive work under competent leadership.

It must be recorded also that after two years at Uniontown it seemed wise that some effort should be made to give assistance to the Highland Brethren Church, located in Washington county, some thirty-five miles from Uniontown. Here is a country church located four miles from the nearest town, and perched high up on an eminence—which gives it the name it bears, Highland. This is one of the older congregations which has in years gone by been shepherded by some of the well-known preachers of yesteryears. In the five years of fellowship with them their church building was given many helpful and needed repairs and improvements, so that now it stands as a pleasant place to worship, although there are yet one or two needed improvements. And there are no more loyal and kindly folks to be found in the Brethren Church anywhere.

It should be an ingrate indeed if I did not acknowledge the gifts which both these congregations bestowed upon their pastor in those days when illness placed the minister's wife in the hospital, and bills piled up until the preacher almost despaired of ever being able to meet them. I may travel far but I shall never forget their Christian kindness and willingness to share their pastor's burdens. Friendships formed over a period of thirty-five years cannot be soon forgotten, and my prayers shall ever be made for the people of both these churches.

And as a last good-will gesture both congregations joined in a farewell reception for the pastor and wife, in the church at Uniontown. Words of well-wishing and love were spoken for the two congregations by Elder Freeman Ankrum, pastor of the Masontown congregation and with whom most cordial and fraternal relations were maintained throughout the years of the pastorate at Uniontown. And as a token of their regard the two congregations presented Mrs. Belote and me with a most generous purse, making it difficult for the recipients to say much but "God bless you all." We said "good bye", but we shall always keep a place in the halls of memory where these dear people will be cherished as well-beloved Christian friends.

Through an agreeable arrangement the writer was accepted by the good people of the Hagerstown, Maryland congregation as an interim pastor for the three months of April, May and June. After that I go on to assume the care of the Brethren pastorate at Linwood, Maryland. At Hagerstown we have found a group of loyal Brethren, engaged at our arrival in redecorating and improving their building. This awaits the arrival of their new carpet to complete the work and enable them to again enjoy the comforts of their beautiful auditorium. Since coming among them the good people here have shown the supply pastor and wife every kindness that

they could expect. Evening services are maintained here, except in June, July and August, and goodly crowds come to worship at the Sunday evening worship service. This is commendable when many churches cannot maintain a Sunday evening gathering. Brother N. V. Leatherman served this group just prior to my coming, and left the work in excellent shape. We are not attempting to do anything but care for the work as we found it, leaving any changes to be made by the man whom they may choose as pastor. We shall report from here again before we close our sojourn among them.

Fraternally,

Dyoll Belote..



NEW LEBANON, OHIO

It is the happy privilege of the New Lebanon Brethren to report some fine news on the part of the Lord's work. We are happy to report a fine revival meeting which began on March 7 and continued through March 28.

Rev. and Mrs. Samuel Adams from Pleasant Hill, Ohio, were the evangelists, Rev. Adams doing the preaching and Mrs. Adams helping out in the song services. They both did it well. It was somewhat of an Old Time (might say Old Fashioned) Revival meeting, with good attendance, good interest, and weather conditions that could not have been more ideal. Everything works out for good to them that love God, and that is what happened during this meeting.

Rev. Adams' efforts were blessed. Up to date twenty-two have been baptized and received into the church. Rev. and Mrs. Adams won their way into the hearts of the people, both young and old. His sermons were most powerful. Mrs. Adams and Mrs. Berkshire conducted services for children in the afternoons of the first week.

Since the meetings have closed attendance at worship services has been keeping up. Sunday, April 18, Rev. E. M. Riddle came to New Lebanon, preaching both morning and evening in the absence of the pastor. A good crowd heard him in the morning. Evening attendance was down some, but when we consider this day and age of so many worldly attractions it is really surprising that people go to church as well as they do. God's work is sometimes neglected by putting first things last.

The first Sunday in May was Children's Day, when eighteen were dedicated to the Lord. Spring communion was held on Sunday evening, May 2, with one hundred and eleven surrounding the Lord's Table to enjoy the blessed sacrament of the Lord.

Rev. Berkshire was granted a two weeks leave when he went to Masontown, Pennsylvania, to do evangelistic work. At this writing Mrs. Berkshire is in the hospital where she underwent an operation. We are hoping for a speedy recovery. (Latest reports tell us that she is getting along fine.)

A Mother-Daughter Fellowship meeting was held May 6, with one hundred and sixty-two in attendance, and a very enjoyable time was had.

May the Lord continue to bless those who minister and worship together at New Lebanon, that they fulfill the command that was given to us by Christ, that will per-

mit us to be more united and prosperous for the Lord. Pray for the work at New Lebanon.

Anna Cashour.



BERLIN, PENNSYLVANIA

A brief report from this field is in order at this time. It was a happy privilege to serve this congregation for nearly five years, and to be associated with them in so many ways. We went to this field as complete strangers, knowing no one there at the time, except one or two whom we had met at conference that fall. However, it did not take long to forget that strange feeling and to rather feel that you had known them for many years. Berlin is one of our very best congregations, and a more loyal group would be hard to find anywhere. We have never talked to a congregation which was more attentive, as well as more appreciative.

Here is to be found as fine a group of Brethren young people as we have ever worked with, as well as some of the very best leaders of youth as we know of any place. Berlin has a splendid youth choir, under the direction of Miss Thelma Saylor. They provide the music each Sunday evening. In Berlin we found something that we have never seen before, that is, more men in this congregation than women. It was always an inspiration to us at the Communion service to see such a large group of young people at the tables.

We enjoyed living in the mountains, and especially, we like the summers spent there. It was seldom too hot for comfort. For one who loves the beauty of nature, Berlin is located in the midst of the most beautiful scenery of all the eastern mountains.

We closed our work with this church on Easter Sunday with one of the largest congregations we had while there. At night we had next to the largest attendance at Communion in the history of the church. We also baptized and received into the membership eleven new members as our last service rendered there. May the good Lord direct them as they call a pastor, and may His blessings be upon the work there.

S. M. Whetstone.

IN MEMORIAM

"I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge shall give me at that day." II Timothy 4:7, 8.

In loving memory of Brother Clyde Sheneman, who passed away a year ago June 10. He was a faithful member of the North Liberty, Indiana, First Brethren Church and served as its Sunday School Superintendent for over thirty years. He was loved and respected by the entire community and his passing was a great blow to all who knew him.

This tribute is paid by the Home Builders' Class, which class he helped organize and taught until his death.

Mrs. Hazel Hay,
Secretary Home Builders' Class
First Brethren Church, North Liberty, Indiana.

Evangelistic Sketches

HAVING been invited to spend six weeks in an evangelistic effort with our three Northern California churches, accompanied by Mrs. Grisso, we started on our journey for those parts on February 29. The trip was uneventful save a delay of twenty-four hours in Oklahoma on account of snow and ice. This delay together with our being compelled to take a more southerly route brought us to our destination two days late. Our first meeting was with the Stockton Brethren. Here we found a very active, going, growing congregation under the pastoral care of Brother Virgil Ingraham. He is a young man of great zeal and devotion to His Lord and the work of the church, and is much loved by all the folks both within and without the church. He is employed as an accountant by a large local manufacturing company and finds enough time left to spend as much effort in the work of the church as the average pastor. We did not arrive until Tuesday and Brother Ingraham had the meeting well started with a number of confessions so that on the first Lord's day after our arrival ten were baptised with still others coming later. We made our home with the Ingrahams, and what a lovely home and a lovely family! If our Lord should tarry and Brother Virgil shall continue to shepherd this little flock here, our prophecy is that it will not remain a small flock long, but will soon be one of our larger congregations.

The entire west coast is in the midst of a great building boom. And there has been a great increase in population since the war. The San Joaquin Valley in particular is experiencing this growth and presents a challenge here in the District and to our entire brotherhood. Yes, the trend is still westward, and if the Brethren church as a whole and our Mission Boards in particular, are not lacking in vision and consecration we, too, can make rapid progress in these parts. To date we have just three churches here in this District. The field is wide open for new work to be started. Other denominations are doing it. They are entering fields that belong rightly to us, but we have failed to enter. California is a wicked state, with few curbs on liquor and vice, but withal is in great need of whole-Gospel preachers and whole-Gospel churches. Well could the whole church turn her attention to this field as never before. May a score of young preachers be raised up in the Brethren church who would set their faces in that direction.

While at Stockton we enjoyed the presence and helpfulness and fellowship of our good Brother Frank Gehman. While he is working at present with another group his whole heart is with the Brethren cause in Stockton. The Brethren from Lathrop and Manteca came in delegations from night to night and aided us very materially in the meetings. One evening a splendid group of Old Order Brethren came a distance of thirty mile from Modesta. Among the group were four ministers. Then again upon four other occasions these same Brethren came to our meeting in Manteca. They have a great church at Modesta with between six and seven hundred members.

Thus all in all we greatly enjoyed the days of labor

and fellowship with the Stockton Brethren. We shall look forward in anticipation of hearing of great, continuous victories being won here. They have just about outgrown their present building and plans are being carried out for an immediate enlargement. We covet the prayers of all the faithful in their behalf.

Lathrop, California

We moved from Stockton to Lathrop, a distance of ten miles on Lord's Day afternoon of March 21st to be with the Brethren there in a one week effort and then to speak at the District conference each day for another week. This church is, at present, pastorless. Located in a town of six or seven hundred people with a very heavy surrounding population, with only one other very small group of people doing any kind of evangelizing, would seem that this would offer a ripe field for an ingathering of souls. But, not so. The spiritual life of the community is very low. So much so, that very few folks are attending any church. The church cannot maintain a full time pastor, and it appears that there is no other point convenient to maintain a circuit. Thus they are endeavoring to keep going with a supply pastor. Brother George Anderson of the Christian Business Men's Association is giving them good service at present. He is a good preacher and is loved by all, but his time is taken by other interests and cannot give the work the attention that it needs. If some one would be wanting to do some real-for-sure-home Mission work and would be willing to make some sacrifice, here is another real-for-sure opportunity. They have a very good church building, well equipped and some good workers, but no shepherd.

The District conference program was well arranged and well directed by our Brother Ingraham, the Moderator. The sessions were held each afternoon with conference business and inspirational addresses and then supper was served to all free of charge followed by an address by Brother Geo. Jones, who was vacationing in California, with the writer bringing the final address of the evening. Here we met, again, Brother Earl Flora, who addressed the conference once and also Brother Roger Darling who spoke twice. We rejoiced greatly to meet these Brethren and listen to their presentation of the Word. To say the least, they had a great conference and one that would be a credit to any district much larger than this one. Monday evening, April 5th found us again with the church at

Manteca, California

This is the largest of this group of churches and has been cared for through its entire history by our friend of many years, Elder J. Wesley Platt. This Brother started the work here when Manteca was a village of a mere one hundred souls, and has watched the town and church and community grow together, and has had no little part in this growth himself. We have known Brother Platt a long time and have worked and planned with him through many long hours on our National Missionary Board, but this was the first of our labors in an evangelistic hook-up. The days planned for this meeting were all too few. The attendance was good and the interest was about in keeping with the times. Brother Platt has kept his field well gleaned and thus we could not expect

too great a harvest. But here as in other places the Lord honored His Word and gave us some souls for our labors. Previous to our coming to this field Brother George Jones of Johnstown had been serving the church here for two months while Brother Platt was recuperating at a camp some miles distant. He was home for the meeting however and gave us help in every way possible. Mrs. Grisso and myself were cared for in a very comfortable apartment in the home of Sister Elise Everson. Here again every kindness was shown us that our stay might be pleasant and comfortable. Pardon me, but we forgot to state that while at Lathrop our home was with the David Frey family. Here we too greatly enjoyed the kindness and fellowship of this fine loyal Brethren family.

Our church here at Manteca has had a large place in the life of the town and community. It has a high rating as a sound, Biblical, Spiritual church. Many sons and daughters have come into its fellowship and many have gone forth as preachers and teachers and missionaries, and at present has four students in Ashland College and if I am not mistaken all are preparing for the gospel ministry. These thirty-five years have taken quite a toll in the life of the pastor, but withal God has put His seal upon his labors and the faithfulness of those to whom he has ministered and eternity alone will reveal the magnitude of their efforts. May the Lord continue to use this church in the future as in the past.

I might add that we endeavored to represent the various interests of the church, although not officially appointed to do so. As is our custom we made an attempt to interest our people in the "Brethren Evangelist." Here our efforts in this direction brought ten subscriptions which were paid for and sent in to the Publishing Company. (Keep your change Brother Baer.)

As usual these churches kept up their established reputation for the support of the evangelist. Although we had no agreement as to our remuneration for the trip, yet the gifts went far beyond that which we had anticipated. Thanks, again, Brethren. It was all wonderful. And their expression of appreciation for our services we shall never forget. We feel very unworthy of it all. To our God be the praise for the more than thirty souls that He gave us as an evidence of His approval of it.

Our speedometer registered six-thousand-fifty miles, with no engine or tire trouble enroute. Thanks, too to Mr. Chevrolet. We are home safe, happy in the Service of the King. Our next meeting will be in the fall at Third Church, Johnstown, Pa. Yours Faithfully, Until His Appearing.

C. C. Grisso.

An American chaplain had been conducting a service for sailors. At the close of it, one of them said to him: "That was a great sermon, preacher."

"Tell me," said the preacher, "just why you think it was a great sermon?"

"It was a great sermon because it took something from your heart and put it in your mind."—The Broadcaster.

There is rampant in the world today, a Christ-hating, church burning, satan motivated program known as communism.

Laid to Rest

JACKSON. Mrs. Maude Jackson was born March 4, 1883 and lived nearly all of her life at West Alexandria, Ohio. She was married to Orlando Jackson in 1909 and to this union four children were born: Donald Hubert; Lawrence Eugene, who preceded his mother in death; Ethel May and Ferne Juanita.

Mrs. Jackson became a member of the Brethren Church of West Alexandria at the age of fourteen and has been ever since a loyal, faithful and active member of the church, the Ever Faithful Sunday School Class and the W. M. S.

Her journey in this life ended April 27, 1948. Besides her family and relatives, she leaves a host of friends in the church and in the town. May the Lord bless those who mourn her passing, but may they too keep the faith that she kept in her Lord and Saviour, even unto the end.

The pastor of the church, Rev. A. E. Whitted, was confined to a hospital in Columbus and the service was conducted in the church by the undersigned.

E. J. Beekley, Canton, Ohio.

BUCKLEW. Donald Lantz Bucklew, twenty years of age, of Terra Alta, West Virginia, died suddenly at his home on Friday, April 30, 1948.

He is survived by his parents Dayton and Edith Whitehair Bucklew; one brother, Clifford Bucklew, a student at West Virginia University; three sisters: Mrs. Jean Shaffer of State College, Pennsylvania; Mrs. Eva Welch of Fairmont; and Mrs. Virginia Buckley of Terra Alta; also his maternal grandmother, Mrs. Gillie Whitehair of Terra Alta.

Funeral services were held at 2:30 on Monday afternoon, May 3, from the White Dale Church, Terra Alta, with Rev. E. T. Fike in charge. Interment was in the Terra Alta Cemetery.

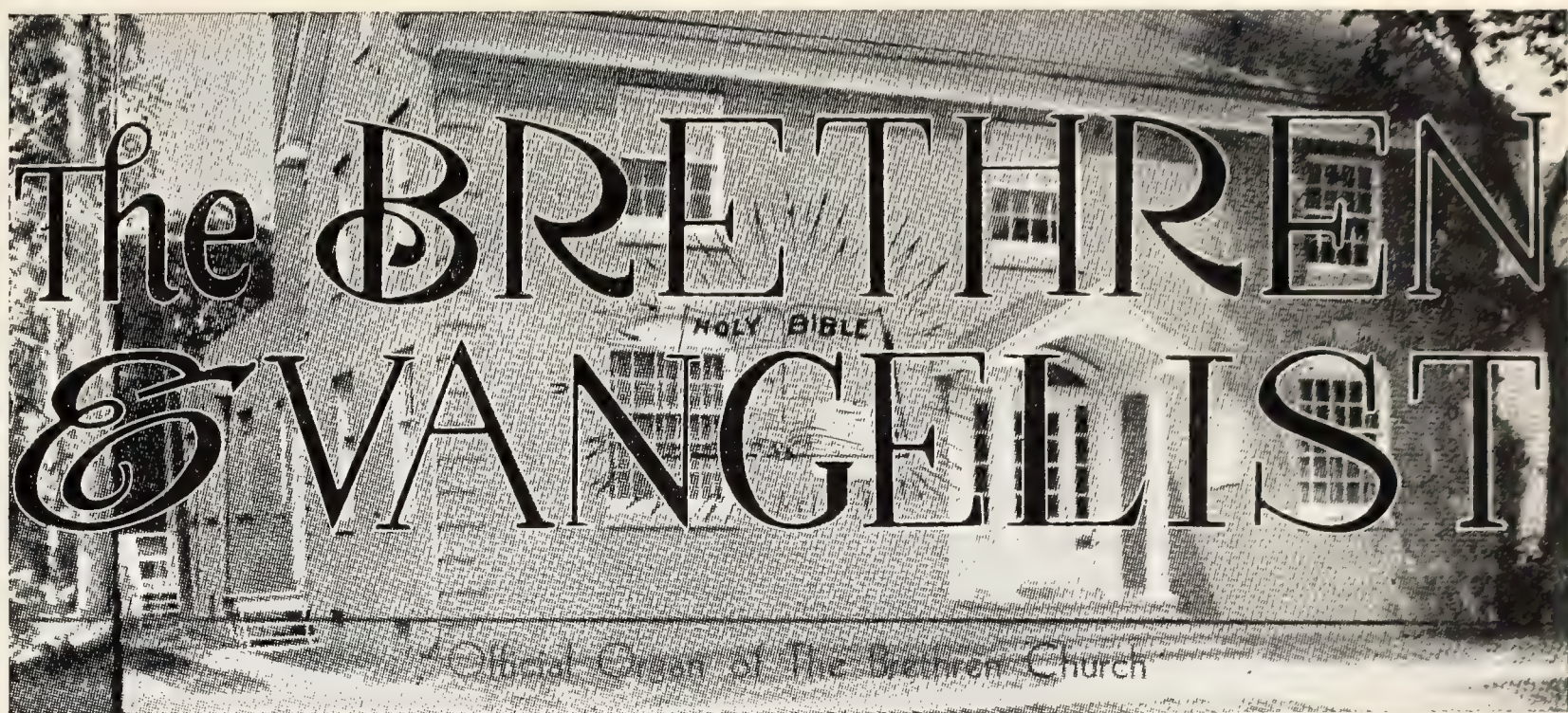
Mrs. Roy Whitehair.

ATTENTION, OHIO CHURCHES

The Credential Blanks for the District Conference, which is to be held at Canton, Ohio, June 14-17, have been sent out to the churches. If you do not receive yours in a reasonable time, notify the undersigned and duplicates will be sent. In most cases these blanks have been sent to the pastors.

PLEASE NOTE: According to the ruling of last Year's Conference delegates will be allowed according to the number of members reported to the District Statistician for the current year, not according to the membership listed in last year's Annual. Make your selection of delegates according to this year's report.

Fred C. Vanator, Acting Secretary,
Ohio District Conference,
Ashland, Ohio.



A Lost Traveler

E. Pitt Woodruff.

*A traveler on a lonely road
Was lost in utter dark;
No sun ashine, nor lamp aglow,
Then came a tiny spark.
Some Christian said a simple word,
“Lost soul, God’s way is right”*

*God magnified the traveler heard
And found the Heavenly light.
We thank Thee, God, Thy light to share
That we may candles be
To light a sinners darken way
And lead him unto Thee.*

THE BRETHREN EVANGELIST

Published weekly, except the last week in August and
the last week in December.

THE BRETHREN PUBLISHING COMPANY

Ashland, Ohio

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PLEASE REMEMBER: All material for publication in the *Evangelist* must be in the hands of the editor at least three weeks before the desired date of publication, to assure same to appear in desired issue. This refers to announcements particularly.

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INTERESTING ITEMS

Gratis, Ohio. We note from Brother W. S. Crick's bulletin of May 9, that three were received into church membership on Sunday, May 2, two by baptism and one by letter. It is interesting to note that one of those received had made confession and was baptized at Camp Shipshewana last summer. Camp does more than amuse the young people—it brings spiritual results.

Brother Crick also reports that since 1941 the net return from Ohio tax stamps set in for redemption from the Gratis Church has amounted to \$352.25. It took a lot of stamps to bring in such a return, since it takes an actual stamp face of \$100.00 to bring in \$3.00, and, if our arithmetic is still in order, this would cover purchases amounting to nearly \$400,000.00.

The Gratis morning attendance on Mother's Day was: Sunday School—110; Morning worship—112. Evidently very few "went home" after Sunday School.

St. James, Maryland. We are pleased to note that Brother Henry Bates received his Master of Sacred Theology degree from Gettysburg Seminary on Friday, May 14. Congratulations, Brother Bates.

The St. James Mother and Daughter Banquet was held at the church on Wednesday evening, May 12, with Mrs. Roy Lowery as Toastmistress and Mrs. W. C. Huddle of Williamsport as the Guest Speaker. An offering was received to be applied to Camp work.

New Lebanon, Ohio. We learn that Mrs. Clayton Berkshire, wife of our New Lebanon Pastor, is back home from the hospital following a thyroid operation in Dayton and that she is making a good recovery.

Masontown, Pennsylvania. Brother Ankrum announces that the work on the new parsonage is nearing completion and that plans will soon be completed for the dedication.

Waterloo, Iowa. We note that the Waterloo Laymen entertained their wives at a dinner at the Log Cabin at Cedar Heights on Friday evening, May 21.

Brother V. E. Meyer, pastor of the Waterloo Church, tells us that he had the privilege of baptizing and receiving one into the church on Sunday, May 9.

Waterloo's Vacation Bible School is scheduled for June 7-18, with the closing program to be held on Sunday, June 20.

Valley Brethren, Jones Mills, Pennsylvania. A note from Brother H. R. Garland, pastor of the Valley Brethren Church reads as follows: "Just a word to tell you that the Valley Brethren Church was closed for two months from the middle of February to the middle of April, for inside repairs and redecorating work. While the work was being done we were privileged to use a nearby Methodist church, thus no services were missed while the work was in progress. We are now back in our church, even though there are a few things yet to be done—blocks to be laid under the church, etc., after which we will have a rededication, which we will report to you."

Nappanee, Indiana. We learn from Brother Bowman's bulletin that a group of laymen were scheduled to go to Kentucky, leaving on Sunday, May 23, to help with the building of the new chapel at Stacey. They were arranging to take a truck load of such things as would be donated for the general work in Kentucky.

Brother Bowman announces that ten of the Nappanee Sunday School attendants are in the Public School Graduating Class this year. More students for Ashland College, we judge, for Nappanee has not been without representation in the college for many years.

The Northern Indiana Laymen meet at Nappanee on Monday evening, May 31.

Louisville, Ohio. Brother John T. Byler, pastor of the Louisville Church, reports the election of Mr. and Mrs. Galan Sluss and Mr. and Mrs. A. E. Schwab to the offices of Deacon and Deaconess, at a recent business meeting of the church.

Brother Byler also lists the names of nine graduates from the Louisville Public Schools, who are identified with our church.

(Continued on Page 10)

The Editor Thinks Aloud

Fred C. Vanator

EVANGELISM VERSUS REVIVAL

MORE AND MORE we are confronted with the problem of soul winning. Greater and greater are the difficulties involved in getting people to attend church services. New prospects are slow in coming. The shift of community residents grows less and less as more and more families are purchasing their places of residence. There is a certain apathy among the church members that does not augur too well for progress in the church. The above is what many people believe, or at least, that is the way they talk. We hear it every day, and

It sets me to thinking!

In fact I have been thinking at it so hard that I have tried to make a line of distinction between the terms "evangelism" and "revival." We receive reports of meetings which are held throughout the Brotherhood and the terms in such reports seem to be used synonymously. We are told that a "Revival" is being held, or that an "Evangelistic Campaign" is being conducted.

Now to me, "Evangelism" is the constant work of the church—it is the continual act of making disciples, the task which Our Lord left in the hands of His church. There can be no pause in its endeavors. It is the "pause" in the endeavors of the church membership that necessitates the term "Revival."

In past "Special Meetings" (and to my mind, this should be the proper designation for all such efforts) the "evangelist" always took (and still does in many cases) the opening week to "bring the church members to the realization of their task." In other words, he sought to "revive" the church, taking it for granted that it was in a "fainting" condition and needed some spiritual "smelling salts" or a "shot in the arm" to bring it to. Well, in most cases this is necessary. Then, if the treatment took effect, a period of concentrated "evangelism" was the result.

But, brethren, it ought not be necessary to "revive" a congregation. The spirit of "evangelism—the publishing of the "good news," for that is exactly what that word means—should be such a part of the every-day work of the church that when these "special efforts" come, the congregation should be found upon its knees as one body, seeking to do the work of a "composite evangelist." Then when the special preacher begins his series of messages he will not lack "for hearers of the Word." Or, mayhap, there would be no particular need for these "special efforts" if a real effort be put forth throughout the year.

Think it over!

When surgery of forgiveness takes place it means peace after trouble.

The consecrated one-talent man or woman has promise of a larger influence for good than any intellectual genius who has not met the Master.—Samuel M. Zwemer.

Business Manager's Corner

George S. Baer

Ready to Take on Extra Work

SINCE INSTALLING our new press we have gotten our backlog of work out of the way and find ourselves able to take on some extra printing. We shall be pleased to hear from any one having personal, church or business printing needs.

New Speed-O-Print Duplicator

A newly developed Speed-O-Print duplicator, known as Model No. 200, is now on the market and we were able to get one of the first 50 machines released to dealers throughout the country. It has perfect hairline register, automatic feed, front paper stops, automatic roller release, automatic brush inking, open cylinder and reset counter. Sells for \$135.00, including counter, plus excise tax and supplies. Ready for immediate delivery. Also we have the Model "L" on hand at \$66.00, including counter, plus excise tax and supplies. This gives very good registration and has proven to be the most satisfactory inexpensive machine on the market. Many of our pastors are using it. We allow churches 10% discount on these machines and they pay the freight. We have Economy model Speed-O-Scopes on hand at the special net price of \$19.50 plus carriage cost. The regular price is now \$29.50. When our present supply is exhausted the price will go up.

Gift Bibles, leather overlapping covers, gold edges, King James version, scholars aids, presentation page, special prayers, colored maps, illustrated. Suitable for awards for Sunday school scholars. \$4.00 single copy, \$3.75 each for 5 copies and \$3.50 each for 10 copies.

Stories of Hymns We Love by Cecelia Margaret Rudin, \$1.25.

Hymn Programs, Based on "Stories of Hymns We Love," in three parts—Children, Young People and Adults. 25c each.

Zipper Bibles at \$4.75 each, leather covers, suitable for awards. Size 4 x 5¾ inches.

High Grade Bibles, especially made for young people, genuine leather, leather lined, overlapping covers, red under gold edges, complete concordance, maps, center column references, Hour of Prayer. The kind you will be proud to give to your graduating friend. Former price \$10.75, now \$8.75 while they last.

The Publication Day Offering

now totals \$4,821.54, including a recent gift of \$61.80 from the 3rd Church of Johnstown, Pa., where Brother N. V. Leatherman is pastor. There are still other churches from whom we have received no offering—not yet. Help us complete our goal—an offering from every church and a total of not less than \$5,000.00.

(Continued on Page 10)

The Voice of Our Leaders -- Past and Present

(From the Brethren Evangelist—May 28, 1902)

The Church and Higher Education

L. L. Garber

"Give me a few years the direction of education, and I will undertake to transform the world."—Leibniz.

* * *

LONG AND SLOW has been man's upward journey toward the higher life. For unnumbered centuries he has climbed gradually up out of the degradation and bondage of ignorance. Step by step he has risen into more worthy selfhood; little by little he has attained "the better sunlight"; round by round he has mounted the ladder of Truth, gained the larger view, the completer dominion, and secured a firmer hold on God and the eternal things. So gradual and imperceptible, indeed, is this upward movement, that at times it has seemed that progress had reversed herself, and that man was being engulfed in some rising tide of ignorance; but these apparent retrogressions are but eddies and by-currents in the great stream of divine purpose which flows certainly onward toward "That far off divine event, to which the whole creation moves."

The history of human progress is the history of education; for education is conscious evolution, conscious development. When man began to reflect upon some other self which he was not, but might become; when he began to set before himself an ideal to be attained; when he began to adjust means that he might transform himself into a nobler being, he began to educate and to be educated. In this comprehensive sense is true the saying of Wendell Phillips, that, "Education is the only interest worthy the deep controlling anxiety of the thoughtful man." In this larger sense, education is not merely to make men and women successful, not merely to make them happy, not merely to make them appreciative, not merely to make them wise, useful or powerful, but all of these and more—it is to work in them a continuously more perfect transformation into real sons and daughters of God, in Wisdom, Power, and Love, in the spirit of—"Build thee more stately mansions, O my soul,

As the swift seasons roll!

Leaving thy low vaulted past!

Let each new temple nobler than the last,

Shut thee from heaven with a dome more vast

Till thou at length art free,

Leaving thine outgrown shell by life's unresting sea!"

In this upward march toward the divine, in moulding of humanity into the ideal pattern of God, two agencies are all powerful. These are the church and organized education. The first of these, the church, which is the

visible embodiment of the Christ-spirit, "summons men to a great work, inspires them with a great enthusiasm," and endeavors to keep constantly before them the one great purpose of making the world Christian; the second, organized education, which is the chief means in the hands of the church for the prosecution of its work, gives power, wise enthusiasm and effective direction to the efforts of men to reach the goal set before them. Thus it is seen that higher education and the church are vitally related. Each is a necessary complement of the other. Each must fail to accomplish its purpose without the other. Without religion, education becomes commercial, sordid, mercenary, and loses its highest and most worthy motive; without education, religion becomes superstitious, mystical, fanatical, creed-bound, and fails to helpfully adjust itself to changing conditions of civilization, and to harmonize its activities and methods with the "increasing purpose that runs through the ages."

Passing these general and fundamental truths, we may next consider some more specific phases of the relation of the church and higher education. It is granted that, in the promotion of human progress, the church and higher education are inseparable allies. If then Christianity is largely to influence or to control the course of civilization, the church must maintain colleges and take the colleges for Christ. This is the strategic fighting point at which the battle for a better civilization is to be lost or won. The church must win here or abandon its efforts to dominate the course of human progress. Why? Because it is here, and here only, that the leaders of society may be imbued with the Christ ideal and charged with a high moral purpose—because a man's religion is the chief fact about him, and mankind are still hero-worshippers.

The history of the world is the history of its leaders. The few great thinkers and men of preeminent ability, are the moulders and, in a large sense, the creators of whatever the mass of men do, think or attain. They are the ideals after which their fellows fashion their lives. They set the pace, guide the ship of state and lead the armies of civilization, while the masses are camp-followers and imitators. These great or fortunate ones who occupy high positions, are the beacon lights toward which aspiring ambition first turns its eager gaze. The examples of these stir his soul to activity. From these he gathers his notions of what achievements may be wrought; of what success is, of how it should be won, and of what life one may, and ought to live in this present world. If the light which these beacons of earth flash down upon their fellows is the pure white ray of high purpose and

Christ-like endeavor, how great will be its influence upon those who look up to them for inspiration, and direction! Is there need of illustration here? Do you remember Charlemagne, Luther, Gladstone, and how each of these by his example and work turned the faces of millions Christ-ward and left an imperishable heritage to humanity?

The leaders and great ones of this century will be the product of the college, and they will, in a large way, make and control its civilization. They will transact its business, direct its industries, write its books, edit its periodicals, make its laws, set its fashions and mould its deals. Though few in number, they will be, as now, preeminent in power and influence. Hardly two percent of our present population are college trained (remember that this was written forty-six years ago, the percentage is much higher now), yet from this two percent are drawn sixty-five percent of those who hold positions of honor and influence. In other words, a college training increases the likelihood that one will hold an important position, ninety times. Manifestly and unquestionably, then, it is of first importance that the clear-brained, large visioned, fate compelling college student be won for Christianity. To win such is to win not one, but many. As a kingdom is sometimes won by taking the king, as an army is sometimes won by taking the commander, so industries, organizations, schools, wealth, states, legislatures, periodicals, and political parties may be won for Christianity by winning college students for Christ. Generally speaking it is from two to a thousand times as important to bring a young man of culture and strong personality under the sway of the gospel as it is so to win a mature man of little influence or a street gammin or social outcast, who is the inevitable fruit of a corrupt social system. The latter is likely to be a mere echo of his surroundings, with little influence; the former may become a mighty leader among men to move and uplift them.

If the church is to do its work of Christianizing the world it must Christianize the world's leaders, who are and will be its cultured men. Hence the church must maintain institutions of higher education, bring the educated and powerful under the sway of Christianity and

thus give to civilization as its guiding and dominating forces, men and women clear in vision, wide in sympathy, sacrificial in purpose. This is the great and imperative present duty of the church. It includes and overshadows all other interests. Take care of education and the college students and these will take care of everything else. The future is in their hands. In this direction lies the gateway of a nobler civilization—the progressive realization of the poet's dream and the prophet's vision—the dawn-breaking of the new and better day.

Again, higher education must provide the church a broadly cultured and disciplined ministry. Without such, no religious organization can do the work committed to it. The increase of knowledge, the diffusion of culture, and the growing complexity of civilization with its difficult governmental and social programs, make upon the ministry larger and larger demands—demands which they must meet if they are to command the confidence and respect of the people and lead them in thought and all good works. Then, too, there should be provided so far as possible, well educated Sunday school teachers, trained in methods of education and church work.

Lastly, the college, through its educated and trained church workers and the students who drink from its Perian springs and catch its enthusiasm for knowledge, should stir the hearts of the masses to nobler longings, lift them out of the dead level of the commonplace, give them visions of the majesty of life, and of "the wonder of the world which is to be."

When religion and education are properly coordinated, they will give the world not the misguided enthusiast; not the jaundice-eyed, palsied-hearted pessimist; not the unfeeling Philistine, who is blind, deaf, unappreciative in a world throbbing with life, harmony and beauty; not the rich, refined loafer and parasite who lives only to waste and enjoy what the world lays at his feet—not these, but strong-hearted, large-visioned, high-souled men of saintly and Christ-like character, who do valiant service in the routine of duty, in the work of sacrifice and in the battle for the uplifting of our common humanity.

God's Superabundance

IN THE season of freshness and growth, and of exuberant life, we are impressed by the profusion and affluence of those provisions which the God of nature has made for the well-being of His creatures. "Bread enough and to spare" is inscribed all over our Father's house. What an infinity of blossoms, above all that are needed! What an infinity of fruits, above all that ever will be used!

Light is not meted out like an artificial illumination—so much consumption for so many who use it. It is poured all over the earth with illimitable profusion—over the rocks and woods, where no man liveth; over the sea, where no man roameth.

Who can measure the waters? There is no fear that man ever will exhaust their abundance. The springs are full and flowing among the rocks; the brooks running

through the meadows; the large rivers rolling their magnificence to the sea; the great lakes lifting up their reservoirs of abundance; and the dew and the rain defying and baffling all powers of computation.

The concave of the skies, how vast! It is large enough for a canopy over all the earth. And the air which is treasured with it, for the sustenance of life, is not barely sufficient for so many, and for so long; it seems to laugh at the idea of stint or measurement. With wings laden with perfume, it flies away to kiss the hills; fan the tree tops and play with the ocean—encircling the globe, and coming back, as if it could not possibly exhaust its exuberant strength and life.

All the works of God are distinguished by this abundance, this immense profusion, this infinity.

William Adams.

Your College, Your Church and You

Material from The College Publicity Office

KNOW YOUR COLLEGE

ASHLAND COLLEGE was chartered in the year 1878 by the authority and under the direction of the German Baptist Brethren. It continued under the control of that body until purchased by the Progressive branch of the denomination, the Brethren Church, in 1882. It was reorganized under the Articles of Re-incorporation of 1888.

The institution was chartered as a university with authority to establish all the divisions of a university. Some years after its organization, the name was changed from Ashland University to Ashland College, a title more descriptive of its work.

During the sixty years of its existence, Ashland College has influenced the lives of thousands of young men and women. It has adequately served the church which supports it. For a period of years, a theological department was maintained which has more recently become a seminary for the training of the church leadership. The College has served well the community in which it is located by making available an accredited liberal arts college to the young people of the area.

The institution is governed by a board of trustees composed of representatives of the conferences of the Brethren Church, the city of Ashland, the Alumni Association, and the territory at large. The President is a member ex-officio of the Board. The College is controlled and owned by the Brethren Church but is non-sectarian in its admissions policy.

Ashland, the county seat of Ashland County, is a beautiful city of more than twelve thousand inhabitants. It is regarded as one of the most attractive, healthful, and progressive cities in Ohio and is noted for its beautiful homes. It has few of the distractions and temptations of the larger cities. The general healthfulness of the city, and the moral and religious character of the people, make it an ideal place for the college student. There are seventeen churches in Ashland and a strong organization of the Young Men's Christian Association in which the students of the College are always welcome.

The College occupies an unusually beautiful site in one of the best residential districts of Ashland. The main campus, consisting of approximately 18 acres in the southern part of the city, is on rising ground which affords a commanding view of many miles of surrounding country.

The various approaches to the campus are marked by beautiful gates, the gifts of individuals or groups. The approaches to the campus on the north are marked by the Detwiler gate, a memorial to Miss Vianna Detwiler, a missionary of the Brethren Church; the gate of 1912, the gift of the class of 1912; the gate of 1920, the gift of the class of 1920. The east approach is marked by the Samuel Wilcox gate, the gift of the Ira C. Wilcox family

as a memorial to Samuel Wilcox, former Ashland College student.

The brick walks on the campus are the gifts of Miss Estella Myers, a graduate of the college of the class of 1932.

The landscaping and beautification of the campus is sponsored by the Faculty Women's Club.

In the fall of 1940, the beautiful and commodious Mr. and Mrs. F. E. Myers Memorial Home and grounds on Center Street were presented to the Board of Trustees for the use of the College.

Founders' Hall. This stately structure of brick and stone is the original college building, designed to house the entire indoor activities of a college community. It contains the College Chapel, classrooms, laboratories, offices studios, and recreational rooms. On the first floor are the chapel, the physical laboratories, offices, shop and dark-room, and classrooms. On the second floor are the chemical laboratories, offices, classrooms, and Publicity and Alumni Office. On the third floor are the studios for Speech and Dramatics; rooms for the Y. M. C. A. and Y. W. C. A. and the Gospel Teams; the Little Theatre; the Band Room; and the Social Room. The building also houses the Parker Lounge for men, the gift of Mr. and Mrs. Frederick Parker of Westfield, Massachusetts.

The Library. This building of red brick with white stone trimming is thoroughly modern in construction and appointments. The first floor is given over to biological and psychological laboratories, classrooms, offices, and the Women's Lounge. The second floor houses the administrative offices and classrooms. The third floor is devoted to the Library, with its attractive study room, its magazine reading room, its conference rooms, and the Seminary Library.

The Mr. and Mrs. F. E. Myers Memorial Home. This dignified building of brown stone veneer in its beautiful setting houses the Department of Music and is admirably adapted to this use.

Allen Hall. Similar in design and structure to Founders' Hall, this dormitory furnishes living quarters for women students. The dining room, open to both men and women, accommodates about 100 persons. The north entrance to this building is the gift of Mrs. H. S. Rutt of Smithville, Ohio, a memorial to Mr. H. S. Rutt, who for many years was a valuable member of the College Board of Trustees. The south entrance was the gift of Mrs. Frank Hartzler of Smithville, Ohio. The landscaping is the gift of the Pi Alpha Gamma Sorority of Ashland.

The Gymnasium. This modern brick and stone structure, of similar design to the other buildings, contains the usual offices, dressing rooms, lockers, showers, equipment room, and playing floor. The Health Service is also housed here. The building is well situated with respect to the playing fields.

The Athletic Fields. Redwood Stadium is located near the gymnasium on the west campus. Here are held athletic games, May Day festivities, and other events of the College and surrounding communities.

Grant Street School. One of the public school buildings is located opposite the college campus. It is used for observation and practice teaching in the elementary grades, and thus gives the college the facilities of another building.

Getting Ready for Camp

BRETHREN YOUNG PEOPLE *will again be on the march this summer. Fourteen camps in our seven Districts will seek to provide their needs with Food, Fun, Fellowship and Faith.*

The National Sunday School Association will be represented by Spencer Gentle in California, Indiana, Illinois and Maryland; and by L. E. Lindower in Pennsylvania, Ohio, Indiana and Kansas.

There are many of you who ought to serve on Camp Staffs. Do you realize the importance of giving your time and talents for the good of our young people?

The following is the Camp Schedule as far as announcements have been made known:

BRETHREN BEREAN BAND, Northern California—June 21-28.

JUNIATA YOUNG PEOPLE, Entriken, Pennsylvania—June 23-30.

JUNIATA JUNIORS AND YOUNG ADULTS, Entriken, Pennsylvania—June 30-July 7.

N. E. OHIO JUNIORS AND INTERMEDIATES, Odell's Lake—July 11-17.

MIAMI VALLEY OHIO JUNIORS (Not yet announced.)

INDIANA JUNIORS, Shipshewana Lake—BOYS: June 20-27;
GIRLS: June 27-July 3.

OHIO AND INDIANA INTERMEDIATES, Shipshewana Lake—July 4-11.

OHIO AND INDIANA FRESHMEN, Shipshewana Lake—July 11-18.

OHIO AND INDIANA SENIORS, Shipshewana Lake—July 18-25.

OHIO AND INDIANA YOUNG PEOPLE, Shipshewana Lake—July 25-31.

CENTRAL DISTRICT, Savannah, Illinois—July 11-18.

MID-WEST DISTRICT, Near Kansas City (new camp grounds)—not yet announced.

SOUTHEASTERN DISTRICT (Peniel)—Not yet announced.

Application blanks have been sent out for Ohio and Indiana Campers. More can be obtained for the asking. Don't delay getting yours in.

L. E. Lindower, Camp Director,



*Note the Dates
of your
C a m p*



Guests of The King

Rev. Robert K. Higgins, Pastor Mexico-Loree Circuit

"And when the King came in to see the Guests, He saw there a man which had not on a wedding garment." Matthew 22:11.

IT SEEMS TO BE one of the oddities of our enlightened age that there are still great multitudes of people who feel that they will suffer no appreciable loss by refusing the invitation of the King of the Wedding Feast. Jesus tried repeatedly to explain the characteristics of the Kingdom of Heaven to the hard-crusteds, intellectual Scribes and Pharisees. And here we have another parabolic attempt.

We, who are engrossed heart and soul in the work of preparation for that great day, can hardly understand how anyone would refuse an invitation to be His guest. But the fact remains that the invitation was ignored, not once, but twice, even to the extent of mistreating the King's servants. But we must remember that the King was unwilling to believe that His invitation had been refused. So much so that He sent His servants out again saying, "Go tell them I have prepared—all things are ready. Come to the marriage." And His servants were made light of—"They went their ways."

What a description of humanity today. The utter lack of concern for God's business could have been no greater than than now. "And when the King heard, He sent forth His armies and destroyed them." May we gather that this lack of concern today may be due to the fact that the church (the King's servants) have soft-pedaled the idea of punishment upon those who ignore or refuse His invitation?

Then the King sent His servants out into the highways and byways to find guests for the feast, which had already been prepared and waiting. We read that they gathered together "as many as they found, both bad and good" and the wedding was furnished with guests.

We would not seek to ignore the symbolic implication here, which has been made so often. Jesus is, in all probability, likening the King to God; himself as the King's Son, and the House of Israel as the first-bidden people, who refused to come. The invitation had first been given to the House of Israel through countless Patriarchs and Prophets. The instances where they had abused and ignored God's servants, are legion in the Old Testament scriptures. Then the King sends His servants out into the highways and byways to gather all. How much like the Lord's command, "Go ye into all the world" this sounds! Then the wedding feast was furnished with guests. We see here the extent to which God will go to bring men to the marriage feast. It is a parable of the extreme to which He will go to bring men into the kingdom.

Now let us turn to our text verse. After the guests were assembled the King came in, and "saw there a man which had not on a wedding garment." Immediately the

question is raised—what kind of a garment did the guest need? and was it necessary that he have a certain type of garment? To these two questions we seek an answer from the scriptures. I believe that first man must avail himself of a garment; then he must see that it is one acceptable to the King. So, to be an acceptable "Guest of the King" I believe that man needs these three materials woven into his wedding garment.—Faith, Repentance and Baptism.

First, let us consider the material of Faith. In Hebrews we read, "Faith is the substance of things hoped for, the evidence of things not seen." Faith is the foundation on which the things we hope for stands. The evidence of things not seen is the assurance that such things do exist. Now, how can a man place such material in his Wedding Garment (his life) so that he will be an acceptable guest? John wrote this—"Many other signs truly did Jesus, which are not written in this book; but these are written that ye might believe that Jesus is the Christ, the Son of God, and that believing, ye might have life through His name." Should we not gather from this:

1. That Faith comes by hearing the Gospel, or in reading;
2. That we are to believe in Christ, rather than merely in doctrines and traditions, and,
3. That the purpose of Faith is to give us Life Eternal?

So we see that WHAT we believe is vastly more important than HOW we believe. The King did not look to see HOW the guests wore their garments; but rather WHAT kind of garments they wore. Thus we need the material of Faith in our wedding garment before we are worthy guests.

Next I am sure we shall need some of the Material of Repentance in our garment before it will be acceptable unto the King. Many will ask, "What is repentance?" Shall we answer first by saying what it is not? It is not just being sorry for wrong doing. It is not just the expression of sorrow and confession for sins. It is not merely reformation of your life. But it is in reality sorrow for sin which results in a reformation of your entire life; it is a ceasing to do evil and learning to do good. Why must we repent before we are acceptable "Guests of the King?" Because God (the King) demands it. In Acts we read, "The times of this ignorance God winked at; but now commandeth all men everywhere to repent." And also it is because of God's goodness. God is not only a King to command, to judge and to punish; He is also a kind, loving Father. For in Romans we read, "Despise not thou the riches of His goodness and forbearance and long-suffering; not knowing that the goodness of God leadeth thee to repentance?" Jesus said, "Except ye repent, ye shall all likewise perish." So we find that repentance must be a part of our Wedding Garment, else "outer darkness" may be our lot, even as it was that of the guest in our text. With genuine repentance, our garments will

become beautiful and acceptable, for repentance brings confession; confession brings forgiveness, and forgiveness will robe us with the garment of righteousness. All this will result in a newness and freshness of life that will bring the approval of the King.

Then lastly, our Wedding Garment must contain proof of baptism, else it will not be recognized as such. Over and over the New Testament scriptures tell us to confess Christ Jesus, be baptized, and we shall be saved. After numerous identifications had been made by Jesus, He turned to His disciples and asked, "Whom say ye that I am?" And Peter quickly answered, "Thou art the Christ, the Son of the Living God." He did not stand speechless before his Lord and Master. The great sin of so many individuals today is that they stand speechless before the King and humanity when they might do immeasurable good by confessing Him. The man of our text might have given many excuses for his lack of a wedding garment, but he was speechless. I suppose he is a symbol of the many who would be amazed at such a challenge today. In modern-day terms he might have said, "No one ever asked me to obtain one. No one ever told me that I would need special garments for this occasion." How sad it is today that the church (the King's servants) misses so many opportunities to help provide men with the raiment they will need for this day.

Then again, he might have said, "I saw many who professed to have this wedding garment, and I did not like the appearance of it, so I neglected to purchase one." And it is true that so many of us are careless about keep our wedding garment (our life) appealing to those who need a change of raiment.

These are some of the many excuses this guest might have voiced, and you and I are familiar with all of them. But the fact remains that just accepting the King's invitation is not enough; for we must go to the Wedding Feast clothed in a Wedding Garment, and if we fail to do this, we face certain destruction. In Second Corinthians we find Paul's words, "For we groan, earnestly desiring to be clothed upon with our house which is from heaven. If so be that we shall not be found naked." The only garment that will be acceptable unto our God (the King) when He calls us to that Wedding Feast which He is now preparing for His Son (Christ Jesus) and the Church, will be one made up of Faith, Repentance and Baptism. Paul wrote to the Ephesians that it was necessary "that ye put on the New Man, which after God is created in righteousness and true holiness."

Our earnest prayer goes out that all might be invited to the Marriage Feast, and that all might purchase a Wedding Garment. Let not one Guest ever be cast into outer darkness because through us they lost the opportunity of obtaining a garment, or from us they lost the desire to have it. A man's life is his "Wedding Garment." May He find us clothed in righteousness. Might He find you and me clothed in raiment befitting a "Guest of the King."

—Bunker Hill, Indiana.

As the time of sorrow merges into the tribulation period, the greatest world war—Armageddon—will have its beginning.

Bits of Brethren History Information of Interest

By H. C. Funderburg

(These articles are printed just as they come from the pen of Brother Funderburg.)

FLAT ROCK, VIRGINIA

ABOUT THE YEAR 1800 the first Brother moved to the Valley of Virginia and settled in the upper end of the Shenandoah County. He was a minister and his name was Jacob Garber. He was the father of seven sons, six of whom became ministers, and the other one a deacon. They were all faithful ministers, planting many churches in Virginia, Tennessee and Ohio. All lived to be aged.

Martin Garber, one of the seven sons, remained in the county near the home of his father, traveling much and laboring faithfully in the Redeemer's cause. He is connected with some of the writings of the Old Brethren in the encyclopedia. He was Elder of the District of Virginia, which then extended from Harrisonburg to the Maryland line.

When the membership became too large, the district was divided, and Jacob Wine, grandson of Martin Garber, became the Elder in Flat Rock District. The district took its name from the rock on which the church was built, it being one mile from where Martin Garber lived.

The rock has an area of about an acre. "Some rock, isn't it?" It was deeded to the church by Brother Michel Wine, Sr., who lived in a house in which, over eighty years ago, a yearly meeting was held. The house was not more than half full of people. An old man from South Branch being present exclaimed that the house was so large they ought to have two preachers.

COAL CREEK, ILLINOIS

In the autumn of 1844 Jacob Negley, with his family, came to Fulton County, Illinois, not known of any members there. In the spring of 1845 David Zuck and his family came. He was in the second degree of the ministry. They held social meetings at their house every two weeks. At first their congregation was small, but after their neighbors heard of it the congregation increased. John Markley and wife, from Ohio, had been there for several years.

In the autumn of 1847 Daniel Martin and family came. He was an ordained Elder. These, except Markley and his wife, all came from Welsh Run, Franklin County, Pennsylvania. They then began holding meetings regularly in a school house and finally had an organized body of nine members. They adopted for a name, "Coal Creek."

About a year later, one Sunday morning, a man by the name of Ensign called at Brother Nagley's house and asked for shelter from an impending storm. After some conversation he asked Nagley, "To what denomination do you belong?" The answer was that they belonged to the German Baptists, but were probably more commonly

known by the name of Tunker. Ensign said, "Then you belong to the Soup People." The reply was, "Yes, we have soup at our communion meeting." Ensign then said, "I know of a man by the name of Wolfe, in Adams County, an able preacher, who belongs to your church." When asked for his full name and address, he could give neither, but said he, "I have a brother-in-law in the same county, by the name of Buchnel, belonging to the same church, whose address is Liberty."

Shortly Brother Wolfe was written to in care of Brother Buchnel. About two weeks later Brother Buchnel visited the brethren in Fulton County and, finding their faith the same, he gave them Brother Wolfe's full name and address, writing him an invitation to visit them.

In the autumn of 1849 the Brethren in Fulton County, Illinois, had their first Love Feast. By this time they had become more extensively known. Brother Samuel Garber of Ogle County, and Brother Wolfe attended. Being strangers, the church had a council to ascertain whether they could commune with each other, and wash feet in the single mode, which they did. At the next annual meeting Brother Garber introduced Brother Wolfe. Thereafter the latter visited the Brethren in Fulton County frequently.

In 1876, in this church there were four ministers—two were ordained Elders, one in first degree, and one in the second degree. There were three deacons and about sixty members.

Business Manager's Corner

(Continued from page 3)

How the Press Fund Stands

The total cash received to date (5-21-48) is \$8,862.94. There are some pledges due and not paid, and some have made neither a gift nor a pledge. The second year of this 3-year campaign closes at General Conference time and we would like to close the year with at least \$10,000.00 in cash. Our total goal was set at \$15,000.00 and that means we have \$6,137.06 yet to raise. It is the Lord's challenge. Let's meet His expectations and go forward with Him.

STEWARDSHIP FILM STRIP AVAILABLE

The National Stewardship Institute of The Golden Rule Foundation has prepared a series of slides with accompanying script on the overall picture of our dollar expenditures in America today. The program is entitled "Our Choice" and is designed to help your group increase the number of contributions and the level of giving for religious, educational and other benevolent purposes.

These slides may be had by writing to the Visual Department of The National Stewardship Institute in care of The Golden Rule Foundation, 60 East 42nd Street, New York 17, N. Y. There is no fixed charge for the use of these 2X2 transparencies in color. It is hoped however some gift be made to the Institute to help it extend this important program of Stewardship.

Interesting Items

(Continued from Page 2)

The Louisville Mother and Daughter Banquet was held on Friday evening, May 14, with Mrs. Paul Sorenson of Canton, Ohio, as the Guest Speaker.

Cerro Gordo, Illinois. It will be remembered that a few weeks ago we told you of the determination of the Cerro Gordo Young People to raise their Camp apportionment by Tithing. Well, here is Brother C. E. Johnson's word about it: "There are still two weeks (this was the bulletin of May 16) to go, but they are glad to announce that they have raised the amount in full and not a single penny was received from anyone but themselves. It pays to follow God's plan."

Plans are being made for the painting of both the Church building and the parsonage at Cerro Gordo.

Huntington, Indiana. A record attendance of seventy-one is reported for the Huntington Mother and Daughter banquet which was held on Monday evening, May 3. The oldest mother, Mrs. Ryan, eighty-five, and the youngest mother, Mrs. Jean Maxton Biggs, twenty-four, received corsages, as did the pastor's wife, Mrs. C. Y. Gilmer. Among the attendants was a four-generation representation—Mrs. Mary Swain, Mrs. Bernice Parker, Mrs. Eloise Carroll and her daughter Stephanie.

Brother and Sister Gilmer announce the wedding of their daughter, Mary Elizabeth, to Rev. Alvin H. Grumbeling, which will take place in the Huntington Brethren Church on Sunday afternoon, May 30, at 3:30 o'clock.

A new switch panel for the church lighting, an outdoor meter and a three-line power was installed recently in the Huntington church. Also on Tuesday, May 4, four of the city firemen came with ladders and cleaned the ceiling lights in the church. This was a fine gesture. Brother Gilmer also reports that a new railing was placed in the vestibule, new curtains in the basement windows, and much cleaning makes the church look very nice indeed.

The Huntington Laymen were surprised at the unannounced coming of Brother John C. Eck of New Lebanon, who is very active in the National Laymen's Organization, to a recent meeting of the local organization. His visit was much appreciated.

Change of address. Dr. W. I. Duker has moved. And after telling the editor that he had made his last move. His new address is Goshen, Indiana, Route 5. He says, "We are comfortably located in our own home again and happy about it."

Linwood, Maryland. Brother Elmer Keck reports that the Mother and Daughter banquet was largely attended. Rev. Harley and Mrs. Marsh were the guest speakers.

The Crusaders sponsored a Vesper service on the spacious church lawn of the Linwood church on Saturday, May 22, at 8:00 P. M.

We should take heed of pride because it is a sin that turned angels to devils.



CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for June 6, 1948

CHRISTIAN STANDARDS FOR DATERS

Scripture: Ecclesiastes 11:9; Colossians 3:17

For The Leader

SO YOU'RE going to have a "date?" Well, that is all right provided you have reached the proper age, and have abided by the wishes of your parents. It is perfectly normal for young people when they have reached the proper age, to want the company of friends in what we call "dates." But, in addition to being a perfectly normal process, "dating" is imposed upon by our modern society with many dangerous habits and customs. In view of the dangers which we face in this regard, it is very important that we learn the Christian Standards for daters, and abide by them. We can seek the aid of our parents; we must abide by their stipulations and refusals. We can seek the aid of our minister. We must pray God about it. Many sorry young people right now would be far happier had they followed these simple rules of the Christian Standard.

DISCUSSION

1. TWO STANDARDS FOR DATERS. The problem of the Christian young person is made doubly hard these days because of the paganish and low moraled attitudes of our high school students. Throughout the entire High School system there runs that low moral attitude of getting the most physical satisfaction out of a date as possible. The vulgar, immoral, brazen talk and suggestions our young people meet face to face in our High School would astonish the most open minded of parents today. Is it any wonder then that some of our "wildest" young people have come from otherwise "pious" Christian homes? Protected at home, they fall victim to the enticing wiles of evil classmates in our schools. It is a problem facing every concerned Christian parent today. The most we can do is declare two standards for daters. The unchristian, and the Christian. We young people of C. E., must honor virtue, respect each other, and satisfy ourselves with the fact that there are things we dare not do on dates.

2. A PARAPHRASE OF A DATE. (Maybe, young people, you can get some help from this story of a ride on a mountain road.) Going out on a date is like going down a steep mountain road in a car—it can be dangerous. Our normal activities of life are like a smooth rolling highway with its mild curves and grades. But a date is different—it can be handled O. K., or it can end up in disaster. There is a chance you will navigate O. K., and end up with pleasant thoughts of a well spent time, or you can have only tragedy or remorse—like going on an automobile ride—it can have a happy ending, or a tragic—depending on what you do. No doubt you are familiar with steep mountain roads. To go down them re-

quires great care and sense. Picture on a date that you are going down a steep mountain road with lots of dangers and curves.

3. PARAPHRASE CONTINUED. If you let yourself coast, you will wreck; if you give it the gas, you will wreck. If your brakes are no good, you will meet disaster. If you disregard the rules, you will be wrecked. The same on a date. God has set the rules—you must obey. The dangers to your life increases many times when on a date, and that's why we liken it to going down a steep mountain grade. Three things you can do to insure safety. First, approach with caution—realizing the ever present dangers. Do not underestimate the dangers of passions getting out of control. Second, you can go into low gear. This will keep you safe on curves and steep places. Third, you can resolve to drive sanely. Of course, if you want thrills, go fast—try anything your date wants you to do—drive recklessly, throw caution and home teaching to the wind—but watch that next curve—you'll be going too fast to stop. That's when you'll come home sorry, Remember the rules and abide by them.

4. PARAPHRASE COUCLUDED. You should have brakes—good brakes you can use to slow down and to stop you if needs be. But brakes do fail sometimes. Yes you think you can stop before you smash up. Some wait too late to put on the brakes. If you go cautiously, you won't need to slam on the brakes. When your brake of good judgment fails, you're going to crack up. You fellows, the Christian standard of daters insists that you be a gentleman on a date. Don't try to see how far you can go. Respect your date. She is some father's and mother's precious daughter. She's to be some one's wife some day. Treat her as you would expect the one you'll want for your wife to be treated. Don't think you can have one standard for the girls you date, and another for the one you'll want to marry.

5. THOUGHTS FURTHER. Yes, and you girls, too. Popularity with the right sort of fellows isn't dependent on how many liberties you give them. You set the standard for the date. If you aren't the type of a girl for a low moraled fellow, be thankful. He wouldn't be treating you fair anyway. The right man will admire you some day because you were smart enough to value your virtue and your life. "What, know ye not that your body is the temple of the Holy Spirit?" Honor and respect and keep that body within you. That is the Christian standard for daters. It can be said in a different way, that in your dating, honor God in all that you do. Have fun, young people, and have loads of it, but keep your dating on the Christian standard.

QUESTIONS

1. Is it all right for Christian young people to date those who are not Christians? What are the dangers? Discuss thoroughly, bringing both sides into discussion.

2. Speaking frankly (according to the age and problems of your individual group) with your Pastor or Advisor as Counsellor, what things are permissible and not permissible on dates, according to the Christian standard. (If worked properly, this question can be of lasting value to all in your group.)

Prayer Meeting Topic

Contributed by Rev. C. Y. Gilmer

(Helps for Christian Living)

DIFFERENT FROM THE WORLD

God's standard for His people
Has always been the same,
A call to separation
Down through the ages came,
He wants us to be holy—
This challenge still is hurled,
That His precious people
Be different from the world.

Yes, different in our conduct
From others round about;
Our lives are speaking louder
Than sermons, songs or shout.
So let us then be careful
That all men in us find
A life that speaks for Jesus—
Forgiving, courteous, kind.

Companionships are different—
No fellowship have we
With those who walk in darkness;
What concord can there be
In business, marriage, social life?
Oh, these are Satan's snares;
"Come out, and be ye separate,"
The word of God declares.

The reason we are different—
To God we give the praise;
He changes our hearts completely,
And orders all our ways.
Lord, keep us always different—
In conduct, dress or talk;
Not walking as the Scriptures warn,
As other Gentiles walk.

—Log of the Good Ship Grace.

"BE YE NOT UNEQUALLY YOKED"

Scripture: 2 Cor. 6:14-18

Hymns of Consecration

Leader's Petition

Seed Thought Provokers:

OUR SCRIPTURE LESSON is little used and practiced. God's people ought to be separate from the devil's people. Twice-born people are different from once-born people. Christians should love lost people and be good neighbors to them and seek to win them to Christ. But they should not be bound in the same yoke with them. Eventually the separation between the saved and the lost will be the difference between Heaven and Hell.

The believer is not to yoke with one who has not trusted Christ as Saviour (verse 15). The unbeliever is lost and condemned (John 3:18, 36). A saved person's body is the temple of God (1 Cor. 3:16, 17) and the body of the unsaved is an idol, possessed of Satan (Rom. 6:16). God pressed the doctrine of separation continually upon the Jews (Genesis 12:1; Deut. 22:9-11). The Jew's meat diet was different purely as a mark of separation from the Gentiles (Lev. 11:7, 10). Later we are plainly commanded not to observe Jewish dietary laws (1 Tim. 4:4). The Flood was caused by the inter-marriage of the saved and the lost (Gen. 6:1-7). Solomon married unsaved women who turned his heart to idols (1 Kings 11:4, 5). Nehemiah rebuked his men for marrying unsaved women. (Neh. 13:23-27). All should be saved before marriage. A mixed marriage should not be broken (1 Cor. 7:10-16). After marriage it is too late to avoid trouble. Samson discovered it.

A justified criticism today is that the world cannot tell the difference between God's man and the devil's man. It is hard for a Christian to maintain his integrity of faith and have fellowship, concord and agreement with the enemies of Christ and the Bible. Those who are married to this world are spiritual adulterers (James 4:4). "Is this vile world a friend to grace to help me on to God (1 John 2:15-17)?" This world was no friend to our Lord (John 15:18). Why should I be yoked with the wicked world that crucified my Lord (2 Tim. 3:15; Luke 6:26)?

Jesus was the Friend of sinners but separate from them (Heb. 7:26). He did not partake of their sins. We are to weep over sinners and run after them to save them for Jesus' sake, but we are not to bind ourselves to their ways. We are to conform our lives after the teaching of the Master, rather than the ways of the unconverted (Col. 3:9, 10; Rom. 12:2).

Prayers by the group.

COMMENTS

On The Sunday School Lesson

by The Editor

Lesson for June 6, 1948

COURAGE TO PUT GOD FIRST

Lesson: Daniel 3:4-7, 13-18; 6:10

COURAGE is that attribute in the life of an individual that comes to the forefront in times of stress and which will carry him through, regardless of the consequences to himself both physically and spiritually. We have two fine examples of this in our lesson today.

In reality this might be considered a continuation of last Sunday's lesson, though the emphasis shifts from the four very young men, Daniel, Hananiah, Mishael and Azariah, to these four men, now grown, some time later. Having been chosen to important positions in the Babylonian kingdom (see Daniel 2:48-49) these four became

the center of scenes which were to have great bearing on the attitude of Nebuchadnezzar and his successors.

It was no uncommon thing for the ruler of a nation to set himself up as a god to be worshipped, or to cause an image representing his thought to be made for the purpose of worship. It is such we meet now, and in this incident we find an example of "putting God first" by three "courageous" young men. (Do not confuse the change of names. These three young men are the same ones as those in last Sunday's lesson.)

It would be well for you to now pause to read the entire third chapter of Daniel. It is a gripping story. One cannot help being greatly moved at the "courage" of these men. Facing, as they knew, certain death for disobedience to the king's command, they stood steadfast in their faith and put "God first" in their worship. Note their words, "Be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up." At these words the anger of the king waxed great. The furnace was heated to seven times its ordinary heat. The men were cast in—but to no effect. It reminds us of the words found in Isaiah 26:3, where it says, "Thou wilt keep him in perfect peace, whose mind is stayed on thee, because he trusteth in thee." The effect on the king was something to be remembered. (Read Daniel 3:29-30.) God never forsakes His children when their testimony rings true and courageous.

And here we leave these three men of courage, for we hear no more of them, but we continue with the fourth of the party in the person of Daniel.

Years have passed; Nebuchadnezzar has passed on; his successor, Belshazzar has gone into oblivion, and Darius, the Median, has come into power—but Daniel still is a force for good in the kingdom. He had arisen to great power (read it in Daniel 6:1-3) and so great was his ability that the king "thought to set him over the whole realm." Jealousy followed. The plot resulted. They knew Daniel's daily habits of prayer—prayer that was made to God. (A good habit for anyone, that of daily prayer.) The decree was signed that no prayer was to be made to "any god or man" save the king, and if disobeyed, the lion's den was the punishment. That could mean only one thing—death.

But note Daniel's courage to put God first. He prayed, as was his custom, in open defiance to the king's orders. Only one result—he was cast into the den of lions. But again God vindicated his trust in Him. The real result—found in Daniel 6:26—the words of Darius, "I make a decree, That in every dominion of my kingdom men tremble and fear before the God of Daniel: for he is the living God and steadfast for ever, and his kingdom that which shall not be destroyed, and his dominion shall be even unto the end. He delivereth and rescueth, and he worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the power of the lions."

It pays to courageously put God first in ALL THINGS.

It is not your brick bats and hot words, but your shining light that causes people to glorify your Father in heaven.

Whom the Lord loveth, He scourgeth not petteth, stuffeth or lulleth to sleep. Better have the Lord punish you than the devil pet you.

Ashland College News Letter

By Arthur Petit

THIS TIME of the year, news is not hard to find on the Ashland College campus. Big news, of course, is graduation on May 28. A number of Brethren young people and others from Brethren communities are graduating this year. Included are: Wanda Beal, Mansfield, Ohio; Paul Clapper, Louisville, Ohio; Janet Good, Waynesboro, Pennsylvania; Robert Holsinger, Springport, Indiana; Victor Humm, Ashland, Ohio; Philip Nolte, Stockton, New Jersey; Elizabeth Lee Boardman Richmond, Philadelphia, Pennsylvania; Samuel Richmond, Nappanee, Indiana; Glenn Shank, Hagerstown, Maryland; Ray Sluss, Louisville, Ohio; Beatrice Stuckey, Alliance, Ohio; Ann Gilbert, West Alexandria, Ohio; Pegge Shively, Nappanee, Indiana; Donna Bechtel, Canton, Ohio; Dorothy Berger, Canton, Ohio; Walter Bixler, Ashland, Ohio and Joan Elizabeth Riddle, Ashland, Ohio.

Donald Richard Wolfe will be awarded the degree of Master in Religious Education by the Seminary.

There are 47 graduates this spring and a number more in August. This is the largest graduating class in many years. They will continue to become larger for a number of years to come. Many young people are accelerating their college work and are graduating in three or three and a half years.

May Day has come and gone and was another of those memorable occasions. Several innovations this year were: the Coronation in the afternoon and the Alumni Dinner in the evening. Miss Garnet Miller, niece of the late Clifford Mast of Sterling, Ohio, was a beautiful queen and upheld the course of the oldest Ashland tradition. Miss Pegge Shively of Nappanee, Indiana, the retiring queen, presided at the coronation.

Big news on the campus this week is the dropping from the Ohio Athletic Conference of Ashland. The faculty voted to withdraw several weeks ago and it was announced last week. Indirectly, the purpose was to cut down on athletic injuries by allowing more boys, the freshmen, to come out for football and thus allow the coaches to rest injured boys rather than having to play them when they were not in condition. A new league of denominational church schools is being planned. Hiram, Defiance, Cedarville, Rio Grande, and Bluffton have been invited to join.

Ashland College is now broadcasting from its new studios, the gift of Miss Florence Cleaver, Falls City, Nebraska. Every week day, Ashland College is heard over a wide radius over station WATG in Ashland. This has greatly increased the possibility of Ashland influence in addition to giving students a chance to learn radio technique under actual conditions. One of the courses now offered at Ashland is Radio Preaching.

Summer school is scheduled to open June 7 for a nine week term, closing just before General Conference in August.



News From Our Churches

GEORGETOWN, DELAWARE

We had the pleasure of having Rev. H. R. Garland with us for a two weeks revival meeting. May I say that Brother Garland is a good gospel preacher and highly spiritual. Our members and strangers liked him and he is welcome to return among us. As an evangelist mingling among the people, our folks enjoyed meeting with him and conversing about the things concerning Christ and the church. Brother Garland drilled our people in chorus singing and several children had a good time singing for us.

Rev. Z. Bean, pastor of the Wesleyan Methodist Church here, came and brought most of his members with him and this made our church nearly full. Then another night, Rev. William McDaniel of the Farmington Church of the Brethren came out with his wife and helped us with the music. The following Sunday evening Brother McDaniel closed his church and came down to our services. This was the largest group we had during the services. We were grateful to the visiting ministers and their congregations.

Our own members were very faithful. They attended well and in our visitations they fed us well. May I state that as the pastor I am grateful to all of them for their help in looking after things for us so that we had the very best in attendance as well as in care for our bodies.

During the services we had one renewal and two were baptized on their confession of faith in Christ as their Saviour. The two were baptized at Denton, Maryland, in the Church of the Brethren baptistry.

We all can say that we are glad that Brother Garland was with us. We thank God for the help he was to our congregation, and to the community. May the Lord continue to bless Brother Garland as he continues to labor in His vineyard.

We were glad to have Rev. Garland in our home. He was a blessing to us all.

Yours in the Master's service,

S. E. Christiansen.



REVIVAL AT GEORGETOWN, DELAWARE

A few months ago the writer was called upon to conduct a two weeks revival for the Mt. Olivet Brethren near Georgetown, Delaware. This was an unexpected privilege, but was accepted very readily, due to the fact that a lot had been heard about the good Brethren of this place through Dr. I. D. Bowman, one of their former pastors, who is held in high esteem by these Brethren, as well

as by their present pastor, Brother S. E. Christiansen, who, through his untiring efforts has indeed and in truth won his way into the hearts of these people. One has but to visit this field to know the sacrifice that the Christiansens have endured to appreciate them and the work they have done here.

They have one of the nicest little country church buildings and the most neatly kept of any I have ever seen anywhere.

A fine time was had with these good Brethren from April 19 through May 2, closing on Monday, May 3 with Communion. I certainly did enjoy the fellowship with Brother Christiansen and the fine families of the church as we visited among them and partook of the splendid meals which they had prepared for us. We thank these good people, along with the Christiansens, with whom the evangelist had his home while in Delaware, for the many kindnesses extended us and the many things done to make our stay a pleasant one. The evangelist also thanks the Mt. Olivet Brethren for the fine gift presented him upon leaving.

May the Lord bless both pastor and people as they continue on in the service of the Master and the upbuilding of His Kingdom.

H. R. Garland, Jones Mills, Pennsylvania.



FIRST BRETHERN CHURCH, JOHNSTOWN, PA.

This report from Johnstown covers a recent meeting of one of the Bible Classes and recalls some interesting history of the church.

On Thursday evening, April 29th, The Helping Hand Bible Class met in the basement of the church for a covered dish supper. This is our men's class, and our three eldest members were recognized and given special honor. Each of these men is past 80 years of age. Brother S. A. Snook is the only living charter member of the church. Brother David Reighard recently celebrated his 89th birthday anniversary. The other octogenarian is Brother A. C. Guyer.

W. S. Phenicie, class president, was master of ceremonies for the occasion. Rev. W. A. Ogden led in the invocation. The class teacher, Prof. A. G. Ober, reviewed the history of the class from the time of its organization more than fifty years ago. W. Z. Replogle was the first teacher. Two charter members, Wm. R. and Lewis Miller, are still active in the class.

Greetings were extended by Rev. Geo. Jones, a former member of the class, and Rev. Jos. L. Gingrich. Both of these men have been close to our work in Johnstown throughout the years and are held in high esteem among us.

The honored guest, and speaker of the evening, was Rev. E. E. Haskins, pastor of the church from 1893 to 1904. Rev. Haskins had not spoken in the church since leaving here more than forty years ago. To those of us who were but youngsters at that time it was a real treat to have him with us on this occasion. During his talk he recalled that when the Annual Conference was held here in 1896 some of the visiting ministers asked him how he got along with five ministers in his congregation. He

The winter session of Ashland College will open this year on September 14 and the freshmen will arrive September 7.

According to the number of applicants already accepted, it is expected that there will be about 200 freshmen next fall. The administration is greatly pleased with the number of Brethren Young people who have applied.

Spiritual Meditations

Rev. Dyoll Belote

LUMINOUS LIVES

"For with thee is the fountain of life; in thy light shall we see light."—Psalm 36:9.

IN OUR HOME we have an alarm clock with a luminous face. In the day time it is just an ordinary alarm clock, but at night we can place it on the dresser in our bedroom and if we waken in the night and want to know what time it is we need but look in the direction of the clock and there are the figures showing the time because of the luminous material painted on the figures and hands. A man who had made a trip to France, and returned, brought back with him a match box which was advertised as being luminous in the dark so that if the owner wished a match in the night he could find his box to get a match. But the first time he attempted to display his "magic" match box it wouldn't work. The next evening as his wife turned off the light in the home he noticed his match box, and it was glowing brightly. On examination, his wife who understood and read French, and by reading the legend on the box, revealed the secret. The legend read: "If you'll keep me in the sunlight all day long, then I'll glow for you in the darkness all night long."

If we will remember the secret of the luminous power of the match box we shall come close to the secret of the possibility of our lives being luminous for God. Dark, cloudy days will not help the box to shine—it must be kept in the sunlight. Doubts, sorrow, indifference, sin—anything that comes between us and God will make it impossible for our lives to glow with the reflected light that is in the face of Jesus Christ. But when men expose themselves to the light that shines upon them from the face of the blessed Master, in worship, meditation and prayer, then shall their spirits shine brightly through the darkest experiences of life, and they shall be classed with those of whom the Bible speaks, that "men took knowledge that they had been with Jesus." Are our lives luminous?

—Hagerstown, Maryland.

The Lord gets His best soldiers out of the highlands of affliction.

A self-pitying self is a pitiable self.

Carnal indifference is a curse with blighting effect.

DOES THE DEVIL GO TO CHURCH?

YES, THE DEVIL DOES GO TO CHURCH!

We can't see the Devil in Church, but we often can see the evidence of his presence.

1. He is always on time, for he tries to discourage the Leaders from beginning on time "because so few scholars are present."

2. He encourages us to sit silently instead of joining in the singing.

3. He tells us to keep our eyes open during prayer, so that we lose the spiritual atmosphere intended to accompany prayer.

4. He helps us to walk to the door and go home after Sunday School.

5. The Devil provides incentives for us to criticize the Choir, the Ushers, the Pianist, the Minister, or everything in general.

6. Too, he provides us with "pleasant thoughts" of week day activities so we can "day dream" instead of listening to the sermon. (We appear interested, though.)

7. He even helps us to put on our coats during the last hymn so we are ready to ZOOM out as soon as the Benediction is over.

8. Last, but not least, the Devil goes to Church even when we don't. And then he sits right in our seat and makes faces at the Minister.

There is considerable truth in all the statements above. In summary, they represent our personal attitude and reaction to the call of the services of God's House. A prayerful, wholesome attitude on our part can do much in the way of remedying these conditions IN ANY CHURCH.

—From the Vinco, Pa., Bulletin.

» » » » Our Poet's Corner « « « «

"IN THE STILL OF NIGHT"

Dot Custer

The night is so calm and very still,
As the air with reverence doth fill.
Each second's more sacred as it goes by,
For we are alone, just He and I.

If only these moments would never cease,
Of this sweet contentment of matchless peace.
Too fast do the hours seem to fly—
When we are alone, just He and I.

I must hurry with my Savior to speak,
Soon the town will awake from sleep.
Then no more, I say with a sigh—
Will we be alone, just He and I.

There'll be places to go and things to do,
That will make our moments together few.
So before the dawn draws quickly nigh—
We'll have our talk, just He and I.

—Pittsburgh, Pa.

said that his reply was that these men were the pillars of the church and his best helpers. He then spoke of some of these Elders and recalled the names of Daniel Crofford, Benjamin Goughnour, W. A. Adams, R. Z. Replogle and W. A. Crofford, father of the writer. Mention was also made of the following influential laymen, Albert Trent, W. H. Lake and Herman Statler.

During the program Mrs. Boyd Berger played two piano solos and Prof. J. Lloyd Jones sang "Face to Face." Mrs. Howard Schmucker showed some interesting "home" pictures. Our pastor, Rev. Ogden, gave appropriate closing remarks and closed with prayer. This service will long be remembered by all who were privileged to be present.

Lewis H. Crofford.

Laid to Rest

GARBER. Grace Helen Merrill Garber, youngest daughter of J. H. and Grace Merrill, was born near Decatur, Illinois, April 5, 1887 and departed this life April 25, 1948, being at the time of her departure 61 years and 20 days of age.

On March 4, 1906 she was united in holy matrimony to Frank W. Garber at Leon, Iowa. To this union were born five children: Osa Albert, Francis O., Walter D., Mrs. Florence White and Mrs. Viola Curtright, all of whom live in or near Cheyenne, Wyoming.

In early years she gave her heart to God and united with the M. E. Church, later transferring her membership to the Brethren Church at Leon, Iowa. She was a charter member of the Cheyenne, Brethren Church. She was always an active member and worker in the church, being the organizer of the Woman's Missionary Society in Cheyenne. She was also a member of the W. C. T. U.

In 1910 she, with her family, moved on a homestead fourteen miles northwest of Cheyenne, where she braved the hardships of frontier life for four and a half years, during which time she lost her health, returning to Iowa where they lived for twenty-four years. They returned again to Cheyenne in 1939 where she has continued to reside until her departure.

She leaves to mourn her departure, her husband, five children, twenty grandchildren, three sisters, and a host of other relatives and friends.

The funeral services were held on April 27 from the Shrader Funeral Home in Cheyenne, with Rev. White, pastor of the First Baptist Church in charge. The body was laid to rest in the beautiful Lake View Cemetery, there to await the resurrection morn.

(Sister Garber was the wife of Brother Frank W. Garber, pastor of our church in Cheyenne, Wyoming.)

COBER. Alvara B. Cober of Berlin, Pennsylvania departed this life to be with his Lord on April 30, 1948. Mr. Cober was a well known educator of Somerset county, having received his education in the schools of Somerset

county, California State Teacher's College, Columbia University, Penn State and University of the Philippines.

He was a faithful member of the Berlin Brethren Church, and was moderator of this congregation at the time of his death. He was superintendent of the Sunday school for forty years, retiring from this position only two years ago. Mr. Cober is survived by his wife, Mrs. Nellie Konotz Cober, also his mother who is now past ninety-eight, both living in Berlin. May the Lord of all comfort sustain them in this time of sadness. Funeral services were conducted in the Berlin Church by the undersigned, assisted by Reverend Ira R. Harkins, pastor of the Reformed Church, and who is Mrs. Cober's pastor.

S. M. Whetstone, Dayton, Ohio.

DONAT. William J. Donat passed from this life on Thursday morning, April 29, 1948 in the eighty-second year of his earthly life. His life was spent in Elkhart and St. Joseph Counties in Indiana.

He was a member of the Ardmore Brethren Church and a loyal member he was. He leaves his companion, one son, three daughters, twelve grandchildren and ten greatgrandchildren.

This good man and his wife unselfishly gave the best they had for God and the church and to their children and grandchildren.

Funeral services were held at the First Brethren Church on Monday afternoon, May 3, with Rev. Claud Studebaker and the undersigned officiating. Burial was made in Rice Cemetery in Elkhart.

R. F. Porte.

Wedding Announcement

BOONE-MALLORY. Frank Boone of Star Junction, Pennsylvania, and Roselma Mallory of Masontown, Pennsylvania, were united in marriage on Saturday afternoon, May 1, 1948 at the Masontown Brethren Church. The single ring ceremony was used. The soloist was Gladys Chissel, a niece of the bride; pianist, Alice Ankrum; best man, Clarence Morris; Matron of honor, Goldie Mallory, a sister of the bride, and Bridesmaid, Ellen Hartley of Barnesville, Ohio. The bride is a member of the Masontown Brethren Church. They will make their home in Star Junction for the present.

Ceremony by the writer, her pastor,

Freeman Ankrum.

HARTLEY-GRIFFITH. On Sunday afternoon, May 6, 1948, at the Masontown, Pennsylvania, Brethren Church, occurred the wedding of Roy Hartley of Waynesburg, Pennsylvania and Doris Griffith of Masontown, Pennsylvania. The double ring ceremony was used by the writer, the pastor of the bride. They will be at home in Waynesburg at 279 North Porter Street.

Freeman Ankrum.

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BRETHREN EVANGELIST

Official Organ of The Brethren Church



By the light of nature,

as a God above us.



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Brother Whetstone is making good use of the "Guest Card" system, reporting the return of eighteen Guest Record Cards at the morning service on May 16. This is a fine way in which to get information for church prospects. These cards are always available in the pews.

Ashland, Ohio. A rather unique mid-week service was held in the Ashland Church on Wednesday evening, May 26. Brother Rowsey, pastor of the church, learned of the presence of Brother W. S. Benshoff, pastor at Vinco, Pa., who was visiting his father, Brother W. C. Benshoff, former Ashland pastor, who is still ill. Brother Benshoff had brought along with him a wire recording of a concert which he and his good wife had played at the dedication of the new electric organ in the Third Church of Johnstown in order that his family might enjoy it. He kindly reproduced a major portion of this for us, also giving a short message. It was much appreciated.

The Ashland Church is sponsoring a brand new work in Ashland. It will be known as "The Garber Memorial Brethren Church" and is located in East Ashland on Sherman Avenue. The work opens on June 6th. We will have more to say about it in our next report. The new church is named in honor of Elder A. L. Garber, for many years a member of the Ashland church, who built the chapel and who, at his death, passed on the ownership of the building to his two daughters, Mrs. L. L. Burns and Mrs. B. F. Zercher. It is located in a rapidly growing community in the city and we hope for great progress in the work.

Raystown, Pennsylvania. Brother Ralph Singer, pastor of the Raystown church, tells us that he is in the midst of a revival—May 30 to June 13—he being his own evangelist. Brother W. S. Benshoff and Brother Chester Zimmerman are scheduled to preach one night each during the meetings.

Milledgeville, Illinois. Brother D. C. White, pastor, reports that they have seven graduating from the grade school and also seven members of the High School graduating class. The Baccalaureate services were held in our church.

Elkhart, Indiana. Brother L. V. King reports the reception of another new member, stating that this is the 120th received during his pastorate thus far. He recently held a dedication service for babies at which time six parents presented their children before the Lord.

There were seventy-three in the Elkhart Sunday School who had a perfect attendance for the first quarter of the year.

Nappanee, Indiana. We quote the following from the Nappanee bulletin of May 23: "A large truckload of goods left Nappanee for Stacey, Kentucky, on Saturday afternoon at 2:00 o'clock. An extra carload of men went also. Mr. Clarence Meinke of Mishawaka, a contractor, came over here and went along with Max Miller, Ted Price, Ray Parcell and Jack Gran. They were to meet "Bud" Hunter and others on the way and were to stay for one week. John Stahly furnished the truck again. This is the second truckload of goods we have sent down to Lost Creek in a few months."

Johnstown, Second, Pennsylvania. We note that Brother
(Continued on page 10)

INTERESTING ITEMS

The Mexico-Loree, Indiana, Circuit. We note that Brother Robert Higgins, pastor of the circuit, is superintending the union Vacation Bible School in Mexico this year. They have a fine course of study and a splendid corps of teachers. The school is being held in the school building.

Twenty-one of the Loree men were in attendance at the Laymen's meeting which was held recently in the College Corner Church. Dr. Bame was the speaker at this Southern District meeting.

Dayton, Ohio. Brother Whetstone, pastor of the Dayton Church, lists the following as "dates for remembrance in the church": Children's Day—June 13; Sunday School Picnic—June 20; Miami Valley Laymen and their families picnic at Sinclair Park—July 18.

The Editor Thinks Aloud

Fred C. Vanator

"AFTER THIS MANNER PRAY YE"

BEING CONSTANTLY on the lookout for little things that will make the readers of *The Evangelist* think, the editor came across the following, which he thought was too good to keep to himself. It reads like this:

Pastor: "And do you say your prayers every night, Johnny?"

Johnny: "No, some nights I don't want anything."

Now as a matter of course, these words set me to thinking!

Isn't that pretty much the attitude of the average man? We, too many times, only turn to God when we "want something." When our "cup of desire" is full, somehow we just don't seem to need Him. We are too much like the old negro who was up on a roof patching it, when he began to slide down toward the ground. He immediately began to pray after this fashion, "O Lo'd sabe me; O Lo'd sabe me!" Suddenly his progress downward was arrested by a nail sticking up in the roof. At once he changed his plea and said, "Ne'mind Lo'd, I done cotch on a nail." Once safe, he thought he did not have further need for the Lord.

But there is more to prayer than merely asking for something. Turn with me to the account of the disciples approach to the Lord with regard to prayer. They say, "Lord, teach US to pray." Notice where the accent surely falls. Jesus already knew just the manner in which to approach the Father, and they knew it. Jesus answers with "Our Father" so familiar to us all.

We will note that only one short sentence in that prayer has to do with material things—"Give us, day by day, our daily bread." In other words, "sustain us physically, day by day." The remainder of the prayer teaches us that the spiritual is far more important than the physical. The realization that God is "Our Father" is of utmost importance. The ascribing of majesty and dominion and power to Him, not in words only, but also in deed and in truth, is quite necessary. To know that He stands ready at all times to help in trial and temptation, means everything to His children.

Is there ever a time when we should not "want something?" There should not be; but it should not tip the scales on the physical side. Our wants should be, in reality, needs. He never promised to give us everything we might happen to want; but He did promise to supply "all our needs through Christ Jesus, Our Lord."

If He had not wanted us to pray, He would never have "taught" us to pray. But He would have us to pray after the manner He prescribes, and to cover every phase of our being, both physical and spiritual. Do you pray "after this manner?"

Think it over!

Business Manager's Corner

George S. Baer

Informed Church Members

AN EXPERIENCE the other day made us think anew, though we have often given thought to the matter, of the importance of being informed regarding the work and teachings of the church. We met two different parties. One, a regular reader of *The Evangelist*, began to talk intelligently about the doctrines and program of the church. He knew about the various Church Boards and what they were doing. He was acquainted with the objectives of the college and the problems its leaders are facing. He knew about the projects of the Publishing House, the Brethren Home and the Missionary interests. There was nothing of public interest about the church he did not know about, because he read the Church Paper. The other man did not know anything about the church or what it was attempting to do, and he acknowledged he did not read the *Evangelist*, and in fact, did not know its price, nor whether it was published weekly or monthly. He was a member of the Brethren church, but it is needless to say that he was not a very important cog in its machinery. One must be informed to be helpful in any organization. It is abundantly worthwhile for any church to encourage its members to read their church paper. Let's spread its circulation and encourage its reading.

Churches are not only loyal, but wise, when they put the church paper in all the homes of their members and encourage them to read it. We suggest to every District Conference to make it a goal for the coming year to make their district a 100% district in *Evangelist* circulation. And this we do, not on an appeal for loyalty, but on the basis of wisdom and farsightedness. It is the smart thing to do.

Your Publishing House staff stands ready to give any aid possible to help any church achieve 100% rating. Be free to write us about it.

Churches Renewing 100% Status

Nappanee, Indiana, J. M. Bowman, Pastor

Vinco, Pa., W. S. Benshoff, Pastor

Loree, Indiana, Robert K. Higgins, Pastor

Mexico, Indiana, Robert K. Higgins, Pastor

North Manchester, Indiana, Bert Hodge, Pastor

Smithville, Ohio, Vernon D. Grisso, Pastor

Waterloo, Iowa, Virgil Meyer, Pastor

South Bend, Indiana, Claud Studebaker, Pastor

Akron, Ohio, J. G. Dodds, Pastor

Ashland, Ohio, H. H. Rowsey, Pastor

New Lebanon, Ohio, Clayton Berkshire, Pastor

Johnstown, Pa. 2nd Church, N. V. Leatherman, Pastor

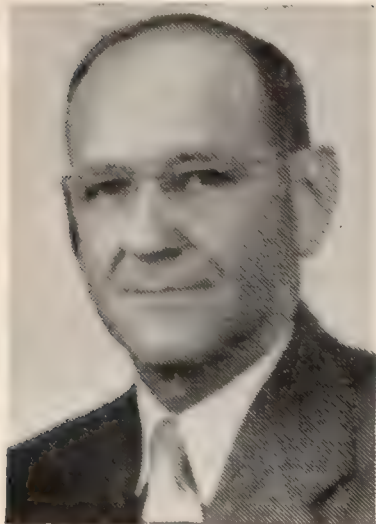
Lanark, Illinois, L. O. McCartneysmith, Pastor

North Georgetown, Ohio, Spencer Gentle, Pastor

Milledgeville, Illinois, D. C. White, Pastor

There are several other churches that have been on the

(Continued on Page 10)



The Unchanging Christ

(A Sermon)

By Evangelist C. C. Grisso

THERE is possibly no better text that could be used for this brief message than the eighth verse of the thirteenth chapter of Hebrews which reads, "Jesus Christ, the same yesterday, and today, and for ever." How truly is our Christ the Lord of the yesterdays and the abiding One for the ages to come. For "He is from everlasting to everlasting!" He is "the Lamb slain from the foundation of the world." There was never a time in the past when He was not, nor a time to come when He will cease to be. It is thus upon these eternal facts that He is able to meet the needs of every day and every age. The words of the text were spoken two thousand years ago and if our Lord tarries in His coming another two thousand years it will be just as true then.

We are face to face with a great day and a great age. As the poet has said it, "We are living, we are dwelling, in a grand and awful time, In an age on ages telling, to be living is sublime." Indeed, a day of tremendous significance socially, economically, politically, morally and religiously. But the need of mankind has not changed. In the days of His flesh He cried out, "Come unto Me.—and I will give you rest." If men needed Him then, they need Him now. He walked the streets of Jerusalem and said, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" They would not hear Him, they would not follow Him. They "will not have this man to reign over them," and the pronounced doom came. He had said of Jerusalem walls, "that not one stone would be left upon another"; "that mothers would have their babes snatched from their arms and that the streets would flow with blood." Why? Because He was not there to help? No, but because they would not hear Him. A few years ago when the war cloud burst upon us the critics of our blessed Christianity said, "Where is your Christianity now? Where is your Christ now?" But it was neither Christ nor Christianity that brought it, but rather the rejection of both. Christ may be at our very doors, but if men will not practice His teachings it will avail but little.

In times like these through which we are passing today—when empires hoary with age, are cracking and crumbling to their doom, and thrones and dominions are being destroyed and their rulers retiring, it is comforting to know that there are some things that remain un-

changed and unchangeable. As the figure of the Master stood unharmed among the ruins of ancient churches in France and Flanders, so Christ in all His beauty stands in the midst of a wicked and sin-cursed world. And thus He will, for once dead, He is now alive for evermore. Yes, and after two thousand years the newest and most up-to-date message in all the world is found in the words of Jesus.

I am surprised that so many are telling us that we have outgrown His teaching—that they are no longer practical—that we need a new gospel for our changing age. But listen, until sin and sorrow and death go out of fashion we will never get rid of our need of His message of salvation and His words of cheer to sorrowing hearts, and if any preacher or would-be teacher thinks that the great, heaving, throbbing heart of mankind is going to be stilled with anything but the message of the risen, living, glorified and Coming Christ, that person is mistaken. He is the Bread of life. He is the water of life; always satisfying, always refreshing, never failing.

Permit me to use a familiar and homely illustration. Many of us were reared on a farm where we enjoyed the blessings of a faithful spring of water. There is such a spring on the farm of my father-in-law near the place where I am now penning this message. Day and night, summer and winter, wet or dry, it flowed on. The grass and trees would dry up, but its volume was undiminished. How delightful and refreshing on a hot summer day! How comparably warm in the cold of winter. But thus it flowed on, but at its best was only a common spring! One day a brother-in-law of the writer conceived the plan of installing an hydraulic ram, (a small mechanical contraption) by which the water might be forced to all the buildings of the farm some five hundred feet distant. The instrument was installed, the pipes laid, the job completed, and today there is a perfect running water system throughout the house, barn and outbuildings, running in abundance day and night, doing a great service, that for many years had been wasted.

Oh, how much is this like our Christ! Few people there are who really and truly appropriate Him in all that He is able and wants to do for them. How things that are of real spiritual value are neglected! Here is the church, planted in our midst, but how little we appreciate it. Here is the Bible, the Word of God, placed on every center table, and how it too is neglected!

Our Lord wants to be more to us than we have ever permitted Him to be. My friend, "Are you tired of the load of your sin? Let Jesus come into your heart." Are you overlaid with the cares and sorrows of this life?

Listen, "My peace I give unto you, not as the world giveth, give I unto you." Whatever our need, we can be sure to find in our unchanging Christ the unlimited supply for them all.

Let me return for a moment to the figure of our childhood home, for it has long since been changed. It has passed into other hands. The buildings and the fences and the drives have all been changed. Some of the trees have grown larger and some have been cut down. The old orchard where we spent many a happy day with brother and sister, is gone. Those whose faces had been the greater part of the life and glory of that home, are gone. In the little sitting room where we gathered for prayer and conversation, strangers dwell. But, amidst all this change the little old spring at the foot of the hill, flows on, unchanged, uncontaminated, clear and sparkling.

But life holds greater disappointments than these. Trusted friends have proven untrue. Some who had given promise of stalwart Christians, prove false and lose interest in the things of God and slip back into the world. Then perhaps we have been disappointed in our own selves. Our besetting sin has overtaken us. Unkind words have escaped our lips. The years have slipped by, and age has overtaken us, and the ideals of our youth have not been realized, nor the ambitions of life attained. Yet, withal, how satisfying amid all this disappointment to know that our Friend and our Saviour has never disappointed us nor has He failed us. No truer lines were ever written than these, "Jesus never fails, heaven and earth may pass away, but Jesus never fails."

A party of travelers were crossing a desert. The last drop of water had been used, and they were soon to famish unless water could be found. They divided the men into groups and sent the stronger ones in advance of the weaker ones, thus forming a line across the desert, when suddenly a cheer was sent back the line by the group in the lead that water had been found, and thus they passed the word along the line to the last weak famishing heart.

Listen friends, across the burning sands of two-thousand years of history I see the millions marching and way yonder at the end of the line I see the leader and I hear Him saying, "I am the living water, if any man thirst let him come unto me and drink, and I will give unto him that is athirst of the fountain of the water of life freely."

"I heard the voice of Jesus say, Come unto me and rest Lay down, thou weary one, thy head upon my breast. I came to Jesus as I was, weary and worn and sad I found in Him a resting place and He has made me glad.

I heard the voice of Jesus say, Behold I freely give The living water thirsty one, stoop down and drink, and live. I came to Jesus and I drank, Of that life giving stream. My thirst was quenched, my soul revived, and now I live in Him.

I heard the voice of Jesus say, I am this dark world's light. Look unto Me, thy morn shall rise, and all thy day be bright. I looked to Jesus and I found, in Him my star, my sun,

And in that light of life I'll walk, till all my journey's done."

Yes, His word to all alike is the same today, "Who-soever cometh to me I will in no wise cast out," and to all who are willing to fashion their lives according to His Divine standard shall have forgiveness and peace and pardon and life everlasting. Will you accept Him in all that He is, and in all that He wants to be to you? Accept Him in the Glory of His Personality, the fulness of His saving power and the sufficiency of His Grace. Will you appropriate Him in all that He is able to do for you? If so, "He will do exceeding abundantly above all that we ask or think, according to His power that worketh in us."

—Mexico, Indiana.

LOVE

Raymond Stoffer

JESUS said, "And thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind and with all thy strength." Mark 12:30. This means to have no other gods before Him—to put Him first in all things and in everything we do. Nothing in our life should come between God and us. Him first, last and always in all things and in all that we do. We must love God more than our loved ones—father, mother, children or any of our earthly possessions. When we love God supremely we want to please Him always and give our very best in return for what He is doing for us. We can never repay what He has done for us through His great love. While we can never repay, we can be our best at all times through prayer and the reading of God's Word, and we will find that He will lead us always in the pathway of duty and thus we can show our love for Him.

A great act of love is shown for Jesus when Mary poured precious ointment on His head. Matthew 26:6, 13. The disciples loved Jesus. As Mary Magdalene told of His being resurrected from the dead, even as they mourned and wept, their weeping was turned to joy. Mark 16:9, 10. Joseph begged the body of Jesus of Pilate to bury Him after the crucifixion.

The great love that existed between Jesus and His mother never failed. It was manifested until the end of Jesus' life. What are you and I doing to show our love for a great loving Jesus, who first loved us and gave Himself for us? We have a great debt to pay—one we can never pay, as the price is too great for us and because life is too short. We may do our very best at all times, but our best is none too good. Visit the sick, help the poor, give to the needy. Jesus said, "As ye do these things unto them, ye do it unto me."

We may find all through our lives many little deeds of kindness, the opportunities for which are all around us—helping someone today with a kind word or helpful deed. A gift is showing our love for Him who should be everything to us. Time is drawing nigh for our labors to count

for Jesus. Soon it will be too late for us to show our love for Him by our works of kindness to others along life's way.

We know how to love each other—parents to children; children to parents; husband to wife; wife to husband, and so on. We, with the proper love for each other, always give our best to show our love to our loved ones. We must love Jesus more than all of our earthly loved ones and so we must express the same to Him in our service for Him.

We often think we cannot do much for Jesus. If we only try and do things as we see them around us, we will always see something to do. We improve our doing by doing; we become of service by serving; we love by loving; we sing by singing; we preach by preaching. Trying and keeping at it is what succeeds, if we keep on pursuing. Not always as we anticipate do we succeed. If we fall, get up again for the sake of ourselves and all humanity, and most of all, for the God who loves us and the love we should manifest at all times for our God.

—North Georgetown, Ohio.

The Southeastern District Conference

TO BE HELD AT OAK HILL, WEST VIRGINIA
JUNE 15 to 17, 1948

(The Conference will be on Eastern Standard Time)

Conference Theme: "We will give ourselves to prayer and to the ministry of the Word."

THE PROGRAM

Tuesday afternoon, June 15

- 2:30 DevotionsThe Moderator
2:45 Address of WelcomeDr. H. A. Duncan
3:00 Response to Address of Welcome Rev. T. D. Swartz
3:10 Response by delegates—one from each church
Organization of Conference
Election of officers
Appointment of committees
4:15 Bible Lecture, "Moses and Jesus"
Dr. M. A. Stuckey

Tuesday evening

- 7:15 DevotionsRev. Dyoll Belote
Special Music
7:30 Address of Retiring Moderator
Rev. C. S. Fairbanks
Offering and Announcements

Wednesday morning, June 16

- 9:15 DevotionsRev. Dyoll Belote
9:30 Lecture, "Evangelism in the Sunday School"
Dr. M. A. Stuckey
10:00 Discussion on Camp WorkRev. Henry Bates
10:30 Mission SessionMr. C. U. Messler, presiding

- 10:45 Report of Secretary-Treasurer District Mission BoardRev. E. L. Miller
11:00 Departmental Sessions:

Ministers and Laymen

AddressRev. E. L. Miller

Woman's Missionary Society

- Prelude
Call to Worship
Song
DevotionsLinwood, Maryland
Special MusicSt. James, Maryland
President's Report
Secretary-Treasurer's Report
AddressRev. E. M. Riddle
Appointment of Committees
Song
Closing Prayer

Sisterhood of Mary and Martha

- Prelude
Call to Worship
Hymn
Scripture
Prayer
Address "Tidings of Great Joy"
Business Session
Offering and Benediction

Wednesday afternoon

- 1:45 Business Session:
Minutes
District Missions
Conference Location
Selection of Board Members
2:45 Departmental Sessions

Ministers and Laymen

AddressDr. H. A. Duncan

Woman's Missionary Society

- Prelude
Call to Worship
Song
DevotionsCumberland, Maryland
Special MusicWashington, D. C.
Business Session
AddressMrs. G. E. Drushal
Memorial Service
Song
Closing Prayer

Sisterhood of Mary and Martha

- Prelude
Call to Worship
Scripture
Prayer
Poem
Address "The Youth of Christ"
Hymn
Offering and Benediction

Wednesday evening

- 7:15 DevotionsRev. Dyoll Belote
7:25 AddressRev. G. E. Drushal

- Music and offering
- 8:15 SermonRev. John F. Locke
- Thursday morning, June 17**
- 9:15 DevotionsRev. Dyoll Belote
- 9:30 Business Session:
Minutes, Reports, all unfinished business
- 10:00 Bible Lecture, "When Christ Visits Our Beds of Pain"Dr. M. A. Stuckey
- 11:00 Departmental Sessions:
- Ministers and Laymen**
- AddressRev. Henry Bates
- Woman's Missionary Society**
- Prelude
Song
DevotionsBethlehem, Virginia
Special MusicMt. Olive, Virginia
Business Session: Unfinished business
Reports of Committees
Election of officers
Installation of officers
- Sisterhood of Mary and Martha**
- Prelude
Call to Worship
Hymn
Scripture
Prayer
Address*"The Master Teacher"*
Consecration Service
Benediction
- Thursday afternoon**
- 1:30 Devotions in charge of the Moderator
- 1:40 AddressRev. Smith F. Rose
- 2:20 Three reports by E. L. Miller, John F. Locke and Clarence Rohrer, Southeastern District College Trustees
- 2:45 SermonRev. G. F. Ludwig
- Thursday evening**
- 7:30 Song service and Devotional
Special Music
Closing Address, "When They Had Prayed"
..... Dr. M. A. Stuckey

Central District Conference

Tentative

MILLEDGEVILLE, ILLINOIS

JUNE 28, 29, 30th, 1948

THEME

Extending the Church

"And Jesus approaching, spoke unto them, saying, All authority has been given to me in heaven and on earth. Go, disciple all nations, dipping them into the name of the Father, and of the Son, and of the Holy Spirit; teaching them to observe all, whatever I have charged you. And lo, I am with you all the days, even until the end of the age." (Matthew 28:18-20).

PROGRAMME

Monday Afternoon, June 28

- 4:00 Registration and assignment.
- Monday Evening**
- 7:30 Song ServiceProf. Lowell Barnes
DevotionsRev. Charles E. Johnson
- 7:45 Address of WelcomeRev. W. C. White
Response by Delegates.
Appointment of Committees.
- 8:00 Special MusicMilledgeville Choir
- 8:10 SermonRev. Albert Ronk
- 8:40 Missionary Lecture—Moving Pictures
..... Rev. E. M. Riddle

TUESDAY MORNING, JUNE 29

- 8:30 **SIMULTANEOUS SESSIONS:**
1. Ministerium.
 2. Women's Missionary Societies.
 3. Laymen.
 4. Brethren Youth.
- 9:15 **BUSINESS SESSION:**
- DevotionsRev. Albert Ronk
Report of Credentials Committee.
Report of Nominating Committee.
Election of Executive Committee.
1. Ministerial Examining Board.
 2. Ashland College Trustees.
 3. District Mission Board.
 4. Board of Evangelists.
 5. Trustees of Property.
 6. Sunday School Board.
 7. Member Executive Board Gen. Conference.
- 11:00 DevotionsRev. Virgil E. Meyer
Moderator's Address:..Dr. L. O. McCartneysmith

12:00 Luncheon Church Dining Rooms

Tuesday Afternoon

- 1:30 DevotionsRev. W. R. Deeter
Special MusicRev. and Mrs. W. R. Deeter
- 2:00 SermonRev. J. G. Dodds
- 2:30 **DENOMINATIONAL INTERESTS:**
1. District MissionsRev. D. C. White
 2. College Trustees ReportsDr. G. T. Ronk
 3. Youth CampRev. Virgil E. Myer
 4. District Sunday Schools....Mrs. F. A. Wisner
- 3:30 SermonRev. Charles E. Johnson
- 4:00 **SIMULTANEOUS SESSIONS:**
1. Women's Missionary Society Memorial Service.
 2. Sisterhood of M. & M.. Address
..... Mrs. E. M. Riddle.

5:30 Supper at the Church

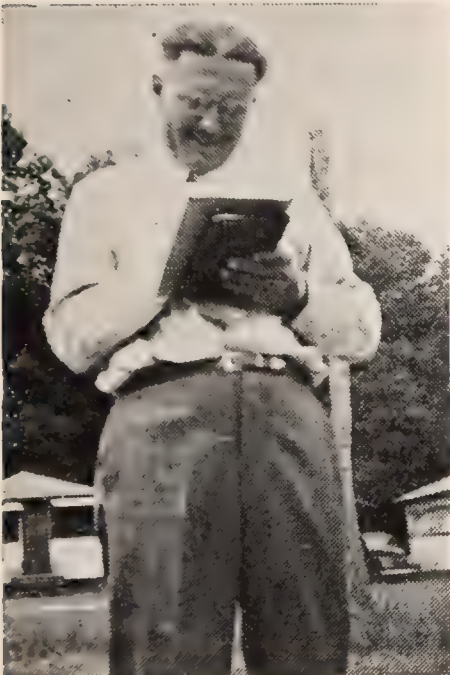
Tuesday Evening

- 7:15 Congregational Singing ...Prof. Lowell Barnes
DevotionsMr. L. L. RuLon
Special MusicCerro Gordo Delegates
- 7:45 SermonDr. George T. Ronk
- 8:30 Missionary Pictures and Lecture.Rev. E. M. Riddle

(Continued on Page 10)



OUTDOOR WORSHIP



TEACHER

From my experience as a Pastor, let me testify that nothing does so much for Young People in such a short time as Camp experiences. They learn a new appreciation of their Church and a new willingness to serve in it. There is nothing that has given such a strong impetus to the call for Christian life-work recruits. What's more they have a wonderfully good time in the process, which helps to put the desired qualities of naturalness and happiness into Christian service.

L. E. Lindower, Camp Director.



CHOOSE



A PLACE TO SING AND STUDY

C A M
Provide Most Concent
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TAKE THE ROAD TH

June 21-28, Brethren Be
June 23-30, Young Peop
June 27-July 3, Juniors,
June 27-July 3, Juniors,
June 30-July 7, Juniors,
(To be announced), Jun
July 4-11, Intermediate
July 11-18, Freshmen, S
July 11-17, Juniors, Inte
July 12-18, Central Dist
July 18-25, Seniors, Sh
July 25-31, Young Peop
August 1-8, Young Peop
(Date to be announced),

S

and Well-rounded

raining

Good Time

Way

ADS TO CAMP



MORNING WATCH

Pastors and Church workers, do you realize how important it is for you to urge and help your Young People to go to Camp? Do you understand the opportunities to give some of your time to help in these camps? Sometimes we refer to a summer slump, but there is no slump with the young people and camps. They are doing much to build a future for our church. Help your youth to plan for CAMP now.



NEW CONVERTS

CAMP

California
 Pennsylvania
 a, Indiana
 es, Southeastern District
 nnsylvania
 Valley, Ohio
 na, Indiana
 Indiana
 O'Dell's Lake, Ohio
 ah, Illinois
 diana
 ana, Indiana
 ern District
 Camp near Kansas City



GOD'S BEAUTIFUL WORLD

(Continued on Page 7)

8:30 SIMULTANEOUS SESSIONS:

- 9:30 BUSINESS SESSION:**

- 10:30 GENERAL INTERESTS:

Dr. Glenn L. Clayton

Brethren BenevolencesRev. E. M. Riddle

12:00 Noon Luncheon at the Church

2:00 The Brethren Missionary Program

Rev. E. M. Riddle

2:30 The Brethren Youth Movement

Rev. Charles Munson

3:00 Brethren LaymenDr. Glenn L. Clayton

4.00 Youth HourRev. Virgil E. Meyer

5:30 Supper at the Church

7:30 Congregational SingingProf. Lowell Barnes
DevotionsMr. Oscar Tallman
Special MusicMr. Harry Tallman

8:00 Sermon—"The Dynamics of Faith"

Dr. Glenn L. Clayton

Benediction.

(Continued from Page 2)

(Continued from page 3)

The Old Testament Committee is composed of: the Rev. Prof. H. Danby, Christ's Church, Oxford; Prof. G. R.

Driver, Oxford; the Rev. Prof. A. R. Johnson, Cardiff; the Rev. Prof. F. S. Marsh, Cambridge; the Rev. Prof. C. R. North, North Wales; the Rev. Prof. N. W. Porteous, Edinburgh; the Rev. Prof. H. H. Rowley, Manchester; and Prof. D. Winton Thomas, Cambridge.

The New Testament Committee includes: the Very Rev. Principal G. S. Duncan, St. Mary's College, Fife; the Rev. Dr. W. F. Howard, Birmingham; the Rev. Prof. T. W. Mason, King's College, London; the Rev. Prof. R. V. G. Tasker, London; the Very Rev. S. C. Carpenter, Exeter; and the Rev. C. F. D. Moule, Cambridge.

Fleming James, formerly Professor of Old Testament History at the Berkeley Divinity School and one-time Dean of the School of Theology at the University of the South, is the most recent American appointee to the American Standard Bible Committee.

Mr. James, now in residence at Yale is Visiting Professor of Old Testament, was recently elected Executive Secretary of the Old Testament Committee. Although he still conducts classes at Yale, Mr. James devotes the major portion of his time to his committee post.

Dean Weigle stated that the Committee has now finished more than three-quarters of the work on the Revised Old Testament and he expects it to be completed by 1950. He added that the two Revised Testament Versions will be bound together and published in 1951.

The Revised New Testament was published in February, 1946, surpassed a million copies in the first year and sales are now approaching the two million mark.

Your College, Your Church and You

Material from The College Publicity Office

Know Your College (Continued)

Ashland College and Theological Seminary has always stood for an orthodox gospel. In order that our position may be made clear the following statement is printed:

We "believe in God the Father Almighty, Maker of heaven and earth; and in Jesus Christ His only Son our Lord; who was conceived by the Holy Ghost; born of the Virgin Mary; suffered under Pontius Pilate; was crucified, dead and buried; He descended into Hell; the third day He rose again from the dead; He ascended into Heaven; and sitteth on the right hand of God the Father Almighty; from thence He shall come to judge the quick and the dead.

We "believe in the Holy Ghost; the holy Universal Church; the Communion of Saints; the forgiveness of sins; the Resurrection of the body and the Life everlasting."

We also believe in the infallibility of the Scripture; the divine creation of Man; his fall; and salvation as the free gift of God by faith in our Lord Jesus Christ. We emphasize Christian living and believe that true fellowship with

our Lord Jesus Christ is evidenced in all the relationships of life.

Ashland College is approved by and holds membership in the North Central Association of Colleges and Secondary Schools, the American Association of Colleges, the American Council on Education, the National Conference of Church-Related Colleges, the Ohio College Association, the American Association of Collegiate Registrars, the National Collegiate Athletic Association, and the Buyers' Association.

As a teacher training institution, it is approved by the Departments of Education of the State of Ohio and other states for teacher training in the elementary, secondary, and special fields, in physical education and in public school music.

Ashland College News Letter

By Arthur Petit

ASHLAND COLLEGE has completed another successful year and is now looking forward to a very large summer session. It is expected that the number of students enrolled this summer will be larger than the 269 enrolled last year. The offerings this summer are even wider than a year ago. Many of the college students here in the winter will be in school this summer in order to graduate sooner.

May Day saw more than a thousand people on the campus. Almost that many witnessed the coronation and pageant and a similar number attended the play in the evening. All of the events showed a great amount of work and thought.

The A Cappella Choir sang its home concert on May 23 at the First Brethren Church in Ashland. It is hoped that this will now be an annual event. The church was crowded to capacity. Several of the Ashland churches abandoned their evening services to give their congregations an opportunity to hear the choir. About a dozen seniors will be leaving the choir this year.

Forty-eight degrees were awarded on May 29. This was the largest graduating class in a number of years. The students from Brethren Churches or Brethren communities include:

Bachelor of Arts: Wanda Beal, Mansfield, Ohio; Paul Clapper, Louisville, Ohio; Janet Good, Waynesboro, Pennsylvania; Robert Holsinger, Springport, Indiana; Victor Humm, Ashland, Ohio; Philip Nolte, Stockton, New Jersey; Elizabeth Boardman Richmond, Philadelphia, Pennsylvania; Samuel Richmond, Nappanee, Indiana; Glenn Shank, Hagerstown, Maryland; Ray Sluss, Louisville, Ohio; Beatrice Stuckey, Alliance, Ohio.

Bachelor of Science in Education: Ann Gilbert, West Alexandria, Ohio; Pegge Shively, Nappanee, Indiana; Anne Miller Yeater, Goshen, Indiana; Donna Bechtel, Canton, Ohio; Dorothy Berger, Canton, Ohio; Walter Bixler, Ashland, Ohio; Joan Riddle, Ashland, Ohio.

Master of Religious Education: Richard Wolfe, South Bend, Indiana.



CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for June 13, 1948

THE HARDEST WORDS IN ANY LANGUAGE

Scripture: Proverbs 1:8-16; Colossians 4:6

For The Leader

WHEN THE whole world says, "Yes," and God's Word says, "No," it is high time to obey. When our friends insist that we go along with them and "play the Devil," we must very firmly refuse. In other words, there is a line which we Christian young people dare not cross. We must learn what that danger line is, and heed its warnings. By crossing the line, only heartache and ruin will result. It is our desire tonight to learn some things which will help us to be stronger in resisting the evil of the present day. Scriptural history is full of incidents wherein people of God had to resist evil. But we also note that they were rewarded of God for their righteousness. So, God will remember us when we take a stand for the right, and will bless us accordingly.

DISCUSSION

1. IS "NO" A HARD WORD? From the scriptures chosen for tonight we learn that the word "no," is what is meant as the hardest word in any language. It does seem that we find it hard to say "no" today. Someone wants us to miss C. E., or go to unfit places or engage in sinful practices. It seems that everybody is doing it. So to us it seem hard to refuse. But we ask you, Are you "man or mouse?" Whenever I see a Christian young person giving himself or herself in to the way of the crowd, I can't help but feel I am seeing a moral coward. Any young person who has not more fortitude than that isn't really deserving of the name Christian. "No" is not a hard word, if we really love Christ.

2. THE ATTITUDE OF THE HEART. One of the most discouraging things we find today is not so much the sin which people do, but their attitude towards it. It is said of the late Calvin Coolidge that when he returned from church one Sunday his wife asked him about the service. She asked Mr. Coolidge what the preacher's sermon was about and he said, "sin." Mrs. Coolidge asked him what he had to say about it, and the President answered, "He's against it." Which is the exact attitude we covet for the hearts of our people today. If more of us were really AGAINST SIN, there would be far less home trouble, church trouble and national trouble. Our difficulty is we have not learned to say "No" to sin. We look with pleasure upon sin. We listen to it gleefully over the radio and read about it in our books and papers, getting quite a kick out of it. Instead of fighting it, abhorring it and avoiding it, we give it liberty and license.

3. REACHING MORAL MATURITY. A young person who can see the evil effects of sin, and say no to it, has reached moral maturity. Too many of our youth are

caught in the ruling theory of the day of crowding as much physical fun into their high school days as they can get away with. They defy parents and ministers to accomplish their acts. Their sins are multiplied day and night. They fail to see beyond their sins to the fact that they will have many, many years to suffer for their sins. The really smart young people are the ones who through home training and common sense are seeing the path to ruin and are avoiding it by saying "no." The crowd may taunt them, but God's Word says that "The soul that sinneth, it shall surely die." It is almost gruesome to contemplate, but all of your sinful living school companions—those who gloat of their wild times, and who would seek to lead you into them—all of them will, unless they repent, spend forever and ever in Hell and Fire for their sins. Size up your group and see what their final outcome will be. It is even more gruesome to think that if we go along with them, being "popular," etc., that we will share their eternal fate. God cannot overlook sin.

4. ANOTHER POPULAR MISTAKE. There seems to be a general theory among young people today that nothing is wrong. Such a word as sin does not exist. The idea of God punishing for sin does not exist for them. Often we Christian young people are caught in the rapids of this thought. We think mother's and father's teaching, and our Pastor's teaching, are "all wet." Their ideas may have been O. K. when they were kids, but maybe we think we're just a little smarter. Well, if you ask the truth straight and blunt, here it is. If you cast aside such good teaching and join with the crowd you're one of the biggest fools that the world has seen. All sin must be punished. And the further into sin you go, the further away from the only Savior from sin you will be. So, think it over a little and then say "No."

QUESTIONS

1. If it is a sin to do the things a lot of young people are doing, then what can we do which will be all right?
2. We don't want to be isolated. It's no fun to be left out of the "party" because our moral code does not permit us to do certain things. Well, which would you rather be left out of, The crowd of sinful young people today, or the portals of heaven for all eternity?
3. Outline some wholesome activities for young people.
4. What in your opinion is right and what is wrong for young people?

IF YOU HAVE NOT YET RECEIVED A "BRETHREN CHRISTIAN ENDEAVOR WORSHIP PROGRAMS BOOKLET" write today to your Topic Editor. In sending out the first copies we endeavored to cover the list of societies reporting their groups last year in C. E. Statistical reports, and churches we knew to have C. E. Societies. If your group was unintentionally missed, write today for a copy.

Flattery is from the teeth out. Sincere appreciation is from the heart out.

Where there is no vision there is no "HERE AM I SEND ME."

Self-confidence is a denial of God and a forerunner of destruction.

Prayer Meeting Topic

Contributed by Rev. C. Y. Gilmer

(Helps for Christian Living)

WHAT IS THE LOVING THING TO DO?

By W. L. Stidger

Here is a word for the sages old
Written in silver on pages of gold;
Here is a lesson of life for you:
What is the loving thing to do?

Here is a law for the Friendly Life;
Here is a test for the stress and strife;
Here is a rule and it standeth true:
What is the loving thing to do?

Here is a sentinel guarding the gates;
Halting angers and passions and hates;
Barring the way where the spies come thru;
What is the loving thing to do?

Here is a slogan of happiness;
Here is a motto to bind and bless
The wounds of woe for the faithful few:
What is the loving thing to do?

Here is a contract for father and son,
Husband and wife—ere the deed is done;
A test for one and a test for two:
What is the loving thing to do?

Here is a covenant, friends, all hail!
A test of time, and it cannot fail;
Never an angry word to rue:
What is the loving thing to do?

Family and nation, friend and foe,
When out to the wars of the world you go;
Try the test and the test is true:
What is the loving thing to do?

"IN THE SEAT OF THE SCORNFUL"

Scripture: Psalm 1:1; Ezekiel 25:3, 4; Neh. 4:1; Psal. 35: 15, 16; Matt. 27:41; Acts 2:13; 18:32

THE AMMONITES said "Aha" against the land of Israel when it was desolate, against God's sanctuary when it was profaned, against the house of Judah when they went into captivity. The sneers and mockings of the scorner and the cynic are saturated with hurtful aversion and devilish derision. Only the wicked indulge! Thus even Christ was made to suffer (Matt. 27:28-30, 41; Luke 16:14; 23:11, 35, 36; 22:63, 64). The saints endured cruel mockings for being the children of God (Gen. 21:9; Gal. 4:29), for their uprightness (Job 12:4), their faith (Heb. 11:36), faithfulness in declaring God's Word (Jer. 20: 7, 8), and their zeal for God's house (Neh. 2:19). The wicked make light of the second coming of Christ (2 Peter 3:3, 4), the gifts of the Spirit (Acts 2:13), God's

threatenings (Isa. 5:19; Jer. 17:15), God's ministers (2 Chron. 36:16), God's ordinances (Lam. 1:7), and the resurrection of the dead (Acts 17:32).

The mighty maybes of present-day thinking are undermining the faith once for all delivered unto the saints, marriage vows, and all authority. People are saboteurs against their own church in which they have their membership. Never was a great deed done, a great utterance given but somebody made fun of it. "Never was a book written, a child born, a kindness done, a pair of lovers married, a sermon preached, but somebody grinned, winked an eye, or whispered something nasty."

Those who are addicted to ridiculing delight in it (Prov. 1:22), are contentious (Prov. 22:10), walk after their own lusts (2 Peter 3:3), are proud and haughty (Prov. 21:34), hear not rebuke (Prov. 13:1), hate those who reprove (Prov. 15:12), and bring others into danger (Prov. 29:8).

"For envy" they delivered our Saviour for crucifixion (Matt. 27:18). The devil was the first to mock God's Word (Gen. 3:4, 5). He mocked the integrity of Job (Job 1:9-11). The sneerers of the devil mock the love of sweethearts, the holy love of motherhood, the conversion of sinners, and the miracles of the Bible.

For Christ and for His Church and for the sake of those who will put on the harness after we put it off, let us stand fast in the faith and persistence in good works, paying the price for our convictions when necessary. And may we never be guilty of sitting in the scorner's seat or hurling the cynic's ban or else a worse thing may befall us than what God said would happen to the sneering Ammonites. May God teach us to do only the kind and loving thing in life!

COMMENTS

On The Sunday School Lesson

by The Editor

Lesson for June 13, 1948

THE MESSAGE OF THE BOOK OF ESTHER

Lesson: Esther 4:10-17; 9:20-22, 26-27

THE STORY of Esther ranks along with that of Ruth in the familiarity with which it is known by Bible readers. Being, as we all must be, familiar with the story, we are prone to say, "What? Another lesson on the story of Esther? Why, we know that by heart? What can we get out of it?" With such an attitude, probably it would do such an one very little good to approach the lesson. But to come upon it again, in a prayerful manner, we will find new truths and a deeper appreciation of the position of the characters of the book.

Another title which is given for our lesson is, "Esther's Zeal for Her People." We find that she was so anxious about her people that she was willing to go to any extreme to save them from their prospective doom. We will recall that at her uncle's behest she faced the unknown reception which she might receive at the hands

of her husband-king—a possible sentence of death. For if any one dared to enter into the presence of the ruler without having been summoned, he or she might meet with an immediate death sentence. While knowing this full well, it did not daunt Esther. She merely went, saying, "If I perish, I perish."

That she met with success does in no way take away from her the bravery with which she faced the problem, nor does it detract from her zealous spirit.

The story itself is so familiar that we need not go on with it. Rather let us apply the lesson to ourselves.

There is a need for zealous Christians today—Christians who will face even death to bring about a change of heart in those prisoned in evil. There seems to be a fear in the hearts of men today to speak out in the face of opposition. It seems so much easier to "soft pedal" our message and seek to make it coincide with the current thought of the masses. But that is not what Jesus meant for us to do.

Just suppose that Esther had been fearful to go in to the king! She could have said, "I do not want to bother him now. Sometime in the future I'll catch him in the right frame of mind, and then I'll seek to do something about it." In the meantime, while she delayed, Haman would have succeeded in his dastardly ends and it would have been too late.

Someone has said, "While we tarry with the gospel, unnumbered multitudes go over the abyss of sin into the whirling rapids of destruction."

We need a renewed "zeal" for our people—the people round about us—who are in danger from the unseen weapon in the hands of the Adversary. Let us be up and doing, for the time is all too short as it is.

Argentine Student Fund Report

THANKS to the following individuals, Ashland College has an exchange student, Mrs. Nellie Commisso, now in the National University at Cordoba, Argentina. Her correspondence reveals that she is not only learning in her University studies, but that she is also getting some valuable missionary information. Her husband, Joe, has been enjoying the company of Dr. C. F. Yoder, helping to build a summer camp. Both these young people write in very complimentary terms of the missionary efforts in Argentina. Perhaps your money has helped in this cause. We thank you and the Lord will reward you. Maybe you are one who still has my three-cent stamp on that return envelope. In that case, your reply will be very welcome. We need about \$250.00 more to bring Nellie back to us. Of course Joe will come along back—"on his own"—the way he went down. Here are those who have generously contributed:

C. L. Anspach, Mt. Pleasant, Mich.	\$ 10.00
Mrs. H. E. Andrews, Ashland College	10.00
Fred Brant, Berlin, Pa.	25.00
Arthur R. Baer, Cameron, W. Va.	5.00

Myron C. Bloom, St. James, Md.	20.00
Miriam M. Bird, Meyersdale, Pa.	10.00
Young People, Warsaw, Ind. (by W. B. Brant) ..	5.00
David Boss, Ashland College	2.00
Laymen, Louisville, O. (by J. T. Byler)	25.00
Mrs. Beachler, Ashland College	5.00
G. C. Carpenter, Hollywood, Fla.	10.00
Sunday School, Cerro Gordo (Geo. Snoke, treas.)	28.77
F. E. Clapper, Canton, Ohio	10.00
Ellen Campbell, Ashland College	2.00
Miss Marion Deininger, Ashland College	5.00
John C. Eck, New Lebanon, Ohio	1.00
W. M. S. Circle B, Louisville, O. (by Mrs. Lucille Edwards)	5.00
Mr. and Mrs. A. B. Furry, Johnstown, Pa.	5.00
Mildred Furry, Ashland College	10.00
Mr. and Mrs. George Guiley, Ashland College ..	20.00
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Mr. and Mrs. Wright Hendrix, Flora, Ind.	50.00
Mr. and Mrs. R. A. Hazen, Ashland, Ohio	50.00
Mrs. Harwood, Ashland College	10.00
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Mr. and Mrs. Joe Watkins, Louisville, Ohio	5.00
H. E. Weidenhamer, Ashland College	5.00
Total	\$753.77

L. E. Lindower, Self-appointed Treasurer.

TEN ARTICLES ON CHURCH ETIQUETTE

1. Come. Never miss Church unless it is absolutely necessary. George Washington's pastor said of him, "No company ever kept him away from Church."
2. Come early. Rushing into Church the last minute is not conducive to true worship.
3. Take a place towards the front of the Church. Leave rear seats for those who may come late.
4. Be devout. The sanctuary is not a theater or a place of amusement. You come to Church to worship God, not to whisper, lounge or sleep. God's house deserves our utmost reverence.
5. Be thoughtful of others. Never make a haystack of yourself at the end of the row, and expect others to crawl over you to reach a seat.
6. Always remember that strangers are the guests of the Church members. Treat them with the same courtesy as you would if they would visit you in your own home.
7. Give a good offering to God.
8. Never rush for the door after the benediction as though the Church were on fire. Speak, and be spoken to.
9. Never stay away from church because the Church is not perfect. How lonesome you would feel in a perfect church.
10. Remember at all times that you are in the house of God.—Selected.

Travel Flashes

Dr. Charles A. Bame

Lost—A House

IT FOLLOWED one of those freak thunder-storms that have flashed with unusual frequency and destruction this spring in more states than Indiana, that a brother's house was found to be afire from the roof, ending with the complete loss of the house and much of the "belongings" of the family, neither of whom could apparently afford such a loss.

Now, in the midst of pressing spring work and in downpours of rain, such a loss is not boding much good. Where would they live and what to do with the furniture left?

A Hen-House Home

Immediately, they were given a vacant house for their furniture and went to the lady's home for shelter. But how could they carry on in a busy season so distant from the center of things, the farm? Well, believe it or not, they did have a large hen-house for some 1,000 chickens; and would you believe that it is possible to move out hundreds of hens and put in their place a family? Well, it happened here, as they say, "It can happen."

Calamity? No, only to the defeatist. "All things work together for good to them that love the Lord; who are the called according to his purpose." Romans 8:28; Matthew 10:30; Psalm 91:3. Of course, that "good" is not always immediately apparent; but time and patience work wonders. One thing, the people will get a new house to live in soon, thanks to pre-fabrication, and the farm will be much more in demand in future days with a newer and more modern house.

Another House—Greater Loss

To lose a building in heaven, our "house not made with

hands," would be a far greater loss. 2 Corinthians 5:1. It is that house we have of God that needs more attention than many give it, that to lose, would be calamitous. It is sure too, that too often, even Christian people forget the care that should be given to that building: the one we are building all the time; with every thought, deed and service rendered, even to the depth of the intention, it builds for beauty in heaven or torment in hell. Matthew 25:46. Even the way we take "affliction," defeat, distress and disappointment leaves its "block" in the eternal building that stands or falls according as we have or have not built on the "rock" of the ideals of the Sermon on the Mount. See Matthew 7:21-29.

Poor Houses—So Many

This temporary hen-house home is fine and large compared with many in the great cities of our wonderful America and what a tragedy that is! All sorts of crimes and sins are being committed resultant of the way people are crowded together; and while our Congress tampers with the way of life in foreign countries, wicked Americans are undermining the very morals without which our beloved country can not continue its gracious helpfulness; for we must never forget that nations crumble under the avenging hand of the Almighty, (Romans 13:1-2; Daniel 4:34-37; 5:18-22) just because of the sins that follow such failures as we face today, without great concern for the moralities without which we shall come to the same fate that came to Egypt, Assyria, Babylonia, and a near score of European states we are now trying to save, with greater transgressions of the moralities than we have here, where crimes cost us \$13,000,000 a year and our movies go on teaching our children all the time that relief (not condemnation) from crises come from divorce, riches and drink; and all the time, churches draw farther and farther from God, sport around during Sunday evenings, and forsaking the revivals that have always saved our America from disasters, several such as now threaten us.

"Strokes"—"Nerves"

Did you ever hear of so many "strokes" and funny nerve-diseases as we are having today? No, you never did for there were never so many. No wonder! I have before me a list of the new Movies and what to see for certain moods: No. 1—a "heart-rending" story; No. 2—a "rough, tough comedy"; No. 3—"Full of action, suspense, thrills . . . Skip it if you're nervous or upset"; No. 4—"The double-crossers get double-crossed . . . it may help elevate an angry, vengeful mood." Any wonder we get nerves and strokes when we desert the worship of God for such stuff? Remember a part of the second commandment where God says: "visiting the iniquity of the fathers (that hate me) unto the third and fourth generations?" Exodus 20:5. A part of it may be just the results the movies advertise; but remember God is not asleep and, "My word shall not return unto me void."

Men! Brethren Men!

Just ninety-one of them at our hard-to-find (?) church last Monday night. Fine, clean-looking fellows they are, indeed. What can they not do if they'll plan and go forth to execute their plans? Banquets are fine, too, but they should never become the main thing. The BIG thing must be planning for spiritual advances. Note I said spiritual. "Projects" are necessary for the outflow of spiritual re-

serve; but projects will never make Brethren Men all they ought to be. We must re-evaluate and reproduce the sacrifices, service and sincerity of our forbears if we are to be worthy successors; and amid a neglecting leadership among many church groups, surrendering here and there for the sake of dollars and numbers, we still dare not follow them. Only One dare we follow if we are to remain a power for God, Good and Right; even Jesus Christ who bade us "follow me": "I will make you (not famous, historic, popular, but) fishers of men." How much fishing have you done, fisher? Unless it is for men, re-evaluate your aim and passion. I know some good fishers who should do just that. Is your "line" strong and your "bait" good? How many men have you caught? How many big 'uns?

Banquets? Ahem!

"Experiments with hens showed that a biddy full to her bill could be put in the company of one actively eating hen—and proceed to eat 25-50% more food! If she got mixed up with three actively eating hens, she gobbled down even more. Hens eating in groups of four one day, and alone next, ate nearly 100% more when they had company." Better a great inspiring challenging speech at a Brethren Laymen's Meeting than too many gulps and dilly-dallying around with things too small for serious consideration. "Fishers of men," remember? **If we follow Him!**

A Big Surprise

Readers of these "flashes" will remember that recently I recorded the anointing of a man of whom I said, "If it is the Lord's will to heal him, he'd have a number of years yet to serve Him." It did look pretty doubtful and I was assured that the doctors gave him small chance to recover. He had been so sick he believed the end was in sight. Well, he was at this banquet "crowing" that he had gained fifteen pounds in two weeks! I wish I could have seen him at that table; but I ate very lightly since I was to do the speaking. "Glory to God" for another evidence of His healing power. And at that, one of the officiating ministers was not of the angelic number of "limited brethren." God mocks the bigotry that would make us believe we are chosen among many others.

—Wabash, Indiana.

CAMP CORRECTIONS

After it was too late to change the copy for Camp schedules in last week's *Evangelist*, notices of two changes was received. They are as follows:—

Indiana Juniors, Shipshewana Lake, for both boys and girls—June 27 to July 3.

Southeastern District, Juniors and Intermediates, June 26 to July 3; Young People, 14 up, August 1 to 8. This has usually been at Camp Peniel, but the announcement did not say specifically.

Watch for more news and start to get ready to go.

L. E. Lindower, Camp Director.



News From Our Churches

REV. CECIL H. JOHNSON IN MEETING AT CHEYENNE, WYOMING

Rev. Cecil H. Johnson, pastor of our Falls City Brethren Church, arrived in Cheyenne on May 17 for a two weeks service of evangelism in the basement of our new church, which is located at 2600 East Twelfth Street. Much interest is being manifested and we are looking forward to great things in the days to come.

A loud speaker has been placed in the tower and for thirty minutes each evening the immediate community is flooded with sacred music, and old fashioned singing, which seems quite effective.

Brother Johnson is bringing to us a real feast of spiritual food, and we are confident that the Word will not come back void.

We ask that the people of the church will join with us in prayer for the saving of many in this community who are without hope and are lost in this world.

(Watch for the picture of the new Cheyenne Brethren Church in the coming Missionary Number of the *Evangelist*.)

Frank W. Garber, pastor.



REVIVAL AT NAPPANEE, INDIANA

A week after the Pastors' Institute at Ashland, Ohio, Rev. Virgil E. Meyer of Waterloo, Iowa, came to Nappanee as evangelist. We had a very fine time of fellowship. Brother Meyer worked very faithfully and preached the Gospel in a simple and straightforward manner, which could not help but have its effect upon the people. Many individuals expressed personally that they were helped through the meetings.

On Easter Sunday, just a week before the revival, the pastor baptized eight. During the revival there were nine first time confessions and a large number of reconsecrations. We had hoped to hold the services in the sanctuary of our new church but the pews did not arrive, so we held forth in the lower sanctuary. It is a very splendid place in which to worship.

Delegations came from a number of surrounding churches which were very much appreciated. "Bud" Hunter from North Manchester, Indiana, led our song services on two occasions in the absence of our regular song director, A. O. Lambert. Mrs. Meyer and the children were with us on the last day.

It was a real privilege to work with Virgil in a series of meetings. May God richly bless him in the service of the King.

J. Milton Bowman.

The BRETHREN & EVANGELIST

HOLY BIBLE

Official Organ of The Brethren Church



May the Sun of Righteousness arise, with healing in his wings!

THE BRETHREN EVANGELIST

Published weekly, except the last week in August and
the last week in December.

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INTERESTING ITEMS

Bryan, Ohio. A reception was tendered Brother E. J. Black and family, by the Bryan Church on Friday night, May 21. Brother Black recently assumed the pastorate of the Bryan Church. A feature of the evening was a highly amusing play, "How The Story Grew," which was presented by the ladies of the church.

We note that a Junior Church was established in the Bryan Church, the first service being held on Sunday, June 6. Mrs. Black is in charge.

The Bryan Laymen enjoyed a "Hamburger Fry" at the home of Robert Kerr on Tuesday evening, June 1. Brother Black spoke on the subject, "One Question and Many Facts About the Liquor Business,"

Waterloo, Iowa. A special musical program is to be rendered at the Waterloo Church by the choir on Sunday, June 13.

The Sisterhood Girls entertained their "Dads" at a Byrnes Park Picnic on June 5th.

Dayton, Ohio. Brother S. M. Whetstone reports the baptism and reception of another member on Sunday, May 30th.

The Laymen of the Dayton Church are putting on their second paper drive on Saturday, June 19th.

Pittsburgh, Pennsylvania. Word comes to us that Brother Milton M. Robinson has accepted the pastorate of the Pittsburgh Church and preached his first sermon there on Sunday, June 6th.

Elkhart, Indiana. Brother L. V. King reports the reception of two more members at Elkhart, as of Sunday, May 23rd.

Linwood, Maryland. Brother E. M. Keck reports a fine attendance at the Communion service which was held on Sunday evening, May 23rd.

We note that Brother Keck had part in the Graduating exercises of the New Windsor High School. Brother Keck's son, John, was among the graduates.

Cerro Gordo, Illinois. The District Sunday School Convention is scheduled to meet on June 13, in our church.

We note that an order has been placed for the paint which is to be put upon both the parsonage and the church building in the near future.

Loree-Mexico, Indiana, Circuit. Brother Higgins reports improvements to the amount of about \$7,500.00 are contemplated on the Loree church. In fact the improvements are in progress at the present time. Efforts were put forth to raise the entire amount covering the above improvements at the Sunday morning service, on June 6.

A service of dedication of Children is planned for the Mexico church on Sunday, June 13th.

Brother Higgins reports that the total enrollment for the ten days Daily Vacation Bible School at Mexico was 144, with an average daily attendance of 115, and the highest attendance of 128. Gold lapel crosses were awarded to all students with 90 to 100% attendance. The four Sunday Schools of Mexico were cooperating in the project. Brother Higgins was the Supervisor.

Goshen, Indiana. Brother W. E. Ronk reports that twelve of Goshen's young people made the trip to Ashland on May 15 to attend the May Day activities. They took dinner with Brother and Sister Rowsey, pastor of the Ashland Church, and former Goshen pastor.

We note that Brother and Sister Ira D. Cripe of Goshen celebrated their Golden Wedding anniversary on Sunday, May 16.

The Men's Brotherhood of the Goshen Church met on Tuesday evening, May 11. They are helping to beautify the park.

The Mother and Daughter Spring party was held recently at Goshen, with an attendance of 230. The group enjoyed the addresses of two Guest Speakers, Miss Gertrude Gassaman of Alsace, and Miss Frieda Siemans of Paraguay.

Lanark, Illinois. The Lanark Sunday School Picnic was

(Continued on Page 10)

The Editor Thinks Aloud

Fred C. Vanator

A READER THINKS OVER THE EDITOR'S THINKS

This morning we received a communication from one of our readers in which he "thinks over the Editors thinks." We are glad for this communication for two reasons: First, because we are glad that our "Thinks" are read; and Second, because of the content of the letter. For the latter reason we are glad to pass the letter on to you for your "thinking." It reads as follows:

May 31, 1948

The Reverend F. C. Vanator
524 College Ave.
Ashland, Ohio

Dear Editor:

Last evening when I returned from church, I picked up the Evangelist and began reading your editorial in the May 22nd issue entitled "Christian Delinquency." You quoted a statement attributed to The Honorable Luther W. Youngdahl, "The present situation in which we find ourselves with regard to delinquents is not due to either juvenile delinquency or parental delinquency, but to Christian delinquency." You quite correctly pointed out that "it would not be fair to all to make a sweeping statement and say that ALL Christians are derelict in their duty and that nothing is being done to remedy this matter of delinquency." The statement in some cases may be true, (we believe he refers to Youngdahl's statement) but as a general rule, I believe that it is false. Politicians, parents, and even preachers are often looking for something to which they can "pass the buck." This looks to me like an attempt to shift the responsibility to the shoulders of those who are already performing great deeds of heroism to keep our generation on solid ground.

Christianity is the worship of Almighty God as revealed through Jesus Christ and proclaimed by the apostles. The church is the "called out" of the earth to this worship. I believe that the church, when we consider the people with whom and for whom it is working has accomplished miracles. To observe the truth of that statement one has only to compare the conditions in Christian nations with those in non-Christian nations. The church is made up of individuals. Who are the members of the church? Mostly parents and young people. If the church has failed here, and I question that it has neglected its duty, it must be the failure of parents and young people so at best we come right back to where we started. The present situation is the result of juvenile and parental delinquency.

The Church has taken its message via radio into the homes of just about every American, but our message has either been tuned out or regarded as something that deals with another world and so far as we are concerned we are content to live "one world" at a time. We have preached the gospel through our newspapers, but it has not been read. We have advertised, we have pled, and we

have coaxed; but our message has fallen on deaf ears. Many who have come to the services of the church have turned away because the Word fell on the hard, stony, or thorny ground of juvenile and parental indifference.

I am not contending that the church is perfect or that it has done everything that it possibly could, but I do not care to have it saddled with the contention that the present situation is not due to juvenile or parental delinquency, but is due to Christian delinquency. Courts all over our land recognize the fact that those who attend church services regularly do not often get into trouble. The late President William A. Neilson of Smith College put the responsibility for children where it belongs. When at mother tried to hold the college responsible for the shortcomings of her daughter, Dr. Neilson said, "Madam, you had your daughter for eighteen years. I have had her for eighteen months. Which of us is responsible?"

A lot of parents feel that they are doing well when they let the church have their children one or two hours a week and most of them will not let us have them that much. The church is held responsible for the present situation when it is permitted to have the children for two hours or less out of a week of 168 hours. Who is delinquent?

Think it over!

Sincerely yours,
Clarence Fairbanks.

THANKS, Brother Fairbanks. We surely are thinking it over and hope others of our readers will do the same.

Business Manager's Corner

George S. Baer

July Sacrifice Month for Press Fund

IN LAST WEEK'S paper you will find, on page 10, our notice about July being Sacrifice Month for the Press and Equipment Fund. We want to repeat that notice, for the matter is very urgent and we are anxious that the required amount shall be in hand by General Conference time. We have \$1,100.00 to raise to make up this year's apportionment. Some individuals have already given very generously, but there are many who have not yet gotten in on this project, and some who have pledges that have not been paid this year.

We are asking for a sacrifice offering in July, and such an offering is always a voluntary matter. That is the kind of an offering we want. That is the way we have gotten all our funds for the advancement of the Publishing Interests. People have given willingly, gladly, because they believed it was the Lord's will. We continue on that free-will offering basis. We believe God will provide through loving gifts of many throughout the brotherhood. We ask our praying groups to join us in prayer that God will work through us all to do His will in this matter.

(Continued on Page 10)



Candles of the Lord

Rev. Dyoll Belote

"Ye are the light of the world. A city that is set upon an hill cannot be hid." Matthew 5:14.

TALLOW "dips," coal-oil lamps, gas lights, electric lights are all provided for one purpose—to dispel darkness. And each is honored according to the degree of power it possesses to accomplish the purpose of its existence. Many a time I have held the "mold" in which "tallow dips" were poured, and risked the possibility of burned fingers if I should get my fingers in the way of the melted tallow. Not for many years did we mold "candles" and then came "kerosene," "lamp oil," "coal-oil"—and later even "gasoline lamps," and each was an improvement over its predecessor, and therefore the more desirable. And of course when we moved to the city where electricity was to be had we had that still greater "aid to vision." And now we have "Neon" lights, and men are still working to improve on even that latest discovery of science.

It has occurred to me to marvel at the thought of the dignity which the Almighty has conferred upon us in making our faith the light that floods the dark old world with hope. And I think I need not spent time arguing with a group of Christian workers such as my readers, that we should all be lamps to shine into the darkness of the world. I would presume to suggest to all of us that there are four things that are necessary in a lamp if it is to give light properly, viz.:

1. **Lighted.** Lamps do not light themselves. They must be lighted by another. They cannot light themselves any more than they can make themselves. Only God can light us. Just as the moon does not shine by its own, but by reflected light, so we can shine only as God shines through us.

2. **Set.** Candles are not intended to be set under a bushel—to be concealed—but in a prominent place. Not "under the bushel" but on the bushel, that its light may be radiated the farther. Or in a candle-stick, and the candle-stick on the bushel, that it may be still a bit higher and this enabled to shine the farther. (Great grandfather asked me to hold the light for him to work. "Hold it so that you can see what is being done, and you may be sure I can see," he said. "The light held in front, so that your shadow falls behind you.") "Let your light SO SHINE before men that they may see your good works and glorify your father which is in heaven." There is a purpose in the shining, first, to illuminate this dark old world; and second, to glorify our Father which is in heaven. So our lives must be sheltered from evil

and sin, or they may lose their usefulness and worth. They must be set so as to shine for a useful purpose.

3. **Fed—"filled."** This must be done regularly and continuously. Day by day. With proper oil. Only God has the oil of grace to keep our lamps burning. The parable of the Foolish Virgins teaches us the lesson of the necessity of maintaining a plentiful supply of oil, that we are not caught unprovided at a critical moment.

4. **Trimmed.** Lamps have to be trimmed occasionally. Candles must be "snuffed" occasionally—not extinguished, but trimmed so that they may give the better illumination. This is to remove the burned wick that will no longer give off illumination, but only smoke and dim the shining of the flame. That is suggestive of the necessity of occasional removal of the excrescences from our lives, that we may more perfectly show forth the glory of Him who has called us to shine for Him.

In the book of Proverbs we read, "The spirit of man is the candle of the Lord." What a picture! The Almighty walking in the darkness, holding in His hand a candle—and this candle is the spirit of man.

What a challenge our day and world-situation presents to us! The need is light. The greater the darkness the greater the need of light. "Isms" and "Ologies," false teachings, perversions of the truth, are "clouding" the real issues of life, and men are ever being left to "grope in darkness" amid the pitfalls of Satan. Does our faith shine like a lighted candle or lamp to illuminate the highway of life, along which our brother man may once more go to the tasks of building a new world—or rebuilding the old one?

Lamps are for service. I remember the old hanging lamp which hung from the center of the ceiling in the "front room" or "parlor" when I was a boy. That lamp was fearfully and wonderfully made. A coal-oil lamp to give illumination! This hung in a brass framework, which was surrounded by a china shade of quite ample proportions, and then from the edge of the frame were glass bangles, cut in facets and reflecting the light of the lamp and making sparkles. On the globe were some figures, the nature of which I do not recall. But that lamp was for ornamental purposes, mostly, and lighted on "state occasions" only. Pretty? Yes! But it was the other lamps which we used about the home at night which were the more practical.

"God's candles we

Some burning high, some low,

We see the flames as souls where'er we go.

God's candles we,

Lit from His radiant flame;

It matters not if set where dark or light,

If we burn clear and high, we glorify His name.
 God's candles we,
 O may we brighter glow
 To lighten other flames that flicker low."

For better illumination we learned to put the lamps in brackets on the wall, but we wanted good lamps for those places for they must shine farther. So those who are placed in responsible places must shine the brighter, for they are seen the farther. "Ye are the light of the world,"—SO SHINE!

How to Read The Gospels

Dr. Francis Stifler

PEOPLE often speak to me about the difficulty they have in reading the Bible. Sometimes they are frank enough to say that they just can't find it interesting. I do not wonder at this for most of us have never been taught how to read the Bible. Since the most important part of the Bible is the New Testament and the most important books in the New Testament are the four Gospels, let us start our Bible reading with the lives of Jesus. How shall one read the Gospels?

First, where shall we begin? No, not with Matthew which comes first in the New Testament. Begin with Mark, not because Mark is the shortest of the gospels and the oldest, but rather, because it is the basis of Matthew and Luke, and is more full of action, simpler, and more straightforward than the others.

How much shall we read at the first sitting? Right here is where most of the difficulty with Bible reading comes in. Our Bible reading consists too often of a chapter, or a verse or a few verses, which may be useful on many occasions, and none of which I am ruling out, but the way to really know Jesus Christ is to read the Gospels each at a sitting. It takes about one hour and a quarter to read the Gospel of Mark out loud—considerably less when read to oneself. We never hesitate to read that long or longer when we start in on a fast-moving short story in a magazine.

When you read Mark thoughtfully through at one sitting you will get a conception of Jesus you never got before. Never again will you doubt that He was wholly human and wholly and uniquely divine. Never again will you have any question about the trustworthiness of Mark's record. You catch the spirit of a humble conscientious writer determined to preserve the testimony of eyewitnesses to a great miracle, a great tragedy, a great new beginning of something that can never stop—a light shining in darkness.

If you read Mark through at one sitting, you will want to read more about Jesus. You have three more records. I suggest you read Matthew next, but read it at one sitting. Matthew repeats practically every line of Mark but adds much of what Jesus said in his sermons to the people. The greatest sermon ever preached is found in Matthew 5, 6 and 7, and another in Chapter 10 and there are at least four others. Sit down some evening and read the whole of the book of Matthew. It will take you pos-

sibly an hour and a half. Its teachings have been gradually remaking the world. Your very experience in the reading of the book cannot help but transform your spirit.

If you read Mark and Matthew as I have suggested, you will be profoundly grateful that there is another sketch of Jesus' life for you to read. Luke, also based on Mark, has been called the most beautiful book ever written. Because Luke wrote for Gentiles rather than for Jews, you will feel you are getting a little closer to Jesus than even Matthew led you. Furthermore Luke's practical humanitarianism will appeal to you. Luke is the American's Gospel. Read Luke through at one sitting. It is almost exactly the same length as Matthew.

You have one crowning experience awaiting you. John's Gospel was written much later than the others. All over the Roman world people persecuted for their faith had found Christ as Saviour, and John reads these experiences back into his story of Jesus' life. If you have read the other three Gospels, as I suggest, John will become almost a personal experience as you read it. Jesus will be to you the Bread of Life and The Light of the World. He will be the Way, the Truth and the Life. You will be born again.

A Strange Family

The father has never missed church or Sunday School in twenty years. The mother has had a perfect record for eleven years. A son has not missed for twelve years. A daughter has been at the evening service every Sunday for eight years.

What's the matter with this family anyway? Don't they ever have company on Sunday to keep them away from the church?

Don't they ever get tired on Sunday mornings?

Don't they belong to any lodges, where they get their religion instead of at the House of the Lord, or to any clubs, or to anything?

Don't they ever have headaches or colds, or nervous spells, or tired feelings, or sudden calls out of the city, or weekend parties, or business trips, or picnics?

Don't they ever have a radio, so that they can get some good sermons from out-of-town preachers?

Don't they ever get a lot more good out of reading a sermon out of a book?

Don't they ever get disgusted with what the minister preaches?

What's the matter with this family, anyway, and why are they so happy and cheerful? We leave the answer to you!—St. James, Maryland Bulletin.

The prayer chamber is never so warm as when the door is shut.

Life is not so short but that there is always room for courtesy.—Emerson.

No one is useless in the world who lightens the burden of it for any one else.—Dickens.

The Faith and Practice of The Brethren Church

By Elder J. W. Beer

Before the supper they did eat,
Christ washed and wiped His servants' feet;
And then, as Lord and Master, came
And said that they should do the same.
We hold it right, as this we know,
To do this act our love to show;
And we can only happy be
By yielding when His will we see.

—John 13:2-17; I Tim. 5:10.

Then, after He had washed their feet,
'Tis said a supper they did eat:
And, at its close, He took of bread,
And, blessing it, He brake and said,
"This is My body, take and eat";
And, as they took, He did repeat,
"For you 'tis given, see that ye
Do this in memory of Me."

—Mt. 26:26; Mk. 14:22; Luke 22:19.

The cup He took with thanks and gave,
And as His blood is shed to save,
He said to them, "Drink ye of it;
My blood is shed sins to remit;
This do in memory of me,
And do it till your Lord you see."
The supper, and the bread and cup,
With thanks we eat, with thanks we sup.

—Mt. 26:27-29; Mk. 14:23-25; Luke 22:17-20.

We wash and wipe each other's feet,
The sacred supper next we eat;
And then the bread and cup we take,
And thus our full submission make.
Then, ere we part, at close of this,
We greet each other with a kiss;
The brother doth the brother meet
And sister doth her sister greet.

—Rom. 16:16; I Cor. 16:20; I Cor. 13:12; I Thess.
5:26; I Peter 5:14.

When our hate is violent, it sinks us beneath those we hate.

God says that if any man draw back, it is to his perdition.

No Scripture will justify a soul in sin. Better be SURE than SORRY.

In prayer we are bringing into operation a higher law of the spiritual realm.

China to Have First Modern Agricultural Leper Colony Under Christian Auspices

LAND HAS BEEN purchased and plans are under way for the establishment of a model agricultural colony, the first of its kind throughout China, at Hangchow, Chekiang Province. Raymond P. Currier, executive secretary of the American Mission to Lepers, has announced that the project is to be sponsored jointly by the American Mission to Lepers and the Mission to Lepers of London, and will have the strong backing of Chinese Christians of Hangchow. Dr. Stephen D. Sturton, director of the Church Mission Society Hospital at Hangchow will have supervision of the project. Land for the new colony is being given by Mr. K. L. Dzen and other members of the Christian community.

A small institution-type leprosy unit of seventy-five patients exists at Hangchow at the present time, the oldest in China under Christian auspices (established fifty-eight years ago) and the only one in Chekiang Province. The new colony will have accommodations for two hundred patients and will follow the pattern of "Happy Villages" successfully established in India (at Chandkhuri) and Nigeria (at Garkhida). On a fertile tract of two hundred acres, twenty-five miles outside the city, the Hangchow "Happy Village" will offer normal community living conditions for the patients, and through the development of craft industries, animal husbandry, and scientific farming, will eventually become self-sufficient and self-supporting.

The plan also provides for the use of the Hangchow "Happy Village" as a demonstration and teaching center for a leprosy training program to be set up as a part of the Hangchow Provincial Medical College with the aid of a substantial subsidy from American Christians through the American Mission to Lepers. Like similar training centers in process of establishment at Lingnan, Cheeloo, and Chengtu Christian universities, the Hangchow leprosy training center will have as its aim the training of nurses, doctors, public health, church, and community workers in the prevention and treatment of leprosy, and the eventual establishment of clinical stations for the detection and arrest of early cases and the segregation of infectious cases.

China, with its estimated million leprosy victims, has long been in need of adequate control centers. Missionaries have maintained, in many parts of China, a number of asylums for the care of the more helpless advanced cases that have come to their attention; but the difficulty of obtaining land, and popular indifference to leprosy as a public health problem has hitherto delayed their establishment of the "Happy Village" type of leprosy community found highly effective to other parts of the mission world.

It is hoped that the Hangchow Colony can become a model for the establishment of similar colonies much needed in other provinces in China, particularly Kwantung, Fukien, Shantung, Yunnan and Kweichow.

Young Men and Boys' Brotherhood

JULY PROGRAM

1. Scripture Order
2. Praise and Prayer
3. Bible Study:

JOSEPH IN PRISON

Genesis 39:1 to 40:15

JOSEPH, a good boy, had been sold by his brothers into slavery, and brought to Egypt. However, he did not complain, pine nor fret. He could not afford to worry about the wickedness of his brethren. No doubt he often talked to God about them while on his knees. He kept an open and manly face. He did not allow his heart and his conscience to be sold to do evil. Only self can sell us to the devil. Manly and vigorous, he sowed no "wild oats."

Joseph was bought in Egypt by the chief police officer named Potiphar. Joseph's fine looks and manly way made him a very desirable slave. He soon arose to first place among the servants. This was because he was obedient, honest and faithful. Character pays.

After ten years he was falsely accused and cast into prison because he stoutly resisted a temptation to do wrong. He was bound hand and foot with chains and placed in a cell by himself. A minister once took a boy aside and gave him this advice: "When in trouble, my boy, kneel down and ask God's help; but never climb over the fence into the devil's ground, and then kneel down and ask help. Pray from God's side of the fence." Though wrongly imprisoned, Joseph was glad that he did not commit sin. Joseph was imprisoned for doing what was right. But he still had a good face because he had a good conscience. Though he was alone he had Someone with him. Explain.

In prison he was advanced and put in charge of other prisoners. The keeper soon discovered that Joseph was patient, submissive and trustworthy. He knew how to help the prisoners, not to escape, but to be better men. He, no doubt, taught them to fear the Lord. Among the prisoners were two former officers of the king—the chief butler and the chief baker. These men had strange dreams and Joseph interpreted them, for God gave him the meaning. Joseph asked the chief butler to remember him when restored to his former position as cup bearer to the king.

Joseph had been in prison one year. But the chief butler forgot Joseph and he had to stay in prison two more years. But no matter how severely Joseph was tried, he always proved true. Although the butler forgot his promise to tell Pharaoh about Joseph, Joseph kept on doing good as he had opportunity. If when in trouble one seeks to do good he will be spared the sin of worry. Every trial has the secret of strength in it when rightly endured.

A quiz: What young man in a strange land was cast into a lion's den for adhering to his religion?

What happened to three young men whose backbones would not bend to a golden image? Who came to their aid?

Tell the dreams that Joseph interpreted while in prison (Genesis 40).

Why was John the Baptist imprisoned?

Tell about Paul and Silas in jail.

What great book of the Bible was written by John while imprisoned on a lonely island?

4. Business

5. Recreation

Suggestions: Have a brotherhood delegate or delegates to General Conference to be held on Ashland College Campus, August 23-29. Have them come back prepared to give reports to the Brotherhood back home in which they include the sessions of The Brethren Youth and the Boys' Brotherhood. Have your national dues ready for Conference time. Make your final efforts on reaching ten out of twelve goals. Come to Brotherhood Sessions with suggestions for new goals. Let each Brotherhood send at least one suggestion.

» » » » Our Poet's Corner « « « «

"BECAUSE OF YOU"

(Dedicated to Mother and Dad)

Dot Custer

Because of you, I have a home,
From which my heart shall never roam;
A happy home to me you've giv'n,
One that makes me glad I'm livin'.

Because of you, true love I know,
Love which shelters from all woe;
Love unselfish, pure and kind—
That's the love in you I find.

Because of you, I know about God,
How He wants me on this earth to trod.
Knowing God has made me see
How to find joy through eternity.

I feel very humble, as this I pray,
"May I prove worthy of you, some day!"
For because of you all this is mine,
A home, true love, and God divine.

—Pittsburgh, Pennsylvania.

No characteristic of God and Christ is more impressive than patience.

"The more excellent way," is the narrowest path in the narrow way.

Little things have big futures—especially when they are committed to God.

The Voice of Our Leaders -- Past and Present

(From the Brethren Evangelist—May 28, 1902)

Deaconesses

Mrs. Clara W. Miller

"I commend unto you Phoebe our sister, who is a servant (R. V. Margin, deaconess) of the church that is at Cenchreae." Romans 16:1.

WHETHER OR NOT the word rendered servant or deaconess here is an official designation, critical scholars are not agreed. Though we cannot be certain that Phoebe was a deaconess in the latter sense of the word—"A woman set apart by the laying on of hands, appointed to enquire into and relieve temporal distress, and to be a teacher of female enquirers in the mission—there is at least evidence that something like this was her position; for she was not merely an active Christian, she was a ministrant of the Church."—Moule.

Dr. Sanday is even more positive in his opinion. He declares St. Paul designates an office in this passage.

Diakonos occurs thirty times in the New Testament. It is used either generally of all Christian ministrations (See Romans 2:13; 1 Cor. 12:5; Eph. 4:12; etc.), or specially of the administration of alms and attendance to bodily wants (See I Cor. 16:15; II Cor. 4:8; etc.), and in three or possibly four instances it refers to an official designation as in I Timothy 3:8.

It is held by many that the reference to women in I

Timothy 3:11 is to these ministering women of the early churches. The "widows" mentioned in I Timothy 5:5ff, were practically, so far as we may be justified in judging by their duties, deaconesses. Doubtless Prisca (Romans 16:3), Paul's fellow-worker in Christ Jesus; Mary who bestowed much labor (vs. 6); Tryphaena and Tryphosa, who labor in the Lord (vs. 12); and the beloved Persia, were each and all what the church of the second century would call deaconesses.

The existence of such an order of ministering women may reasonably be expected in the apostolic churches. From the very beginning of the growth of the church, there must have been felt the necessity for women to do for women what the deacons perform for men. The seclusion of the women of the East, and the almost Oriental seclusion of the Greek women, would render the institution of such an office quite natural in the early churches. Knowing the ability of the apostolic churches to meet emergencies, we may with more confidence than doubt, believe this pressing need to have been met and the office filled with godly, grave and faithful women.

Historically, as early as the beginning of the second century, Pliny in his famous letter to Trajan, refers to two maids whom he examined who were called "ministrae" (female ministers.)

This picture shows
The 1947-48
Ashland College
Band



In the "Apostolic Constitutions," 8:19, 20, the form of prayer to be used in the ordination of a deaconess is given.

In the same writings, 3:15, where instructions are given to the Bishops concerning the ordination of his fellow-workers, it is said, "Ordain also a deaconess who is faithful and holy, for the ministrations toward women, for sometimes he cannot send a deacon, who is a man, to the women on account of unbelievers. Thou shalt therefore send a woman, a deaconess. For we stand in need of a woman, a deaconess, for many necessities."

For want of space the historical references cannot be multiplied. There are many references to deaconesses, both in the Fathers and in the Canons from the time of Ignatius (A. D. 107) to the tenth century. In conclusion I quote from Dr. Schaff's "Apostolic Christianity":

"Deaconesses, or female helpers, had a similar, (to the deacons) charge of the poor and sick in the female portion of the church. This office was the more needful on account of the rigid separation of the sexes at the time, especially among the Greeks and Orientals. It opened to pious women and virgins, and chiefly to the widows, a most suitable field for regular official exercise of their peculiar gifts of self-denying charity and devotion to the welfare of the church. Through it they could carry the light and comfort of the gospel into the most private and delicate relations of domestic life, without at all overstepping their natural sphere.

"It is not for woman to lead armies, to guide fleets, or to stand in the laborious ranks of toil, but it is for her to share all the knowledge, all the wisdom, all the intellectual activities, and spiritual attainments of the world. The difference between man and woman is of order, not degree. Her queenly nature is better fitted for nobler knight-errantry, to visit as an angel of goodness the abodes of poverty, to give bread to the hungry, and good cheer to the sick, to make the widow's heart sing for joy, and to dispel the gloom of earth with the light of heaven. There is some sick sister to whom her visit would be sunshine; there is some little child to be brightened by

her charity. Earth's records do not tell half the tale of the championship of the consecrated Christian women—women after God's own heart, who shall fulfill all His will. They are great hearts that feel deeply; they are heroines who dare valiantly. They are ministering angels who have learned Christ's matchless message to the world. John Ruskin beautifully illustrates this in these words, 'Goodness is more than gold, and character outweighs intellect. Doing is better than seeming, giving is better than getting, and stooping to serve better than climbing towards the throne to wear an outer crown and scepter.'"

The Brethren Church has her share of noble spirits and consecrated hearts, who look unto the supernal God for strength and guidance. And those who lift up their eyes to these heavenly heights will never be disappointed in their trust. In our midst are young women, pure, earnest, faithful, intellectual, whose lives can be made noble in service, who cherish profound and secret purposes of love which have become more luminous and precious the longer they have been carried close to the warmth of the beating heart. But only that longing is blessed which is so intense as to lead to doing. My dear sister, whenever there is a call to duty there is service to be rendered, somewhere, to someone.

Modern diaconates as instruments of great blessing could be established in our large cities, in the uncultured and uneducated districts of the South, and in the sparsely settled sections of the West. Into these dark places the deaconess can bring joy and sunshine with her cheerful heart and helping hand. There she can teach men and women to hold in loving remembrance the poor man and his work, the great man and his work, God and His work; for hardened hearts are touched by the kind and gentle word, as the sea rises under the cooling beams of the moon. With a touch more gentle than her brother and possessing a more sympathetic nature, she can better minister to the sick and needy. These radiant, affluent souls may enrich by their very presence, their smiles may be full of blessing, and their touch have the balm of heal-



*This was one of
the finest
Organizations
up to this time*

ing. Understanding the child mind they can establish schools for children where they can instruct in the Bible, thus teaching the children their religious duties.

When we work upon immortal minds, if we imbue them with high principles and with the just fear of God, we engrave upon them something which time cannot efface and which will brighten in eternity.

"How sweet 'twill be at evening
If you and I can say
'Good Shepherd, we've been seeking
The lambs that went astray;
Heart-sore and faint with hunger,
We heard them making moan,
And lo! we came at night-fall
Bearing them safely home!'"

Deaconesses can teach the mother how to care for her home and children, and breathe into her the incense of holy thought that will perfume the soul. They can go into humble homes and give the women practical lessons in sewing, in hygienic cooking, and in the art of attractive home-making.

The deaconess, by her good work and word, may be an invaluable assistant to her pastor. She can visit homes, where the wounded ones of earth are found, under circumstances that he could not; she can minister to the poor and helpless; she can bring the "oil of joy" to the widow; she can redeem the lost and lift up the fallen. These do not seek her, they may not always welcome her, but they are there, and the duty of the church is to search them out.

Truly blessed are they who walk the way of life as did the Saviour, filling all the air about them with the aroma which is so subtly distilled from kindly deeds, helpful words and unselfish lives.

Business Manager's Corner

(Continued from page 3)

Much prayer and some sacrifice or self-denial on the part of many will bring victory and rejoicing.

We were pleased to receive from Brother Willis E. Ronk and family a check to the amount of \$185.00 to cover the cost of painting the Publishing House building last fall. Brother Ronk saw the need and advised us to go ahead and get the painting done and he would pay the bill. This was done and the wood work protected for another few years, thanks to the generosity of this brother, who was the guiding spirit in saving the Publishing House to the denomination and in bringing the new building into being. We express the thanks of the Board and the Staff for this gift.

Brother G. A. Cassel, a member of the Church of the Brethren in Ashland, called at the Publishing House to renew his subscription to the *Brethren Evangelist*, and then gave us a check for \$25.00 for the Press Fund. He is a great and loyal soul in his own church group, but his interest goes out to others as well. We thank you, Brother Cassel.

A check to the amount of \$104.40 was received from the Warsaw, Indiana, church to be applied on the Pub-

lication Day Offering. Thank you, Brother Brant and our many friends in the church. And we are glad to remind ourselves that it is the Warsaw Layman's Organization that took the Press Fund as one of their projects. Warsaw, we are still proud to call you our home church.

Sunday School orders are coming in and by the time this reaches its readers, they should all be in. The quarterlies are about ready to mail, and we expect to have them out in good time,—that is, all orders that are in our hands in time. And just this suggestion. Buy lesson quarterlies for the whole school. You can't encourage lesson study by passing out lesson leaflets. Plan your program in your school and in your classes to encourage a study of the lessons. We must bring the people to a better knowledge of the Bible, so that their faith shall be established and their hearts motivated by its teaching.

When you want Bibles or books, write to the Brethren Publishing Company about them. We may not have in stock everything you want, but we can get it for you and it will cost you no more than if you ordered it direct. Orders will go to the supply house the same day they are received, in case we do not have the stock in hand.

Get your church on the *Evangelist* Honor Roll by putting the paper in every home of your church membership. It will pay big dividends.

Center Chapel church in Indiana has renewed its place among the 100% churches this year, having sent a list of 39 subscribers to the *Evangelist*. We commend this splendid rural church and its pastor, Brother Austin Gable, for their fine loyalty and their desire to have an informed membership.

Interesting Items

(Continued from Page 2)

held at Old Mill Park near Savanna, Illinois, on Thursday, June 3rd.

The Sisterhood presented a play, "Soup, Sand and Sagebrush," on Sunday evening, May 30th.

Dr. Glenn L. Clayton, President-elect of Ashland College, will be the guest speaker at the Lanark Church on Sunday, June 27, speaking both morning and evening.

Peru, Indiana. Brother Elmer Carrithers, pastor of the Peru Church, reports a fine attendance at the Communion services on Sunday evening, May 16th.

The Mothers and Daughters enjoyed a Tea in the church on Tuesday evening, May 17th.

Canton, Ohio. Brother Beekley tells us that more paint has been applied to the basement and that the redecorating program is just about finished.

The Canton Young People recently elected their officers for the coming year.

St. James, Maryland. Brother Henry Bates says that the redecorating and improvement program of the church is moving along very well. The new stained glass windows are installed and add much to the beauty of the sanctuary. Inlaid linoleum has been placed in the Sunday School room.

Brother Bates reports the reception of one new member on Sunday, May 16th.

The re-dedication of the church was held on Sunday, June 6, with Dr. W. D. Furry, former pastor, as the speaker. Following the service a Home coming Day dinner was served.

The Father and Son Banquet was held on June 11.

Brother Bates has been conducting a Bible Study Class for some time past and reports that the course has been completed and examinations passed, with credit being given by the Seminary at Ashland. Brother Bates was presented with a beautiful magazine rack as an appreciation of his teaching, by the members of the class.

Gratis, Ohio. Brother Crick reports that considerable work is being done about the Gratis Church lawn.

Brother Crick had a part in the Baccalaureate services of the Gratis High School on Sunday evening, May 23.

Smithville, Ohio. Brother Grisso announces that arrangements have been made for the conducting of their Fall Evangelistic Campaign which is to be held from November 7 to 14, with Brother John F. Locke as the evangelist.

The Sunday School rooms and stage in the basement of the Smithville church are nearing completion.

NOTICE TO CHURCH CHOIR DIRECTORS

Mrs. Victor Humm, who is to have charge of the General Conference Choir, has asked that members of the various choirs of the Brethren churches who will attend General Conference, and who are willing to sing in the large chorus choir, come prepared with the special numbers listed below, and that choirs that are willing to cooperate in this matter will provide, either sufficient copies for their entire choir, that they may serve the double purpose of special numbers in their own churches, or send copies with each of their members who will sing in the conference choir (marking their music carefully so that it may not be misplaced) and practice the four numbers that not so much time need be used in rehearsal here at the conference.

The numbers selected by Mrs. Humm are as follows:

"Listen to the Lambs"—Nathaniel Dett (SATB)

"Open Our Eyes"—(No. 7273)—Will Macfarlane (Full)

"I Will Feed My Flock"—Caleb Simper (Bass solo and SATB)

"Hallelujah"—From the Messiah—Arr by G. F. Handel (SATB)

Any one desiring additional information may address Mrs. Humm as follows:

Mrs. Victor Humm, 145 East Walnut Street,
Ashland, Ohio.

The victorious testimony is a glorious testimony. It is sometimes "unspeakable and full of glory."

Bitter words and hard usage, never did, nor ever will, convince, much less persuade anybody.

Ashland College News Letter

By Arthur Petit

AS YOU are reading this, Summer School is in full swing at Ashland College. As this is being written, it is not known what the number of students will be this summer. However, indications are that there will be more students than the 265 last summer. Many regular students are returning and many teachers on temporary certificates are to be enrolled again this summer.

The Admissions Committee is busy continuously sifting applications for next fall. The number accepted is almost the same as last year at this time, so it is expected that the freshman class next fall will be at least 200. The biggest disappointment on the campus is that the number of students from Brethren communities is not larger. While the number of Brethren students will be larger than last year if present trends hold, the church has not yet lived up to its potentialities. More and more Brethren young people must be encouraged to attend Ashland if she is to exert the maximum influence on the church. The Public Relations Office will welcome any names of young people on whom we should call. Mr. Riddle or the writer will make every effort to personally call on these people.

With the closing of the regular college year, more than \$1,400.00 in endowed scholarships were presented to students. Of interest to Evangelist readers are: Betty June Meyers, Ashland, received one of the John Myers Scholarships; Glenn Shank, Hagerstown, Maryland, received the Elkhart Scholarship; Marjorie Long, Orrville, Ohio, received the Smithville Award; The Lydia Wertman scholarship was presented to Horace Huse, Ripon, Calif., while his brother, Donald won the Christian Endeavor award.

The Noah Bundy award went to Mary Elizabeth Gilmer, (Now Mrs. Alvin Grumbling) Huntington, Indiana; Margaret Neighbors, Oak Hill, West Virginia won the J. M. Tombaugh scholarship for the second successive year. Lois Coleman, Milledgeville, Illinois, was the recipient of the Helen Jordan award, while the Gertrude Lake scholarship went to Wanda Beal, Mansfield, Ohio. Scholarships at Ashland are awarded on the basis of character, ability, past record and promise of future worth.

In many cases class and organization officers have been elected for next year. Some of the presidents known to Brethren churches are: Girls' Gospel Teams, Lois Coleman, Milledgeville, Illinois; Men's Gospel Teams, Robert Hoffman, Berlin, Pennsylvania; Gooch Club, Lewis Smith, Elkhart, Indiana, and Pi Kappa Pi (art club) Betty June Meyers, Ashland, Ohio.

When a man refuses to stand for the right principle, he stands for the wrong principle.

Intelligence is like a river, the deeper it is the less noise it makes.

No one can conceive of Jesus using tobacco or commanding any one else to do so.



CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for June 20, 1948

WHAT IS THE RADIO DOING TO YOU?

Scripture: Proverbs 4:20-27; Philippians 4:8; I John 2:15-17

For The Leader

THE WRITER of Proverbs tells us to "Keep thy heart with all diligence, for out of it are the issues of life." Truer words were never spoken. How does our heart receive its impressions? Simply through the senses; hearing, seeing, feeling, etc. Primarily tonight we are interested in hearing. Ever since we've been born, the radio has been pounding words and music into our minds and hearts. It is true that we are largely, today, what we have heard over the radio. It used to be that radio was a miracle or a mystery. On certain nights, or certain hours, you could pick up a station with earphones. From that humble beginning, the radio has increased its inroads into our lives until today it occupies a major place. In our cars, restaurants, living rooms, kitchens, we have the radio. Yes, and at our bedside for "late" music, and rising music. Anything that plays such an important part in life should be checked on to see what its influences are.

DISCUSSION

1. RADIO A PASSION. How many hours a day do you listen to your radio? There are people who use it just for news. From that minimum, the listening time increases until we meet that group that keeps the radio on every waking hour. It doesn't matter so much what's on, just so the radio is going. A recent statement didn't surprise us much, that program arrangers classify their programs for those who turn the radio on, and never touch it for hours. Most afternoons there are the "soap" box operas. Those idiotic creations, which if listened to continuously, will slowly drive you insane. Then the evenings contain many drama and moronic prize programs. Some of them cross the line into vulgarity. There is something lacking in our personality if we must have the radio continuously for our daily lives.

2. FOR COMPANY AND ENTERTAINMENT. As a pastor, in our visitation work, we often enter a home in which the radio is playing. Perhaps only the wife or one member of the family is present. The radio is turned off, often with the remark that it is on for company. That is a good thing, as long as the programs listened to are of a high calibre. However, do not overlook that fact that day after day, you are absorbing what you hear. Constant pounding will wear away the rock. Constant listening, for instance to divorce stories, broken morals, etc., will tend to destroy high ideals in your own life. Pick your radio programs as you would your friends. Radio offers much in the way of musical entertainment. Jazz never enter-

tains, it degrades. Listen to nothing but jazz day after day, and your mind will rot out of your head.

3. YOUR LISTENING HOURS. In our observations we have discovered that most kids of six years of age can sing about every popular tune that comes along, but are lost when it comes to singing a good old hymn of the church. There's only one reason for this. Constant hearing of those tunes over the radio. We should be ashamed to admit that we know the popular tunes, but can't even sing a verse of a hymn without the book. There are good programs, but we must choose wisely. We are to think and hear the things that are pure, honest, just, true, etc. We are to love not the world, neither the things that are in the world. Often when the world has no other way of getting into our homes, it comes in over the air. Guard your listening hours carefully.

4. COMMON SENSE IN USE OF RADIO. We heard once of a "juke box" (you know what they are) that had a button, which, for five cents, would shut the thing off for five minutes. What a wonderful blessing that was for mankind. What a relief from the constant crash, screech and blasting of pagan syncopations that most of the younger set call "heavenly music." Here is a suggestion for your radio. Shut the thing off. Do a little quiet thinking. It is too true the devil accomplished a great thing when he made us radio minded from rising hour to slumber time. For once the radio is on in the morning we give little thought to quiet thinking and meditation about God. Valiant ministers have endeavored to push back the jangle for a morning devotion program. The general attitude of most commercial stations towards devotional programs is summed up in this one announcer's words, "we pause for a period of devotions." Still, while these programs help immensely, we still need a period of quiet for our personal devotions with God. Another thing, use common sense when people call to visit with you. If there is any program more important than visiting with your guest, so be it, but it's an insult to common decency to try to listen to a radio when you have company. (If the company is staying all day, or all night, that's different, but when callers come, turn off the radio.)

5. LEARN TO LISTEN. When you listen to a program, do you feel you have gained something definite which lifts you up spiritually and mentally, or was it just something to fill up the time? Keep a close check, pick the programs which will improve your mental outlook. After all, you are being influenced by what you hear. You will rise no higher than the type of programs to which you listen. As Christians, we must choose wisely, that our lives might be enriched by what we hear.

DISCUSSION QUESTIONS

1. Make a survey of your group. Find out which programs they like best, and why. Which program they like least, and why.
2. Find out also the approximate number of hours each one listens to the radio each day. Also the hours of the day, morning, afternoon, evening, or late at night.
3. How is the best way to judge the value of a radio program?
4. Name some definite advantages which the radio can bring to you, such as news, etc.

Prayer Meeting Topic

Contributed by Rev. C. Y. Gilmer

(Helps for Daily Living)

FAMILY WORSHIP

Rear you an altar that will last forever:
Longer than any shaft or marble dome;
Erect it there beside your own hearthfire,
The chaste, white family altar in the home.
Chisel the Word of God upon the waiting
Hearts and minds of the dear ones gathered there—
The blowing sands of time will not erase it;
No friction dim the imprint of your prayer.
For memory will hold those chiseled letters,
And prayer shall be imbedded in the heart.
O Father, Mother, rear that lasting altar,
And the children whom you love will not depart
From the way of life . . . The Word will last forever,
Though earth and heaven itself should pass away—
If you have not as yet begun the building
Of that eternal altar—start today!

—Grace Noll Crowell.

WHAT THE BIBLE WILL DO FOR THE CHRISTIAN

Scripture: Psalm 119:1-16

Hymns About the Bible

Leader's Petition

Seed Thought Provokers:

THE WORD of God to a Christian is the way to an overcoming and victorious life. One cannot be right with God unless his life is patterned after the Bible. Although one may confess his sins and pray, he will never have the power to live right until he learns and meditates upon the Word of God (Psalm 119:9). That Word will cleanse our lives and make them holy (Psalm 119:11). To have day by day victory over temptation one must have day by day meditation on the Word of God. It takes daily planting of the Word in the life to grow Christian victory. That Word is required to sanctify, i. e., set apart, your life unto God (John 17:17). A righteous life has to be based on the Word of God and wrought out by the Word. It is necessary to love the Word (Psalm 119:97, 113, 119, 127, 159, 163, 167). A formal Bible education will not suffice. The Word must become sweet and precious, get a grip on one, show him his failures, and cause him to seek only those things which are pleasing unto the Father.

Living in the Word is the only way to answered prayer. Faith is not independent of the Word of God (Rom. 10:17). God's promises are numerous, and are to be found only in the Bible. Read the Bible in order to know for what kind of things to pray (John 15:7). There is no abiding in Christ without the Bible. It alone is the revealed will of God. Without the Bible there is no basis for faith.

Prayer not based on the Word is useless. The secret of answered prayer is the meeting of God's conditions as stated in His Word so that He will give one faith to ask according to His Word.

The Bible gives assurance of salvation (John 6:37; 1 John 5:9; John 3:16; 5:24).

The Bible is the secret of guidance. We are not to pray for guidance on matters that are ALREADY answered in the Word of God. A Christian girl need not pray to God to know whether she may marry a lost boy (2 Cor. 6:14). The Wise Men followed Daniel 9:25 to Jerusalem. From there they followed Micah 5:2 to Bethlehem. The Holy Spirit used the star to vindicate their faith in the Word of God which they followed always to the best of their knowledge.

The Word of God is indispensable in soul winning (Psalm 126:6). It is the sword of the Spirit because it brings conviction (Heb. 4:12). It will bring conviction where there is none, interest where there is no interest in things eternal, and will correct perverted ideas of religion. It is used of the Holy Spirit to bring about the new birth and the assurance of salvation. Learn to use the miracle Book, the Bible. Make 2 Timothy 2:15 your Christian worker's motto.

Ask for prayer requests and encourage all present to offer audible petition.

COMMENTS

On The Sunday School Lesson

by The Editor

Lesson for June 20, 1948

JEWISH HOPES FOR THE MESSIAH

Lesson: Ezekiel 34:23-28; Daniel 7:13-14; Zechariah 9:9-10; 12:10; 13:1

THERE ARE no eyes so blind as those that will not see. When we study the question of the Jewish hopes for the coming of the Messiah—the Anointed One, the Christ of the New Testament—we are astonished that the Jews failed to recognize Jesus as that Messiah, when He came to earth. They had every opportunity to observe the definite fulfillment of prophecy, but it can all be summed up in the words of the scriptures—"They would not." John says, "He came to his own, but his own would not receive him." Jesus says, "How many times I would have gathered you . . . but you would not." Jesus also says, in the parable of the Wedding Guest, "They that were bidden would not come."

It might be well to call attention to the fact that the Jews were not looking for the "kind of Messiah" who was prophesied. They were looking for one who would come as an earthly king and who would set up an earthly kingdom, thus casting off the yoke of Roman oppression. They did not think, nor are the Jews now thinking, of a spiritual rule, but of a temporal set up—one in which they, themselves, shall be the outstanding personalities.

It is interesting to note in the opening passage of our lesson the definite things that God says about His relation to this particular thing. Here God definitely sets forth His part in the Kingdom. Note the emphasis on the personal pronoun "I." "I will set up . . . I will be their God . . . I will make them a covenant of peace . . . I will make them a blessing . . . I have broken the bonds of their yoke." Until the Jews recognize the entire Word of the Lord and come under its real meaning, they cannot expect to live in their true relationship with God and His world.

Whenever any one, whether he be Jew or Gentile, takes his eyes off of men and plants them upon God, those things which God has promised will be placed in his hands. It does no good to "look or hope" for the Messiah unless one does it in the way God has provided and in the manner provided. Rejecting the idea of the "suffering Messiah" as do the Jews, in no way changes the plan which God, in His wisdom and understanding, has set up. Hope can only remain hope when it is linked with belief and trust.

The sooner the truth found in the words of Zechariah 4:6 is established in the heart of man, the sooner will come the "Salvation of the Lord." These are the words: "Not by might, nor by power, but by my spirit, saith the Lord."

A New Church Is Started In Ashland

*Located on Sherman Avenue in the
Northeastern Part of the City*

AFTER a great deal of preliminary work by a rather large committee, and later by a smaller committee, a brand new work was launched by the First Brethren Church (Park Street) of Ashland. It is to be known as "The Garber Memorial Brethren Church," being so named because the building in which the work is being inaugurated was built by Elder A. L. Garber, long time faithful member of the Park Street Church. It was built originally by Brother Garger as a Chapel that those in that part of town might have a place to worship.

At Brother Garber's death the title of the property was willed to his two daughters, Mrs. Ruth Burns and Mrs. Miriam Zercher, who are members of the Park Street Church. When the church was approached about taking over the building, preliminary work was begun to set up a program which would be in keeping with the Brethren Church at work. A rather large committee which was composed of all the various committees of the church met and outlined plans for the setting up of a committee which should have direct supervision of the work. The matter was taken to both the Official Board and the congregational meeting of the church, with the result that a considerable sum of money was raised by offering and subscription for the starting of the work. This gave opportunity for the purchasing of necessary equipment, which was done by the trustees of the church.

The committee which is to have supervision of the work is as follows: Rev. H. H. Rowsey, pastor of the Park Street Church, chairman; J. E. Stookey, Chairman of the Board of Trustees; Mrs. Ira D. Slotter, Chairman of the Missionary Committee; Dr. L. E. Lindower, Chairman of the Religious Education Committee; Rev. F. C. Vanator, Chairman of the Evangelistic Committee; Rev. Delbert B. Flora, representing the Boys' Gospel Teams; Mrs. M. A. Stuckey, representing the Girls' Gospel Teams; with Mrs. Ruth Burns and Mrs. Miriam Zercher as members ex-officio.

The work that is being done at the present time is without remuneration to anyone. The committee has secured the services of the following for the summer: Robert Holsinger, who graduated from the College this spring, and who will enter the Seminary this fall, will act as Class Leader; Robert Hoffman, a pre-seminary student will act as Sunday School Superintendent; Harry McArthur, also a pre-seminary student as First Assistant Superintendent; and Rex Martin, a graduate of Ashland College, as Second Assistant. The preaching is being done by the various elders of the Park Street Church.

The first service was held on Sunday Morning, June 6. There were seventeen for Sunday School and twenty for the preaching service. The church is situated in a rapidly growing community and we feel that much good can be done in this work. The community is largely unchurched.

Brother Delbert Flora preached the first sermon and also taught the combined Sunday School classes. Next Sunday the classes will be divided as to ages and the work will proceed from this point as a regular organized school. Dr. L. E. Lindower will preach on June 13; Rev. H. H. Rowsey on June 20; and Rev. F. C. Vanator on June 27.

It is hoped that before many months the church will be able to present to the Ohio Conference another brand new work.

Nappanee Church Dedication

AS THE Evangelist was about to go to press, a long distance phone call came to the editor from Mrs. U. J. Shively, who had just returned from a committee meeting which completed the arrangements for the dedication ceremonies for the new Nappanee Church. She requested that an announcement be made of the time and that an invitation be issued to all Brethren who can find it possible to attend.

The dedication will be held on Sunday, June 27. Dr. John G. Holland of Little Brown Church fame will be one of the speakers. A former pastor of the church is also invited to be present to speak.

The services will be as follows: Sunday School at 9:30; Morning Worship at 10:30; Afternoon Service, with the dedication proper, at 2:30; Evening Service at 7:30, at which time an organ recital is scheduled and a service of presentation of flags will be observed. At the evening service all the Nappanee churches have been particularly invited, together with their pastors.

It has been three and a half years since the old Nappanee church was destroyed by fire. Some work yet remains on the new church but will soon be completed.



NEWS

Send all C. E. News Items
To Rev. W. St. Clair Benshoff
Rt. 1, Box 152, Conemaugh, Pa.

WILLIAMSTOWN, OHIO

In order to reach all our goals we find it is time for another news letter from the Williamstown Brethren Christian Endeavor.

As this is our first full year as an organization, we are trying extra hard to reach all our goals and become a banner society.

We held our Public Service one Sunday evening during the time of the Sixty-seventh Birthday Celebration of Christian Endeavor. All our young people took part in the program which was outlined by the National Christian Endeavor.

The Saturday evening before the public service we had a social in the home of one of our members. The group was small, but they really consumed a lot of chili.

After each devotional program we have a short business meeting and in this way we keep right up-to-date in checking our goals. Once a month during our business meeting we have a review of the interesting news items in the "Christian Endeavor World" and if we think they are worth while we use them. One suggestion we are following in keeping a supply of paper, ink, cards, and stamps in the back of the church for the members to send to the sick and shut-ins of our church.

We would like to see more "News" letters in the Evangelist so that we would know what kind of parties and programs other societies enjoy.

Williamstown Brethren C. E.,
Mrs. Charles Munson, Reporter.

Bits of Brethren History

Information of Interest

By H. C. Funderburg

(These articles are printed just as they come from the pen of Brother Funderburg.)

AN EARLY SETTLER

PROMINENT AMONG the early settlers of the southern part of Cambria County, Pennsylvania, was Elder Levi Roberts. His grandfather was a native of Wales. He first settled in Virginia, where his children were born and where, probably, he died. We are not sure of this. He had several children, but little is known of them except of his son Joseph, the father of the subject of this writing.

Joseph Roberts married Agnes Seabrooks, daughter of William Seabrooks of Maryland, and resided for a while in Virginia and Maryland, but subsequently settled in what was known as Woodcock Valley, Huntingdon County, Pennsylvania. He had also a number of children, only five of

whom lived to years of maturity, namely, Richard, Nancy, Jemima, Mary and Levi. Richard, the oldest son, joined the American Army during the Revolutionary War and never returned. Nancy married Jacob Sheets, but never lived west of the Alleghany mountains. Jemima married John Shaffer.

Levi was born in Huntingdon County, Pennsylvania. That part of the county was, at that time, overrun by Indians and the lives and property of the settlers were in perpetual danger. When about two years of age his father, Joseph Roberts, was killed by the Indians. Levi's mother and family remained together at the same place after their sad bereavement until the end of the war, but were continually driven from place to place by the Indians.

On the nineteenth day of November, 1799, Levi married Elizabeth Gochnour, daughter of David Gochnour of Bedford County, and in the spring of 1803, he, together with his mother and his two brothers-in-law, Diamond and Shaffer, moved to what is now Cambria County, and settled on a tract of land called the "Vineyard" which he had purchased from Martin Reiley. His mother resided with him till the time of her departure, which occurred August 24, 1833, she being ninety years of age at the time of her passing.

Elder Roberts possessed a remarkably strong physical constitution, and surmounted difficulties and endured hardships which men of our day would not dare to encounter.

As soon as he had a shelter erected for his family he commenced a war of extermination upon the wild animals around him. A number of panthers, bears, wolves, deer and smaller animals yearly fell victims of his keen sagacity as a hunter. Often when engaged in hunting he would camp out in the most inclement seasons, building large fires and sleeping on bed of hemlock boughs, with his unerring rifle at his side, and surrounded by his faithful dogs. He had little fear from savage denizens of the forest.

In 1839 he sold his farm, but remained in the neighborhood till 1844, when he moved to Iowa, then a territory, and settled in Jefferson County, where his wife died December 6, 1846. In 1848 he returned to Cambria County and resided there until his death.

In about 1820 he joined the Tunkers. A few years afterwards he was chosen and ordained a minister of the Gospel. In that capacity he labored with commendable zeal and energy, traveling much through Cambria, Somerset, Bedford, Huntingdon, Indiana, and Armstrong Counties, frequently passing over rugged and almost impassable roads, sometimes on horseback; sometimes on foot, yet he seldom failed to fill his appointments.

He died on December 16, 1860, just fourteen years after the death of his beloved wife, and is buried in Angus graveyard. His age was 81 years, 9 months and 27 days.

He was much esteemed by his neighbors and acquaintances as an honest, upright man, and a Christian, and may safely say that he died without an enemy. It was said of Elder Roberts that he would hold his audience almost spell-bound with his thrilling tales of adventure and pioneer life.

Few men there are but would have better wives if their wives' husbands would but live better.

Laid to Rest

HOFF. Miss Amanda Hoff was born in Milton Township, Ohio, March 15, 1857, the daughter of Mary Ann Shaffer and Samuel Hoff. She departed this life on May 20, 1948, at the age of ninety-two years.

Amanda and her sister, Alice, had dwelt together in Smithville, Ohio, for many years and before that time had lived on a farm in Milton Township. She was a faithful member of the Smithville Brethren Church for many years.

Surviving are one sister, Alice of Smithville; two nieces, Mrs. Ellis Reed of Cleveland, and Mrs. Harry Helmick of Barberton, Ohio, and two nephews, Harley Hoff of Doylestown, Ohio and Glenn Hoff of Kilbuck, Ohio.

Services were conducted from the Smithville Brethren Church on Sunday afternoon, May 23, by her pastor, the undersigned. Interment was made in the Mt. Zion Cemetery, the location of the old, original Brethren Church of this community.

Vernon D. Grisso.

HOLSINGER. Minnie Holsinger, wife of H. C. Holsinger, went home to be with her Lord at 12:30 the afternoon of

May 20, 1948. She was born August 9, 1878, at Gilstown, Pennsylvania, and was 69 years, 9 months and 11 days of age at the time of her passing. The date of her marriage was September 13, 1896. Besides her husband, she is survived by four daughters: Mrs. Mildred Steeg, Miss Theda Holsinger, Mrs. Erma Benshoff, and Mrs. Myron Spuhler; two sons: Harold C. Holsinger and Venard Holsinger; ten grandchildren; and one brother, Harry Beaner of Johnstown, Pennsylvania.

Sister Holsinger was a member, true and faithful, of the Firestone Park Brethren Church of Akron, Ohio, having originally been a member of the Brethren Church at Windber, Pennsylvania, uniting with that church in 1904.

The funeral services were held on Monday, May 24, 1948 from the Billow Chapel, with burial at Rose Hill Burial Park. Services by the pastor.

J. G. Dodds.

"Drunkenness is the ruin of reason. It is premature old age. It is temporary death."—St. Basil.

"God has no larger field for the man who is not faithfully doing his work where he is."

Wine has drowned more men than the sea.—Ephraem Syrus.

Faith and common sense make reasonable service, which ends by giving us the Light of Life.

Guard Your Spending

for things you just want and don't need
during July and make a

Sacrifice Offering

for the

Press & Equipment Fund

*It will take \$1,100.00 to complete this year's
apportionment*

That will leave \$5,000.00 to be raised next year to reach the goal of \$15,000.00 for the three-year campaign.

Both Churches and Individuals may join in this *Sacrifice Offering* for this work of the Lord.

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The

Field Secretary

Travels

Miami Valley—Early in the month several days were spent in the Dayton area in the interests of our institutions. It was my joy to share in a very good prayer service under the direction of the Rev. S. M. Whetstone, new pastor at the Dayton Brethren Church. The Whetstones have been well received and a splendid response from the church is manifested. It is most encouraging to enter a church where a good prayer meeting is maintained. We need more real prayer and Bible study meetings.

New Lebanon and West Alexandria pastors were visited, also a short service was conducted at the bedside of Mrs.

Clayton Berkshire who had the day before experienced an operation.

Now as to Gratis—that new preacher there, Rev. W. S. Crick, is hard to find, for I have missed him the second time already. These Miami Valley churches are prospering and a fine response continually comes in many ways.

Illinois—Most of a week was spent in Illinois. People and schools in Lanark, Milledgeville, and Cerro Gordo were contacted. Splendidly good activity prevails in all these places. It was my first stop in Cerro Gordo since many years ago. Brother Chas. Johnson is pastor here and good things have been done the past few years, since this church has had regular pastoral care. We have people from all these churches in college and some in pre-seminary courses. Others are coming. We drove off our scheduled route several miles one night to visit our good friends, Mr. and Mrs. Nelson Preston, formerly from Louisville, Ohio. They were very loyal attendants at our church in Louisville during the two pastorates which we served there. Such renewals of fellowship are always happy experiences.

Indiana—The last of the month a sudden engagement was decided upon for Muncie. I spoke to a very good audience on Sunday morning, attended a music recital in the afternoon in the church given by the class of a young woman in the church. Following this I met with the building committee and a number of other members of the church. These people are finishing their church which has only been a one unit for years. Here is some of the finest cooperation, enthusiasm, and loyalty that one could expect to find. Long time planning on the part of the pastor and his people and wisdom in buying with men of experience in their own church has all been a great aid. It will be an eventful day for Muncie Brethren and friends when they can be in their new church.

There were just two hours left to get to Peru for the evening. They were not informed that I might even be there. I found a very good Sunday night attendance for a church of that membership. In fact, many pastors these days in even larger churches rejoice when they have 40 to 50 on Sunday evening. After preaching for them I had a long conference with the pastor and family, the Carithers, who are doing a commendable service here. Contacts were made at Loree, Burlington, Logansport and Rochester also.

After one day of conference in Lima with nine other church leaders of our denomination I started for Terra Alta, W. Va. for a week of special services from which place these notes are being written.

Keep looking up, everybody.

Faithfully,

E. M. Riddle, Field Secretary.



The Need for Courage, Vision, and Sacrificial Spirit In the Church Today

by Dean M. A. Stuckey

(The Secretary of the Missionary Board of the Brethren Church has assigned the above topic to me for discussion in a terse manner. It is a joy to respond favorably to the request from his office.)

The Christian Church has never lacked heroic souls to champion the cause of world-wide missions. Undoubtedly St. Paul of Tarsus heads the notable list of the intrepid leaders of Christian faith. Assisted as he was by the scholarly historian and physician, Dr. Luke, and others, the first century churches were organized in country and in city all over the Roman Empire. These churches did not fail to grow and abound. They were God-inspired, God-planned, God-founded, God-nurtured, and God-superintended. The worthy missionaries were the humble human leaders whom the Spirit of God used remarkably to accomplish His heavenly work in the earth.

The leaders of the apostolic, holy, universal church possessed in abundant measure courage, vision, and the sacrificial spirit. Modern Christians can learn how to make missions succeed around the earth today by sitting at their feet. Then, as now, the secrets of success are the same. They simply preached the Word of God everywhere. They believed the divine Message and presented it in love. They taught men the doctrines of God. They healed men by the power of God.

I.

COURAGE

Paul was always sure of himself. His excellent rabbinical education and additional secular education equipped him to meet leaders and commoners anywhere in the Roman Empire. Whether he encountered the Stoics, Epicureans, and philosophers in Athens, or even the Jews of the market place, he could argue his Christian cause with consummated ease and skill. His courage knew no bounds because he knew he was the intellectual and spiritual superior of all his fellowmen. No wonder he faced his sinful and dejected generation without pessimism or despondency. He, although afflicted in body, had no blue Mondays. Paul's courage enabled him to rise above the common weaknesses of his fellow men. How much we need his fortitude today!

II.

VISION

Barnabas, an early missionary of the cross, was a man of real vision. He kept things on even keel on the church and missionary front. He was sane, safe, and sound in his judgments and could see the good in weak men and in erring men. To begin with he introduced the once murderous Paul, after learning of his remarkable conversion,

to a waiting, puzzled, and fearful Christian Church. Suppose he had not done this? What then? Would we have had fourteen epistles at St. Paul's versatile command?

Or, what is more, if Barnabas had not been willing to draw the mantle of charity over the vacillating and discouraged young John Mark, would we be the possessors today of the rich second Gospel of the New Testament?

Barnabas had the vision of the best saints of all these Christian centuries when he sold land "and brought the money and laid it at the apostles feet." Dr. Luke put these words in the apostolic annals. Will some modern Dr. Luke be able to write similar words about some modern Brethren?

III.

SACRIFICIAL SPIRIT

Dr. Luke, the beloved lay physician of the first century church, was a leader of real worth and influence. Like the cosmopolitan-minded Paul, he, too, was highly educated, but in historical and medical fields. He practiced medicine far and wide among all classes of the Roman society. Though a Gentile and a Greek, he ministered to the poor, the weak, the sinners, the saints and all others who were privileged to know him. While Dr. Luke traveled widely with Paul on land and on sea, he found time to compile the book of the Acts of the Apostles. His Gospel researches resulted in his penning what Renau has called, perhaps rightly, "the most beautiful book in the world."

Now, my readers, do you think he did this work, marvelous and great as it was, without real sacrifices to himself as a practicing medical doctor? The need for Christian Brethren physicians today on foreign fields is simply overwhelming. Shall we not help to meet the world's need by training at Ashland College and Seminary pre-medics and divinity students?

ONE QUESTION REMAINS

Do the Brethren leaders possess courage, vision, and a willingness to sacrifice sufficiently to meet at least in part our share of the world's need?

The General Conference of Brethren Churches in 1947 urged that "The Seminary and Mission Boards cooperate to provide full training for missionary service in cooperative fields." This the Seminary stands ready to do, has offered to do, and will continue to offer to do. To date small progress has been made. Tomorrow let the doors be thrown open wide! Then shall the heathen come to know of the everlasting Gospel of Christ; then shall the isles break into singing at the sight of the Lamb and the throne.

—Ashland, Ohio.

The Message of the Book

Titus, A Missionary

by S. E. Christiansen

Whatever we learn about Titus we have to glean from the Epistles of St. Paul. There is nothing said about Titus in the Acts of the Apostles. We may ask ourselves or others, Who is and where did Titus come from? As we read we find that Titus was a Gentile born in Greece, Gal. 2, verse 3. Also that Titus was brought unto Christ by St. Paul, Titus 1:4. He was also one with Paul and Barnabas as they went up to Jerusalem, Gal. 2:1, and later became a traveling companion with and was sent by St. Paul as a representative missionary on several important missions to the different churches. See II Cor. 7, verses 5, 13-15, and Chap. 8:16, and Chap. 12:17, 18. These scriptures present to us several good missionary qualities coveted by the many mission boards for their representatives in the various fields of labour.

Dr. Farrar gives this introduction concerning Titus, "Of all the companions who surrounded Paul, Titus seems to have been the most respected for his practical vigour and efficiency. Since Titus was made of sterner stuff than Timothy, St. Paul had on one occasion countermanded a mission of the latter to Corinth and had sent Titus in his place. Indeed, on three separate occasions Titus had been sent to introduce order and submission into that turbulent church. Towards the close of St. Paul's life he was dispatched to Delmantis, after this he disappears from history."

Titus as a missionary was concerned with his work. He was also alert to inform Paul who sent him as to the spiritual condition of said field of labour. St. Paul was also an adviser for the missionary who was sent to build a church in a hard place. Titus was told that the church he was to organize needed moral and spiritual qualification, and that he as the pastor was responsible to in-

struct as to the qualification of such officers. Titus was to set in order the things that are wanting and ordain Elders in every city, as Paul had appointed him. Read Titus 1, verses 5-11. These same qualifications among elders and deacons are still wonderful helps to our church organizations even today.

As Titus joins Paul he was really enthusiastic, showing his affection for the people, as shown in II Cor. 8:16-24. This missionary report gladdened Paul's heart and he knew that the right man was in his place. Some one must have asked Titus who he was and what authority was his. When this was related to Paul he gives the answer as follows: "If any one wants to know, Titus is my partner and fellowhelper concerning you—a messenger of the churches and the glory of Christ." This is a high and noble recommendation for a man in any field. It is a great joy to be spoken of as trustworthy and as being capable to perform a work in a difficult place and in a hard church. These qualifications were subscribed to Titus by St. Paul. As stated by Dr. Farrar, Titus was sent to introduce order and submission into that turbulent church.

Paul requested in Tim. 3:12 that Titus should come unto him at Neopolis where he intended to winter. This request seems to have been fulfilled and he remained with Paul and later followed St. Paul on his last trip to Rome, and stayed with him there until St. Paul sent him to Delmantis. What a relief this was to St. Paul to know that he had sent a very dependable fellow-helper to this very needy work. Titus was sent, not because Paul would not go, but because he could not go.

—Georgetown, Del.

The girl or woman who goes about with a cigarette in her mouth thinks she is a smoker, but she is mistaken. It is not she that smokes; it is the thing in her mouth that smokes. She is only a sucker. The question may be added, Is it any different with boys and men?—Krypton, Ky. Bulletin.

Laymen of the Church, Arise!

Dr. Glenn L. Clayton



The world is old and tired and confused. It has been that way for a long time, struggling, suffering, fighting, — stumbling now and then upon an idea which it thought would cure its ills and trying its best to orient itself to that idea. But always, the end has been the same. No matter how wonderful the idea, how great the discovery, the end has always been bitter defeat, and often it has been war with bloodshed, disease, and starvation.

In more recent generations those defeats have been more frequent, those ideas less promising, until we have come to lose much of our confidence and to develop a skepticism which may well lead to total disaster. Already, before the clouds of a mighty war have had time to drift away, we are uneasy and doubtful of the wisdom of the whole project. Already, while the young men who gave their lives in the last war are still being sorrowfully buried in our midst, we cast fearful, despairing eyes about us as we hear serious talk of a new conflict more mighty in scope, more terrible in aspect than anything ever seen before. High-sounding ideas and breath-taking discoveries pale into insignificance as the prospect of world devastation looms once again on the horizon.

Perhaps as never before, the philosophers and sages of the world are almost unanimous in their forebodings of ill and in their hopelessness of solution. Something, they say, must be done to restore the morale of the people. From some source there must come a new awakening of hope, a new confidence in the future, a new morality which will pervade the people and cause them to search out the true values and the undying realities which defy the whims and fancies of world ideologies. Most of them can diagnose the disease, but are unable to suggest a cure. A growing few are beginning to suspect what it is.

There has never been a time in the history of the world they have never completely accepted it. From the time when God led the Israelites out of the land of Egypt, the remedy has been held out like a beacon to the people, but they have never completely accepted it. From the time when Christ said "I am the Light of the World," the cure has been known but men have insisted upon ignoring that glorious statement while they pursued the flickering candles of their own invention in a vain hope that they would arrive at the same end by their own means. Always they have met with dismal failure and a blank wall of darkness.

Now, it seems, most of those ideas and discoveries, have been tried and found wanting. Now, at long last, the way seems to be opening for the true Light, for the one solution which can effect a cure for the ills born of confusion. The greatest opportunity for the success of the Christian message is at hand, if only that message can be presented to a hungry, disillusioned world.

Jesus called his followers "witnesses." He explained his mighty program for the salvation of mankind, then made it clear that the responsibility for spreading the "good news" would rest squarely upon the shoulders of those witnesses. Through the years, a faithful few have toiled and struggled against the tide of humanity moving in the opposite direction, and their efforts have been amazingly rewarded. The number of men and women willing to serve their Master "unto death" is large today. But too often they are not bold enough or they allow themselves to be overwhelmed by the immensity of their task. They lack the signal to move ahead in unison and to make their plea for Christian standards with one accord.

That, Brethren, is precisely what must be done. The Christian laymen of the world must take their stand firmly and insist upon the standards of Jesus. There can be no compromise, there must be no hesitation. The Name of Jesus is still the power and still the only Light which can illumine the world. Through it, all things can and will be done. Brethren laymen can join with others in this great crusade which alone can save the world. In many ways Brethren can lead the way. Now is the time to sound a new kind of battle cry, a cry which will resound through the ages to come as it has through the ages of the past: "Arise, in the Name of the Lord, through Jesus Christ, in Whom is ALL POWER."

Why Home Missions?

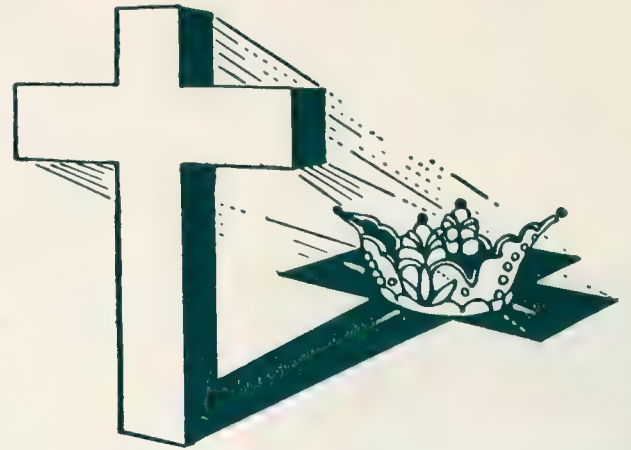
by E. M. Riddle

The Why of Home Missions. This important thought is in the hands of Christians. The great aim and end of our Christian activity is to evangelize. But what does that mean? It is not so easy to say just what it means. Who can tell when a nation or the world has been evangelized? As much as we might stress this point, there is something that we do know and that is our own primary part in evangelization. We know that our part is to take the living Christ, God's message and messenger to the world. What the living Christ said and did, who He was and who He is, with His mission to the world, is a message of "Good News" for the sin-sick souls of our land. There should be in the bosom of every child of God, the solemn obligation to share the love of Christ, which we have appropriated that He might be the Precious One to the millions who have never known.

Another thought is: the work needs to be done. One of the greatest mission fields of the world is our own country. In a land of churches, tabernacles, radios, fine roads, and convenient means of travel, the situation or the problems of unevangelized millions seems even more acute. Our yearly crime bill, the flooded condition of all penal institutions and such as care for the unfortunates, the moral breakdown that seems to have swept country regions, villages, and cities is in every sense an argument that the gospel message is needed. The reason for much of the above picture is that people of our country have become materialistic and have forgotten to love, with a love that sacrifices. When we learn to love people we know what to do for them.

The late Wm. Jennings Bryan once related this story to a band of young students. "When I was in college a man came to me who was never in love. He asked how one is to get up courage to tell a girl that he loves her. I had just passed through that experience, he said, so I advised him. I said, 'Don't worry about that,' when you are in love the trouble will not be to tell, but to keep from telling it." As Christians, we ought to be so in love with our message and our Lord, that we can't keep from telling it. When we learn to appreciate the people of our land and love them as so many souls "not reconciled to God," then we will not try merely to perform music or something else for them when they are hungry, but rather there will be an intelligent understanding of the need and a genuine delight in doing it.

Again, another reason for Missions is the fact that we believe there is a distinct place and need for the Brethren Church in the world. We believe that the content of the Gospel message is the same for every age and people. The whole Gospel has been our plea. For all who want to be faithful to the entire, inspired Word of God, the message of the church, her doctrines, apostolic in character we believe, all such will find the Brethren Church satis-



We are grieved to report the passing of our Brother W. C. Benshoff on June 10, 1948. His death occurred shortly after a heart attack on the previous night. Brother Benshoff was a beloved and active pastor in the Brethren Church until December of the past year, and has faithfully served the Missionary Board in the capacity of treasurer for several years.

fying. "There is not a command taught in the New Testament that a member of the Brethren Church has not the high privilege of obeying." (Quotation from a tract by the late J. Allen Miller).

Therefore fellow brethren and friends, in the light of the above statements, in lieu of the great dearth of real Gospel preaching at a time like this, when the world even is in great distress, ought we not bring the greatest testimony to this country of ours that we have ever made, in the form of larger missionary offerings? "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me" (Matt. 25:40).

If Christ is our all in all, then we should have one supreme passion—to preach Christ, the Savior of men. Perhaps He speaks to you just now:

I hear the voice
Of one who calleth,
Calleth sweet and clear,
For men to reap for Him
A harvest white.
Oh, soul of mine, rise up and answer Him
Before the night,
The long night falleth,
And the day be gone, thy day be gone.
—Ashland, Ohio.

NEWS

From the Christian World



Ruth and Charles Webb Honored

President Vincent Auriol decorated with the Medal of French Gratitude sixteen Americans instrumental in reception and distribution of Friendship Train gifts to France at a ceremony at the Elysee Palace, Paris Presidential residence.

Among those honored were Mr. and Mrs. Charles Webb, of the American Aid to France.

A copy of the letter to the Webbs from the Ministry of the Interior follows:

Mr. and Mrs. Charles Webb, representatives of the Central Committee of the Friendship Train to the North Region: You have served, in all circumstances, the French cause with devotion and unselfishness.

I am happy to thank you for your testimony of affection toward our country.

In the name of the Government, I present you with these bronze medals which are an expression of French gratitude.

With the assurance of my very distinguished considerations,

JULES MOCH.

The Jewish population in Hungary was decimated by the Nazis, but a Gospel worker says that there is a spiritual movement among the Jews of that land which looks like a continuation of the Acts of the Apostles. A converted rabbi and his wife are among Christ's witnesses there.—Prophecy Magazine.

The conflict between Arabs and Jews in Palestine is causing both physical and spiritual damage to the work built up by missionary societies during the past 100 years.

Two missionary secretaries have referred to a recent letter from the chairman of the United Missionary Council in Palestine and Syria which described the destruction of mission property by both parties to the dispute and the taking over of the Syrian orphanage in Jerusalem by Hagamah. It deplored the closing of schools and "Y's" which formerly provided a meeting ground where Christians, Moslems and Jews learned to work and play together.

Churches and other religious groups in Sweden have asked the chiefs of state in the United States, Great Britain and Russia to convene a conference for peace and understanding. The appeal is made in "the spirit of Christianity and the name of humanity."

Turkey has asked for fewer guns and more butter. Complaining that American aid was ninety-five per cent military, the Turkish government says that this places too great a strain on the country's economy. They would like some help in building new roads and railroads and in developing the country's natural resources.

After fifteen high school students of Greensboro, N. C., wrote reports defending Bible teaching in the public schools, the committee on Bible in public schools announced that it will offer such instruction in the city schools again next year. The committee believes that the Supreme Court ruling does not affect the type of course which is offered in Greensboro.

Twelve hundred baby chicks have been flown to Austria by the Brethren Service Commission. They were placed aboard a plane a few hours after they were hatched. Ralph E. Smeltzer is seeing to their distribution.

Prime Minister Nehru of India has offered to act as a negotiator between the United States and Russia in the interest of bringing about peaceful understanding between these two nations which grow farther and farther apart. This is an offer which should not be overlooked by the rest of the world.

Three religious groups in Louisville, Ky., have inaugurated a resolution to Congress, which would seek for a constitutional amendment to permit religious instruction in our schools. This is an outgrowth of the recent Supreme Court finding, which pronounced such religious education unconstitutional.

Harold Evans, a Philadelphia Quaker, has been named municipal commissioner of Jerusalem. Both Arabs and Jews have agreed to his appointment. Mr. Evans served as chairman of the Quaker child-feeding work in Germany after World War I.

The heifer project commission with headquarters at New Windsor, Md., recently shipped 245 goats and 25 kids from San Francisco bound for Japan.

Sheikh Maimon Shenawi, rector of the el-Azhar University of Cairo, Egypt, which is a center of Moslem learning, has recently announced that a women's theological department has been formed. Mohammedan circles describe the innovation as "revolutionary."

One of the paradoxes of our modern world, according to Dr. Andrew C. Ivy of the University of Illinois, is that an intelligent society should spend only three billion dollars a year to awaken the brain and nine billion dollars on liquor which impairs that brain and puts it to sleep.



Home

Missions

—Claud Studebaker, South Bend, Ind.

We present to our people an urgent need for funds to properly carry on our Home Mission work.

For a few years the Missionary Board has been criticised by some preachers and laymen for their large balance in the treasury of the Mission funds. Under ordinary conditions the criticism would be justified. People do give money to be used in mission work and not to be hoarded. This we are quite aware of. However, during the war years money was plenty and offerings quite large, but at the same time it was almost impossible to build or to secure pastors. This condition, of course, gave some accumulation in funds. We tried to make plain to our people that this was as it should be and when the war was over and we could resume building churches and secure more pastors, this surplus would soon be reduced and we would probably need much more than we have. Such is now the case.

We made the announcement at Conference last year and also in the Brethren Evangelist and also in the financial reports submitted, that we had spent last year, \$20,000 more than we had received during the year. The greater part of this was in helping churches to build.

Everyone is aware of the tremendous cost in building in these days and commitments, while quite large, were not large enough to meet the need in some cases and it seemed all that could be done was to go even beyond our limitation and

hope that our people would make up the deficit. This we are asking you to do.

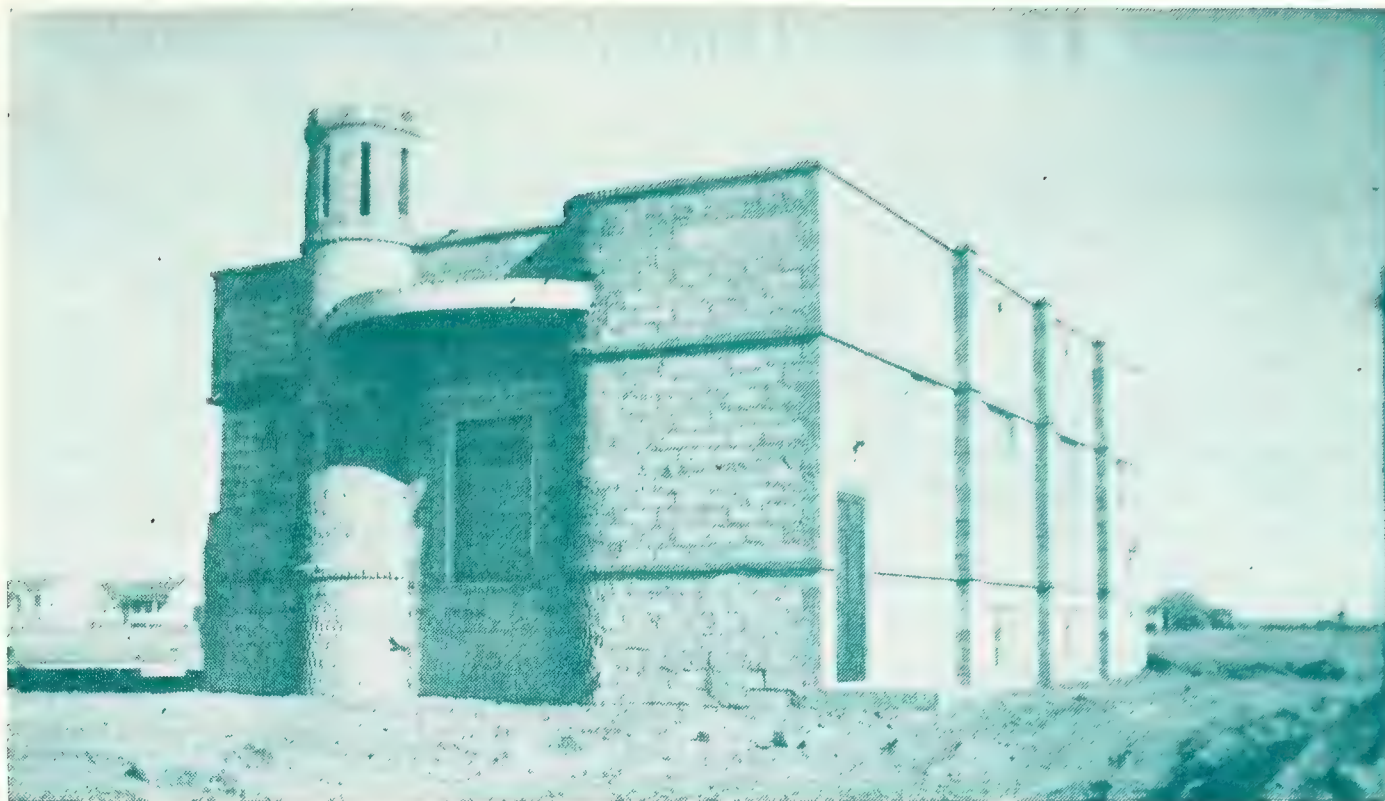
Churches are in the process of building, and if our people will respond in some material help, it will be the means of increasing spiritual strength. There is no better investment for mission funds than building churches.

Through the future years these churches not only increase the spiritual power of the whole denomination, but they become one of the most profitable sources of income. A church established by sacrificial giving becomes a source of rich return into the treasury to build other churches. We have given substantial sums of money to the Canton, Ohio church; Akron, Ohio church and parsonage; Washington, D. C. church; Peru, Ind. parsonage; Cheyenne, Wyo. church; Mulvane, Kansas church; Stacey, Ky. church; Cameron, W. Va. church; and Muncie, Ind. church.

We believe you want to assist these churches in a substantial way. You can best do it through your Missionary Board. Nappanee, Ind. is completing a fine new church which will soon be ready for dedication. This has cost a large sum, even double their expected cost, but there was no place to quit. Of course it must be finished. We helped all we could.

Now if you will respond as the Lord has blessed you, we believe it will not only help those who receive it, but will also be a blessing to you. "See that ye abound in this grace also."

Please send your emergency gift for Home Missions as soon as possible to the Missionary Board of the Brethren Church, 524 College Ave., Ashland, Ohio.



CHEYENNE BRETHERN CHURCH

As the church looks today. Work has ceased for a time, but we are able to use the basement which we are thankful for. The outside will be covered with white stucco when complete. Picture from S. E. corner.

The Cheyenne Brethren Church, pictured above, is one which Home Mission funds has helped to build. It is nearly completed.

A new chapel at Stacey, Ky. is now in the process of construction. Several good brothers from Nappanee, Ind. volunteered a week of work on this project. Brother Geo. Drushal writes, "It looks very good so far, and we hope to complete it so we can use it in about another week's work. We have a wonderful location for it, too, in a growing community."

Brother J. G. Dodds reports that the Firestone Breth-

ren Church in Akron, Ohio is now ready to be plastered. It will be ready for regular use in another month or so.

Work on the Cameron, W. Va. church has been resumed. Stone masons are still working on the outside walls, and are progressing nicely.

These are only a few of the new church buildings which your gifts to Home Missions have helped to provide. The time to establish new churches is NOW. But building costs are expensive. Extra funds are needed to relieve a serious deficit. We urge your cooperation in this emergency. Will you help with an extra gift for Home Missions now?

General Douglas MacArthur has pointed out to this nation that "men since the beginning of time have sought peace . . . We have had our last chance. If we do not now devise some greater and more equitable system Armageddon will be at our door. The problem basically is theological and involves a spiritual recrudescence and improvement of human character that will synchronize with our almost matchless advance in science, art, literature, and all material and cultural developments of the past two thousand years. It must be of the spirit if we are to save the flesh."

What Do You Think? -- Or Do You?

The many bright new homes hugging the boundaries of our American cities and large towns have impressed me greatly. From Iowa to Washington, D. C. I have observed innumerable "new home communities" in the last couple of years. This is obviously true of the rest of the country. It is especially characteristic of the great aviation center here in the Miami Valley.

These new homes are provided for expanding America. People occupy them. Such communities are teeming with people. Human beings like you and me. Little human beings like your little tots and mine. Sometimes hundreds of them. All, for whom Christ Jesus suffered and died.

Quite frequently one would have no difficulty in finding a place to satisfy his unnatural thirst in these communities. The "dives" are there. If

he leaned heavily toward the need of amusement and entertainment, he might easily find an air-conditioned cinema. The public school is rightly located here, and the library on wheels may be at his doorstep. But if a man desires to take his wife and children to Sunday School and Church, he might search endlessly to find the "Lord's House." The Church is not there. I think this is a tragedy. What do you think? Or do you?

These communities need churches. They need a gospel center. In many cases, a Brethren Gospel center would seem imperative. Only your prayers, your consecrated service and your gifts can bring such spiritual cases into these American communities.

—W. Clayton Berkshire,
New Lebanon, Ohio.

Krypton, Kentucky Mission

In a brief summary of a work of this type it is difficult to know what particular features the readers would most desire. This, however, might best be summed up in (1) What we are doing, (2) How we are doing it, and (3) Why.

Krypton, as many of you know, is scarcely more than a "crooked place in the road" (the railroad), so that the village itself is not of great consequence so far as population is concerned. Thus we endeavor to reach out into the surrounding community as well as into other communities as far as possible. Our local services consist of Sunday School and preaching service on Sunday morning and a young people's service of diversified nature on Sunday night. Prayer meeting on Wednesday night, and on Saturday afternoons a special meet for the younger boys and girls. Monday and Thursday nights a room, especially fitted for simple games and stocked with good books, is open for the young people and in charge of one of our workers. This room is in another section of the village, and made possible by one of our local men.

On Sunday afternoons outlying Sunday Schools are conducted in schoolhouses at distant points. Then during the regular school term, which incidentally begins here in July, we follow a program of school visitation, usually weekly, in which we methodically take up a course of Bible instruction, using means by which the children can

grasp the truths presented. Last winter fourteen such schools were contacted. Memorization of choice portions of the Word is one of the leading features in this work. Added to the above we endeavor to visit in the homes and otherwise gain the confidence of the people, all of which is important.

As to the how—there are no secret methods. Our approach must often be made very simple. Our work is necessarily largely with the children, and so great is the lack of parental concern or cooperation, there are many disappointments. Besides Mrs. Kinzie and the writer, we have as co-workers a Miss June Andrews and Mr. and Mrs. Basil Bickel. Thus the five of us divide the various phases of the work as seems best.

Why are we here and why our particular endeavors? Of course, to present the Gospel that lost souls may be saved, as elsewhere. But, here the crying need is to reach children whose spiritual welfare is neglected or treated as of no consequence far beyond the normal imagination. The opportunity to work in the county schools has been splendid, but with the late Supreme Court decision, this may be snatched away any moment. We covet your prayers that the seed may be faithfully sown and a great harvest gathered while it is day, for indeed the "night cometh!"

—Fred V. Kinzie.



Foreign Missions

Argentine Items

by Dr. C. F. Yoder

Since returning to Argentina I have noticed a dearth of reports from this field. All the workers have been doing good work and I am sure it would be a blessing to all to report it. Personally, I have not traveled among the missions since my last report, and so will limit this letter to news from Cordoba and our campamento, or summer camp. The latter is in its fifth year and is growing stronger right along. This year there were campers from all our missions except Colon, which work has only been going for a few months. We would be glad to have the camp in a more central location, but have been unable to find a suitable place that is central. Here, within a few miles of the city of Cordoba, which now has more than 400,000 inhabitants, we have a beautiful place among the mountains and on the margin of the river above a dam which makes it wide and beautiful. Quite a number of workers from other denominations visited us during the meetings and helped some in them.

The attendance was as large as we were prepared to care for, but next year we will be better prepared for we have built a house 15 by 22 ft., which, for the present, serves to guard the equipment until next year, and then can be used for a girls' dormitory, and later perhaps, as a rest home for workers who may need it. It is made of stones piled right on the site. Sand also was found near by, and, as the work was donated, the cost was limited to the portland for cement and the lumber for the roof and doors and windows. The house was dedicated May 1st with an attendance of more than fifty. One of the most important things about it is that, as a permanent improvement, it secures for us the protection of the government authori-



A nice group of our folk at Colon, Buenos Aires.

ties in the use of the site. We plan to keep it in use by different Christian groups throughout a large part of the summer.

The young people who attend are getting a blessing from devoting a part of their time there to helping in the work and improving the site, but the spiritual part is not neglected and the studies of Bible topics and life problems have been much appreciated.

Brother Andenmatten, the pastor in Cordoba, is also training the people to help in the work in many ways. The congregation is making a strong effort to be self-supporting and has almost reached the goal. Our monthly love feast or Lord's Supper was attended this last Sunday by fully four-fifths of the members. This week a program is being prepared for Mother's Day. The Sunday School is raising money to build a small class room.



Sunday School, Villa Constitucion, Argentina. March, 1948.

Girls' Boarding School In Nigeria

Miss Helen Peters of the Girls' Boarding School, (Sudan Interior Mission) at Kwoi, Nigeria, writes of the work being carried on there:

"How I wish you could have been with us in the Girls' School a few days ago. Your hearts would have rejoiced as did ours! Our girls all have to do gratis work after morning devotions and until school begins, and then again in the evening after school, that is from 7-9 A. M. and from 5-7 P. M. We have classes from 9-11, and again from 3-5 with handwork from 12-3. The particular evening that I am going to tell you about you could have heard the steady "thump, thump, thump" of the pounding poles in the large wooden mortars as about 20 middle sized girls were pounding the grain (guinea corn in this instance) for their next morning's gruel.

While these girls were pounding, about 20 big girls were down at the stream watering the dry season garden. We try to keep a garden all year round in order to keep down the school food expenses. Between the swishes and the splashes of the water as it was dipped by pails and pans (which are imported from England and we buy them in Jos—100 miles from here) you could hear happy laughter, hearty singing, and hilarious talking.

Over in another corner of the compound you

could have seen five shiny faces all dripping with perspiration as the matron and four girls labored over these large earthen pots on the open fires, preparing enough "tuwo" to satisfy 64 hungry people. We have an enrollment of 90 girls, but because of crowded quarters about 30 come only for classes and live in town. You really should see how crowded we are as it is! But the girls don't seem to mind. The more the merrier.

But I'm not getting to my story very fast. It's like some sermons, mostly introduction with no message! But anyway while everyone was thus engaged eight little girls came to tell me that their work was finished. They had been carrying sundried, mud bricks (on their heads) for the store-room that we are building, and all the bricks were finished. They came wanting to know what they should do now! I told them they could go and sing on the rocks in our front yard. They scampered away as happy as larks. They sang and sang and then suddenly everything was dead quiet. I stole around the house to see what they were doing and here they were all kneeling in prayer. Though they were only between the ages of 5 to 8 they were leading in prayer one after another. I looked on for awhile and felt, "The place whereon thou treadest is holy ground." Then I quietly slipped away with tears in my eyes. A little child shall lead them. Prayer still has its old-time power. Will you join these little girls in praying the Gospel light into their country?

FISHERS OF MEN

LESSON XXI—CHRISTIAN CONFLICT

Text—"I came not to send peace but a sword." Matt. 10:34.

If Christianity were in harmony with the world order it would have no work to do. It offers something better, and this better way must conquer the worse. To win converts we must convince the unconverted that we really have something for them far better than what they have. This means conflict and division.

- 1. How does the Gospel cause division on the basis of masters? Lk. 16:13.
- 2. What conflict arises because of carnal and spiritual natures? Gal. 5:16; 6:8; I Jn. 3:9, 10.
- 3. What powerful enemies must be conquered? Eph. 6:10-16.
- 4. Is Christianity in conflict with many prevailing ideals? II Cor. 6:14-16.
- 5. Why does conversion sometimes cause conflict in the home? Matt. 10:34-40.
- 6. How does Christ purge our list of friends? James 4:6-10.
- 7. What must be done about these conflicts? II Cor. 6:18; 7:1.

LESSON XXII—THE UNIFYING INFLUENCE OF THE GOSPEL

Text—"And, having made peace by the blood of his cross, by him to reconcile all things unto himself, whether they be things on earth or things in heaven." Col. 1:20.

There can be no true peace until truth has conquered error and right has conquered wrong. Faith in Christ is the victory that overcomes the world.

- 1. How does unity come from the fact of there being one God and one moral law? Deut. 6:4-7; I Jn. 3:2.
- 2. Why is "Jesus" the unifying name? I Tim. 2:5; Acts 4:12.
- 3. How does the one Gospel unify the world? Eph. 4:3-6; Gal. 1:11, 12.
- 4. Why is it important to practice the one true baptism? Rom. 6:1-13.
- 5. How is the one great work of the church a unifying force? Matt. 28:19, 20; Gal. 3:26-29.

- 6. What is the one goal that the Gospel offers to all who believe? Phil. 3:13, 14; Eph. 1:10.

- 7. What, therefore should we do? II Cor. 5:16-20.

LESSON XXIII—WARNINGS AGAINST THE HARVEST OF SIN

Text—"Be not deceived: God is not mocked, for whatsoever a man soweth that shall he also reap." Gal. 6:7.

Here is the law of judgment, as deep-seated and sure as any law of nature. Soul-winners should show to the lost the working of this law to help them to see their lost condition and seek their Savior.

- 1. What must a sinner do to be lost? Answer, "Nothing." Heb. 2:2, 3.
- 2. May a sinner be condemned for something he does not do? James 4:17.
- 3. Why is wilful sin so terrible? Heb. 6:4-6.
- 4. May a sinner escape because of ignorance? Rom. 2:13-16.
- 5. What is the result of backsliding? Heb. 10:39.
- 6. What is the fate of unfruitful branches and why? Jn. 15:5, 6.
- 7. Since doing nothing brings destruction, what should we do? Jn. 9:4; II Tim. 2:25, 26.

LESSON XXIV—THE GOOD HARVESTS—FACTORS THAT PRODUCE IT

Text—"He that reapeth receiveth wages and gathereth fruit unto life eternal." Jn. 4:36.

Fishers of men should be encouraged in their work by the knowledge that they are offering something of priceless and eternal value, the rejection of which will mean unspeakable loss.

- 1. What relation has good seed to a good harvest? Matt. 13:38.
- 2. Why is good soil important? Matt. 13:8.
- 3. How should older Christians help beginners? Gal. 6:1.
- 4. How should new converts be nourished? I Pet. 2:1, 2.
- 5. How can new converts avoid failure? II Pet. 1:5-10.
- 6. Why is perseverance an essential factor? Rev. 3:21; Gal. 6:9.
- 7. What encouraging verse should we teach to sinners? Rev. 22:17.

Lord's Supper at Rosario Brethren Church, at Easter time.



Prayer Meeting Topic

Contributed by Rev. C. Y. Gilmer

(Helps for Daily Living)

HIS GIFT AND MINE

Out of each dollar that I make, I lay
Aside a tenth today.
It is not mine, for it belongs to One
Who gave His only Son
For me that far-off time that I might live
Worthily and gladly, so I give
His own back to Him—often I give more
“To the least of these” who daily pass my door.
And even so, I know mine is too small
Beside His gift to offer it at all.

Out of each passing hour I must share
The moments that are there
With God, for they belong to Him Whose might
Gives me the day and night;
Whose mercy, and Whose strange miraculous power
Gives me this shining hour,
Pregnant with infinite possibilities,
To serve as He served . . . God, upon my knees.
I pray Thee help me that I may be true
In using Thy gifts as Thou would have me do.

—Grace Noll Crowell.

YOU CANNOT OUTGIVE GOD

Scripture: Luke 6:38; Prov. 11:25; Matt. 6:33; Mal. 3:10

Hymns on Christian Giving

Prayer

Seed Thought Provokers:

THE SCRIPTURES encourage us to give aright, and to expect a blessing for it (Matt. 5:23, 24; Luke 19:8). We must get right with men before we give to God. Otherwise we cannot have the power and blessing that God wants us to have. Our gifts cannot be acceptable unto God unless our persons are acceptable before Him (Psa. 24:3-5). In the same way God rejects gifts of personal service to Him because we have failed to make restitution and reconciliation (Prov. 15:8). We are taught to go the extra mile to be reconciled (Matt. 5:38-42). God's grace makes one want to do right and live up to the requirements of moral law (Rom. 8:4). Genuine repentance takes enmity from the heart. The Philippian jailor washed the stripes he had inflicted on Paul and Silas after he was converted (Acts 16:33-34).

If we are right with God our gifts are accepted of Him and we can trust Him to bless us when we give to His cause. If we can get our prayers answered we can also get the blessings awarded to liberal givers. It is an act of faith to invest in God's cause knowing that God will abundantly repay. God can certainly be trusted about

financial matters and daily needs. Those who trust God with tithes and gifts will not only do better financially but also be happier and grow in faith and soul-winning power. We want God to be pleased with our gifts, and we want His blessing added to them for the furtherance of the Gospel. After all, as co-workers and heirs of God, we prosper as God's business prospers. The principle of Christian giving is I Cor. 16:2.

We cannot outgive God the Giver. When we contemplate the “unspeakable gift of His love for us, what can we give as an equal in return? We are His by His mercy, His love has ransomed us from sin, His grace has taught us to believe and thus receive the peace He has made for us through the atonement. His power cleanses us from all sin, and His presence keeps our conscience clean. Now what can we ever give to God to repay for all of this?

To withhold from God is to rob ourselves. For robbing God Israel went to the bone yard in a spiritual way and suffered a long drought. They were bankrupt materially when they might have enjoyed Prov. 3:10. Under the old dispensation the Jew before ever he thought to give free-will offerings, first paid one-tenth for the support of church services (Num. 18:21, 24); one-tenth for the maintenance of the temple feasts (Deut. 14:22, 23); and one-tenth every year for the poor fund (Deut. 14:28, 29). The parable of the pounds teaches that if we obey God in the matter of stewardship, we shall receive abundant reward. But failing in it we shall receive a just condemnation (Luke 19:12-26).

COMMENTS

On The Sunday School Lesson

by The Editor

Lesson for June 27, 1948

JEWISH HISTORY BETWEEN THE TESTAMENTS

Lesson: Malachi 3:1-5; 4:1-2, 5-6; Luke 1:76-79

GOD'S SILENCES speak as loudly as do His words. Let us not think that the four hundred years that lie between the Testaments were years when God deserted His people. We are told that “God was not left without witness.”

Search out the things that were going on in the world previous to the birth of Jesus. We note that the world was really being prepared for this birth. There was peace on the earth; there was an almost universal language, that caused the people to understand each other better; Palestine had become the “cross-road” of the world. The time was ripe for the new era that was to enter.

Space prevents further comment this week, but just remember that God ordained the events; prophecy foretold them, and men failed to observe them.

Do you want Christ to represent you above as you represent Him below?



CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for June 27, 1948

WHAT IS YOUR READING DOING TO YOU?

Scripture: Proverbs 3:13-23

For The Leader

A BIG CHANGE has come over our country in the last generation. We have forgotten how to read. It may seem strange in this day of "learning" to make such a statement. But it is too true. Somehow in our schools today, our youth is not learning to read. This reflects itself in the reading habits of the nation. Comic books and cheap story magazines constitute the entire reading of too many young people. This is alarming when you consider that our way of life is insured only as we have a people that can read and understand what is going on in the nation. We young people have been "sold down the river" by educators with new fangled ideas on "learning words," and parents who have neglected to teach us to read. There is still time for us to right the condition by forming good habits of reading ourselves. Choose good books, study the words, look them up. Read the Bible a lot. Seek its message, and you will find your reading will do you a lot of good.

DISCUSSION

1. IT'S TRUE. Yes, it's painfully true that only one in three young people can successfully read the words of these topics. The message of these topics is lost to two-thirds of our young people, simply because they cannot read and understand the words used. And we are trying to use the simplest and easiest words in writing them. It is a little like the evangelist Philip in meeting the Ethiopian when he said, "Understandest what thou readeth?" A word mispronounced, "slid over," or mumbled, is a word that has no meaning to the reader, much less to the hearer. In placing the blame for such illiteracy we could go into the argument of "teaching words" versus the old fashioned A B C method of reading, but we'll let that up to your own groups. Enough to say that where our schools have been concentrating on arts, trades, home economics, manual trainings, etc, they should have been teaching the three R's, Reading, 'Riting, 'Rithmetic. And "Riting" includes spelling!

2. WE'RE INVOLVED. O. K., young people. The last topic had some pretty serious charges in it, if they are not true. What do you think? Let's make a test or two. Take an average newspaper article. Count the words of which you do not know the meaning. Are there quite a few? Then you don't have any idea what it's all about until you know the meaning of every last word. Read the article aloud, have some adult tell you of each word you mispronounce. How did you rate? Take a poem of Shakes-

peare, and do the same. Take any chapter of the Bible and treat it the same way. We hope you do all right, but we're afraid that two out of three of you will have trouble. What you don't understand or know how to pronounce is the same as a foreign language to you. Thus you don't get the meaning, and your reading is lost to you.

3. IT'S PARTLY OUR FAULT. Part of the blame goes to the modern school system in not insisting that you learn to read well. More of the blame is on young people for not applying themselves to learning to read. We must make an effort to learn to read. Often our lack of interest or concern has kept us from learning new words. A good reader always has a good Dictionary at his side. When he comes to a word that is new to him, he stops and looks it up. Next to the Bible, the Dictionary should be the best used book in America. Make it a rule of your life to never pass a new word until you have looked up its meaning and pronouncement.

4. WHAT YOU READ MAKES A DIFFERENCE. By the millions, comic books are printed. By the millions, our young people live on them. By the millions, our youth is living on a diet of literacy of the first grade level. There's nothing elevating in a comic book. You will never rise to the heights of great thinking, intelligence and expression by reading comic books or pulp magazines. You have a brain that is meant to be used and developed. But if you read nothing but trash, you are letting it rot. We urge you to read your Bibles. There is no finer reading. "Search the scriptures." Learn how to live from them. Strive to master your words and their meanings. You may know how to sew, cook, drive an automobile; dance or play cards, (shame on you!); farm, work in a factory, etc., but if you do not know how to read well, and understand what you read, you are a miserable creature. The great world of literature is forever closed to you.

5. WHAT CAN BE DONE ABOUT IT NOW? It is getting rather late in life for you to start. Your good reading habits should have begun back in the first grade with your A B C's. Now, though, you can first of all, choose good reading. Ignore the trash and filth. Pick good books, the Bible first of all. Read good stories, fiction and non-fiction. Use your local libraries. This summer, with the help of your Pastor, read a good book or so, make notes on it, and then arrange to tell the story of it at a meeting in the fall. Above all, don't get caught in the whirl of cheap reading today. Rise above it for your own good, and the good of the nation.

DISCUSSION QUESTIONS

1. Is it really necessary to know how to read the books, poems, and literature of the past centuries? Why, or why not?

2. Discuss the relative merits of the new system of learning to read and the old system in which the "letters" were the first things taught.

3. Suggest plans whereby our C. E. Society can help us in our reading.

A Weed at a Time

A Gardener's Parable

by Ira M. Dinkle

A gardener came back from his vacation one day and inspected his garden. He came to a place which had grown up in big weeds while he was away, and he said, "How can I pull all those weeds without destroying the vegetables?" Then he said, "Here is a big one beside the path, I will pull it anyway." And, behold, when it was pulled there was revealed the stocks of two other weeds which could be safely moved. When they were pulled they in turn revealed other stocks which did not endanger the vegetables. The work went on until the whole patch was clean of weeds. Then the gardener said, "How like life this is. There is so much good to be done, so much evil to be undone. When it is looked upon as a whole we say 'how can we ever get it done!' If we begin and do the first task that comes, it will reveal others to be done. Then in a short while we will find that we have accomplished a task which seemed impossible by merely doing the little things, one at a time."

—The Methodist Protestant-Recorder.

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a cooperative church and is served by Elder Emra Fike who is very energetic at his age and reveals a great, lovely spirit. These people are a small group, worshipping in a neat, modest building about one mile out of town. They are an exceptionally loyal church. The same audience could be expected night after night. They were very appreciative and just when we were becoming nicely acquainted the week came to an end. Their offering was the largest I have ever received for one week for the institutions which I represent. Many homes were visited every day. Two college friends of former years were visited. Applicants were ready for baptism. It was a wonderful week of worship, fellowship and entertainment.

Indiana Conference. After part of a day at home Dr. W. D. Furry and the writer started for Shipshewana Conference. It was my first time in an Indiana Conference for a number of years. Suffice it to say our two days there were greatly enjoyed. It seemed more like a Bible conference than the usual state conference. I approve the plan heartily.

Ohio Conference. The following Monday we went to Canton for the opening sessions of the Ohio Conference. Brother E. J. Beekley, pastor, and his people were in readiness for the assembly. Not often does a conference open with such enthusiasm and stress being laid upon the salvation of the lost. Why should it not be so, for the Christ himself came to seek and to save the lost. It should be our first goal. I was having such a good time that it was really hard to leave my own conference and start for

Oak Hill, W. Va. A night train via C. & O. railroad carried me to the Southeastern Conference, where Brother Smith Rose and his people also were ready for everyone who came to share in another conference. This is another place of high altitude, giving as nearly perfect conference weather as any one could ever wish. This was my third consecutive conference in this district and, if I may say it, I believe it was the best one in the past three years. This church with the small group at Gatewood, which is also cared for by Brother Rose, stand far to themselves from any of the others of this district. Bible lectures by Dean Stuckey and the interests of the church were featured.

This conference and the little city were saddened by the passing of our dear friend and sister, Mrs. Flora Drach of Linwood, Maryland. It was my joy to eat with her and the other Linwood folks on Wednesday noon at the same table, but soon after her retiring that night she was seized with a heart attack and soon was translated. She loved her Lord and her church. Her testimony was rich and beautiful. She was doing what she could until the very last. Professor Stuckey and I returned together, motoring through the mountains, hills and dales of West Virginia and southeastern Ohio in all their beauty.

After a three day trip into Indiana mainly to contact students for the college, and a Sunday morning at North Georgetown, Ohio, I started for Milledgeville, Ill.

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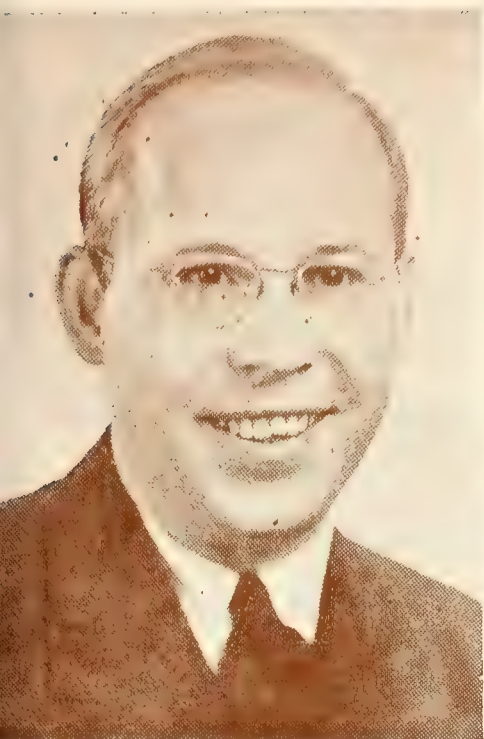
The

Field Secretary

Travels

Let no one think that this column appears monthly for my personal parade or praise. It is written to give information to so many who have expressed appreciation and desire for its continuance.

Terra Alta, W. Va. On Memorial Day I motored to Terra Alta, W. Va. for a full week of special meetings. This was my first trip to this high land (the meaning of the name), almost 2900 feet above sea level. It was a beautiful time of year to be in the mountains and hills, the atmosphere at such altitude was embracing. This is



Spiritual Destination Today

"I know thy works and . . . poverty, but thou art rich." Rev. 2:9; "I know thy works that thou hast a name that thou livest, and art dead." Rev. 3:1.

by Clarence Fairbanks

(Rev. Fairbanks says that one short article is not enough for the treatment of this boundless subject. He offers to make a further study and give such additional articles as are necessary for the completion of this assignment.

E. M. R.)

PART I

I do not propose in this article to take a nostalgic look down the path of our fathers. I would rather evaluate the real situation in Christendom today with a desire to make some suggestions that will help us to improve our lot. When we talk about the spiritual poverty of our day, we must be careful not to become too pessimistic. We have a tendency to forget the failures of our fathers and to remember only the struggles in which they succeeded. We are much like the little girl who attended a Hebrew school for the children of movie stars, producers, and directors. One day the teacher discussed the religious significance of charity among the Jewish people. She then asked her pupils to write a composition on the subject. This little girl started her literary piece as follows: "Once there was a poor little girl. Her father was poor, her mother was poor, her governess was poor, her chauffeur was poor, her butler was poor. In fact everybody in the house was very, very poor."

Even though we are not as poor as some people would have us believe, there are great areas in our spiritual lives where we are desperately destitute. When a nation can spend more money for chewing gum than it does for religion, it is spiritually poor. It would seem that, to the American people, the chewing gum god is a greater god than is the God of Christ. We spend more money on the god of drink than we spend for education, local government—including the police force, street construction and repair, lights, parks—and religion all combined. So long as we put more trust in armies and navies than we do in God, we are spiritually destitute.

There is no question about the spiritual destitution of our day and yet through the darkness there are a few rays of light beginning to shine through. Perhaps, one of the most hopeful signs is the fact that we are beginning to recognize our poverty. Louis Bromfield has written, "In the modern industrial-mechanical world, a good many of us come to forget the things of the spirit—mysticism, religious instincts, the aspirations which have led man out of the steaming ooze, and have substituted for them a worship of industry and mechanics all the way from plumbing and carburetors to the atomic bomb . . .

"We are slowly and painfully beginning to learn the hard way that none of these things contributes anything to the richness of life or toward man's capacity to survive disaster and misfortune . . .

"More and more millions of people are coming to look for something better than our modern industrial-mechanical world has been able to offer them. There is such a thing—and is as tangible as a carburetor or a blast furnace—as one's relation to the universe, to nature and to God. Without it, man leads a miserable and barren existence or is destroyed altogether."

James Ramsey Ullman writes in his best seller "The White Tower," "We must rediscover a purpose, a direction, in our living. We must allow our—forgive the word—souls to catch up with the things our hand and brains have accomplished." We are spiritual paupers, but one of the requirements that is necessary to remove our pauperism is that we recognize that we are paupers.

We are poor, not when we lack money, but when we lack the ability to accomplish the work for which we have been sent into the world. In the Revelation, Christ says of the church at Smyrna, "I know . . . your poverty, but you are rich." They were rich in the spirit of love and fellowship. They were rich in faith so that they could remove the mountains of uncertainty. They were rich in a good conscience for it was bearing them a good report. Of another church Christ said, "Thou hast a name

"It's Just A Beginning"

is a new, 12 inch, non-breakable record which has been prepared to promote the practice of tithing among Christian people. It is the interesting conversation of several church members and reveals the reasons for carrying out this kind of stewardship.

You may borrow this record without charge from the Missionary Board for a reasonable length of time for use in the program of the church. It is especially suitable for Women's Missionary Societies, Sisterhood groups, Christian Endeavor Societies, Laymen's groups, or Sunday School class gatherings.

Contact the Missionary Board of the Brethren Church, 524 College Ave., Ashland, Ohio, and state the date when you wish to use the record.

"It's Just A Beginning" has been prepared by the Lutheran Laymen's Movement for Stewardship, and was recorded at WOR, New York.

that thou livest, but art dead." They gave the appearance of prosperity, but they were worse than poor, they were dead.

We can be spiritually rich.

1. We need to feed upon the Word of God. Much of our spiritual leanness is due to the fact that we have not given God's Word a large enough place in our daily lives. A traveler recently noticed some very lean cattle grazing on what appeared to be rich lush grass. In questioning his friend in regard to the matter, he discovered that those cattle would probably remain lean because the grass was not providing the nutritive qualities necessary for fattening. There was no food value in the soil out of which the grass grew. How clearly that pictures many of us today. We have fed our souls on the vain philosophies and pleasures of the world when we really needed the Word of God.

2. We need to enrich our lives with the power of prayer. No one will ever be able to tell the effects of prayer on the life of Christ. He encouraged his disciples to pray by telling them that if they would ask anything in His name, He would give it unto them. The reason that many of us are spiritually poor is because we have not asked for what is needed and many times when we have prayed, we have prayed in unbelief.

3. We are spiritually poor because we do not exercise the spirit of love. Of all the gifts that God has given to man, the greatest is love. "Love never fails" writes the Apostle Paul. No man will ever be rich toward God until he demonstrates his love to his fellowmen, for if he cannot love his fellowmen whom he has seen, how can he love God whom he has not seen?

—Washington, D. C.



The Secretary Travels

(Continued from page 2)

Central Conference. The last three days of the month were spent here. Brother and Sister D. C. White are in charge of this good church. It is the home also of Dr. and Mrs. Bell. Certainly nothing was left undone by this congregation to make a successful and enjoyable conference. An unusual number of church leaders from Ohio and Indiana gave assistance to this conference. Every auxiliary of the church was presented to this assembly. A further study of the Decatur, Illinois situation as possible center for a new Brethren church will be made before General Conference, if at all possible.

After an overnight in Lanark with relatives the trip home was made via Burlington Zephyr and Trail Blaze in record time.

Keep looking up.

E. M. Riddle, Field Secretary.

The Consciousness Of God

In One's Life

by Smith F. Rose

From the teaching of the scriptures we know that the presence of God enters our lives at the time of our conversion through the indwelling of the Holy Spirit, the third member of the Holy Trinity. We also know that the words of Jesus before His ascension definitely assure us of His presence. Then we study the omnipresence of God, the Father, and are made aware that the entire God-head manifests itself in our lives. The crux of the entire situation seems to be that we have the "presence" but not the "consciousness" which we should have. We are literally insensitive to the indwelling Spirit. He is there but we will not recognize His presence. Paul warns us to "quench not the Holy Spirit," which warning we are too slow to heed.

There has been so much emphasis on emotion in religion, over and above faith, to the extent that more consideration is given to how our religion makes us feel than to what we actually believe. After all, the very foundation of our religion is faith without which it is impossible to please God. James in his epistle points out, as does the writer of the Hebrew Epistle, the superiority of faith. In all honesty we must constantly realize that we come up against situations and ideas revealed to us in the scriptures which we cannot adequately grasp, yet, though unable to understand them fully, we may still appropriate them for ourselves by faith.

The very keystone of the Christian religion, which is the salvation provided through the sacrifice of Jesus on the cross of Calvary for all who will accept Him as a personal Saviour, must certainly be accepted on faith, for we cannot understand fully why God would make this sacrifice for a sinning creation. The virgin-birth of Christ, His resurrection, the miracles of scripture and many other recorded biblical facts must be accepted by faith. How we feel about any of these things doesn't change their truth or validity in any sense, because they stand in the eternal testimony of God—His word.

So many have decided in their own minds that God is only with them when they are on the mountain-top of Christian experience. And these testify at such times to this realization. When Jesus said, "Lo, I am with you alway," it is evident He did not mean just when things were going well, but at all times, which is the only reasonable interpretation we may put on alway. So we are confronted by the error on the part of many that the spirit comes and goes as we feel good or bad. Feelings are certainly no indication of the inward spirit of the true believer. Paul exhorts us to "be careful for nothing; but in everything by prayer and supplication with

thanksgiving let your requests be made known unto God and the peace, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." Phil. 4:6, 7. And then in verses 8 and 9 he indicates how we may have the presence of the God of peace in our hearts and lives. Paul would have us be thankful at all times as he, himself, was able to do this. Actually the times we need most to realize the presence of God are not times of our greatest temptation and sorrow and distress. It is then that the presence of God can be of real meaning to us. It can show to us that we are not left alone, but that God does know and understand.

To be aware daily through faith of the inward presence of God, certainly should make us more careful how we live. To most people the idea of God being near us only at times is considered a convenience, for it gives them the feeling that when they are not conscious of His presence He is not there. Nothing is further from the truth. He is with the believer always. That is His promise!

Some think that the presence of God will give them a continual condition of spiritual exhilaration which will lift them "out of this world" and they are disillusioned when they find that they are still subject to many of the moods and reactions that are distinctly human. The Spirit of God becomes an integral part of us and controls and permeates all of our being which we turn over to Him. Thus, when we hear the voice of conscience, it is the Spirit directing us.

The presence of God is with us and what we need to do is to recognize this presence and live accordingly. Then we will not run "hither and yon" for a new religious experience, for we will be aware of the enlightening and purging work of the Spirit in our own lives. In matters of religion no real change comes from the outside—it must have its origin in the human heart through the activation of the Spirit and thus can change the entire man. All too many people excuse themselves for their careless and ungodly living by saying that the conditions of their lives are such that they cannot help themselves. Give us better conditions, they say, and we will surprise you with what we can do, but here where we are known we cannot do anything. As someone has aptly said in this regard, "No matter where you go or what conditions of life you seek, remember that you cannot get away from yourself." Therein lies the current difficulty. We are waiting for ideal conditions, so that we may visualize the presence of God. We say that things

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The Message of the Book

Philippians

by W. S. Crick

Philippians—a love letter written by a prisoner, possibly in death row, to Christian friends in a city, seven hundred miles away, whom he had met first more than ten years before, when they were pagans!

The Writer

The writer was the Apostle Paul. The salutation includes his companion, Timothy, won to the Lord on the previous missionary journey. St. Paul was in prison in Rome at least for two years. His final trial before Caesar Nero was expected momentarily, and the verdict most likely would be death.

The Philippians

Paul's loyal friends and supporters in Philippi had learned of his imprisonment and consequent privations. They had gotten together a gift, and dispatched it to the prisoner in Rome by one of their faithful brothers, Epaphroditus. While in Rome the zeal of the good will messenger had brought on a near-fatal illness. The Philippi brethren had learned of this, and had made anxious inquiry as to his condition. In the meantime Epaphroditus had recovered and prepared to return to Philippi. The Apostle, moved by the Holy Spirit, took occasion to write his beloved supporters a letter, which he sent to them by the hands of the returning brother.

The Church's Beginning

That the Gospel should be preached in Europe, before Asia, beginning at Philippi, was definitely the will of God. Paul and Silas, reaching Troas (Troy) on Paul's second missionary journey, A. D. 54, had planned to turn eastward, and evangelize Asia Minor. But, "A vision appeared to Paul in the night; there stood a man of Macedonia, and prayed him saying, 'Come over into Macedonia and help us!'" (Acts 16:9)

Sailing westward, they landed at Philippi. Although it was a flourishing Roman colony, the missionaries could not find a single Jewish synagogue. They found a place of prayer outside the city, at the river's side. Their witnessing was honored by the Lord opening the heart and home of a business woman, Lydia, of Thyatira, who was one of the worshippers.

With comfortable lodging thus provided, Paul and Silas began an even more aggressive program of evangelization. Exorcising a demon from an unfortunate maid, who was being exploited by charlatans for her soothsaying (ventriloquism?) the missionaries found themselves under arrest. Next, instead of the hospitable home of Lydia, they found themselves in stocks in the prison's dungeon.

But their songs were heard by the prisoners, and their prayers were heard by God on high. A physical miracle loosed the shackles of the prisoners and opened the doors of the prison. A miracle of grace opened the jailor's heart, and he and his household believed the Gospel. But the missionaries had to leave the city at once.

Intervening Years.

More than ten years had elapsed since the initial visit to Philippi and the Apostle's imprisonment in Rome, during which he had visited Philippi twice, possibly three times. On one visit, it appears, the Apostle had suffered a very severe illness and had been nursed back to health by loving care and the skilled ministry of his personal friend, Dr. Luke.

On at least two occasions the Philippian believers had sent financial aid to Paul and his co-laborers. This third beneficence, received while in prison from them, elicited the many expressions of goodwill and gratitude in his epistle. He calls the gifts "a fragrant odour." (4:18).

The Letter.

Study discloses that the letter to the Philippians does not yield to logical analysis. Rather, it is "rambling" in its topics like any personal letter. It shows feeling and memory, rather than a forensic presentation.

The Apostle's letter furnishes little evidence of a "left wing" doctrinal faction among the Philippi brethren. Nor is there suggestion of bitter partisan controversy, nor of scandal as evident in the Corinthian Epistles. Even though he is in prison he is oblivious of his own peril as he greets "the saints in Christ Jesus" with a challenge to rejoice. "Rejoice in the Lord always; and, again I say, rejoice!" (4:4). The word "joy" and cognates are used twenty times in the epistle.

While in no sense a theological treatise, Philippians contains one of the most scholarly definitions of the Incarnation found in any epistle, Chapter 2, verses 5 to 11, the Apostle's mature and reasoned conclusions. While not a Christological polemic, the letter contains the name of Christ twenty times, and pronouns relating to Him are used even more numerously.

Instead of depressing his spirits, the pacing of the guard outside his cell reminded him of his soul's security: "So will the peace of God . . . be a garrison to guard your hearts and minds in Christ Jesus" (4:7, Weymouth). "For, to me, to live is Christ, and to die is gain. My desire is to depart and be with Christ, for that is far better." (1:21, 23)

Missionary Emphases

The Philippian Church seems to have maintained an active extension program: "I thank my God for your co-operation in spreading the Gospel from the time it first came to you, until now! (1:5, Weymouth) He was eager that their lives should be "worthy of the Gospel that I may know you are fighting shoulder to shoulder for the faith of the Gospel." (1:27, Weymouth)

The Apostle, ever optimistic, could discern that even his imprisonment was being used by the Holy Spirit to

(Continued on Page 9)

NEWS

From the Christian World



The people of Canada sent through the mails 24,000,000 pounds in gifts to the people of Europe. These gifts have been sent individually and are valued at about a million dollars a month. The Canadians have done better than the people of the United States.

Five thousand young people from many nations will be present at the Christian Youth Conference of North America at Grand Rapids, Mich., Aug. 31 to Sept. 5. Many of them will come dressed in their native costume. International religious leaders will be present at this meeting.

There are enough facts which can be verified and substantiated to show beyond all doubt the wrongness of the whole business of beverage alcohol. Here are a few to use: Fifty million Americans drink alcohol (this is half of all Americans above 15 years of age). In 1945 these consumed 110,000,000 gallons of wine for which they paid \$390,000,000. Also 2,527,709,588 gallons of beer at \$3,-15,029,908. Also 190,000,000 gallons of distilled spirits at \$4,385,000,000. Liquor industries spend annually more than \$10,000,000 advertising their products.—Christian Endeavor Quarterly.

Deficit: For once we're glad to record that Uncle Sam is going broke—in one department of his affairs. The Virgin Islands Company which runs the Bluebeard Castle Hotel in those islands, grows sugar cane and makes and sells rum, just isn't making money. An appeal is before the proper authorities in Washington for a loan of \$7,-700,000 to balance the books. Government House Rum, which is Uncle Sam's official contribution to the liquor business, isn't paying off; drinking Americans evidently aren't loyal enough to buy Uncle's product.

One Interior Department executive says Uncle Sam should go on making rum, inasmuch as he collects some \$25,000,000 in taxes from the trade. To which Representative Coudert cried out that Uncle Sam would collect it anyway from a private concern, and that there was no excuse for Sam's remaining a bartender.

If we can't find a better way of making the Virgin Islands solvent, we'd better turn them over to some nation that can. We congratulate those Americans who refuse to buy the product and perpetuate the shame; we request Uncle Sam to limit himself to respectable business.—Christian Herald.

Dr. Howard Ferrin, President of Providence Bible Institute, said: "The crisis through which Western Civilization is passing is no ordinary crisis. Keen students know that the whole body of the Western world is sick and that we may witness a total collapse of civilization unless there is a tremendous spiritual awakening. Only a tremendous response on the part of the Church will avail.

A small French girl, who had tasted the depths of wartime starvation and deprivation, recently sent a bill of 300 francs to the United Nations Appeal for Children. Pinned to this bill was the following note in her childish handwriting, "Please God, please God, don't let others ever be as hungry as I was."

The Methodist Church has adopted a four-year program of evangelism to promote world Christianity and to acquaint U. S. Methodists with their own theology and the relation of their faith to social issues. The yearly emphases are: Our Faith, Our Church, Our Ministry and Our Mission. This program also calls for sending at least 400 young men and women as missionaries each year. These young people will be thoroughly trained in a knowledge of Communism and Christianity's answer to it.

The food situation in India has improved this year, according to India's minister of food. Three things have helped toward making more food available: substantial quantities of wheat at a low rate under the international wheat agreement, a steady flow of rice from Burma, and speeded up deliveries from those areas in India with surplus food to those in need. (WP)

Emperor Hirohito and Empress Nagako Kuni said recently that they welcomed the increasing number of Christian missionaries to Japan. They praised the contribution of the missionaries toward the moral uplift, culture and peace of the world. The emperor and empress likewise expressed appreciation for the wide distribution of Bibles in Japan. They said the Bibles helped to curb the demoralization of that country. The royal couple were eager that Japanese students be allowed to come to America in order that they might learn something of the American way of life.

Eighteen Evangelical German pastors have entered voluntary captivity to serve the men in eighteen prisoner-of-war camps in France. This voluntary service will permit the pastors in those camps to return home.

Verse

HIDDEN TREASURE

"'Twas long ago I read a story sweet—
Of how the German mothers, o'er the sea,
Wind in, throughout the yarn their girlyies knit,
Some trinkets small, and tiny shining coins,
That when the little fingers weary grow,
And fain would lay aside the tiresome task,
From out the ball will drop the hidden gift,
To please and urge them on in search for more.
And so, I think, the Father kind above
Winds in and out the skein of life we weave,
Through all the years, bright tokens of his love,
That when we weary grow and long for rest
They help to cheer and urge us on for more;
And far adown within the ball we find,
When all the threads of life at last are spun,
The grandest gift of all—eternal life."

—Anonymous.



"Lift up your eyes to the hills"

"THE KNEELING CAMEL"

The camel, at the close of day
Kneels down upon the sandy plain
To have his burden lifted off
And rest to gain.

My soul, thou too shouldst to thy knees
When the daylight draweth to a close,
And let thy Master lift thy load
And grant repose:

Else how canst thou tomorrow meet,
With all tomorrow's work to do,
If thou thy burden all the night
Dost carry through?

The camel kneels at break of day
To have his guide replace his load,
Then rises up again to take
The desert road.

So thou shouldst kneel at morning's dawn
That God may give thee daily care,
Assured that He no load too great
Will make thee bear.

—Anna Temple.

Emergency Appeal

The Home Missionary Account has been depleted. The program for the past two years—*helping to build new churches* (named in Brother Studebaker's article of last month)—with the monthly salaries, office expenses and apportionments, has exhausted this account.

Our Home Missionary expenses for each month include half of the office expense, rent, salaries, traveling, and printing of the Missionary Number of the Brethren Evangelist. For the month of May the total of these items which was paid from the Home Mission account was \$284.35. In addition to this, salaries for Home Mission pastors amount to \$727.50 for each month.

So our readers can readily see that our Home Missionary program must spend approximately \$1,000.00 *every month for current expenses alone*. All aid to new churches and projects is over and above this amount.

We cannot stop where we are. We must continue to help support our smaller churches, and we want to help to establish new ones. We solicit your help in this emergency. Any gift you may be able to make at this time will boost our budget, and will let us know that the Brethren Church at large is behind the Home Missionary program.

We gratefully acknowledge the response to our appeal in the June Missionary Number. More is needed. Will you help?

Address The Missionary Board of the Brethren Church, 524 College Ave., Ashland, Ohio.

The Consciousness of God in One's Life

(Continued from page 5)

aren't right in our homes, our churches or places of labor. When these are righted, we say, then we will manifest the presence of God in our lives. Even while all this indecision is being shown, the spirit of God is striving to take over the heart and life and is being resisted at every turn. The trouble is not with the external conditions of our lives, but rather with the internal rebellion of our own hearts. Even given ideal conditions, we would be no different than we are unless and until we are willing to take note of the presence of God in our life and seek by His direction and His help to live a godly life, which is in keeping with our place as children of God.

Friends, a great opportunity of blessing awaits us and a richer life of service is before us, if we will but yield our all to the will of God and live daily with the realization that He dwells within us who believe. If we allow Him, He will make our lives what He wants them to be.

—Oak Hill, W. Va.



The Message of the Book

(Continued from Page 6)

strengthen the propagation of the Gospel. "I want you to know, brethren, that what has happened to me has really served for the advance of the Gospel, so that it has become known throughout the praetorian guard and to all, that my imprisonment is for Christ; and most of the brethren have been made more confident in the Lord because of my imprisonment, and are much more bold to speak the word of God without fear." (1:12-14)

For practical and personal reassurance let us treasure the memory verses of this Epistle of Christian Maturity: "I can do all things through Christ which strengtheneth me! My God shall supply all your need according to His riches in grace by Christ Jesus." (4:13, 19)

—Gratis, Ohio.



Foreign Missions

Argentine Items



Group of young people at the Evangelical Camp.

We have just entered our winter season in Argentina. That is the season of most sunshine, and the weather is cool enough to work with pleasure. Many flowers and vegetables flourish all winter.

The schools have their winter vacation the fore part of July, and we improve the time by having our daily vacation Bible school in July in order to leave January free for our summer camp work. In both the Bible schools and summer camp we stress the work of the Lord as life work and try to develop workers for our vast field.

While we have only a few paid workers giving full time to the work, we have many who are self supporting and give as much time as they can, and much credit for the progress of the work is due to them. We believe it to be the apostolic way.

Our church paper, just out, reports five more converts baptized in the Rosario congregation and one in Villa Constitucion. Other candidates are preparing. Our missions and branch missions seem to be without exception, working in harmony and prospering.

One of our problems is our literature. We need both a church paper and doctrinal booklets and tracts, but the cost of printing has become so great that it cannot be met without subventions. This is only a sample of the many problems that have arisen with rising prices. The president decreed a raise in wages and business replied with a two-step rise in prices. Now the president has prohibited any further raising of prices, but they are already out of reach for those who have no raise in wages, among whom are, as a rule, the pastors and missionaries. A suit



Mr. and Mrs. Adolfo Zeche and family in front of the church in Rosario.



Dr. C. F. Yoder beside the new building at the summer camp in Cordoba Hills which he built recently.

of clothes now costs about 400 pesos or \$100 U. S., but the ordinary poor workman only gets from 150 to 200 dollars a month, while sewing women work for less than half that amount. Fortunately vegetables and bread and milk have only risen about 100%. Building costs and rents have more than doubled.

These are problems that our mission board will consider at the coming conference, but they are dependent upon the giving of the church in general, and that passes the responsibility on to each individual member.

Our young people in Cordoba undertook the building of an extra room for our primary Sunday School children, and by means of a sale of donated articles they purchased the materials needed, and then did the work themselves, and the children have a nice comfortable room.

If Sister Kugler succeeds in getting her passport in time she will be able to tell you more at the General Conference.

—C. F. Yoder.

ATTENTION . . .

A letter from Brother Frank W. Garber, pastor of our church in Cheyenne, Wyo., writes that some folks have sent checks for the new church in the name of the First Brethren Church. Note that the church is incorporated under the name Cheyenne Brethren Church, and checks should be drawn that way. Gifts for any of our new churches can be sent through the Mission Office. They will be sent directly to the places designated.

E. M. R.

Bible Study Essential In Missionary Preparation



By Vernon D. Grisso

There is only one GREATEST missionary text and it seems to challenge our entrance to missionary zeal regardless from which road we approach. Whether we come from the north, south, east or west, here on a signboard, before we can enter, is the bold text, "Go ye therefore, and teach all nations . . . teaching them to observe..."

So you want to be a missionary?

Who of the Lord's redeemed wouldn't?

The richest wages paid in the world are paid for those who will win souls. Money is not always the only medium of wages, in fact, for a practical, sensible mind, money very seldom satisfies anyone for payment in full of his wages. He wants the satisfaction of a job well done—praise for workmanship, thanks for wise counsel, and all the tender compliments of life. Why? Because the silver and gold of this world are nought against the souls and friendships of men and women for eternity.

You can be a missionary and receive these great wages, or you can just be a church member and live on starvation wages.

The wages of Christians are "souls." What deacon has not prayed for a new pastor on the field, "Lord, give him souls for his hire?"

Of Christ it was said, "He shall see of the travail of his soul and be satisfied." In the travail of HIS soul is the streaming millions of lost souls finding God.

What is the average wage in souls? America averages one soul per year for every forty church members. One fortieth of a soul per year for each Christian's wages. One soul every forty years for your hire. This is not counting the labors of evangelists, pastors, and missionary contributions.

No wonder you want to be a missionary. Their wages are tremendous in comparison to this.

So you want to be a missionary! You can be! You can be a missionary to Africa, South America, India, China, Russia; you can be a missionary to churches in the United States, Indiana, Ohio, Pennsylvania; you can be a missionary to

the Sunday School class you teach. You can be a missionary to your neighbors, or to your family.

What is necessary to become one? Plenty! Yet it is simple—the formula is exact and to the point.

Go ye and teach!

Teach them to observe!

Not teaching them to live loosely a so-called example, not teaching them to belong to a church solely and pay and hope for souls, but "teaching them to observe ALL things . . ."

Teach!

Bible study is the essential for winning souls, "Teaching them to observe ALL THINGS whatsoever I have commanded you." Teaching them ALL! Not just how to plow corn or fry an egg. Not just how to make a dress or wash their wounds. "Teaching them to observe ALL things . . . I have commanded."

Bible study will prepare missionaries. Other, many other, things are essential for missionaries on the field to know. Many other things are essential for missionaries in the Sunday School room around the corner to know. But unless you have studied your Bible sufficiently to teach them to observe all things He has commanded, you cannot expect souls for your hire.

You want to be a missionary.

Study many things, be well rounded, evenly tempered, faithful in soul, but above all "Study to show THYSELF approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Bible study is essential to "Go and Teach . . . teaching them to observe all things . . ." whatsoever he has commanded.

Read your Bible.

Study your Bible.

Know your Bible.

Know the Christ that sends you, and you will be a missionary, you will have souls for your hire.

—Smithville, Ohio.

FISHERS OF MEN

Studies in Personal Work by C. F. Yoder

LESSON XVII—TWO SOWERS WENT FORTH TO SOW

Text—"Let us not grow weary in well doing, for in due season we shall reap if we faint not." Gal. 6:9.

A good sower is known by his sowing. The good seed is the good Word of God.

1. Who is represented by the good sower? Matt. 13:37; 28:19.
2. Does "good seed" mean good conduct or good doctrine or both? I Pet. 2:22.
3. Which is of first importance—conduct or doctrine? Acts 1:1.
4. What is the secret of good conduct? John 8:29.
5. Is the good seed for all people? Rev. 22:17.
6. Is the work of sowing very urgent? Rom. 10:14.
7. What motive should thrust us into this work? Matt. 9:36-38.

LESSON XVIII—THE ENEMY THAT SOWED TARES

Text—"He that soweth to the flesh shall of the flesh reap corruption." Gal. 5:8.

The truth is plain, but the sin-filled heart is blind. We must educate.

1. Who is the sower of tares? Matt. 13:39.
2. Why is he called evil? John 8:44.
3. Who is represented by the tares? Matt. 13:38-41.
4. How do these people come to be bad? II Thes. 2:10-12; Rom. 1:28.

5. Why do they sow by night? Matt. 13:25.
6. What can we do for sowers of tares? II Tim. 2:24-26.
7. What is the judgment for evil sowers? Matt. 13:41-42; Rev. 20:13, 14.

LESSON XIX—THE GOOD SEED

Text—"Behold I send you forth as lambs among wolves." Matt. 10:3.

"Lambs among wolves," but the Shepherd goes with the lambs. Fear not.

1. Who are represented by the good seed? Matt. 13:38.
2. Are missionaries or soul-winners both good seed and good sowers? I Cor. 3:6.
3. Where and how should they be sown? Matt. 28:19; Acts 13:1-3.
4. Who goes with them? Matt. 28:20; Acts 5:32.
5. How may they fail in their work? I Cor. 13:1-3.
6. What is their principal pay? John 4:36.
7. How long does this income continue? I John 2:16, 17.

LESSON XX—THE EVIL SEED

Text—"The wages of sin is death." Rom. 6:23.

1. Who are the bad seed? Matt. 13:38.
2. What course do they follow? Jas. 1:13-15.
3. What is their principal mark? I John 2:22, 23.
4. How should we treat false teachers? II John 9-11.
5. How may we correct ourselves? II Tim. 3:16.
6. How should we treat deceivers? Titus 3:10.
7. How should we treat weak brethren? Rom. 14:1-4.

Outfitting the Bylers

Churches and societies have made inquiry and expressed the desire to help outfit the Bylers with necessities for their work and convenience in Argentina. Since we are advised that they take with them equipment that is used, yet good (not strictly new, due to difficulty with custom officials), we suggest that churches, individuals, and societies send money for equipment to the Missionary Board stating for what you wish it used.

They will need typewriter, washing machine, electric iron, films for new pictures and a number of household articles, which they can purchase in Chicago, but may be almost impossible to purchase in South America.

Your help *should come soon*, as they will sail October 8.

Missionary Board of the Brethren Church.

*The General Conference of Brethren Churches
will be held at Ashland, Ohio
August 23 to 29 1948*



CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for August 1, 1948

GOD SPEAKS THROUGH PRAYER

Scripture: Matt. 6:6; Acts 10:9-16

For The Leader

TONIGHT we are beginning a series of five topics on "God Speaks." This one is on Prayer. Others will follow through this month of August, and will merit our fullest attention and interest. First of all, we must give a definition of prayer. This is given without thought of time, circumstances, or methods of prayer. Prayer is communion of the human soul with God, its Creator. In an instant, we can enter the holy of holies of God's presence and call forth the full power of heaven in behalf of our request. There is no need so great, nor so small but what can receive the undivided attention of God. Perhaps His Divine judgment wills that the prayer not be answered as we have prayed, but nevertheless, He hears and answers prayer. So, tonight, we want to learn how God speaks through prayer. We want to discover how prayer can be beneficial to us each passing day.

DISCUSSION

1. **THAT STILL, SMALL VOICE.** Often the voice of God is blanked out by the noise we make. In the rush of "getting everything done" in daily living, we miss that period of communion in which God speaks to us. How dangerous is this? To the Christian it is fatal. Cut the life-line of prayer, and you have cut yourself off from God. You will not know if you are in His will or out of it; you will not know if you are pleasing Him, (without doubt, you are not). Again, you will have lost the best Friend you have ever had for consultation and comfort. Yes, it is fatal for the Christian to blank out the voice of God as it seeks to speak to us of love, comfort, direction and power.

2. **HOW DOES GOD SPEAK TO US THROUGH PRAYER?** It seems natural to think that in prayer, we should do all the action. Not so. As we speak to Him, let us remain in the attitude of prayer, that He might speak to us. Well, you say, He can hardly speak in direct words. No, perhaps, but He can lead us to see His will through meditation. That's where the still small voice comes in. A gentle urging in one direction, an inhibition in another, and we are led by Him through prayer. Peter was led to preach to the Gentiles by a vision upon the roof top. God spoke to Him in the vision. We may not have visions, but God can speak through open doors and closed ones.

3. **HOW BENEFICIAL IS HIS SPEAKING TO US?** We are traveling a path we have never trod before. Each new day, though its pattern is that of yesterday, is a brand new journey. We have never trod this path before this day. So, not having traveled on this road, surely we

need One who knows the way. We would avoid 90% of our daily troubles if we were to seek His help in prayer. We go astray, and we get into trouble largely because we are off the path of God's will. He desires that we walk in His way, for that is the way of life's richest blessings. When we rush ahead, we find ourselves in trouble. As the Israelites were to follow the cloud and the fire, so we are to follow His leading.

4. **IT'S HELP IN TIME OF NEED.** We must not be like the fellow who got into a jam, and in desperation prayed, "Oh, God, I haven't bothered you for 20 years, and if you get me out of this, I'll not bother you for 20 more." Yet that pictures the average Christian. Their acquaintance of God through prayer is so foreign, that they hardly know how to pray when trouble comes. God will hear and answer prayers of those in trouble. Yet how much better to be on praying ground all of the time. There is nothing to indicate that we must constantly be "pious" as if in prayer. Constant prayer, and "praying without ceasing" denote a praying fellowship with God. That is, to have prayed enough to Him that calling on Him in time of trouble is as natural as speaking to another member of our family. And the more we pray the better we will understand its power when we need it in a hurry.

5. **PRAYER IS REAL.** Some people have tried to make prayer a kind of a mystic thing. They have put a lot of color, sensationalism, set forms, etc., to praying which has destroyed its value. Prayer is not mystic, prayer is not an intangible thing. Prayer is a real talk with God. We would not say that in talking with our loved ones in the next room as being a mystic process. We don't see them, yet we know they are there and so we speak to them, they hear, and answer. It is precisely the same way in prayer. We speak to God, though we cannot see Him, yet we know He is right there with us. Then He speaks back to us in answer to our prayers.

6. **WORKS AND PRAYER.** We hear people say at times that they have prayed for such and such to be done, but that it never happens. Well, as well try to pray that your garden will grow good vegetables without plowing, planting and cultivating, as to pray without working to bring about your desires. We definitely believe in prayer. But we believe that when God speaks to us through prayer He reminds us that "The Lord helps those that help themselves." Make prayer with God a vital living experience in your daily life.

QUESTIONS DISCUSSION

1. What do we mean by "secret prayer?"
2. Will prayer in books, or "read" prayers answer the spiritual needs of our soul? Discuss merits or drawbacks of such prayers.
3. Study some of the prayers of Christ, noting His sincerity, His necessity, and His reliance on prayer. Mark 1:35; Mark 6:46, 47; Luke 5:15, 16; Luke 6:12; Luke 9:18; Luke 22:41, 42; Matt. 11:25-27; Luke 3:21-22; John 11:41, 42; John 17:1ff.
4. Is it sufficient to pray once about a thing, and then consider you have told God about it, thus expecting an answer?
5. What is "prevailing" prayer?

Prayer Meeting Topic

Contributed by Rev. C. Y. Gilmer

(Helps for Daily Living)

STEWARDSHIP

Steward I—and not possessor—of wealth intrusted me. What, were God Himself the holder, would His disposition be?

This I ask myself each morning, every noon, and every night

As I view His gentle goodness with an ever new delight.

Steward only—never owner—of the time that He has lent. How, were He my life's custodian, would my years on earth be spent?

Thus I ask myself each hour, as I plod my pilgrim way Steeped in gratefulest amazement at His mercy day by day.

Steward only—not possessor—of the part of Him that's I. Clearer grows this truth and dearer, as the years go slipping by.

May I softly go, and humbly, head and heart in reverence bent.

That I may not fear to show Him how my stewardship was spent.—Strickland Gillilan.

HOW AND WHY TO GIVE LIBERALLY

Scripture Reading: 2 Cor. 8:1-5, 7, 9, 12; 9:6-8, 10, 11, 15

Hymns of Stewardship

Leader's Petition

Seed Thought Provokers:

WE MUST first give ourselves to the Lord (2 Cor. 8:5) and then to His Cause. A man gives according to his interest and devotion. He should give himself and his all without reservation.

We should give, thinking of the blessings to follow: the blessing to the Cause of Christ (2 Cor. 9:13); the blessing to those who received (2 Cor. 9:12); the blessing to the givers (2 Cor. 9:6, 9, 11).

We should give, thinking of the liberality of others: The Macedonian Churches (2 Cor. 8:1-5); the missionaries and mission givers; our Brethren Youth volunteers and what they are giving; liberal giving of Brethren individuals and churches, past and present.

We should give, thinking of how Jesus gave (2 Cor. 8:9). Some give their 25 cent pieces for the cause for which Jesus gave His life!

We should give, thinking of how God continuously gives to us, and of how He has prospered us (1 Cor. 16:2). Remember "it is He that giveth thee power to get wealth."

We should give, thinking of the blessing it will bring

to others: To the workers who receive our offering; and to those to whom our workers minister.

We should give, thinking of the blessings that we ourselves will receive through giving (2 Cor. 9:6, 8, 10, 11, 14; Prov. 11:25; 3:10; Mal. 3:10). God knew that we need to give for the sake of our own good. "It is more blessed to give than to receive."

We should give, thinking of the glory it will bring to God (2 Cor. 9:11, 12, 13).

We should give with an overflowing heart: not grudgingly, but cheerfully (2 Cor. 9:7); not sparingly, but liberally, bountifully (2 Cor. 9:11; 8:23); not of necessity, but spontaneously (2 Cor. 8:3—"of their own accord"); "each man as he purposeth in his own heart" (2 Cor. 8:7).

We should give, thanking God for His unspeakable gift (2 Cor. 9:15).

We should give, remembering that "it is required of stewards that a man be found faithful" (1 Cor. 4:2). What lesson may we learn from the faithful and wise steward (Luke 12:42-48)? the unjust steward (Luke 16:1-13)? the ten talents (Matt. 15:14-30)?

What should be our requests for prayer?

COMMENTS

On The Sunday School Lesson

by The Editor

Lesson for July 25, 1948

SACRIFICIAL FRIENDSHIP

Lesson: I Samuel 18:1-4; 19:1-6

THE LESSON TODAY takes us straight to the heart of the meaning of genuine friendship and if stated in one brief big word it would be "self-sacrifice."

That which is involved in the friendship of Jonathan and David reminds us of the story of John the Baptist and Jesus. Jonathan might have said as did John, "He must increase, but I must decrease," which he did in deed, if not in word.

Now Jonathan was the heir to his father Saul's throne. There was nothing that seemingly should have stood in his way to this succession. Why, then, did he step aside in David's favor?

There seems to be only one answer to this question—and that answer is "God!" Did Jonathan know that God had chosen David to ascend to the throne? Surely he must have. Why, then, did he not permit Saul's plan to kill David take its natural course? Again the answer must be "God." So the key to the whole matter is simply "God working in Jonathan a sacrificial friendship."

The price of wheat and corn go up and down, but the price of wild oats will always remain the same.—Copies.

The Stewardship of Suffering



John Wesley had just come into a room in which a saintly man had gone out of life into eternity. Profoundly impressed by the experience Mr. Wesley said: "Thank God, our people die well."

It has happened in thousands of instances that Christian people have borne their most effective testimony to the reality of their faith by holding up through suffering. Without saying a word about what they "believed" they have given evidence that their belief has produced within them a sturdiness and stalwartness of rare quality.

"The thing that finally convinced me that my wife had something I didn't have, was the way she went through her last illness. I saw her suffer as I never supposed any human being could ever suffer, and yet in spite of it she maintained an amazing serenity and calm. It must have been something from outside of this world that enabled her to do it, and I determined to find that something for myself." This was the testimony of a man who had come into a vital faith after the death of his life's companion. It was her stewardship of suffering, and not her arguments, that convinced him.

A clergyman who had been injured in an automobile accident was carried to a small

town hospital and admitted for care. It was a tedious experience and week after week dragged by. Then one day at least several weeks in advance of the time he had been promised release, the doctor came in with the word: "You have been such a good patient, and you have assisted your own recovery so much by your patience and calm, that we are going to let you leave the hospital tomorrow. Then, after a moment or two, the doctor added: "I have been practising medicine a good many years, and I have made the discovery that the people who bring their religion into the hospital with them usually get to go home a little earlier than the other folk."

It is inevitable that some pain will come to all of us. No man can hope to avoid all suffering. Even if we are good we can still be sure that we will have some trouble. But the reality of our Christian life is made evident by the way we accept our opposition, by the serenity with which we endure our pain, with the patience with which we meet our critics, and with the determination with which we keep going when the climb is steep and tortuous.

At the end some of us make the discovery that suffering properly faced and mastered makes a contribution to our lives that comfort cannot.—Roy L. Smith.



MANCHESTER COLLEGE LIBRARY
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Led To Calvary

*WHEN CHRIST was led to Calvary
(To die for such as you and me)
He climbed the hill with painful steps
So much alone. And yet He knew
That there was one who closely drew
As He went down into the depths.*

*IF I AM LED to Calvary
(To suffer pain and death as He)
I'll try to climb, e'en though alone,
On steps of faith. For Christ is there
Willing my cross to lift and share
As I draw near the Heavenly Throne.*

JEAN MANDER HUNT.

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INTERESTING ITEMS

The Business Manager. We are sorry to report that our good friend and co-worker, Brother Baer, has been laid up for a week and is compelled to conduct his work from his bed. We trust that by the time this reaches you he will be able to be back at his desk. Remember him in your prayers.

Change of Address. The new address of Brother Dyoll Belote is Union Bridge, Maryland. Brother Belote recently assumed the pastorate of the Linwood, Maryland, Brethren Church, but his mail will go to Union Bridge.

We get numerous inquiries for addresses of our ministers. If you have moved, or changed pastorates and have a new address, we would appreciate a post card telling us, so we can keep the list up-to-date, and then we can make note of it in this column.

Peru, Indiana. Brother Elmer Carrithers informs us that Brother C. A. Stewart, pastor of our New Paris Church, is to serve the Peru Brethren as evangelist this fall, the dates of the meeting scheduled as of October 4 to 17.

Brother E. M. Riddle was the guest speaker at the Peru Church on the morning of July 18th.

Elkhart, Indiana. We note that the enrollment of the Elkhart D. V. B. S. was 132, with an average attendance of 115.

Brother L. V. King reports in his June 27th bulletin the reception of thirteen more into church membership; two by letter; two by rebaptism and nine by confession and baptism.

Milledgeville, Illinois. Brother White reports the picnic of the Junior Sisterhood girls (an all-day affair) at Lawrence Park on Tuesday, July 6th. A picnic dinner was served and a program was given.

We note that the pageant which will be given on August 8 for the lifting of the \$2,500.00 redecoration fund of the Milledgeville church, will be scened around the story of King Joash and his "Joash Chest."

Cheyenne, Wyoming. Brother Frank W. Garber, pastor of the Cheyenne church, writes us that the attendance at the meetings is steadily growing and "the outlook is indeed promising." The Sunday School attendance is averaging about 50, and this in the face of the fact that it is the summer "slack season."

Nappanee, Indiana. Brother J. Milton Bowman, pastor of the Nappanee church, reports the reception of eight into the church, on Sunday, June 20, by baptism and confirmation.

The Nappanee Laymen held a meeting at the Community Park on Monday evening, June 21. The wives were their guests.

Masontown, Pennsylvania. Brother Freeman Ankrum, who is leaving for his extended Vacation trip to the west coast on Monday, July 26, reports in his July 4th bulletin that Brother A. B. Cover who is to supply for Brother Ankrum until his return about September 17, has "moved from New Windsor, Maryland to his old home at Somerset, Pennsylvania."

Huntington, Indiana. Brother C. Y. Gilmer reports that at a special service on Sunday evening, July 4, Brother Alvin Grumbling, son-in-law of Brother Gilmer, brought the message. Brother Alvin is a pre-seminary student at Ashland. The Gilmer Male Quartet rendered special music.

A Junior Sisterhood of Mary and Martha was recently organized in the Huntington church.

We note that the list of the Cradle Roll babies of the Huntington church shows that there are thirty babies enrolled. Here is a fine "contact" point for any Sunday School.

A nursery is conducted during the services by the teachers of the Primary department of the Sunday school.

A Birthday. Brother H. M. Oberholtzer writes that Mrs. Oberholtzer is a patient at the Nebraska State Hospital,

(Continued on page 10)

The Editor Thinks Aloud

Fred C. Vanator

WHAT IS GREATNESS?

THE FOLLOWING paragraph from the pen of Charles Reade found its way to my desk: "Not a day passes over the earth but men and women of no note do great deeds, speak great words, and suffer great sorrows. Of these obscure heroes, philosophers and martyrs, the greater part will never be known till that hour when many that are great shall be small, and the small great."

This set me to thinking!

What, in reality, is greatness? The dictionary defines it as "Moral dignity, intellectual breadth, magnanimity, nobleness." Great men and women are born, not made. Alice Cary says, "'Tis the greatness born with him and in him that makes a man great."

True greatness is found in attitudes, not in mere words. We are in the midst of a great political campaign. Men and women will make long speeches; utter flowing phrases; set forth promises of things which in the main they do not expect to supply and pledge themselves to plans and purposes which they, far too many times, know they have no intention of furthering. They are called great in the language of politicians. In it all we find the spirit of self-exaltation and a desire to say, "There now, see what I have done or will do."

But what is real greatness? It is that spirit in man that will raise him above the sphere of envious, cowardly, vindictive or selfish motives. It is the attitude shown in the generous treatment or judging of others. It is the scorning to do those things which are mean and base. It is the doing unto others as you would that others do to you—but doing it first. (The way of the world seems to be to do others before they do you.) It is not self-abasement nor is it self-withdrawal, but rather the asserting of self in the proper place with no thought of reward or of praise. It is the doing of the right and just act with no thought of compensation.

Jesus said, in Matthew 23:11 and 12, "But he that is greatest among you shall be your servant, and whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted." He also said, in Matthew 18:4, "Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven."

Therefore, greatness is measured, not in material terms, but in attitudes related to the spiritual values of God's world and His people. Greatness is to be found in doing God's will and fulfilling His purposes, being thoughtful of God and thoughtless of self.

Think it over!

We often learn in sorrow what we could never learn in joy.

Business Manager's Corner

George S. Baer

Success or Failure

THE DIFFERENCE between success and failure at this time of year depends largely on whether one is to lick, or be licked, by the heat wave. We all feel pretty much the same indifference toward activity when hot summer weather prevails. Some, for physical reasons, find it necessary to "take it easy." But most of us are inclined to lay down on the job, not because of some physical disability, but because of downright listlessness and indifference. We are disinclined to steam up the energy and get things done, preferring rather to give way to inertia and unconcern. That is why church work generally experiences a summer slump, and maybe that is why some people are not taking the July Sacrifice Offering seriously. It is hard to keep up our spiritual zeal when the weather is all against us.

But we all have some duties that ought to be taken care of, regardless of season or weather. Faithfulness to our Lord stands at the top of such duties. And among the things we owe Him is the practice of the spirit of sacrifice. Shall we not shout it far and wide by a generous offering at the close of this month?

This Sacrifice Offering is for the Press and Equipment Fund to enable us to close this conference year with its apportionate raising of funds. Let us not close this year in arrears.

A number of people have been quick to respond to this appeal, and in some cases we know that this offering is a real sacrifice. We thank them very sincerely in Him, whose work this is and of whom we are all fellow-servants.

Cash Gifts to the Press Fund

Sadie Snyder, New Lebanon, Ohio	\$ 6.00
Dyoll Belote, Union Bridge, Maryland	5.00
Mrs. Phil Rocefeller, Sergeantsville, N. J.	1.00
Mrs. Nina M. Bishop, Fairview	5.00
Mrs. Agnes Lemon, Portis, Kansas	1.00
Mrs. Ira Downey, Hagerstown, Maryland	50.00
A Friend, Sergeantsville, N. J.	10.00
Vern L. Stoffer, Huntington, Indiana	5.00
Mr. and Mrs. C. C. Long, Clay City, Indiana	10.00
Carrie Stoffer and Myrtle Kessinger, Haddix, Ky...	10.00
Fred E. Humbarger, Delphi, Indiana	5.00
Mrs. C. Frank Myers, Hagerstown, Maryland	5.00
Mrs. Eva Conrad, North Manchester, Indiana	5.00
Lloyd Kloepping, Lanark, Illinois	1.00
Annibelle Merrifield, Winnetka, Illinois	2.00
Mary E. Rieger, Falls City, Nebraska	1.00
Mrs. Leota Damm, Logansport, Indiana	10.00
Mr. and Mrs. Fred Voorhees, Bringham, Indiana ..	10.00
Mrs. Mary E. Smith, Uniontown, Ohio	5.00
Friendship Bible Class, Huntington, Indiana	5.00

(Continued on page 11)

Friendliness

The way to cultivate it

THERE IS AN INSTINCT in humanity, which may almost be called universal, toward friendliness. We have a tendency from our earliest recollection to make friends with something or somebody—oftentimes with things. It may be a doll, a toy, a post by the wayside, or a chicken coop. We find in that thing a certain kind of homeliness. There is a tendency all the time in us toward becoming friendly with our surroundings that answers to a yearning in our hearts, and which makes us feel that the world in which we live is lovable, and for us a home; and it is one of the evidences which God has meant us to attain here. He has meant us to feel that friendly feeling toward our surroundings; to have it as a part of our education and part of our preparation for whatever life there may be stored up for us when we have passed into the more glorious radiance of knowledge of God.

As this is true of things, it is even more true of faces and people. For the faces we see, although we know but little of the personality behind them, we get to have a certain friendliness; and when we have gone by—say the same street cleaner—often, and have seen the face and spoken to the individual, we have acquired a sort of affectionate interest in the welfare of this and that person; and it is only when some change comes that we realize how strong has been the influence of the personalities of whom we know so little.

Again, as this is true of things and persons whom we do not know, it is all the more true of God, of whom, though we think we know a great deal, we know so little, and with whom we may have had sweet intercourse, but yet have not attained to anything like intimacy. As this is so of things and of people and of God, it is surely to be part of that life which we are to live forever, and the eternal God is showing us a path by which we may attain immeasurable love.

The problem before us is whether we can carry this friendliness all through life. We know what it is, but to many the past is only a memory, and today we are not being as friendly as we would like to be. The universe now is such a big place. Our childhood world, when this feeling of friend-

liness became strong, was a large world, but by and by we out-grow the toy and the chicken coop and there comes the difficult problem of how to become friendly with things afterwards. It is not so easy to become friendly with the office desk, and, moreover, the population of the country is constantly bringing to us a greater difficulty in understanding what it is to love mankind. When we are young among our friends, we come to understand what God means by "love all men"; but when we see all classes of men coming here and jostling us and pushing us, it is harder for us to realize that we are to keep upon a friendly relationship with all, and we have not fathomed the meaning of real brotherhood. But when we do realize the greatness of the demand for human sympathy, we see that the universe is much vaster than our fathers thought it to be. We find that the sun and moon and the light were not appointed for our sole benefit. We have discovered that we are an infinitesimal speck in the universe amidst vast constellations, and that our sun is only one in the immensity of space.

We have learned that the way to discover the distance of distant stars is to measure the time which it takes for the light to travel. We move one hundred and eighty million miles between January and June, but the stars do not change their positions to us by a hair's breadth, and so we see how small we are in the whole heavens.

The microscope has brought us a great realization of the life about us, of the vast interests conveying afill around us. When we discover these things we see that this universe is far greater than men of a generation or two ago ever dreamed.

Are we, then, less friendly? Have we moved God afar off, and cannot think of Him as sitting intent upon us and our prayers, but as all the time doing something to carry out and maintain these magnificent powers and forces all around us? Are we less friendly when we think of the vastness of our surroundings? I think if we go along certain lines of thought we shall not lose our friendliness. Let us try to maintain the open heart of childhood and keep in ourselves

that friendliness that may be in danger of escaping.

The first thing is this: that friendly relationship does not consist of anything intrinsic. It consists in the first place in the human heart. We are friendly because God made us friendly, and if that is so, what do things matter? If things pass away, as long as we have the spring in ourselves, the water will bubble forth. The thing is to look to the thing inside ourselves and not the thing outside. While we have the capacity that God gives, the whole world is to be friendly and the human heart is the source of friendliness which it finds all around it. As that is so it is true also that this friendliness can never disappear really as long as man lives, and if we have lost any of it, it is because, to some extent, we have ceased to live.

It is possible to have some part of us die—the things behind us—and yet have them revive. It is quite possible for us to feel that there is beyond us something which we can bring back to ourselves if we are persistent enough in our search. The relation between us and the thing we have learned to be friendly to, is based, not upon knowledge, but upon feeling; and when knowledge comes it does not take it really away, but it puts on us a demand to make our feelings grow to our knowledge. As a rule our knowledge of people and our love for people go hand in hand together. If the time comes when our knowledge outstrips our feeling, it is better, perhaps, to stop knowing and cultivate our emotional development; to keep our heart up to our head. The thing is to keep the affection in sympathetic touch between ourselves and our surroundings. We cannot increase knowledge too much if only we keep growing with our knowledge.

There is another thing: we have still direct and vital connection with things, though our life does change and the things change. Though some things be destroyed, we have still direct access to the things that do not change. Does it matter that there have been a dozen years before this one? This year is to us a source of joy and glory because this year God has unfolded again the marvelous reactions which brings the spring to life. Does it matter that it is the same star that shone on Moses that now shines down on us? It is the same star. The thing for us to do is to establish the connection between ourselves and the thing outside ourselves. Having done this, we are convinced of this one great fact: that there

is still direct access before us to the thing that God made. If we can establish that now, we have the same trend of thought which made the men of the old time so certain of the eternities of God.

When we think about the vast eternities, we realize that the men that talked in old times used words which are as good today as in the old times. There can be no language suggestive to any human mind which is greater than the word "eternity." "The eternal God is thy refuge." Can man, by measuring distances, by mapping the heavens, by weighing the stars, change the weight of the world eternal? The man who first used that word used a word for all time. There is this permanent relationship based upon friendliness. It is always the same which cannot change, though men change, and which ought to make us eternal youth as we think of our contact with the eternal God.

We are not really changed so much. The universe may be larger, the demands may be greater, but the thing which is essential is the same; and throughout all generations there will be found in the human heart, swelling, up generation after generation, this great feeling of friendliness which unites us to God and which causes us to come into contact with the eternities which God shows us.

Brethren Youth

SOUTHERN INDIANA YOUNG PEOPLE TO MEET

THE SOUTHERN District Young People of Indiana will have a Youth Rally at the Oakville Brethren Church on Sunday, August 1st, at 4:00 P. M.

This Rally will consist of business, the awarding of Banners, get-acquainted activities in charge of Mr. and Mrs. George Dietrich of Ball State College (Muncie), a Picnic Supper, and an evening worship program, at which time Rev. Charles Munson, of Ashland, Ohio, National Youth Director, will speak. All this will take place on the church lawn.

We would welcome visitors to this meeting from other districts.

Rev. James E. Ault, pastor.

He never grows old who retains his love for children, flowers, birds and music.

Remember that humility is such a delicate grace that when one mentions having it, it is gone.

MORE CONCERNING THE NAPPANEE DEDICATION



THE NEW NAPPANEE CHURCH



REV. J. MILTON BOWMAN, PASTOR

THE DEDICATION services of the New Nappanee, Indiana, Brethren Church are now history. These services brought many, not only from the Nappanee vicinity, but also from all over Northern Indiana, from Michigan, Ohio, Illinois, Kansas and Pennsylvania. It is estimated that about Fifteen Hundred people attended the services at some time during the day.

The expressions of pleasure at the beauty of the church edifice, and the congratulations to the Nappanee people

on a task well accomplished, were expressed, not only by word of mouth, but also in many pledges of money as well as cash contributions. While we do not have the exact amount of cash and pledges that were given, we learn from the Nappanee newspaper that they ran to about \$58,000.00. This, it is said, will cover present bills, but does not cover payment for the pews, the inside doors, the lawns, driveways, etc.

Brother Claud Studebaker was in charge of the period when these gifts and pledges were laid upon the altar. The thanks of the officary of the Nappanee Church goes out to everyone who had any part in the helping financially or otherwise in this building project.

Rev. J. Milton Bowman, pastor of the church for the past nine years, together with his faithful congregation, deserves a great deal of commendation for the fine work that has been accomplished. No one who has not had a part in the erecting of a new church or the remodeling of an old building, knows the hours of toil, the midnight "oil" that is burned, or the joys and disappointments which accompany the planning and completion of the task. Building codes, restrictions and (in the case of Nappanee) the obtaining of permits from government agencies to build, makes the erection of a House of Worship a task that can only be realized by those who have been identified with such a work.

Nappanee will have, when it is entirely completed, a church building that will do great honor both to the community and to the denomination which it represents. The growth which always accompanies the building of a new church edifice is sure to come to the Nappanee Brethren.

Thousands of people really admire the sinless character of Jesus but still say, "This man shall not rule over me."

Embody in yourself what you wish to express and you will express it well. It should be impressed before it can be expressed.

WITH THE LAYMEN

INDIANA SOUTHERN DISTRICT LAYMEN MEET

THE SOUTHERN INDIANA Laymen met at the College Corner Church on Monday evening, May 17, 1948. After a very delicious meal served by the ladies of the church, in the newly remodeled basement, we gathered in the main auditorium for our evening program.

Arthur Collins acted as program chairman. Dr. Charles A. Bame, pastor of the church, led us in the songs, "A Shelter in the Time of Storm," "Fairest Lord Jesus," and "Great is Thy Faithfulness." Herman Hood led us in our evening devotions, using Romans 12 for the basis of his remarks, after which Walter Fiant led us in prayer. We were then favored with a special number in song by the Draper children.

Brother H. D. "Bud" Hunter then took charge of the business session. The reports of the Secretary and Treasurer were read and approved. There was then some discussion on the work of building the Chapel at Stacey, Kentucky, urging all who could to go and help with this work. The roll call of churches resulted in the showing that there were ninety-one present. North Manchester reported a newly organized Boys' Brotherhood. Both Mexico and Center Chapel extended an invitation for the next meeting. The vote carried in favor of Mexico.

We were then favored with a "French Horn" solo by Miss Alice Trent, accompanied at the piano by Mrs. Kenneth Stout.

Dr. Charles Bame brought the message of the evening, using as his subject, "Man for a Time Like This." He said that there never was a time like this and that the hands of God's clock never turn back. "This strange time did not come upon us suddenly. Men knew it was coming." He mentioned a number of heroes of the Bible, also of historical times. He said that "Woodrow Wilson said we have come upon a new day and men like us, as laymen, should have a part in this new day. Calvin Coolidge said that the government of the country never gets ahead of the religion of the country. If we expect the heroism of this present day to be ahead of any previous generation, the powers that be must be ordained of God. Right is stronger than might. Good must not sell out to evil. We, as laymen, should be proud to say that we have had a part in the affairs of a time like this."

Rev. Arthur J. Tinkel pronounced the benediction.

All laymen of the District please note: Our next meeting will be held at the Mexico Brethren Church on Monday evening, August 16, 1948.

Guy V. Purdy, Secretary.



WITH THE BRYAN, OHIO, LAYMEN

PERHAPS the Brethren of The Laymen's Organization are not acquainted with the very constructive work the Laymen are doing over here in Bryan, Ohio, so we

are sending you a report on the progress of the work here of which we are justly proud.

The Bryan Laymen's Organization was formed during the pastorate of Rev. C. A. Steward, November 14, 1944, with 14 charter members. Mr. Walter Brubaker was elected President in which office he served faithfully for two years.

There has been a steady growth in membership and spiritual development since the beginning of the organization. Mr. Oscar Robarge has served as President since October, 1946, and is doing a splendid job of it. Under his leadership the Laymen have met all Goals for the past two years including 25% increase of membership, having added 14 in the last year. Our total membership now stands at 56.

The Project Committee, Mr. Wayne Partee, Mr. Solon Lockhart, Mr. Howard Davis, Robert Kerr and Wm. Musser, Jr., reports the following projects completed since June 1, 1947:

- July, 1947—\$50.00 for Shipshewana Camp Grounds.
- Aug., 1947—\$50.00 College Debt.
- \$25.00 Chapel Equipment Fund.
- Jan., 1948—\$20.00 Laymen's Bulletin.
- Feb., 1948—\$ 5.00 For Tracts to be placed in R.R. Station.
- Mar., 1948—\$150.00 For lighted Bulletin Board.
- \$88.00 Collected at one meeting with 21 members present.
- April, 1948—\$24.15 for Missionary Offering.
- June, 1948—\$13.75 for Post Card Mimeograph for Church use.
- July, 1948—\$33.46 for National Publication.

We have two Life Members, one paid for by the local Organization. The average attendance stands at 32 for the past year. Our Laymen have conducted two public services in recent months in the local church, and are planning to conduct services in some of the smaller churches nearby (within 80 miles) in hopes of getting other Organizations started, and encouraging the pastors of these churches. The whole offering (average \$27.00) can be used for worthy projects.

We are quite fortunate in having a number of men who are talented in music and voice, which adds much interest to our meetings. Our Male Quartette has been very faithful in all departments of the Church.

Present Officers are:

- PresidentOscar Robarge
- Vice PresidentRussel Snyder
- Sec.-TreasurerWm. Musser, Jr.
- Asst. Sec.-Treas.Jack Oxenrider
- Tract Sec.Clark Farlow
- Asst. Tract Sec.Herbert Benner
- ChoristerChas. Hineman

We submit this report, humbly requesting your prayers in our behalf that we may be used of God to the blessing of many souls in the days that are ahead of us.

God would greatly use your abilities if you would not greatly abuse them.

If we are to pray for and expect a great revival movement we must pray for and encourage gifted leadership.

Ashland Seminary and Pre-seminary Students Enjoy Banquet



On May 21st of the year 1948, in the city of Ashland, in the state of Ohio, the group in the picture you have just looked at had a banquet. Approximately sixty Seminary and Pre-Seminary students and their friends were in attendance. The place of meeting was in the First Church of Christ. They certainly fed us well on ham—everyone had plenty.

The purpose of the occasion was to bring our school year to a fitting close. It has been felt for some time that such a function would be worthwhile; hence the banquet. Of course throughout the year, in fact every month, a social gathering is held for the Seminary students, and for all students interested in an evening of Christian entertainment. This naturally served to unite the Christians on campus, but still some students felt as though we should sponsor a banquet; so we did. Undoubtedly it will become a yearly function.

The program was unique in that there was no speaker, in fact we didn't even have an M. C., but we got along just fine. The evening was given over to skits about the year's happenings in school, with emphasis upon the mistakes made by students during their participation in Seminar chapel. Then, too, the faculty came in for their share of ribbing, which they took in good spirit—we hope. The evening was closed by the newly elected officers for the year 1948-49. They gave a review of what they plan and expect to do. It was a very fitting close to an evening of wholesome entertainment.

A good time was had by all.

Fools make a treaty with the devil when they shun God and the church.

We often learn in sorrow what we never could learn in joy.

Example is contagious and a beautiful life is the best invitation to Christ.

The seven "overcomeths" point to blessings on both sides of eternity's veil.

Plan Two Hundreth Year of Father of Hymnody

PROTESTANT churches, choirs, and musical and worship groups and classes throughout the English-speaking world are being urged by the Hymn Society of America, Dr. Deane Edwards, president, to observe the year 1948 as a "Watts Year," marking the two hundredth anniversary of the death (November 25, 1748) of Dr. Isaac Watts, "the father of modern hymnody."

The observance will take the form of hymn festivals by local churches or groups of churches, programs of Watts hymns in regular church services, special programs of Watts hymns in schools or by community choruses, special local radio programs of music and comment, exhibits of old hymnals and related materials in libraries, and study groups especially within women's societies and church schools.

Dr. Lindsay B. Longacre, formerly of the Iliff School of Theology, is chairman of the Hymn Society's celebration committee; and the program of worship prepared for church observances was written by Dr. Phillip S. Watters of Drew Seminary. Materials and further information regarding celebrations may be secured from the executive secretary of the Society, Dr. Reginald L. McAll at 2268 Sedgwick Avenue, New York, N. Y.

While Dr. Watts was also a noted preacher, theologian and educator, it is through his hymns and "Christianizing of the Psalms" that he is known today, and will live wherever the English language is spoken. A dissenting minister, he broke away from the traditional metrical psalms of earlier Protestantism, made new and free translations that were in most cases truly poetic, introducing the name of Christ and Jesus into hymns basically Old Testament concepts, and later producing many original "spiritual songs." In some of these he seems to have foreseen certain scientific truths and points of view common today.

The following are the first lines of hymns by Dr. Watts still found in the principal Protestant hymnals of America: "Am I a soldier of the Cross?" "Before Jehovah's awful throne," "Come, Holy Spirit, heavenly Dove," "Come, let us join our cheerful songs," "Come, sound his praise abroad," "Come, we that love the Lord," "From all that dwell below the skies," "Give me the wings of faith to rise," "God is the refuge of his saints," "Jesus shall reign where'er the sun," "Joy to the world! the Lord is come," "My God, how endless is thy love," "Our God, our help in ages past," "Sweet is the work, my God and King," "There is a land of pure delight," "When I survey the wondrous cross." Eight of Dr. Watts' hymns have been woven into the worship service prepared by Dr. Watters.

Weights that keep the spirit from mounting upward: Anger, pride, unseemly conduct, evil thinking, and impatience.

Have We Abolished Hell?

Chaplain John T. Donnel

I was discussing a child's Bible storybook with a lady, and in the course of the conversation she said, "When I was young all one heard at church and Sunday school was sin and hell, but folks don't believe in that sort of thing any more." Whether we like to admit it or not we are forced to confess that much that the lady said is true. We hear little of the subject of sin and hell, and there are many people and many churches that no longer believe these doctrines.

Until comparatively recent times the topic of hell was the central theme of evangelistic preaching. "Flee from the wrath to come," was the fervently repeated exhortation. Literary men like Milton and Dante, and preachers like Knox, Edwards, and Finney depleted the stores of human speech to describe hell.

Dean W. R. Inge, of St. Paul's in London could not be accepted as anything but very liberal in his theology, yet he distinctly expressed the doctrine of the doom of the lost. "The Gloomy Dean" as he was called said, "It is hardly too much to say that heaven and hell stand and fall together. When we have taught ourselves to think that heaven is the atmosphere in which the children of God live, how impossible, how almost ridiculous it is to believe this without also believing in the terrible opposite. And this hell which is where God is not and where the devil is, is nothing like the modernist purgatory, where one trains for the next examination—a place with fine tropical climate, really bracing to the constitution. Such thoughts are cheap and frivolous. The reality is something much more tragic and terrible. And so at last we begin to understand the horrible nightmare of hell has one of its sources in something far less ignoble than we first supposed, 'hell is the shadow from a soul on fire'; and it is not the greatest sinners who shudder at the thought, but the greatest saints who know what the loss must be when God turns His face away."—Revival.

God will crush our external foes in measure as we crush our internal ones.

Honest work is honorable, but some workmen are not.

ASHLAND COLLEGE NEEDS

One or two good handy men for campus work—men who can do ordinary cleaning and repairing, using hammer, saw, pipe wrench or broom. Perhaps a son or daughter is here in school and the father would like to work on the campus. Fair wages paid.

Communicate with

A. Glenn Carpenter, Business Manager,
Ashland College, Ashland, Ohio.

Report of The Sixty-first Indiana District Conference

THE SIXTY-FIRST CONFERENCE of Brethren Churches of Indiana held its sessions from June 7th to 11th at Shipshewana Lake, in conjunction with the First Bible Conference. The attendance and number of delegates was somewhat larger than last year. The program was entirely different than in former years. The simultaneous sessions were held in the morning at 8:00 o'clock. The rest of the forenoons were given over to the Bible Lectures, Panel Discussions and Question Periods.

Dr. W. D. Furry gave two very splendid lectures on the Theme, "Keeping the Faith." Rev. Ronald Hudson, who is not new to the Northern Indiana Churches, gave four lectures. In each he presented a bird's eye view of different Epistles. He made the Book live anew in our memory. The panel Discussions were led by Rev. W. E. Ronk and Rev. E. M. Riddle. The Question Periods were in charge of Dr. W. I. Duker and Rev. C. A. Stewart. These were lively and very helpful.

The afternoon sessions were given over to the Business of the Conference and reports from the Conference Boards. In addition to the routine work several steps of a forward movement were taken. The Sunday School Board was given authority to assess the Sunday Schools 10 cents per enrollment member to carry on their State work. The Shipshewana Board was given permission to dredge a canal across the low ground to the South of the Conference grounds which will make it possible to sell quite a number of new lots, and improve the grounds to a great extent. They were also given permission to set a date for a special offering from each of the Indiana Churches and from as many of the Ohio Churches as care to cooperate. The date set is August 1st.

The Evening programs were given over to Evangelism, Missions and Youth Activities. There were three splendid sermons on Evangelism. Dr. Chas. A. Bame spoke on the Theme: "Mass Evangelism—Preaching." Dr. Claud Studebaker used as his Theme: "Personal Evangelism—Testifying." Rev. Wayne Swihart spoke on the Theme: "Sunday School Evangelism—Teaching." All were splendidly received.

Rev. Roland Hudson who had been a Chaplain in India showed slides on India and gave a challenging message. Dr. Glenn Clayton spoke to the youth Friday evening using as his Theme: "Fitting Ourselves for Tomorrow's World." This was a challenging message. Dr. Don Falkenberg of the Bible Meditation League spoke on Thursday evening. He gave a history of the splendid progress made by that organization in saving souls and giving out the Word and distributing helpful literature, both in the home land as well as in foreign lands. An offering was lifted for the work which amounted to \$74.00.

The Moderator's address by Rev. C. A. Stewart was delivered Tuesday morning. He dwelt with many of the problems facing the Church and gave some splendid suggestions on how to meet them. Rev. Fred Vanator represented the Publishing Interests and Dr. Glenn Clayton, the College.

The finances of the Bible Conference were met by special offerings sent in by the different Churches of the

State. It was sufficient to cover all the expenses in connection with the Bible Conference. Next year each Church is asked to bring in a check covering \$1.00 per 25 members as delegate fees. This will take care of the regular Conference expense as well as assure another Bible Conference.

The following were elected as conference officials for the new year:

Moderator C. A. Stewart
Vice Moderator H. D. "Bud" Hunter
Secretary-Treasurer L. V. King
Statistician Galen Roose

Conference Board of Trustees (Five Year Term): Mrs. Hazel Rohrer, Everett Miller.

District Mission Board: Dr. Robert F. Porte—three years; Walter Lichtenberger—two years.

Ministerial Examining Board and District Evangelists: Rev. W. E. Ronk, Dr. Claud Studebaker, Rev. J. Milton Bowman.

General Conference Executive Committee: Dr. W. I. Duker, Rev. Wayne Swihart.

Nominees for College Trustees: Rev. Bert Hodge, Everett Miller.

Resolutions Committee: Mrs. Rilla Mauzey, Mrs. C. Y. Gilmer, Mrs. U. J. Shively.

Auditing Committee: Mrs. Russell Rodkey, Rev. H. E. Eppley.

Pastoral Relations Committee: Rev. C. A. Stewart, Rev. G. L. Maus, Dr. C. A. Bame.

District Sunday School Board: Rev. Wayne Swihart, Woodrow Immel, Rev. Robert Higgins.

Boys' Work Committee: Rev. C. Y. Gilmer, Rev. Bert Hodge, Rev. Wayne Swihart.

Committee on Naming Delegates-at-Large: Walter Lichtenberger, Rev. J. Edgar Berkshire.

L. V. King, Secretary.

Interesting Items

(Continued from Page 2)

Ward 25, Ingleside, Nebraska, and that July 25th is her birthday. We are sorry that we did not have this information sooner, but she will be glad to receive cards at any time.

Another change of address. Brother Ralph M. Singer who recently took over the Raystown, Pennsylvania church on a full time basis, writes that his address is now Saxton, R. D., Pennsylvania.

Pleasant Hill, Ohio. Brother Floyd Sibert writes that there were one hundred and seventy-four in attendance on July 4, in spite of the scorching heat and a holiday. Very fine!

Miami Valley Junior Brethren Camp. Brother Sibert sends us the following concerning the Camp: "This camp

was a decided success. Thirty-eight Junior and nine helpers began camp at Chautauqua near Franklin, Ohio, June 27. Only about nine of the Juniors had ever been in camp before. The camp was located in a lovely wooded spot on a bend of the Miami River. A great deal of our success was due to the fact that all of our staff had experience in camp work. The high light of the camp came at the last Vesper service when twenty-three Juniors gave first time confessions and nine came out for reconsecration. W. C. Berkshire brought the message and without undue persuasion these young people made their decision and came to the altar."

Canton, Ohio. Brother E. J. Beekley reports the baptism of four young people recently.

Loree, Indiana. Brother Higgins reports that the special offering which was taken at their Children's Day entertainment amounted to \$62.00. The children have already bought a new outdoor bulletin board, which is awaiting shipment.

Business Manager's Corner

(Continued from page 3)

Mrs. Joseph Norton, Bringhurst, Indiana	10.00
Mrs. J. J. Wolfe, North Manchester, Indiana	50.00
Abe Bowman, Long Beach, California	5.00
H. M. Oberholtzer, Carleton, Nebraska	5.00
W. P. Spriggle, Middletown, Virginia	25.00
Mr. and Mrs. Clarence Zwoyer, Bryan, Ohio	10.00
Mr. and Mrs. Charles Munson, Ashland, Ohio	2.00
Mr. and Mrs. Charles Weygand, Nappanee, Indiana	5.00
Hettie Rose, Uniontown, Pennsylvania	5.00
Mrs. Mary B. Turner, Bethlehem, Pennsylvania ..	5.00
Mr. and Mrs. Ralph Maust, Nappanee, Indiana,	
(by a friend)	5.00
Mrs. Katie A. Culp, Goshen, Indiana	2.00
Mrs Effie Roan, Bryan, Ohio	5.00

(For cash to date, see block on page 16)

100% Districts

The challenge has gone out and some District Officials have taken up the gauntlet to work on a 100% circulation of the Evangelist in their district. At least one district—the Ohio—embodied it in their goals for the coming year. There may have been others. It is not an impossible task; it was actually achieved by one district two years ago. It is encouraging to see one of our larger districts taking up this matter seriously. May there be many districts that will work toward achieving this goal.

Hagerstown Continues 100%

Our splendid church at Hagerstown, Maryland, which stands among the leaders in loyalty to our publishing list, sends in a renewal list of Evangelist subscriptions of 244, and that continues their place on the 100% Honor Roll for another year. Brother M. B. Ridenour, one of our Publishing Board members, belongs to this church. Brother N. V. Leatherman was, until recently the pastor over a period of years; then Brother Dyoll Belote served them for a brief interim before taking over his charge at Linwood, Maryland, and now Brother James Ault, pastor-elect, will be installed in the pastorate in the near

future. They are all made over the same pattern of Brethren loyalty that has enabled churches and pastors throughout the Brotherhood to weather many a storm. we appreciate such churches and pastors. There are many of them and they give hope for future Brethrenism.

Cheyenne; Wyoming, too is 100%

We previously mentioned receiving a list of Evangelist subscriptions from our Mission Church at Cheyenne, Wyoming, but did not know whether it was a 100% church or not. Brother Frank W. Garber, pastor of the church, writes that it was 100%, so we are happy to include Cheyenne on the Honor Roll.

General Conference Room and

Board Announcement

Ashland College will again be host to National Conference delegates and friends August 23rd to August 29th. Those desiring rooms at the Dormitory or Residence Halls will communicate with the College Business Office. Please send \$1.00 room deposit with your reservation.

The following charges for room and board will prevail:

Dormitory, third floor, reserved for Sisterhood girls.

Room rent for six nights, one in a room ...\$4.00
two in a roomeach 2.75

Girls will furnish own bed linen and blankets.

Dormitory, second floor—one in a room...\$6.00
two in a roomeach 4.50

Delegates will please bring extra blanket in case of cool weather.

Boys desiring to attend conference and room by themselves may have army bunk accommodations, furnishing their own bed-linens, blankets, and towels. Rate 50c per night.

All meals will be served cafeteria style with a choice of foods, but will be priced in total as follows:

Six day ticket\$10.00
Individual meals
Breakfast, choice 25c, 35c or 50c
Dinners85
Lunches60

For choice of breakfasts, those buying the week ticket and desiring the extra menu will pay the additional 10 or 25c to the waiter. Tickets provide for the 25c breakfast only.

The first meal will be served Monday evening the 23rd; last meal Sunday noon, the 29th.

Delegates desiring rooms off campus will communicate with Dr. George C. Carpenter, 1122 Grant St., Ashland, Ohio, who will serve as chairman of the Off-Campus Housing Committee. Rates in private homes will be as follows:

2 in one room, one to three nights per night\$2.00
2 in room, four to seven nights 7.00
1 in room, one to three nights—per night .. 1.50
1 in room, four to seven nights 6.00

Those desiring the same accommodations as last year should communicate with the committee immediately.



CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for August 8, 1948

"GOD SPEAKS THROUGH PEOPLE"

Scripture: Ex. 35:1; Acts 17:22-30

For The Leader

THIS IS THE SECOND in the series of studies on "God Speaks." Last week we found how God spoke to us through prayer. Tonight we will learn of ways in which God speaks to us through people. As children of God through Christ, we should be interested in what He would have us know. We stand in need of spiritual food. We need consolation in difficult times, we need guidance, and help in deciding which course to take in life. Who better is fitted to help us than our Father in Heaven? This Father who has infinite wisdom, judgment and understanding! Jesus the Son of God said, on one occasion, "I am the Way." Surely we will want Him to guide us through life. As children of God in Him we should desire that our lives be pleasing unto Him. How can we be sure? By letting Him speak to us. In this case, through people of Bible days, and people today.

DISCUSSION

1. THE WRITINGS OF PEOPLE. First of all, God speaks to us through people by means of the scriptures. While the scriptures are divinely inspired (II Tim. 3:16), they came to us from men who were inspired of God to write (II Peter 1:21). So, when we read the Bible, God is speaking to us through people. This is by far the best source of help. We should learn to crave and desire its daily help. Reading the scriptures can become a passion and a habit for us. It will be a good habit. In the Bible we read the words of godly men and women. We see how they reacted to the events of their lives. We see their failures, their successes. We can pattern our habits after theirs. A godly person on this earth today is one who has learned the secret of Christian living by reading the Word of God each day. There is a wealth of information, help and testimony in the words which are spoken to us through the Bible.

2. FRIENDS CAN HELP US. Blessed is that young person who has a trusted friend. It is good to be a trusted friend of some one. If you are a trusted friend, guard that trust carefully with your life. If you have one to whom you can go in time of grief or indecision, you are fortunate. Often, even when we have prayed, and read the Bible, we are undecided about things. We still don't know for sure what to do. Here is where a trusted friend can help. Often, years older, maturity and good judgment will help them give to you the right answer. God often can speak through them to help you choose the right things. Let us never underestimate the ability of a trusted friend to help us avoid the pitfalls of life. Often a bit of well-given advice on the part of a friend is God's voice speaking to us through them. We

may resent it at the time, but it's good medicine, so let's take it. Most people can testify that the least appreciated advice from one interested in us, has, in the long run, been the best help to us.

3. GOD CALLS THROUGH FRIENDS. Most ministers can recall a day in their youth when another minister spoke to them about entering the ministry. Perhaps some visiting minister, who thought he had done no good, has been instrumental in leading us into the sacred calling. Certainly, if God has a message for us, the best way to get it across to us is to have someone we trust say it to us. On the inside of a minister's life there are times when messages are spoken by them to people for which they themselves cannot account, except that it was God's message for the people. Let us give heed to God's still small voice as it comes to us through our friends. Be alert, and we will hear the voice of God in a statement, testimony, or what ever, from the lips of a friend.

4. WHEN OUR MINISTER SPEAKS. Perhaps the one who is best qualified from an official position to speak God's message to us is the Minister. He is ordained to "preach the Word, reprove, rebuke, exhort, with all long suffering." That's his business. We are to listen to him and put his divinely found teachings into practice. And even if he tramps our toes once in a while, remember that he is ordained to explain the Bible's message. If you read the same thing in the Bible, it would also tramp your toes. He has prayed much over his message. He has prayed that he might be led of the Spirit to say the right thing for the people. Under such direction, the things he says can be safely called God's message for us. (Of course if your minister just "preaches" without thought of his calling as an interpreter of God's message, that is a different story.) Thank God daily if your minister is a true preacher of the whole Word of God. You'll be a better Christian all through life if you give heed to his message.

5. THE LORD SPEAKS. In this summer time, God is dealing with your heart. You may be even yet undecided as to what to do with life. Are you listening for a possible word from God? Watch and listen closely. Perhaps in some spoken word, you will find the answer to your problem. Watch and heed. Moses turned aside to hear the message of the burning bush. After having been a failure for 80 years, but giving heed to the message of God, he became a great leader of God's people. David on the hill side tending his father's sheep, heard the word of the messenger, followed, and became the anointed King of Israel. What will you be for God tomorrow? Listen to His message today, and you will find your rightful place in His service.

DISCUSSION QUESTIONS

1. Should we take all of the advice that comes our way?
2. How can we determine the truthfulness of things which people tell us about faith, Christianity, salvation, and service?
3. In what other ways does God speak to us through people?

P. S. BETTER GET THOSE STATISTICAL BLANKS MAILED TO THE C. E. SECRETARY IF YOU WANT YOUR SOCIETY INCLUDED IN THE REPORT AT GENERAL CONFERENCE!

Prayer Meeting Topic

Contributed by Rev. C. Y. Gilmer

(Helps for Daily Living)

SILENCE

To sin by silence, when we should protest,
Makes cowards out of men. The human race
Has climbed on protest. Had no voice been raised
Against injustice, ignorance, and lust,
The inquisition yet would serve the law,
And guillotines decide our least disputes.
The few who dare must speak, and speak again
To right the wrongs of many.

—Author Unknown.

UNCONDITIONAL SURRENDER

Scripture: Judges 7:1-7

Hymn: "Is Your All On the Altar?"

Prayer

Seed Thought Provokers:

UNCONDITIONAL surrender goes against the human grain. It is quite embarrassing to fence straddlers. Its test reduced Gideon's man power from 32,000 to 300. God does not require an expensive vessel, but He does demand a clean vessel. Unconditional surrender cleans the vessel (2 Tim. 2:21). It was unconditional surrender that gave us John Wycliff, John Huss, Martin Luther, John Calvin, John Knox, John Wesley, George Whitefield, Jonathan Edwards, Hudson Taylor, and others during and since the Reformation. It was unconditional surrender which drove these men.

In the Old Testament it was unconditional surrender that moved Noah to find grace in God's sight (Gen. 6:9). It required much faith for Noah to go counter to the wickedness of his day (Gen. 6:5). Since the world was not accustomed to rain at that time Noah's undertaking must have appeared quite fanatical (Gen. 2:5, 6). It was unconditional surrender of the life to God that made Daniel a man of purpose (Dan. 1:8). Unconditional surrender made Amos a God-called preacher (Amos 7:14, 15). He was a judgment preacher (Amos 1:2; 2:6; 3:10; 5:12). He struck at every present day evil, including the liquor traffic, the idle rich, neglected home life (Amos 2:11, 12), etc. He was called on the carpet for his plain preaching (Amos 7:14, 15). It is the God-called, God-fearing preachers that give the people trouble (1 Kings 21:20).

In the New Testament Jesus preached unconditional surrender (Matt. 8:21, 22; 10:37, 38; 16:24; Luke 9:62). He was not afraid to preach about sin and Hell. Stephen, the first Christian martyr, did not believe in compromising in order to enlarge his ministry (Acts 7:51). The oil of compromise never mollified John the Baptist (Matt. 3:7-9, 10; 14:4). Paul was unconditionally surrendered to

God (Gal. 2:20). He went everywhere preaching without fear, favor or compromise (Acts 20:26, 27). He did not make preaching easy for his spiritual son, Timothy (2 Tim. 4:2). Paul was very conscientious (1 Cor. 9:16). Like his master he was given to speaking hard sayings when occasion justified it (Gal. 2:11; John 6:60, 66). It cost him dearly, but he was more than compensated (2 Tim. 4:6-8). The whole Bible takes such an issue against sin from Genesis to Revelation that only a full surrendered person can be faithful to it. Here is a matter for prayer.

COMMENTS

On The Sunday School Lesson

by The Editor

Lesson for August 1, 1948

BARUCH, A COURAGEOUS SCRIBE

Lesson: Jeremiah 36:4-8, 17-24, 32

THESE ALMOST unknown characters that we study this quarter are becoming more and more familiar to us as we see them standing out as "signal lights" among the more prominent men and women of Bible times.

We meet one in today's lesson that stands out with prominence because of his courage. For it took courage to do the things which he did in the face of danger of incurring the wrath of the king.

Evidently Baruch, the man we are thinking about, was Jeremiah's scribe. That is, he took dictation from Jeremiah and "wrote from the mouth of Jeremiah" the message that was made up of "the words of the Lord." Having transcribed the message, he might have felt that he had done his duty and that Jeremiah had no further claim upon his time. But, when Jeremiah, being himself shut up in prison, needed a messenger to carry the written word to people, Baruch readily answered the call and, taking the scroll upon which he had written, went to "the Lord's house" and upon the "fasting day" he "read them in the ears of all Judah," with the hope that "they would present their supplications before the Lord and return every one from his evil way."

That he did his task well will be seen by the reaction that came from the side of the king. The messengers of the king, being also friendly to both Baruch and Jeremiah, advised them to "hide" and "let no man know where they were."

These "princes" must have surmised the king's reactions for they "laid up the roll in the chamber of Elishama the scribe" (evidently a fellow-scribe with Baruch) and went to tell the king the roll's content, thinking, no doubt, that the king would pass it all up, and that the roll itself would be preserved.

But not so! Jehudi was dispatched to bring the roll to the king. Perhaps the king thought they had not told him aright—that no man would dare to utter such words

against the king. But as Jehudi read, the king's anger waxed stronger and stronger. He showed his contempt for the writer and God by cutting the roll to shreds and casting it on the fire till it was consumed.

Now read verse 24. How well it shows the attitude of so many toward the "Word of God" in this day in which we live. For that is what it was, as shown in the first verse of our lesson.

Here it is necessary to read the verses omitted between verse 24 and verse 32, to get the full force of the lesson. But verse 32 is most important to us in our lesson, since it shows the courage of both Jeremiah and Baruch. Read it and note that the Lord, through these men, "added besides unto them many like words."

Considering that Baruch may have only been a "hired" scribe or "secretary" to Jeremiah, it makes his acts in staying by the prophet even more courageous. It can be noted that it always takes courage to stand for the right, but that it always pays to line up on God's side.

To those who study this lesson Baruch is no longer an unknown character, but one that stands out with prominence and one to be remembered.



News From Our Churches

PITTSBURGH, PENNSYLVANIA

Our very busy and much enjoyed pastorate of four years and eight months with the First Brethren Church of Pittsburgh, Pa., came to a close with Easter Sunday, just three months ago.

So manifold and varied are the attractions—and distractions—in so great a city, it would be impossible to give a detailed summary of the period, even if such were of interest to the reader.

Ours is the only Brethren Church in Greater Pittsburgh and in the whole of Allegheny County. With so vast a field, we had hoped to witness an appreciable net increase in the membership of the Church, in East End Pittsburgh, fifty blocks out Penn Avenue, east from the Golden Triangle. The number of additions were about on a par with the preceding years of the Church's progress. However, a revision of the Church's active Membership Roll, resulted in more than forty members being dropped from the Active List, leaving a membership of less than two hundred.

However, the identity and exact whereabouts of each individual reported member were known to the Pastor, thanks to the efficient work of the Recording Secretary, G. M. Garland. The Membership Roll was corrected and recopied yearly, and kept up-to-date.

Pittsburgh Brethren approved the Pastor's insistence upon interchurch cooperation. This included fellowship

with the Pittsburgh Church of the Brethren group, also working in East End Pittsburgh; with five Churches of the immediate area; with East Liberty, Lawrenceville and Greater Pittsburgh Ministerial Associations; and with the over all Council Churches of Christ of Allegheny County with its twelve active Commissions. This afforded the Pastor and interested laymen opportunity to hear outstanding Church leaders of national and international reputation, and to learn of improved methods and of progress in the many phases of the Church's work.

We endeavored to make an inventory of the opportunities for culture, information, inspiration and recreation of which we made use. This included attendance upon services and functions in more than thirty different Churches and places of public assembly. We also visited patients in twenty different hospitals of the area.

When the last weeks of our sojourn came, Pittsburgh Brethren were gracious and generous in their expressions of goodwill and appreciation. The members of the Woman's Missionary Society honored Mrs. Crick with a "Farewell Party." Then followed enjoyable evenings of fellowship, sponsored, in turn, by the Friendship Bible Class of which the Pastor was teacher, by the Young People's Group, and by the Sunday School and by the Church. Separation will not sever the ties we have with Pittsburgh.

We recall, too, with a great deal of pleasure, our twelve years, 1936 to 1948, of connection with the Pennsylvania District Conference of the Brethren Church. This included our seven years in Johnstown Second and Third Brethren Churches as well as the five in Pittsburgh.

The very day our household and office effects were loaded into a van, the painters moved their fabricated scaffolding into the church building. Both the Church edifice and the Parsonage received a thorough cleaning and redecorating.

Our many friends have kept us informed as to the successful projects which have been carried out since our departure. And, not a morning Worship Service was missed during the interim of our going and the coming of our successor, June 1st.

Heaven will make possible the resumption of the inspiring association and praise which are suspended till He Comes!

William S. Crick, Gratis, Ohio.

BRUSH VALLEY, PENNSYLVANIA, REVIVAL

On Sunday, June 20th, a two-weeks revival came to a close at the Brush Valley Brethren Church which is located about twelve miles north of Kittanning, Pennsylvania. As has been the custom at Brush Valley, during a revival, a Daily Vacation Bible School was operated with an average attendance of 77. Not only was a great interest shown among the students, but also among the workers. Eleven workers were present during the Bible School.

The average attendance during the revival was 142 with the record attendance during the two-weeks being 250 on Friday Evening of the second week. Twelve were baptized in the afternoon of June 20th in the Allegheny

River at Reesdale. The twelve were received into membership the evening of the same day. Three await the rites of baptism. A sprag was placed in the wheel the first week, it being necessary for the evangelist, Rev. W. S. Benshoff, to be away during the death of his father. The writer conducted the services during the five days that Rev. Benshoff was away. The evangelist returned on Tuesday of the second week accompanied by his good wife and boys. The MILLERS and the BENSHOFFS enjoyed living in a summer home made available for the two weeks by Pittsburgh owners. The home soon took on the name "Mansion."

All in all the revival was among the most successful held at Brush Valley. The greatest of enthusiasm prevailed during the two weeks. A splendid offering was given to both the evangelist and the writer. I take this occasion, in behalf of the Brush Valley Brethren Church, to thank you good folks of the Vinco Brethren Church for loaning us your splendid pastor.

The writer will terminate his pastorate at both the Brush Valley church and the North Vandergrift on August 9th to assume the pastorate of the First Brethren Church of Berlin, Pennsylvania.

Percy C. Miller.

RAYSTOWN, PENNSYLVANIA

Some time has passed since there has been any report from this church and the work here. Although we have not been reporting, we have been busy in the work of the Master. This is the third year that we have been with the Brethren on this field. Two of them we drove from Vinco, but now we are located on the field. Our labors have not been in vain, and much has been done by the Brethren here. Our numbers are not large, but the people have a mind to work, and harmony prevails throughout the entire congregation. They had gone many years without a pastor, and when we see the loyalty of these people, though few in number, we marvel at their zeal and work.

On May 30th we started a two week Revival, which closed on June 13th. The attendance was very good throughout the entire two weeks. Many of the Brethren never missed a night of the services. It was beyond our expectations, as this is a farming district and the farmers were late with their work, due to rain and cold weather. But they put the Lord's work first and came, and their work was taken care of. The pastor acted as the evangelist, as it was requested of him to do so. But we were very fortunate in having Brother W. S. Benshoff, pastor of the Vinco Brethren Church, come and bring us a message one night. Brother Chester F. Zimmerman of the Third Brethren Church of Johnstown, also came and preached for us one night. Their messages were evangelistic and inspiring, and were enjoyed by all. The male quartet from Vinco was with us for a night. They were Brethren James I. Mackall, Jacob Mackall, Lester Leidy and Charles Byers. They brought us a wonderful message in song. To all that came we say, "Come again, and God bless you."

It is no different here than in other districts. It is very

difficult to get the unsaved into the House of the Lord. Souls were saved, however, and there will be more to come later. All members of the church came and reconsecrated their lives to the work of the Master. It made the pastor's heart rejoice to see the young people step out and consecrate their lives to Christ and the work of the church. This church has a fine group of young people and they are always in their places on the Lord's Day and any time there is work to be done. When we came here there were not many young people, but now we have a very nice young people's class, and they are growing in numbers and in Spirit.

We will hold baptismal services this coming Lord's Day if the water is not too high. We use the river for our services, and the rains have prevented baptizing up to this date. Then, too, we have some to be taken into the church that have been baptized before we came on the field. Two weeks ago we held our communion services, when a goodly number gathered around the Lord's table. Brother J. L. Bowman was with us, and assisted in that service. We are always pleased to have Brother Bowman with us.

We are planning on our Homecoming in the near future, and we are looking forward to greater things in the work of the Lord, as we see new faces in the services often, and we know that others will come. Pray for the work at this place. We will give God all the Honor and Glory.

In the Master's service,

Ralph M. Singer, pastor,
Saxton, R. D., Pennsylvania.

Many a man who intended to catch whales spends his life fishing in a frog pond.

Man in his depraved and sinful state is a misfit.

Laid to Rest

WILCOX—Elsie C. Wilcox, Pittsburgh, Pennsylvania, departed this life April 22, 1948, at their home, 5548 Wellesley Avenue, in his seventy-third year. He had been a brick contractor in East End Pittsburgh for many years, where he was widely and favorably known. Failing health compelled him to retire a couple of years ago. He was an active member of the Pittsburgh Brethren Church for many years, and at the time of his death, was a member of the Church Board of Trustees. He is survived by his wife, who had worked at his side in the contracting business, and by one brother and two sisters. Funeral services were in charge of this writer, who had been Brother Wilcox's pastor up to within a month of his death. Rev. H. Lawrence Rice of the Pittsburgh Church of the Brethren, and Rev. H. E. Eppley, of Mansfield, Ohio, assisted in the last rites.

William S. Crick.

WILCOX—Sylvester N. Wilcox, Pittsburgh, departed this life November 9, 1947 in his seventy-seventh year. He had been active in the sheet metal and furnace con-

tracting business. During his active years, he was a useful member of the Pittsburgh First Brethren Church and Sunday School. He is survived by his widow, one daughter, two grandchildren, two brothers and two sisters. Funeral services were held by the undersigned, then his pastor.

William S. Crick.

DRACH. Mrs. Flora May Drach, widow of the late John E. Drach, and a resident of New Windsor, Maryland, died unexpectedly while attending the Southeastern District Conference of the Brethren Church at Oak Hill, West Virginia. She had been in her usual state of health and was stricken with a heart attack after retiring. Death occurred Thursday, June 17, 1948 at about 3:00 A. M.

Sister Drach was born in Gettysburg, Pennsylvania, daughter of John D. and Jennie Myers Pfoutz, and was 79 years of age. Her husband preceded her in death 14 years ago. She was the last charter member of the Linwood Brethren Church. She will be greatly missed, but we do praise the Lord that our loss is her gain.

The surviving members of her family are her daughter, Miss Bertha I., at home, and a son, C. Raymond, East Lansdowne, Pa.; also a granddaughter, two sisters, Mrs. Martha Bankard, New Windsor, and Mrs. Daisy Garber, Washington, D. C., and a brother, Harvey E. Pfoutz, Franklin Grove, Illinois.

Funeral services were held at the Linwood Brethren Church. This was the first funeral held in the church since the installation of the Hammond Electric organ. Burial was in the Pipe Creek cemetery. Her pastor officiated at the services.

Elmer M. Keck.

STITELY. Joseph Emory Stitely, a retired farmer, died, June 25, 1948, at his home at McKinstry's Mill, near Linwood, Maryland. He was a son of the late George and Margaret Fillinger Stitely and was 88 years of age. His late wife was the former Florence Lambert.

Two daughters survive, Mrs. Louis Crushon, New Oxford, Pa., and Mrs. Percy Wolf, Union Bridge, Md.; ten grandchildren, also three half-sisters, Mrs. Ida Crabbe, Westminster; Mrs. Anna Dayhoff, Union Bridge, Mrs. Effie Leckrine, York, Pa.

Services were held at the H. Bankard & Son's Funeral Home in Westminster. Interment was made in the Pipe Creek Cemetery. Brother Stitely was a member of the Linwood Brethren church. The services were in charge of the undersigned.

Elmer M. Keck.

GROVE. Charles W. Grove, for many years a faithful member of the First Brethren Church of Cumberland, Maryland, and, prior to that, of the Brethren Church of Salisbury, Pennsylvania, was called home to be with Jesus on the afternoon of June 30, 1948. He was sixty-four years of age.

He was a Trustee of the Cumberland Church and found-

er and president of its Laymen's Organization. Several times in the last few years he was a delegate from his church to the conferences.

Funeral services were conducted in the First Brethren Church at Cumberland, by the undersigned, assisted by the Rev. Robert L. Bridgers, pastor of the Potomac Park Evangelical-United Brethren Church. The body was laid in the cemetery at Salisbury, Pennsylvania, there to await the coming of the Lord Jesus Christ, who is the Resurrection and the Life.

He is survived by his wife, who was Miss Cora Bowman of Salisbury; two sons and seven daughters; four brothers and four sisters, and seventeen grandchildren.

He had lived most of his life in his home community in Pennsylvania, and in Cumberland, Maryland. He will be greatly missed in his home, his church and his community.

Rev. Paul M. Naff, pastor.

Wedding Announcement

SWORD-CLAPPER. Candlelight enhanced the altar setting of huge vases of all white flowers including gladioli, carnations and delphinium, amid palms and ferns and candelabra, in the Louisville, Ohio, First Brethren Church, on Sunday afternoon, June 20, 1948, when, at four o'clock, Miss Shirley Joan Sword, daughter of Mrs. H. R. Sword and the late Dr. Sword of Milledgeville, Illinois, became the bride of Mr. Paul M. Clapper, son of Mr. and Mrs. L. P. Clapper of Louisville. Rev. John T. Byler, pastor of the church, officiated with the double ring ceremony.

Nuptial music preceded the exchange of vows and was presented by Miss Ruth LaVonne Clapper, soprano, sister of the bridegroom, and Miss Jean Rowsey, violinist, and Miss Marilyn Plank, organist, both of Ashland.

The bride was given in marriage by her mother. Miss Addie Ilene Oyster was Maid of Honor and Miss Marjorie Long of Orrville, Ohio, and Miss Ruth Clapper were bridesmaids. Mr. Kenneth Lyon of Washington, D. C., cousin of the groom was best man and Mr. Jack Clapper, another cousin, and Mr. Delbert Mellinger, both of Ashland, were ushers.

Following the ceremony a reception and buffet supper was served at the Clapper residence, the guests including the bridal party, relatives, the immediate neighbors, and a few close friends of the couple.

After a short honeymoon the newly weds are occupying their new apartment at 1223 East Main Street, Louisville. Mr. Clapper will be associated in business with his father, who is editor and publisher of The Louisville Herald.

The New Press Fund

GOAL—Not less than\$15,000.00

Cash to date\$9,296.34



*Are You Getting Ready
To Attend
The General Conference
Of
The Brethren Church
At
Ashland, Ohio
August 23-29, 1948
?*

THE BRETHREN EVANGELIST

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INTERESTING ITEMS

Miami Valley Laymen Enjoy Picnic. The Miami Valley Laymen enjoyed a picnic at the Dayton (Ohio) Y. M. C. A.'s Sinclair Park in north Dayton on Sunday afternoon and evening, July 18th. The weather was reported as "ideal," the eats as "bountiful," and the program "fine." The total attendance was reported as ninety.

Gratis, Ohio. Brother W. S. Crick, pastor of the Gratis church, reports the baptism of three more, and the confirmation and reception of eight into full membership of the church.

The Gratis garage roof recently received a coat of much needed paint. Brother Crick also reports that the redecorating fund for the church is gradually coming in.

Vinco, Pennsylvania. Brother W. S. Benshoff, pastor of the Vinco church, reports a concert by "The Deborah

Singers" of the Walnut Grove Church of the Brethren, who gave a special program at the Vinco church on Sunday evening, July 11th. The service was sponsored by the W. M. S., Group II, of the church.

Our readers will remember the report of the activities of the Vinco Boys' Brotherhood with reference to soap collections for our Kentucky Mission stations. We understand that a trip is to be made by some of the boys to deliver their collection in person. The trip is to be made about the middle of September. To select those who may go, a merit system has been set up, which will include attendance at Sunday School, Christian Endeavor and Morning and Evening services. Three will finally qualify.

Change of Address. We note that Rev. H. E. Eppley's address is changed from Mansfield, Ohio, to Winona Lake, Indiana.

Louisville, Ohio. The editor had the privilege of speaking twice at the Louisville, Ohio, Church on Sunday, July 18th. The occasion in the morning was the ordaining of Mr. and Mrs. Albert Schwab and Mr. and Mrs. Galen Sluss as deacons and deaconesses. At the evening hour he also supplied for Brother John Byler, pastor of the church, who left after the morning service for Shippshewana for duty in the Camp there. We were royally entertained in the home of L. P. Clapper and family.

Ashland, Ohio. On Sunday, August 1, nine members were received into the church—five by baptism and four by letter. More are to be received at an early date.

Arrangements have been completed for the holding of the fall evangelistic campaign at the Ashland Church from November 1 to 14th. Rev. V. E. Meyer of the Waterloo, Iowa, Church, will be the evangelist.

At a recent business meeting of the Ashland Church, Brother H. H. Rowsey was given a call for another year of service. The call has been accepted.

Huntington, Indiana. A brand new Sisterhood of Mary and Martha was organized at Huntington on July 17th, with eight charter members. We are sure that this organization will grow rapidly with Mrs. Gilmer and Wanda Lou Kreiger as patronesses.

The Shippshewana campers gave their reports to the Huntington church on July 18th, at the morning service. There were eighty present to hear this program. Five intermediate girls made the good confession at this service and were baptized and received into the church on the following Wednesday. Camps really pay, don't you think?

Brother Gilmer reports that 122 enjoyed a program rendered by The Pleasant View Gospel Four on Sunday evening, July 18th. The offering was \$31.00, out of which the Laymen received \$19.00 toward their projects. One of the quartet was Herbert R. Gilmer, Brother C. Y. Gilmer's youngest brother.

Waterloo, Iowa. The Waterloo Laymen recently elected Glenn Brown, president; Oran Gnagy, Vice-President; and John Reininga, Secretary-Treasurer. The laymen are doing a mighty fine job of keeping their Boys' Brotherhood interested by "Big-brothering" them.

August 8th has been set apart as the time for the hold-

(Continued on page 14)

The Editor Thinks Aloud

Fred C. Vanator

RELIGIOUS "SNAPS"

THIS LITTLE STORY is quite short and to the point. A very lazy man was under conviction at a revival service, and stayed after the benediction to talk to the pastor. Seemingly he saw the "light" and made a confession of sin. When the minister, who was a wise pastor, knowing how necessary it was for a new convert to be instructed in his duties to the Lord, explained that, as a follower of the Master, he must now work and pray. The man began to pray at once, but this was the manner of his prayer, "O Lord, I want to come into your service. Please find me a place in an advisory capacity."

Now we will not vouch for the truthfulness of this story, but it is one that carried thought that

Set me to thinking!

How like men to want something for nothing. So many want to receive the blessings of God, but do not want to do anything that will show their appreciation.

We are reminded of the man who applied at the railroad employment office for a "job." He was asked what his preference was as to the type of work he would like. He answered after this fashion, "Well, you know that man that goes along the side of the train when it stops at the station. He carries a little hammer and pounds on the wheels and the boxing of the shafts." The employment agent looked a little puzzled, but he explained that these men had to have a great deal of experience to do that sort of work. "O, I don't want to do that part of it; I just want to help him listen."

How illustrative of so many "church members." (Note that I did not say "Christians.") A Christian does not want to just "listen"—he wants to work. He does not want to be a mere "adviser"—he wants to "tap" the working parts of the machinery to see that they are all in safe running order.

It is interesting to search the Bible for terms that signify work—"Work, labor, help" and many others. Each term carries with it the idea of "really doing something worth while." There is no place in the whole economy of Christianity for a "religious loafer." There are no "snaps" in Christian living—it is a constant battle against the "powers of evil, and the rulers of darkness" even in high places.

Jesus said, "I must work the works of Him that sent me while it is day; the night cometh when no man can work." He also said, "As the Father hath sent me, so send I you." Jesus was "sent to work"; and it is expected that ALL Christians do the same—and it is no "snap."

Think it over!

The thorn of pain often grows on the rose of pleasure.

Business Manager's Corner

George S. Baer

Sacrifice Will Win

WHEN CHRIST'S PEOPLE undertake in a sacrificial spirit, any work for Him, He will see it through. When they do that they are in dead earnest; they have faith that Christ can honor; they place His work first; they do not stop with their share, but go on to their privilege; they are ready to follow where their Lord leads, even to the point of sacrifice. Such qualities put them in the center of His will. That is the place where Christ can use them and accomplish His works. That is why sacrifice will win.

But how many of the Lord's people live on that high plane? How many will receive a call to sacrifice without feeling that they are being overburdened, or taken advantage of? Some of you may say "not many." But we would reply, "Many more than you think." We have so often been surprised by generous responses to appeals for the Lord's work in many different fields that we have come to have great faith in the Lord's people.

The response that has been made, and is still being made, to the call for a July "Sacrifice Offering" for the Press and Equipment Fund, is an example that gives ground to such faith. Many of these good people had already given to this fund during the year, but when the additional need was presented, they made additional gifts. And they were sacrificial gifts—great numbers of them, for in many cases we knew the givers.

And they have their reward—a great, deep, abiding joy. Jesus said, "I came that your joy might be full, and that my joy might be in you." His supreme delight was to do His Father's will; it was His "meat and drink." We may follow Him in seeking to know and to do in ever-increasing measure the will of God for each one of our lives and thus build into our hearts something of His yearning for sacrifice and service. So may we enter into a fellowship of His joy.

Recent Sacrifice Gifts for the Press

Mrs. Eula Jean Smith, Ashland, Ohio	\$ 1.00
Mr. and Mrs. Harry E. Johnson, New Lebanon, O.	5.00
Two Friends, Muncie, Indiana	50.00
Mrs. G. E. Bell, Johnstown, Pa., Second	2.00
Mrs. Grace B. Bikle, Hagerstown, Md.	5.00
Rev. S. E. Christiansen and family, Georgetown, Del.	10.00
Mr. and Mrs. G. C. Manning, Bryan, Ohio	40.00
F. S. Beeghly, Ventura, Calif.	25.00
Robert A. Bailey, Elkhart, Indiana	2.50
Mary Carpenter, Peru, Indiana	25.00
Rev. Robert K. Higgins, Bunker Hill, Indiana.	2.00
Warsaw, Indiana, Laymen	40.00
Scott A. Shannon, Hamlin, Kansas	10.00
Roy J. Jones, Washington, D. C.	5.00

(Continued on page 14)

The Laity and Evangelism

WE WANT TO TALK a little bit about the laymen and his relation to evangelism. How often is the entire matter of evangelism laid at the door of the pastor, with the thought that he is about the only one that is able to do the work of setting up the meeting, and the advancement of all the plans that go with it. This, too often, has been the characteristic of revivals. But now, when many churches are planning their meetings for the fall and winter, it is good for us to stop and think about revivals in general.

Take the first great revival which began on the day of Pentecost, for example. The book of the New Testament which gives us the history of this meeting is called *The Acts of the Apostles*, or more rightly just "*Acts of Apostles*." Someone has said, "*Acts of the Apostles!* This is a complete misnomer. *Acts of the Holy Spirit*, if you will, but *Acts of Apostles*—certainly not! The history of that book is the history of the whole church, apostles and members alike. The lion's share of the successes of this period must be put to the credit of the membership."

There is surely a modicum of truth in the above statement. Let us take one text, Acts 8:1, "And at that time there was a great persecution against the church which was at Jerusalem, and they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles." *Except the Apostles!* Then the propagation of the gospel must have ceased? Not a bit of it. Look at the fourth verse, "Therefore they that were scattered abroad went everywhere preaching the Word." The work of the early church then, was not wholly dependent on the apostles, but was shared by the whole church, even as it should be today.

The revival of 1859 was unique in relation to laymen. Four young laymen—Wallace, McQuilkin, Carlisle and Meneely—were the chief pioneers of the movement throughout the territory where this revival took place. They gave themselves wholly to it. And it prospered. We read, "In the revival of the eighteenth century, God gave great prominence to two clergymen—Wesley and Whitefield—and in the great evangelistic upheaval of Scotland Dr. Chalmers was prominent; but in Ulster the weavers of Kells and Con-

nor were God's chosen instruments in shaking the province from its slumber."

For many years the employment of laymen in the work of evangelism was strongly opposed. The propagation of the gospel was looked upon as a monopoly of a special caste, while the zeal of Christian laymen was denounced as a dangerous innovation. Even John Wesley, at first a High Churchman, looked upon the preaching of laymen with horror. When Thomas Maxfield, one of his converts, began to preach, all the tendency to emphasize the sacred office of the clergy took fire, and he bitterly resented the attempt. But he had a very wise mother and she took the "priestly" young man to task, saying, "John, take care what you do with respect to that young man, for he is surely called by God to preach the gospel as you are." And Wesley yielded and it was the real beginning of lay preachers.

In a pamphlet which was written during the 1850's has the following which was aimed to stem the flowing tide of lay activity. Among the chief points in this pamphlet are the following:

"1. Teaching and preaching are strictly official acts in the Church of Christ.

"2. The prevalence of lay preaching has always been connected with the spread of error, irregularity and extravagance. I grant you there is need of caution and supervision in the employment of converts. Paul apprehended this when he said, 'Not a novice lest being lifted up with pride, he fall into condemnation of the devil'."

But more and more the layman is coming into the place that is really meant that he should occupy. The divine program is aptly expressed in the words of the writer of the Hebrew letter where he says in chapter eight, verse eleven, "And they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord, for all shall know me, from the least to the greatest." The task of the Christian, whether he be of the ministry or of the laity, is to bring the message of the blessed Word to his fellowman, both by the words which he speaks and also by the life which he lives.

There is a great responsibility which lies in the very laps of the laymen of the church—a task which says that there is both opportunity and ob-

ligation in the church as it goes forward in the task of saving men and women, boys and girls, for the continued advance of the work of Christ

who gave Himself over entirely to the work of evangelization by every means that came to His command.

The Brethren Church

Moderator, L. O. McCartneysmith

- - What Does It Need Most?

JUST HOW may we discover what our greatest need is? To discover what we as Brethren need most, we must examine ourselves by taking an introspective view of ourselves. The apostle urged the Corinthian Church to "Examine yourselves, whether ye be in the Faith: prove your own selves" (2 Cor. 13:5). If it were necessary for these early Christians to prove themselves, is it not also essential that we examine ourselves? This I believe we can do by correctly formulating answers to the following questions:

1. Who are we, and what are we?
2. What is our Commission?
3. What confronts us?
4. Where do we stand?
5. What do we need most to meet the challenge of our task?

I. Who and What Are We?

1. **We are not a Denomination.** To denominate means to give a name. We were not given a name by man; neither were we given man made doctrines and ordinances. The Lord Jesus and the Holy Spirit gave both our name, our doctrines and our ordinances to us! I am sorry to say that no other church can truthfully make such a claim as this. "Denomination" refers to "sects," and we are not a sect. As evidence of our Christ-given name I refer you to the gospels and epistles dictated by the Holy Spirit called the members of the Churches "Brethren," and "Saints."

2. **The Brethren are a body of baptized (or dipped) believers who accept the Christian Doctrines set forth in the New Testament as their only rule of Faith, and who believe in and practise the observance of all the holy ordinances established by Jesus Christ and his apostles.** Our motto is "The Bible, the whole Bible, and nothing but the Bible." In other words, we are the New Testament Church. As such we should rejoice that we find no occasion to offer apologies for either a single doctrine we believe, or ordinance we practise. We know that all of our doctrines and ordinances are Christ-given and are therefore eternal; therefore there is no need for any apology.

II. What Is Our Commission As Brethren?

Again we must go to the New Testament for an answer. God did not commission us to set up a great social order, as some would have us believe. Objective IV of the International Council of Religious Education, which sets up our International Sunday School Lessons, tells us that this is the commission of Christian Education: "Christian education seeks to develop in growing persons the ability and disposition to participate in and contribute

constructively to the building of a social order throughout the whole world embodying the ideal of the Fatherhood of God and the brotherhood of man." The Jesus Christ that I know had nothing whatever to do with the above declaration, because we find in His own words in Matthew 28:18-20 His Great Commission to His people: "Go, disciple all nations, dipping them into the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all, whatsoever I have charged you." That is what we have been commissioned to do, and not a word was said about building a "social order" throughout the whole world embodying the Fatherhood of God and the brotherhood of man."

1. Christ has entrusted to us the task of evangelization of mankind throughout the world, that through the Good News of eternal Salvation that they might believe that Jesus is the Christ, and that believing they might have eternal life. It is not a social order, but a great Spiritual Empire that he seeks through us to establish in this sinful world.

2. But this is not all. He has commissioned us to "teach them to observe all, whatsoever I have charged you." This is the presentation of the Christ-given doctrines and ordinances to baptised believers. We are to "earnestly contend for the Faith once for all delivered unto the Saints." That does not mean making a compromise about our Faith. It does not mean that we shall "soft-pedal" our doctrines and ordinances. Unless we fulfill these orders we have no right to claim the promise of Christ connected with this Great Commission: "And lo, I am with you all the days, even until the end of the ages."

3. Lack of numbers should not discourage us. We are small, and we know it; but let us remember that with 11 men Jesus Christ broke the great Roman Empire. We cannot boast of a great "front," but we can and do boast of a Great Saviour! We have been called "narrow" and "old-fashioned" because we believe in and undertake to do what the Lord Jesus has commissioned us to do; but we can afford to be called "small" and "old-fashioned" if in so being we please our Lord and Master!

4. How small are we? As to numbers we are divided into 7 areas or Districts as follows:

(a) The Southeastern District, comprised of 15 churches, 11 active pastors, and 2764 members, no vacancies.

(b) The Pennsylvania District, with 20 churches, 13 pastors, 7 vacancies, and 2561 members.

(c) The Ohio District, which has 21 churches, 16 active pastors, 5 vacancies, and 3595 members.

(d) The Indiana District, with 31 churches, 28 active pastors, 2 vacancies, and 6951 members.

(e) The Central District, with 5 congregations, 5 active pastors, no vacancies, and 999 members.

(f) The Mid-west District, with 8 churches, 7 active pastors, 1 vacancy, and 684 members.

(g) The Northern California District, with 4 congregations, 2 active pastors, 2 vacancies, and 462 members, making a total of: 104 Congregations; 17,586 Members; 82 Active Pastors; 15 Vacancies.

A gain of 1269 members was made in 1946-47, and we are hoping for a greater gain 1947-48. This gain averages 12 members per church, with a gain of 33 members in this district.

Our Properties Consist Of:

Ashland College and Seminary.

The Brethren Publishing Company and Buildings.

The Brethren Home.

Ashland College and Seminary are known throughout the North Central Association of Colleges and Universities, of which it is a member, as an outstanding Christian College and Seminary, of which every Brethren should feel proud. We have just recently completed a new building in which we have housed the Brethren Publishing Company and our Missionary Board Offices. Here we have just installed a new \$16,000.00 press, which is more than half paid for to date. Last, but not least, is our Brethren Home for the aged Brethren members and ministers at Flora, Indiana, situated on a large farm just outside the limits of the town of Flora; all of which is free of indebtedness excepting the balance due on the printing press and the Publishing House Building.

Four new Church Buildings are now in process of construction, one of which was dedicated at Nappanee, Indiana, last Lord's Day.

We have much to be thankful for in the Argentine Mission field where under direction of Dr. Charles Yoder, several native workers aided by our own missionaries are planning to establish several new points this year to add to those already gained. I listened to the address of one of our young missionaries who is to go to the Argentine next October 14th, in which he made this statement, which I consider a great challenge to Brethren people everywhere: "In the country where I am going there is only one missionary for each 38,000 people, and elsewhere in Argentina there is only 1 missionary to each 50,000 people."

III. As The New Testament Church, What Confronts Us Today?

The Early Christian Church was confronted with sin on every side, greatly encouraged by a Legalistic Jewish attitude and a hostile pagan Roman government, zealously jealous of their own numerous pagan deities. Yet believing with Paul that: "I can do all things through Christ which strengtheneth me," (Phil. 4:13, the Church triumphed! This should be encouraging to us.

1. Today we are confronted with a careless, sinful unsaved and condemned world. Relative to this condemned world Christ gives us the challenge to "Go, disciple all nations, dipping them, (not sprinkling) into the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all, whatsoever I have charged you." To give you some idea of the task before us I quote from

J. Edgar Hoover, head of the Federal Bureau of Investigation, Washington, D. C.: "Last year a major crime was committed every 23 seconds. More persons were murdered within the United States than there were casualties at Tarawa. A robbery occurred every 12 minutes, a burglary every 2 minutes, a larceny every 39 seconds, and an automobile stolen every 3 minutes. Remember that 13 per cent of all murderers arrested were under 21 years of age, as were 39 per cent of all robbers, 55 per cent of all burglars, 37 per cent of all thieves. In fact, nearly 23 per cent of all persons arrested last year were under voting age. More boys, 17 years of age, and more girls 18 years of age, were arrested than in any other age group. The country is in deadly peril. We have won the war, but may still lose freedom for all in America. For a creeping rot of moral and spiritual disintegration is eating into our nation." The burden of lifting this great pall from the world rests upon the Church. No others have anything to offer. The hope rests with real Christians.

2. As Brethren, We Face a Powerful Apostate Church Organization. The leadership of this organization is, according to its own statements, socialistic and communistic in its plans, and infidelistic in its doctrines. Through its various outlets of propaganda it sets forth the doctrine that "All men and women and children of all races and nationalities are sons and daughters of God, and all men belong to a great universal brotherhood." It is, according to the United States Department of Naval Intelligence: "A large pacifist organization. It probably represents 20 million Protestants in the U. S. A. However its leadership consists of a small radical group which dictates its policies. It is always extremely active in any matter against national defense." Dr. W. B. Riley, Pres. Northwestern Bible Institute has this to say: "As I have shown you, the Federal Council is not, as the words 'Churches of Christ,' would indicate, a body of born-again followers of the Son of God, but the friend and co-worker of Communists and atheists, both sworn enemies of the Church."

Among its leaders are those who deny the Virgin Birth, the Atonement, Miracles, the Divinity of Jesus, and the Inspiration of the Scriptures. Mr. Taft present president of this organization says that they are not convinced that "the old-time religion" is a solution to our modern problems. Bishop Oxnam a former president speaks of God as a "dirty bully." Dr. George Buttrick a former president is said to have gone out of his way to explain that he does not believe in the resurrection of Jesus Christ. Bishop Francis McConnell, past president says that the tendency to "deify" Jesus Christ is more heathen than Christian. Dr. Ivan Lee Holt, past president says that the doctrine of the Virgin Birth, Atonement and Resurrection cannot satisfy, and offers instead the doctrine that every human being is a child of God and that God values and helps us all as we value and help one another. Harry Emerson Fosdick, radio mouthpiece for the organization says: "Of course I do not believe in the Virgin Birth, or the old-fashioned substitutionary doctrine of the Atonement."

Membership of this organization must undoubtedly believe as these leaders do, or else they would not select and elect them to these positions.

IV. Where Do We As The New Testament Church Stand?

Facing such conditions we must take a stand. Shall we heed the counsel of Paul? "Be on the watch. Stand firm in the Faith. Act like men. Show yourselves strong." (American Trans. 1 Cor. 16:13), or Shall we take the stand with many, that one church is just as good as another, and it makes no difference what church one belongs to, just so one belongs to some church; that we are all going to the same place, and the only difference is that we are going by different routes? That the modernist is on one road and the Fundamentalist on another, yet they will go to the same place. But will they?

Where Do We Stand? Are we Modernists? Are we Liberals? Are we conservatives? Are we Fundamentalists? Are we Radicals? Are we Middle-of-the-rovers? (Mug-wumps).

Some of you may say: "Why bring all this up?" Simply because you should know the truth about what we face as the New Testament Church. Jesus Christ said: "And ye shall know the truth, and the truth will make you free." But some people will get mad if you tell them the truth!

In response to the above questions may I ask several more?

1. Is the teaching of Jesus in the New Testament Modernistic? Is it Liberal? 3. Is it Middle-of-the-road-er? 4. Is it Conservative? 5. Is it Fundamental? 6. Is it Radical?

To the first three I shall reply with an emphatic "NO!" The New Testament is neither Modernistic, Liberal, nor Middle-of-the-road in either doctrine or ordinances.

To the last three questions I shall offer an irrefutable "YES!" The teaching of Jesus Christ and the apostles are not only Conservative but also Fundamental and Radical! The correct definitions to these several words testify to the truthfulness of this asserion. Let us see.

"Conservative: Having power to save in a safe or entire state from loss, waste or injury." Thank God, the New Testament alone contains the message of such Salvation! Therefore it's conservative!

"Fundamental: Pertaining to the foundation or basis; serving for the foundation; serving as the groundwork for a system; essential, original." "How firm a foundation, ye Saints of the Lord, is laid for your Faith in His excellent Word!"

"Radical: Pertaining to the root or origin; reaching to the center; to the foundation; to the ultimate sources; fundamental, original.

For purposes of contrast let us look at the definition of Modernism, and Modernist. "Modernism: opposed to the ancient; modern practice; of recent date." There's nothing new nor of recent date about God's word. It's ancient and not modern in the least! "Modernist: One who admires the moderns or their ways and fashions."

Where Do We Stand? I am happy to say that if we have a single modernistic minister I know nothing about his existence among the Brethren! I know of no other church that can truthfully make such claim. Therefore we should be proud of our Brethren ministry!

We cannot take the "Middle-of-the road stand, because we all know that when the pendulum stays in that position between the two extremes, the clock always stops, and becomes useless!

Facing these great crises we must take a stand. In the words of Joshua: "Choose you this day whom ye will serve," rings out clearly. As the New Testament Church, we must hold fast its doctrines and ordinances. We must "Earnestly contend for the Faith once for all delivered to the Saints." We must hold high the Banner of the Cross. "It must not, it must not suffer loss!"

1. Do you know of anything possessed by denominationalism that we need? Have they any doctrines or ordinances that we need? Have they anything in common with us? Can we endorse their doctrines and ordinances and remain New Testament Christians? If they reject the New Testament doctrines and ordinances can we have fellowship with them? The prophet Amos asks the question: "Can two walk together, except they be agreed?" (Amos 3:3). Paul counseled the Corinthians: "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteous with unrighteousness?" (2 Cor. 6:14).

What Do We Need Most?

1. We need a revival of teaching and preaching the distinctive doctrines of the New Testament. Far too many of our people have no reason to offer for being Brethren, and too often become victims of the idea that one church is just as good as another. Peter tells us: "But sanctify the Lord God in your hearts; and be ready always to give an answer to every man that asketh you a reason of the hope that is within you, with meekness and fear" (1 Peter 3:15). To be able to do this we must know the New Testament Doctrines of Christianity.

2. We Need to rebuild the Altars of Prayer that have been broken down, and use them daily. Prayer not only "changes things," but it changes men and women. If each of the 17,586 Brethren in our church were praying daily and earnestly we could sweep this world with a great revival! Let us pray without ceasing. Look what 120 Brethren accomplished in just a 10 day prayer meeting at Pentecost!

3. We Need an Increase in Our Faith. "Without faith it is impossible to please God."

4. We Need to Greatly Increase our Home Mission Field. We must have more new congregations in order to support a broader foreign work. Where do we plan to use our seminary graduates unless we have more churches? I believe we now have some 40 or more in this course.

5. To accomplish these things we must have more of the Apostolic zeal for lost souls. We are not satisfied to sit idly and watch the great procession of lost souls going down into eternity without Christ and His Salvation.

6. We Need A Greater Vision for Service for God. "Where there is no vision the people perish." We must not only see the green fields far away, but let us look at the fields at our feet "White for the harvest, and the laborers so few." Let us not only see the black man in Africa and pray for the redemption of his soul; but let

(Continued on bottom of next page)

Ancient Writing and the Pentateuch

Edward L. Yanchus

THERE IS archaeological evidence of writing before the middle of the fourth millenium B. C. in both Mesopotamia and Egypt. In the former country, the earliest writing was pictographic and cuneiform; in the latter, hieroglyphic and hieratic.

In Mesopotamia, excavations at Tell El-Ohemir (Kish) and Tell El-Muqaiyir (Ur) uncovered pictographic clay tablets that go back to about 3700 B. C. Tablets from the library of a temple built by Aannipadda (c. 3600 B. C.) were dug up at Tell El-Obeid (near Ur). At Jemdet Nasr, tablets going back to about 3500 B. C. were brought to light. More than 50,000 tablets, dating from the fourth millenium to the fifth century B. C., were discovered at Niffer (Nippur). Over 30,000 (from houses) contain business records, while more than 20,000 (from a temple library) preserve numerous school exercises as well as technical, literary, and religious texts. At the same site were found a number of articles bearing inscriptions, such as the stone vases of Utug (c. 3400 B. C.), Urzaged (c. 3400 B. C.), Enshagkushanna (c. 3300 B. C.), Lugal-Zaggisi (c. 2900 B. C.), and Rimush (c. 2800 B. C.), the plaque of Ur-Enlil (c. 3400 B. C.), the stone blocks of Lugal-Kigub-Nidudu (c. 3300 B. C.), and the door-sockets of Sargon (c. 2850 B. C.). An archive of over 30,000 tablets (business documents), dating from about 3100 to 2300 B. C., was excavated at Telloh (Lagash). Other inscribed objects from Telloh include a mace-head of Mesilim (c. 3400 B. C.), steles of Lugal-Kisalsi (c. 3300 B. C.) and Eannatum (c. 3050 B. C.), four plaques of Ur-Nina (c. 3100 B. C.), door-sockets of Enannatum I (c. 3000 B. C.) and II (c. 2950 B. C.), a silver vase of Entemena (c. 3000 B. C.), a statue of Ur-Bau (c. 2700 B. C.), and eighteen statues of Gudea (c. 2600 B. C.). Several thousand tablets that go back to the fourth millenium B. C. were discovered at Bismya (Adab). At the same site were found an inscribed statue of Lugal-Dalu (c. 3200 B. C.) and a vase with the inscription of Mebasi (c. 3200 B. C.). Tablets going back to about 3200 B. C. were brought to light at Warka (Erech), while those uncovered at Fara (Shuruppak) date from about 3000 to 2300 B. C. Three inscribed pillars, the Obelisk of Manishtusu (c. 2800 B. C.) the Stele of Naram-Sin (c. 2800 B. C.), and the Code of Hammurabi (c. 2100 B. C.), were found at Susa (Shushan).

us see also the American variety and lead him to the feet of Jesus.

Conclusion: How shall we meet these needs?

Let us not forget the text: "But my God shall supply all your need according to His riches in Glory by Christ Jesus." Let us have no doubt about where the means are coming from, or how the work will be done. Let us trust Him, because He is able, and has made this promise. Therefore let us renew our vows to Him, and then go forward!

In Egypt, excavations in the royal tombs at Abydos revealed a number of articles bearing early hieroglyphs. Among these are the pottery jars of Ro (c. 3550 B. C.) and Ka (c. 3500 B. C.), the ebony labels of Aha (c. 3450 B. C.), the steles of Zer (c. 3450 B. C.), Za (c. 3400 B. C.), Qa-Sen (c. 3550 B. C.), and Perabsen (c. 3300 B. C.), the ivory plaques of Senti (c. 3400 B. C.), and the stone vases of Azab (c. 3400 B. C.), Raneb (c. 3350 B. C.), and Neteren (c. 3300 B. C.) Various inscribed objects, such as a mace-head of the "Scorpion" (c. 3500 B. C.), the Palette of Narmer (c. 3500 B. C.), two statutes of Khasekhem (c. 3200 B. C.), and a door-jamb of Khasekhemui (c. 3200 B. C.), were discovered at Hieraconpolis. Reliefs found at Wadi Maghara, Sinai, bear the inscriptions of Semerkhet (c. 3350 B. C.), Zoser (c. 3200 B. C.), Sanekht (c. 3150 B. C.), Nebka (c. 3150 B. C.), Huni (c. 3100 B. C.), Snefru (c. 3100 B. C.), Khufu (c. 3100 B. C.), Sahure (c. 2950 B. C.), and Assa (c. 2850 B. C.) Inscribed statues of Hetepsekhemui (c. 3350 B. C.), Raenuser (c. 2900 B. C.), and Menkauhor (c. 2900 B. C.) were excavated at Saqqara. Other statutes dug up at the same site include figures of six scribes of the Vth Dynasty (c. 2950-2800 B. C.). Inscriptions dating from about 2850 to 2700 B. C. have been found on the interior walls of the royal pyramids at Saqqara. Sealings from Bet Khallaf bear the names of four scribes of the court of Zoser (c. 3200 B. C.). About twenty inscribed statues of Khafre (c. 3050 B. C.) and Menkaure (c. 3000 B. C.) were discovered at Giza. Papyrus Prisse (at Paris), of the XIIIth Dynasty (c. 2200-2000 B. C.), contains two moral treatises which were written in the reigns of Huni (c. 3100 B. C.) and Assa (c. 2850 B. C.). A king list completed about 2900 B. C. is inscribed on the Palermo Stone.

Archaeological evidence of ancient writing is not confined to Mesopotamia and Egypt. In India, excavations at Harappa and Mohenjo-Daro disclosed over a thousand inscribed seals and amulets of the period from about 3000 to 2000 B. C. Hundreds of seals and sealings as well as labels and tablets, dating from about 3000 to 1200 B. C., were dug up on the Island of Crete. In Cappadocia, several hundred tablets that date from 2400 to 1900 B. C. were brought to light.

The evidence of archeology also reveals the existence of Semitic, or proto-Hebraic, writing as early as the third millenium B. C. and of archaic Hebrew writing as early as the fourteenth century B. C. At Byblus (Gabal), Syria, Dunand uncovered (1930) pieces of stone and copper with unusual hieroglyphs. According to Dunand, the writing is Semitic and its date no later than 2200 B. C. Inscriptions generally assigned to the XII Dynasty (c. 2200-2000 B. C.) were found by Petrie at the turquoise mines of Serabit El-Khadim, Sinai. They represent a hieroglyphic alphabetical script that may be termed photo-Hebraic. A potsherd discovered at Gezer, Palestine, is inscribed with similar characters. Several hundred tablets, bearing cuneiform alphabetical inscriptions, were ex-

cavated (1929-1939) by Schaeffer at Ras Shamra (Ugarit), Syria. The script, though differing from that at Sinai, may also be termed proto-Hebraic. Similar characters appear on a tablet dug up at Beth Shemash, Palestine. Ostraka from Beth Shemesh and Gezer, with writing somewhat like that at Sinai but closer to Hebrew, have been assigned to the fourteenth century B. C. A few bearing an archaic Hebrew inscription was found (1934) by Starkey at Tell Duweir (Lachish), Palestine. The script is related to that of the Beth Shemesh and Gezer ostraka but is of a later date (c. 1300 B. C.) in its development. Similar characters are inscribed on three other fragments from Tell Duweir. At Byblus, Montet discovered (1924) a sarcophagus with an inscription in an early form of Hebrew. The sarcophagus is that of Ahiram, King of Gebal, and has been generally assigned to the early thirteenth century B. C. The script is about four centuries earlier than the ancient Hebrew writing of the Samaritan ostraka and the Moabite Stone. Still later (near the end of the eighth century B. C.) is the inscription in Old Hebrew at the Pool of Siloam.

In the new light of archaeological testimony, the old argument that Moses (c. 1520-1400 B. C.*) could not have written the Pentateuch, because writing was unknown in his day, is altogether invalid. Since evidence of writing goes back to at least 2,000 years before his day, Moses not only could have written the Pentateuch but could have drawn on historical records written during the two preceding milleniums. Furthermore, since evidence of archaic Hebrew writing goes back to his day, Moses could well have written his five books in an early form of Hebrew. "And Moses wrote this Law; and delivered it unto the priests, the sons of Levi, which bare the Ark of the Covenant of the Lord, and unto all the elders of Israel," (Deut. 31:9). To the "higher critics," whose theories of an oral transmission of parts of the Pentateuch to the time of Ezra were originally based on the false premise that writing was unknown in the time of Moses, we add the testimony of Christ: "For had ye believed Moses, ye would have believed Me: for he wrote of Me." (John 5:46).

*The date given for Moses is based on the results of excavations (1930-1933) by Garstang (for Marston) at the site of ancient Jericho. In a cemetery near the city, 165 Egyptian scarabs were dug up. None are later than the reign of Amenhetep III (c. 1413-1377 B. C.). This and other evidence would place the fall of Jericho (and the death of Moses) at about 1400 B. C. See Marston's "New Bible Evidence from the 1925-1933 Excavations," published by Fleming H. Revell Co. (New York and London, 1935).

(1607 South California Avenue, Chicago 8, Illinois)

"The teaching of Jesus hits us where we live. We cannot stand as humbugs before Him for one second."

The surest way to miss the wrong road is to travel diligently the right road.

A man may have much, know much, and say much, without being much himself.

Brethren Youth

ATTENTION

NORTHEASTERN OHIO BRETHREN YOUTH

ANNOUNCING

A Brethren Youth Rally at Williamstown

Saturday, August 21st

Time: 11:00 A. M. throughout the day.

Free Lunch at the noon hour

Banquet in the evening

The meeting will carry a General Missionary emphasis, having as its main speakers

Rev. and Mrs. R. O. Byler

Missionaries-elect to South America

There will be games and recreation, too

Hold this date open

IMPORTANT NOTICE

ANNUAL SHAREHOLDERS' MEETING

of The

BRETHREN PUBLISHING COMPANY

The annual meeting of the shareholders of The Brethren Publishing Company will be held Wednesday morning, August 25, 1948, at 10:15 o'clock, at Ashland, Ohio, in the Conference Auditorium, in connection with the General Conference of The Brethren Church, as provided in the Code of Regulations, Article II, Section 1.

Article II of the Code of Regulations states that "All members of the National Conference of The Brethren Churches, in good standing, are known and hereinafter designated as The Shareholders." This notice constitutes the official notice to all shareholders.

The purpose of the meeting is to receive reports of the officers of the Corporation, to elect Directors, and to care for such unfinished or new holders." This notice constitutes the official notice in accordance with the Code of Regulations.

J. E. Stookey, President

J. G. Dodds, Secretary.

Date of meeting—August 25, 1948.

Report of White Gift Offering

1947 - 1948

CHURCHES

North Georgetown, Ohio	\$ 36.72
Morrill, Kansas	53.81
Burlington, Indiana	127.96
Oakville, Indiana	100.00
County Line, Indiana	12.00
Tiosa, Indiana	26.50
Gretna, Ohio	100.00
Terra Alta, West Virginia	19.95
Flora, Indiana	174.00
Louisville, Ohio	106.25
Mexico, Indiana	130.00
Milford, Indiana	110.00
Milledgeville, Illinois	263.19
Mansfield, Ohio	29.76
Carleton, Nebraska	50.00
Firestone Brethren, Akron, Ohio	13.95
Nappanee, Indiana	164.98
Oak Hill, West Virginia	35.00
Mulvane, Kansas	42.25
Denver, Indiana	50.00
Cerro Gordo, Illinois	44.82
Manteca, California	27.45
Bryan, Ohio	300.00
Udell, Iowa	19.28
Teegarden, Indiana	21.25
Akron, Indiana	12.50
St. James, Maryland	49.53
New Paris, Indiana	188.84
Hagerstown, Maryland	367.85
Fair Haven, Ohio	52.60
West Alexandria, Ohio	47.10
Williamstown, Ohio	74.05
Falls City, Nebraska	147.97
Valley Brethren, Jones Mills, Pa.	27.00
Cameron, West Virginia	12.10
Maurertown, Virginia	38.00
Cambria, Indiana	6.50
College Corner, Indiana	59.24
Johnstown Second, Pa.	30.00
Mt. Olivet, Del.	27.00
Smithville, Ohio	293.33
Ashland, Ohio	287.95
Ardmore, Indiana	76.67
Pleasant Hill, Ohio	66.65
Calvary, New Jersey	5.00
Meyersdale, Pa.	98.00
Dutchtown, Indiana	15.00
Bethlehem, Virginia	41.98
Mt. Olive, Virginia	53.18
Glenford, Ohio	45.00
Canton, Ohio	17.65
Highland, Pa.	32.00
Center Chapel W. M. S., Indiana	19.53
Roanoke, Indiana	27.00
Mt. Pleasant, Pa.	11.50

Conemaugh, Pa.	53.00
Roann, Indiana	133.69
Summit Mills, Pa.	19.00
Sergeantsville, New Jersey	10.00
Johnstown Third, Pa.	78.34
Masontown, Pa.	69.10
Brush Valley, Pa.	43.00
Corinth, Indiana	40.49
North Liberty, Indiana	27.82
South Bend, Indiana	103.63
Gratis, Ohio	59.43
Waynesboro, Pa.	25.00
Muncie, Indiana	19.50
New Lebanon, Ohio	356.75
Uniontown, Pa.	111.50
Quiet Dell, West Va.	11.50
Berlin, Pa.	220.00
Johnstown First, Pa.	66.00
North Vandergrift, Pa.	30.75
Dayton, Ohio	117.20
Fort Scott, Kansas	8.68
Cumberland, Maryland	37.25
Vinco, Pa.	112.93
Peru, Indiana	29.50
Elkhart, Indiana	250.00
Lathrop, California	9.00
Pittsburgh, Pa.	141.70
Loree, Indiana	42.10
Huntington, Indiana	8.00
North Manchester, Indiana	150.00
Goshen, Indiana	249.52
Waterloo, Iowa	225.00
Lanark, Illinois	200.00
Linwood, Maryland	26.00

TOTAL FROM CHURCHES\$7,435.25

INDIVIDUAL GIFTS

Ida Himiller	\$ 2.00
Agnes Lemon	3.00
Miss Estella Blackstone	5.00
Rev. Lester Myers	1.00
W. S. Bell	10.00
Mr. and Mrs. A. M. Erbaugh	10.00
Ora E. Jones	2.00
Mr. and Mrs. H. B. Imboden	25.00
Mrs. F. D. Rodabaugh	3.00
H. J. Riner	10.00
Mrs. Ida Beard	1.50
Mrs. Stella Campbell	5.00
Mr. and Mrs. C. R. Swihart	5.00
Annabelle Merrifield	2.00
Mr. and Mrs. H. H. Merritt	5.00
Mrs. Levi Stuckey	5.00

TOTAL INDIVIDUAL GIFTS\$ 94.50

Church Gifts\$7,435.25

TOTAL\$7,529.75

M. A. Stuckey, Treasurer
The National Sunday School
Association of the Brethren
Church.

Our Poet's Corner

RECOMPENSE

H. A. Gossardf

If instead of a frown
 We contribute a smile,
 Or banish a grouch
 By a kindness worthwhile,
 Or live with our kind
 O'er our own backyard fence
 That they shall conclude
 We have nearly horse sense,
 If instead of one mile
 Out of two we go twain,
 Our soul's recompense should
 Be wealth without stain.

If we bend to our task
 With a will not to fret,
 And give rather more
 Through our toil than we get,
 We'll go home mighty strong
 At the close of the day,
 And not feel rebuked
 In our heart when we pray . . .
 Tho our table be scanty,
 Our family short-fed,
 He'll not give a stone
 When we ask Him for bread.

If the "wild oats" we've sown
 In our life's early morn
 Have choked the "true grain"
 And there sprang up the thorn,
 We should with regret
 Think on much of that past,
 Then turn with a smile
 To the future so vast,
 And say this to ourself
 Of the years in advance:
 "They deal with us kindly;
 They give us a chance."

If we can but direct
 Every boy, every girl,
 Into the right course
 In the rush of "this whirl,"
 And show that the goal
 In the race for success
 Is not won by wealth,
 But by service—I guess
 We should feel less remorse
 As we bid them "farewell";
 And in the Great Future
 Not meet them in hell.

If thru weakness we fail
 To contribute our share
 Of lift 'neath the load
 We've been given to bear,
 Should scourging be ours

At the end of a goad
 By them who got under
 Both their and our load?—
 Tho we should be chided
 And cast out as leaven,
 They who lugged our load
 Should be honored in heaven.

Spiritual Meditations

Rev. Dyoll Belote

SERVANT OR MASTER?

"Ye call me Master and Lord: and ye say well; for so I am."

ON ONE OCCASION the apostles debated among themselves as to which of them should be greatest in the kingdom of heaven—the Kingdom as they conceived of it. It may be suggested that the reason there is so much diversity in the definition of the Kingdom is because each man insists on having his conception accepted by all others as complete and final. Jesus rebuked the selfishness of His followers and declared that "He that would be greatest among you, let him be servant of all."

The word "servant" is not overly popular. "Hired man," "maid," "servant," these are the appellations applied to those who perform the menial tasks in the homes and business premises of their fellows. And because the "Hired girl" or "Hired man" is compelled to serve in this capacity, they are often rated as being inferior in intellect and ability to accomplish worthwhile things in the world.

Our text has the Lord declaring Himself as Lord and Master, and yet it was He who warned His followers that those who would be great in His eternal Kingdom must learn the royalty of service, must become servants. Self-delegated greatness generally fails to impress men. It is by service rendered that men prove their worth to the world, and the right to respect from their fellows.

The most highly endowed life that this world ever saw was that of the Lord Christ. And He demanded no recognition of place or power; claimed no rank above His fellows—not even when He admitted that He was their Lord and Master. And to prove it He stooped and washed the feet of His followers, with hands that angels would have loved to kiss. He took the place of a servant and gave His very life to save lost humanity. The greatest among men He became servant to all. And the example of the Good Samaritan today still needs exemplification a thousand times. It is still true that "He that would be great among you, let him become servant of all."

—Linwood, Maryland.

Prosperity often shuts its eyes, opens the throttle, and rushes off to ruin.

Either heaven or hell will leave its mark on us; it is up to us to decide which it will be.



CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for August 22, 1948

GOD SPEAKS THROUGH ART AND MUSIC

Scripture: John 19:5; Rev. 14:1-3; 19:5-9

For The Leader

WHILE THE DIRECT spoken word of God comes to us through His written Word, the Bible, yet His message comes through other mediums. Tonight we consider Art and Music as expressions of God's message to us. We have all thrilled at masterpieces of painting and sculpture. We have all welled up with tears when a beautiful hymn has been played or sung. It is God's message to us as surely as if we had read it from His Word. These two ways tonight bring to us God's message through the eye gate and the ear gate. How fine it is if we shall cultivate the desire of seeing and hearing the things which will enrich our lives with God's message to us.

DISCUSSION

1. THROUGH THE EYE GATE. It is one thing to hear the story of the flight of Jesus into Egypt as a child. It is another thing to behold the painting of the mother of Jesus, holding the baby Jesus, sitting on the weary donkey, with Joseph walking along side. That picture never leaves us. It speaks of God's providential care over His loved ones in time of trouble. Or, to see the picture of Jesus in the Garden of Gethsemane, pouring out His soul in prayer. Or, the glorious resurrection morning scene at the tomb, the angels, Mary, and Jesus in the background. Or, the picture of the ascension, with Jesus ascending into the heavens, and the promise of His coming again in like manner. These are but a very few scenes from the life of Christ which show the value of the eye gate. It is one thing to read a story, it is another thing to see it pictured.

2. THE EYE GATE AIDS THE IMAGINATION. As we read a story, we imagine the scenes and the people. Perhaps our imaginative ability, though, is very poor. Then it is that beautiful pictures and sculpture come to our aid. And it may be also, that an inspired artist can bring out viewpoints that had escaped our untalented minds. Their work calls these to mind. We will do well to make a study of the works of great artists, that our spiritual faith might be increased.

3. WHAT MAKES A WORK ART? There is a lot of painting, sculpture and music which is not art. Why? Simply because it does nothing for the individual. Real art, whether it be in picture, sculpture or music, does something for the soul. It lifts us out of the ordinary and places us on the divine. It lifts our soul from the concourse of life and sends us in thrills across the mountain tops of spiritual experiences. In real art, we can see and hear God's voice speaking to us. Real art makes us

ashamed of our own failures and creates within us the desire to do better. It brings a resolve to be more faithful and useful in the work of God. None can look upon a beautiful painting of a master, or listen to a beautiful hymn played by an equally talented musician without partaking of the Divine spirit.

4. LEARNING TO APPRECIATE ART. It is too sad, but often too true, that today we do not know how to really appreciate fine art. A fine picture, or a beautiful musical number must be studied to be really appreciated. As a passage of scripture must be studied to get its many shades and tones of spiritual truth, so must the works of art which represent those scriptures. A young man once said that he had read the Bible through in a year, and knew all about it. Well, he was smarter than any other person who has ever read the Bible. No man can get everything in one reading. No, nor in a thousand readings. The more we read the Word, the more we find the precious truths to help us day by day. So, it is in art and music. A beautiful musical number can be played a thousand times, with the last time bringing to us a note or harmony we hadn't heard before. That is appreciation. It takes time and brains to appreciate art and music. Which probably explains why so few today really know how to do it.

5. MUSIC IN THE CHURCH. Perhaps the most familiar type of Music to us young people, is that which we hear in our churches. That is, the music in which God speaks to us. From the prelude, through the hymns and special music to the postlude, there is a message for us from God. It will increase our spiritual values if we will but give close heed to their messages. A well planned service has the music chosen to fit the theme of the service. The hymns, and their message, are chosen with the idea of worship, praise, petition, or assurance kept in mind. Each verse of a hymn has a message. How much do we get out of them? It depends on how closely we study the verses as we sing. More than just singing a hymn, we should think of the words as we sing. (It might be we are singing something we wouldn't be in favor of, if we were called to say it in so many words.) For instance, "Take my life and let it be, consecrated Lord to Thee." We sing it, but would we mean it if we spoke it? Or, "Have Thine own Way, Lord." We sing it, but would we really want Him to have His way in our lives? There are many "ins" and "outs" in this matter of singing hymns. To sum it up, we will do well to think of the spiritual message, and be certain we ourselves mean what we are singing. Let us listen to the voice of God as it comes to us in art and music. It will transform our lives.

DISCUSSION QUESTIONS

1. Would singing hymns containing verses to which we would not subscribe, if spoken, be a form of hypocrisy?
2. How can we develop a greater appreciation for the spiritual values in art and music?
3. Suggest spiritual blessings which you have received from a study of a particular picture, sculpture work, or music.
4. What can our society do to increase our interest in the great masterpieces of art and music?

Prayer Meeting Topic

Contributed by Rev. C. Y. Gilmer

A HEART-SEARCHING PRAYER

(Can you say it and mean it?)

Lord, when I am weary with toiling,
And burdensome seem Thy commands,
If my load should lead to complaining,
LORD, SHOW ME THY HANDS,
Thy nail-pierced hands,
Thy cross-torn hands,
My Saviour, show me Thy hands.

Christ, if ever my footsteps should falter,
And I be prepared for retreat;
If desert and thorn cause lamenting,
LORD, SHOW ME THY FEET,
Thy bleeding feet,
Thy nail-scarred feet,
My Jesus, show me Thy feet.

Lord, when I am sorely wounded,
With the battle and toil of the day,
And I complain of my suffering,
LORD, LET ME HEAR THEE SAY,
"Behold My side,
My spear-pierced side,
My side that was wounded for thee."
MY GOD, DARE I SHOW THEE
MY HANDS AND MY FEET?

—Log of the Good Ship Grace.

"BEARING HIS REPROACH"

Scripture: Heb. 13:10-14; 2 Cor. 6:3-10

Hymn: "Am I a Soldier of the Cross?"

Prayer

Seed Thought Provokers:

JESUS CAME to His own city, Jerusalem, the city of the great King, and to His own temple, every whit of which uttered His own glory, and yet they led Him outside the gate of the city, the rejected One, away to the place of crucifixion (John 1:11; Matt. 27:31; John 19:14-19). We are admonished, "Let us go forth therefore unto Him without the camp, bearing His reproach" (Heb. 13:13). We are not to keep up with the world, but go where Jesus is. We are not to seek a place in the world which had no place for Him and still holds Him in rejection. To share His rejection is our right (1 Peter 2:21; Luke 9:23; Phil. 2:5; John 20:21; 15:18-20).

From the Ceremonial Law as recorded in Lev. 4:3-21 we learn of the sacrifice that the bullock represents the Lord Jesus Christ, Who as our sin offering, takes away our guilt. The blood is for the life and the atonement for the soul. The fat represents the goodness and richness of

Christ. Jesus died, not only that we might have salvation, but also the fullness of the Spirit (John 19:10). The rest of the bullock is taken outside the gate and burned in the fire. Here we as Christians can share the reproach of Christ and His cross (Col. 1:24; 2 Tim. 1:8; 4:5). True Christian living and giving are costly. The most popular men in the Christian ministry are not necessarily the greatest in prayer, who stand the truest and win the most souls. Bible Christians should be crucified with Christ (Gal. 2:20; 5:24; 6:14; Rom. 12:2; Luke 9:22-23). The cross is not an ornament or a poetic burden. It is something you are nailed to for Christ's sake because the world despises you!

If we would follow Jesus other ties must not hold us (Luke 14:26, 27). Obadiah, servant of wicked King Ahab in the palace, is a type of a popular Christian. But it took the despised prophet Elijah to pray down fire from Heaven. The power of Pentecost is not free. Elijah suffered many privations. True, Spirit-filled, bold Bible teaching makes enemies. Many do not care for the reproach for preaching against sin and specifying it by name. They do not want to lose friends for Christ's sake. Are we going to please our Lord or the world (Jas. 4:4)? Outside the camp is the place of our responsibility.

COMMENTS

On The Sunday School Lesson

by The Editor

Lesson for August 15, 1948

ANDREW BRINGS MEN TO JESUS

Lesson: John 1:37-42; Mark 1:16-18; John 18:20-22

ONE OF THE most wonderful sentences concerning a man is found in our lesson today, "He brought him to Jesus." This can be made a very fine "personal workers" lesson by dwelling on the attitude of Andrew in submerging himself and bringing forth his brother as a real worker, who did much to propagate the early gospel.

There are at least five traits we can find in Andrew that make his oft forgotten disciple come to the forefront.

1. **He was a good listener.** He was seeking to find out the truth. He was one of the two men that spent a profitable day with Jesus. That which he heard and saw convinced him that Jesus was the Messiah. This is shown by his willingness to testify to his brother Simon after this fashion: "We have found the Messiah, which is, being interpreted, the Christ." It takes a willing listener to absorb the teachings of the Word and so take them into his heart and life that he is able to impart them to others with conviction. A personal worker must, first of all, have real convictions of his own.

2. **Andrew was an active worker.** When he saw the opportunity he grasped it. Remember it was Andrew who contacted the boy with the five loaves and two small fishes with which Jesus fed the five thousand that day by the shores of Galilee.

3. Andrew was an unselfish individual. It did not hurt him one bit when he brought his brother Simon to Christ, that the eyes of the Master turned from him to his brother and that the words of prophecy were turned Peter's way and not Andrew's. He cared little for personal praise; he never sought, like John and James, to climb to the place of greatest prominence at the side of the Lord.

4. Andrew was a willing bearer of good news. How quickly, after he had found Jesus as the Christ, for his own satisfaction, did he hurry away to tell it. And note, it was to the ones of his own immediate family—first Peter, and, is it too much to think that he stopped there? then to the remainder of his family. Far too often those nearest and dearest to the Christian are the last to hear the "Good News" from his lips. Why is it so difficult to "find" one's own brother?

5. Andrew was a man who was close to the Master. In those few hours he had spent with Jesus when he followed Him to the place where He was "dwelling" brought him close to the Master. How wonderful, indeed, it is to be brought so near to our Lord that we can feel the vital communion and can communicate to Him our innermost desires and thoughts!

Known, yes! But yet Andrew in his place of one of the so-called "lesser" disciples, is so kept in the background that his activities are overshadowed by the more aggressive followers. But blessed, thrice blessed, are those who do not need to be in the lime-light, but are willing to follow where He leads with no thought of personal praise.

Business Manager's Corner

(Continued from page 3)

Emma M. Aboud, Dayton, Ohio	1.00
Kenneth Benshoff, Johnstown, Pa., Third	10.00
Loyal Women's Class, Johnstown, Pa., Third	10.00
Dr. and Mrs. G. C. Carpenter, Ashland, Ohio	11.00
Mrs. Ellen Lichty, Pasadena, Calif.	10.00
Hazel Keiser, Bryan, Ohio	5.00
Mrs. Sarah Workman, Mt. Olive, Virginia	5.00
Mrs. Clara J. Beim, Kansas City	1.00
Mrs. Emma Young, Smithville, Ohio	5.00
J. P. Spedden, Hagerstown, Md.	2.00
Minnie Sloan, Cambria, Indiana	5.00
Wooster, Ohio, W. M. S.	15.00
Mrs. Clara Ebert, Wooster, Ohio	5.00
Mrs. J. E. Himes, Bryan, Ohio	10.00
Verda Hade Hess, Waynesboro, Pa.	5.00
Mrs. S. J. Blackburn, Anson, Texas	1.00
A. R. Umbel, Uniontown, Pa.	25.00
Mr. and Mrs. Clyde Garland, Pittsburgh, Pa.	25.00
Helen Simmons, Vinco, Pa.	20.00
Mrs. Inez F. Wray, Peru, Indiana	5.00
Mrs. Henry Sanders, Bryan, Ohio	10.00
Mrs. H. H. Smitley, Masontown, Pa.	10.00

(For total cash see block on page 16)

Subscriptions from Carleton, Nebraska

We received a nice list of subscribers from Carleton, Nebraska, where Brother H. M. Oberholtzer is the faithful pastor. We were not told that it was a 100% list,

but we feel sure that if it can be done at this time, Brother Oberholtzer will persist until it is accomplished. The number of homes into which the *Evangelist* now is going will be a great help to the Lord's work in that field.

Religious Books and Novelties at Conference

As usual your Publishing House will have a well-stocked Book Store at General Conference time. We will also have a display of Books, Bibles and religious novelties in the rear of the Gymnasium. Come prepared to take home a supply of what you have been looking for.

Plan Your Next Sunday School Order

It is not too early to make plans for your next Sunday School order, especially if there is to be any change in your order. We suggest that you consider using the *Brethren Youth Quarterly*, if you are not already doing so. It is well edited and is the best you can find for Brethren teen-agers. Its use has been increasing, but there is still large room for expansion. Maybe you could use more adult quarterlies, also. Let's all cooperate in the largest way. Some day you'll see the good results in your local church and will thank God for it.

Interesting Items

(Continued from Page 2)

ing of the Boys' Brotherhood program. The boys will be in charge of the service and will unveil the large picture which they have purchased for the church.

Carleton, Nebraska. At a recent business meeting at the Carleton church appointed a committee to investigate the cost of new carpet for the church. Brother H. M. Oberholtzer was given a unanimous call for another year of service as pastor, which was accepted. Brother Oberholtzer was granted a three weeks vacation, winding up at the General Conference.

St. James, Maryland. The Boys' Brotherhood of the St. James church recently presented the church with a new outside bulletin board with the full equipment of letters.

A new deacon was elected on Sunday morning, July 18th, when Brother James Norris was chosen for this important office of the church. His ordination will take place in the near future.

Nappanee, Indiana. The Nappanee Laymen recently elected the following officers:

President	Raymond Parcell
Vice-President	Everett Pippen, Jr.
Secretary-Treasurer	Don Swihart
Corresponding Secretary	Dick Sechrist

At the meeting forty-three laymen and wives were present; \$64.40 came in the Gift Boxes, and \$27.50 additional to the building fund.

Milledgeville, Illinois. The date of the Sunday School picnic, which is to be held at Lowell Park, has been set as of August 17th.

Central District Camp. We learn from Brother D. C. White's Milledgeville Bulletin that there were fifty-two campers enrolled. This together with the twenty-one of

the faculty and helpers, brought the total of the camp to seventy-three. The student campers were divided as follows: Milledgeville—18; Waterloo—17; Lanark—9; Cerro Gordo—6; and Udell—2. The camp was held at Savanah, Illinois. Brother and Sister White were in charge.

Bryan, Ohio. Brother E. J. Black, pastor of the Bryan Church, reports the baptism of several on Sunday, July 5th. Brother Black reports that there were twelve conversions of Christ made during the time of the Daily Vacation Bible School. The total enrollment of this school was 127, with a daily average attendance of 82. One hundred and eighty attended the closing exercises.

Dr. Glenn Clayton, President-elect of Ashland College was the morning speaker at Bryan on Sunday, August 1st, in the absence of Brother Black who is on vacation. The editor will be the speaker on August 8th.

Cameron, West Virginia. Brother Arthur R. Baer, pastor of the Cameron Church, reports that the stone work on the new Cameron Church is now completed to the square and will soon be ready for the roof timbers.

Johnstown, Pennsylvania (Third). We learn that Brother Chester F. Zimmerman, is closing his work at the Johnstown Third church and is soon to take up the work at Muncie, Indiana.

Cumberland, Maryland. We learn from Brother Freeman Ankrum's bulletin that Brother Paul Naff is closing his pastorate at Cumberland. He has been in this field for some time.

Mexico, Indiana. Brother Robert Higgins, pastor of the Mexico Church reports the baptism of four on Sunday, July 25th.

He also reports that the four Mexico churches are cooperating in their Sunday evening services.

Loree, Indiana. Brother Higgins, who also is pastor of the Loree Church, announces the Loree Homecoming and Re-dedication Day as of October 24th, with Brother C. A. Stewart, pastor of the New Paris Church, and a former pastor of the Loree church, as tentative speaker.

Brother Higgins reports the organization of a Bible Training Class in the early fall. The class will meet each Thursday evening.

Condition of Brother A. E. Whitted. Word comes to us this Sunday, August 1, from Brother Elton Whitted, son of Brother A. E. Whitted, that he is quite seriously ill, with a complete nervous breakdown. He is at the home of his daughter, Mrs. J. Garber Drushal, at Wooster, Ohio, at the present time. A card or letter may be addressed to him or his good wife at the following address: Care of J. Garber Drushal, Kenarden Lodge, Wooster College, Wooster, Ohio.

Business Manager Baer Still Confined to His Bed. As we go to press this week we are sorry to report that Brother Baer is still confined to his bed. He is better but the doctor has not released him from a "reclining position." A phone by his bedside is his medium of expression to us here at the Publishing House. Continue your prayers for his speedy recovery.

He who walks with God may suffer, but he is safe.

Laid to Rest

SEBRING. In the absence of the pastor, funeral services were held Thursday, July 22 for Mrs. Myrtle Sebring by the undersigned.

Mrs. Sebring was born January 25, 1880 in Lexington, Ohio to Nathaniel B. and Mary Shaffer Loy. On July 30, 1902, she was united in marriage to Frank R. Sebring, who preceded her in death five years ago. To this union was born one daughter, Mrs. Lester (Marjorie) Ashworth.

A life-long resident of the community of West Alexandria, she was also a life-time member of the First Brethren Church there, being active in the Women's Missionary Society and the Everfaithful Sunday School Class.

In addition to her daughter, there remains to mourn her passing one granddaughter; a sister, Mrs. Stella Bishop of West Alexandria, and a brother, David Loy of Springfield, Ohio.

She departed to be with her God and Creator, July 19, 1948.

Rev. E. J. Beekley, Canton, Ohio.

HAHN. On July 7, 1948, Carl J. Hahn, a charter member of the Stockton, California, Brethren Church, departed this life to be with the Lord, after an illness of several months. He was eighty-nine years old.

He is survived by his widow, Emma; three sons: Allen, Stanley and Clark; five grandchildren and a host of friends.

Funeral services were conducted by the undersigned at Stockton, with interment at Park View Cemetery, near Manteca.

Virgil Ingraham.

BARNHART—Lorinda Barnhart, daughter of William and Lisa Jane (Roberts) Lantis, was born November 10, 1856, and departed this life April 3, 1948, having reached the advanced age of ninety-one years, four months and twenty-three days. She was born on a farm near Gratis, Ohio, and spent her entire life in the Gratis Community where she was beloved of all who knew her. She was possibly the last of the small group who organized as the Brethren Church of Gratis, in 1883. Surviving are a sister, two sons, seventeen grandchildren and twenty-one great grandchildren. This Pastor was assisted in the funeral services by Rev. A. E. Whitted, a former pastor at Gratis, who knew "Aunt 'Rin" when health permitted her to attend worship services.

William S. Crick.

FULTON—Mrs. H. W. Fulton, of Eaton, Ohio, passed away May 22, 1948 in her seventy-eighth year. During the long period the family lived in the Gratis community, they were members of and attended the Gratis Brethren Church. Surviving are her husband, two sons and one daughter. Funeral services were held in Eaton, where

they attended worship services, by an Eaton minister; burial was in Gratis cemetery.

William S. Crick.

PENCE—Jacob Francis Pence was born September 21, 1865 and departed this life June 1, 1948, at the age of eighty-two years, eight months and ten days. He was a lifelong resident of Gratis, Ohio, and a member of the Brethren Church. He is survived by one daughter, with whom he made his home since his wife's death in 1947, one granddaughter, two great grandchildren and three sisters. Funeral services by this pastor.

William S. Crick.

CLINGAMAN. On Monday morning, July 12, 1948, just as the sun was announcing the beginning of a new day, the spirit of our brother, Jacob Elsworth Clingaman took its flight from the scenes of this life to the "home of the soul," the land "where the sun never goes down." At the time of his departure from us he was seventy-five years of age and had lived in the Roann community his entire life. Brother Clingaman had been a member of the Brethren Church for many years, first at New Enterprise and then later transferring to Roann. In his relation to his church he was always faithful and loyal to all its interests. It was our privilege to have known him and his family through a period of forty-five years and in those year to spend many happy hours together. Thus we share with a great throng of people of the church and the community the loss of a true friend and brother.

In his going he leaves his companion with whom he had walked hand in hand through many years; three brothers: Charles of Peru, Samuel of Denver and Sherman of Macy, and a son Lamoine of Muncie. All these have lost one that meant much to them, but heaven has gained and they have a hope and a memory that compensates for the loss. Peace to them until, on the morning of the first resurrection, by the Grace of God we shall meet again.

The last rites were conducted from the Grandstaff funeral home in Roann, July 14th, by the writer and assisted by Rev. C. C. Miller of the Church of the Brethren.

C. C. Grisso.

LEEDY. Mrs. Charles Leedy passed away in California on July 5, 1948. Her body arrived by plane on July 9th, in Plymouth, Indiana, where services were conducted by the undersigned.

She leaves the husband, Brother Charles Leedy, a daughter, Mrs. Ora Lemert of Walkerton, and a son in California.

G. L. Maus.

CONDON. Vera Reed Condon, wife of Irvin Condon, passed away very suddenly on Monday morning, May 17, 1948, at her home in Twelve Mile, Indiana. She had been a life-long resident of this vicinity.

She was the youngest daughter of Henry and Addie

Reed, who were charter members of the Corinth Brethren Church. She united with the church when but a small child and was a firm believer in the Brethren faith.

Her husband, two sisters, a nephew and niece survive, besides a host of relatives and friends.

Services were conducted in the Corinth Brethren Church by her pastor.

G. L. Maus.

Wedding Announcement

WRAY-SMITH. Marilou Wray, daughter of William C. and Martha Krider Wray, became the bride of Richard H. Smith of Lafayette, Indiana, in a double ring ceremony on Sunday, July 4, 1948, in the Corinth Brethren Church, of which the bride is a member.

The undersigned, who is pastor of the bride, read the nuptial vows before an altar banked with palms and white gladioli, and a seven branch candelabra. Mrs. Merrill Staller, sister of the bride, was matron of honor and Miss Faith Ludwig of Detroit, Michigan, was bridesmaid. Robert Smith, brother of the groom, was best man.

The bride was given in marriage by her father. She is a graduate of Purdue University and at present is employed in scientific research at the Agricultural Experiment station of Purdue University. Mr. Smith is a graduate of the school of Mechanical Engineering, Purdue University. They will make their home in Lafayette.

A reception was given to one hundred and fifty invited guests on the beautiful church lawn immediately following the ceremony.

May God's richest blessings rest on these two Christian young people as they establish their new home.

G. L. Maus.

SMITH-DIVELY. Neil Smith, son of Mr. and Mrs. James A. Smith of Cumberland, Maryland, and Phyllis Dively, daughter of Mr. and Mrs. George Dively of Berlin, Pennsylvania, were united in the Holy Bonds of Matrimony on Saturday afternoon, July 17, 1948, in the Berlin Brethren Church by the writer. The double ring ceremony was used. The church was beautifully decorated. The attendants were Miss Mary Ann Musser, and Robert Smith, a brother of the groom. The bride was given in marriage by her father. Miss Thelma Saylor was at the console. The couple will make their home in Cumberland.

Percy C. Miller.

The New Press Fund

GOAL—Not less than\$15,000.00

Cash to date\$9,714.84

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On the return trip a few hours were spent in Peru, Ind. The day following I spent in my own home church—Tiosa, Indiana. The Reverend G. L. Maus is pastor here. Due to the fact that the pastor had a funeral service immediately after noon, I accepted the invitation to speak. Another happy experience in this day was the privilege to attend the Maus reunion which was held on the former Joseph Maus farm, near the church. For more than thirty years I have been repeatedly invited to this gathering, but never had the time to attend. It is too bad that family gatherings, like so many other good things are slowly fading out.

After three days in the office, the schedule called for a trip to Hagerstown, Md.—Camp Peniel, and Washington, D. C. A number of calls were made in Hagerstown before going to the Blue Ridge mountains for the camp. This was a rather small group of young people but an excellent camp. I had been asked to speak and close with a consecration service. There were three fine young people who presented themselves for the reconsecration service.

August fifteenth in Washington, D. C. Church was a happy day. There was a fine attendance both morning and evening. The Clappers from Louisville, my former pastorate, also relatives of the Lyons, were present, besides two other college students from Ashland. Entertainment in the Lyons' home with the other guests, and a delightful picnic with the Portes and their people on Sunday afternoon made a most enjoyable week-end.

The Clappers assisted with the music in the services on Sunday in a very acceptable manner. The first unit of the new church was inspected by all the visitors. This will be an attractive and commodious church, wonderfully well located. It is my observation that this church is showing very good taste and judgment in their effort. Surely many brethren and friends will want a share in this National Brethren Church. Any gifts designated for Washington or any of our other building projects will be sent at once, if designated.

The Sunday before Conference was the dedication of the new Chapel at Akron. The report of the activities of this day appear in another column of this issue.

As before, keep looking up!

E. M. Riddle, Field Secretary.

The

Field Secretary

Travels

Early in the month the decision was made to visit Decatur, Illinois for a few days with some of the Brethren of that district to reach a decision, whether to proceed with a new church in Decatur or not. The report will be made to the General Mission Board first. Rev. C. E. Johnson, pastor at Cerro Gordo very cheerfully went over the field with the secretary and provided entertainment and car.



The Power of Sacrifice

by F. E. Clapper

To every thoughtful Christian there must come a tinge of disappointment as we contemplate the lack of spiritual power in the organized church of today. Surely we do not want it to be that way. Rather we crave it to be a dynamic force, a living testimony to the power of God.

Would to God that the lost, the suffering, the bereaved, the downtrodden could look upon the church as their Ark of Safety—the source of their help in time of need.

Would to God that we could witness week after week, month after month, year after year, many scores of men and women coming to the church with the cry—"What must we do to be saved?" On the contrary, we are witnessing revival after revival where none are saved, where it is almost impossible to induce sinners to come to the house of God to hear the gospel. Mervin Rosell in "The Way" says, "today in our churches, 5% of the reported members do not exist, 10% cannot be found, 20% never pray, 25% never read the Bible, 30% never attend church services, 40% never give to any cause, 50% never go to Sunday School, 60% never go to church on Sunday night, 70% never give to missions, 75% never engage in any church activity, 80% never attend prayer meeting, 90% never have family worship, 95% never win a soul to Jesus Christ."

Perhaps your church and mine have a better record than this, but we must confess that, to a large degree, this does represent a picture of our loss of spiritual power.

Could it be possible that one of the contributing factors to the condition of a powerless church may be that we have forgotten the importance of sacrifice? Upon deep meditation does there not appear a very close relationship between power and sacrifice? Jesus said, "And I, if I be lifted up from the earth, will draw all men unto me." John 12:32. The apostle says, "For ye know the grace of our Lord Jesus Christ that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." II Cor. 8:9. And in John 3:16 we read, "For God so loved the world that He gave His only begotten Son that whosoever believeth on Him should not perish, but have everlasting life." Again, "If we suffer, we shall also reign with him." II Tim. 2:12.

Our crosses are hewn from different trees,
But we all must climb our Calvary's;
We may ascend the height from different sides,
But we each go up to be crucified.

"As we scale the heights, another may share
The heavy burdens our shoulders bare;
But the costliest sorrow is still our own,
For on that summit we bleed alone."

It may well be that the path back to a church of spiritual power may be the path of sacrifice. The path along which many who were willing to accept Christ as saviour may now take the next step and accept Christ as Lord of their lives. As the apostle puts it, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Rom. 12:1. A growing group of Christian men and women who will put the work of the Lord ahead of every other consideration can lead the way back to a church with real spiritual power.

The life of a disciple is a life of sacrifice, but it can also be a life of power. The test of discipleship as recorded in Luke 9:32 is this: "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." And in Luke 14:27 it continues. "And whosoever doth not bear his cross and come after me, cannot be my disciple."

May I suggest some steps toward the restoration of the spiritual power of the church?

FIRST, a call to the membership in our worship services, to make a public reconsecration to the Lord and His work.

SECOND, a willingness to divorce ourselves from all activities that are in conflict with the program of the church.

THIRD, a willingness to be used of the Lord in any way He chooses and to bear daily our testimony for Him.

FOURTH, to give sacrificially of our time, our talents,

(Continued on page 7)

Laying By In Store For ? ?

by L. V. King



Among many of the sermons delivered in the New Testament, two are outstanding and very important. The first was given by our Lord and is called the "Sermon on the Mount" as recorded by the Gospel writer, Matthew. The second was delivered by the Apostle Peter on the day of Pentecost. The first was delivered to the multitude and in particular to the disciples of Jesus. The second was given to a large multitude, mostly Jews, from many nationalities but was intended primarily for the Church, which sprung into existence at that time. We count both sermons as very timely and important. In such sermons we expect to hear the most important things of life.

I want you to think with me on three of the verses of the first sermon, namely those recorded in Matt. 6:19-21. In verses 19 to 34 of this 6th chapter, Jesus is speaking about excessive care for earthly things. In verses 19 to 24 he speaks about wealth and in verses 25 to 34 about food and raiment. But we shall confine our study to verses 19 to 21 where Christ deals with earthly treasure and heavenly.

He approaches the subject first from the negative side by telling us where not to lay up treasure, then from the positive side by telling us where to lay up treasure. Or we might say that He, in describing the ideal life, gives us two warnings relative to the attitude His followers should assume in regard to the subject of worldly possessions. The first has to do with Avarice, and is a temptation the rich have to face. The second beginning at verse 24 has to do with anxiety and is the temptation the poor face. However, the first does not only affect the worldly rich, but every person who has possessions.

FIRST, He tells us not to lay up treasures on this earth. And He gives us two reasons why we are not to do this.

First, moth and rust corrupt such treasures IF laid up on this earth. Wealth in the Eastern lands was largely stored and hoarded. Much of it consisted of costly clothing. We know something of the garments of many colors for the Oriental still wears clothing somewhat like that which was worn in Jesus' time. And we know that clothing is liable to the attacks of moth. Thus in a short time valuable garments could be destroyed.

Wealth, too, was in the form of jewelry and hoarded away in their homes. If the homes were damp these trinkets would be liable to rust, hence lose much of their value.

Second, thieves might break through and steal treasures laid away on this earth. Much of the wealth had to be stored in houses. Many walls of the houses were made of clay, so it would be easy to break into the homes and steal the wealth or possessions of the occupant.

May I bring the first negative statement of Jesus down to our modern life? It is foolish to lay up treasures on this earth:

First, earthly possessions are so uncertain. Young people especially should be taught to realize this truth. Youth does not think of a day when these earthly possessions will end. But older folks realize, or ought to realize, the force of this statement. For year by year, even day by day the moth and rust are at work. And time steps by and steals our treasures. And no matter how wealthy we may be, we cannot take these with us when we leave this earth. No matter how much we may accumulate, no matter to what good purposes we use it, we do not take it with us. We think we have them secure only to discover some time, when perhaps it is too late, that they have slipped from us. I am sure each of our readers could give examples of this truth. This was especially true during the last depression.

Second, earthly treasure tends to turn the mind away from God and spiritual things. We depend on them too much and forget our dependence on God. We worry so much about these treasures that we forget our relation to the things of heaven. In other words, the desire for wealth may become so great that we dull the desire for spiritual things. Avarice is one of the great sins of our modern world. And it too often affects the Christian who is making money.

Third, it is foolish also because we cannot take these earthly possessions with us. We do take treasure with us, but they are not material things. We can lay up treasures in heaven. But all we accumulate here we leave behind. Sometimes to grateful children and sometimes not.

Then where are we to lay up treasures? Jesus gives the positive answer by saying, "Lay up treasures in heaven." His positive statement at once implies that it is possible to lay up treasures in heaven. But why in heaven? you ask. And Jesus gives again a twofold answer:

First, in heaven they do not become moth eaten nor

(Continued on page 12)

In God Have I Put My Trust

by C. Y. Gilmer

"Blessed is the man that maketh the Lord his trust . . . " Psa. 40:4.

All men put their trust in Providence for temporal blessings. For God "maketh His sun to rise on the evil and on the good, and sendeth rain on the just and the unjust" (Mt. 5:45b).

But not all men trust God for salvation. The goodness of God should bring them to repentance. But "men loved darkness rather than light because their deeds were evil" (John 3:19). They prefer their sins to the mercy of God, and thus withhold themselves from God.

However, the gracious invitation to trust in God for salvation is frequently given in both Testaments. "O taste and see that the Lord is good: blessed is the man that trusteth in Him" (Psa. 34:8). "Whosoever believeth on Him," that is, puts his whole weight and dependence upon Him, "shall not perish, but have everlasting life." The one great thing—a thing without which we cannot please God—is TRUST (Heb. 11:6). Trust will lead us to expect great things from God, and to attempt great things for God. When God sees such trust, He will bless. He cannot bless unbelief! Trust means taking God at His promises, knowing that He answers prayer, and that He rewards all who seek Him aright.

The way of trust is to tithe and give liberally of our means for the furtherance of the Gospel. God wants you to give an evidence of trust, and when you do, He is able to give you more and to do more for you. "It is more blessed to give than to receive" because it enables the Lord to do something for the giver or the truster. To trust the Lord is to prove Him, to give Him a chance to prosper us. "The liberal soul shall be made fat: and he that watereth shall be watered also himself" (Prov. 11:25).

Some will not trust their lives to the Lord in full-time service, thinking such to be hard and bitter business. Know this: Nobody ever lost anything by serving the Lord! One never loses by risking God. Do you pray for workers as our Lord commanded? (Matthew 9:38) If you belong to Jesus, you have no right to your own way. One is a rebel until he can say, The Lord can have me to live or die, to be poor or rich, to be loved or hated. And every Christian has the same obligation to do Christ's work. There can be no love, devotion, and surrender without trust. It is by faith that anyone offers himself unto God for full-time service. With God soul-winning is the primary thing. God does not stop those who get souls saved. God wants VOLUNTEERS because they put their trust in Him. If you are willing to be used of God, PREPARE! If you are not willing to pay the price of separation there is no use in thinking of full-time service.

Trust the Lord to have His way about your whole life. Trust Him to choose your wedded companion. If

you really mean business for God, He will show you where to go and what to do. Regardless of what God wants you to be for Him, let Him have you.

Missionaries who are worthy of such calling always show that Christian joys are better than what the world can give. With them mission work is a happy business. Some people think that the Devil gives a good time, but they ought to try the good times the Lord gives. No worldly fun equals the joys of salvation and Christian service. The Devil cannot bless anybody for serving him. All he can do is to deceive them. Only the Lord can bless those who put their trust in Him. "Jesus never fails" (John 6:37). "For He hath said, I will never leave thee, nor forsake thee" (Heb. 13:5b). Abiding trust brings the continual presence of God. Trust says, "The Lord is my Helper, and I will not fear what man shall do unto me" (Heb. 13:6).

Trust means that "The Lord is at hand. Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God which passeth all understanding, shall keep your hearts and minds through Christ Jesus" (Phil. 4:5-7). We are to be unworried, unfretted, unvexed Christians because Jesus is coming. His coming is at hand. His coming is a test of trust. "When the Son of man cometh, shall He find faith on the earth?" Faith in what? His second coming! Dull care and despair destroys trust in the heart, and drives Heaven out of the soul. But "Jesus is near to comfort and cheer just when I need Him most" (Psa. 23:4; 139:7-12). Christ meets every need of a child of God (1 Cor. 15:58). The God Who has given the saints salvation can be trusted by them to give everything else (Rom. 8:32). Jesus is greater than all our troubles and will help us bear our burdens (Psa. 52:22; 1 Pet. 5:7). He is the answer to our every need (John 16:33; Psa. 34:19). He can be trusted to make every weakness and thorn in the flesh an occasion of joy (2 Cor. 12:9, 10). He can be trusted to succor one in temptation (Heb. 4:15; 1 Cor. 10:13).

We are to trust God's abounding grace to cover confessed sin (Rom. 5:20; 1 John 1:9). We limit God by the size of our trust. His tender heart is now ready to give us all that we need BUT WE OURSELVES ARE NOT READY. Maybe God has to deal with our sin while we wait and pray. But pray and trust and supplicate we must for there is none other to whom we can go. "Thou hast the words of eternal life." The cure for care is prayer, supplication, and thanksgiving. We ask, beg, and gratefully receive by faith. Thanksgiving is a part of trust. The peace of God's spirit changes one from a cumbered Martha to a trusting Mary (Mt. 7:25-34).

—Huntington, Indiana.

More About Conference



The Gymnasium where the main Conference sessions were held.

One of the most interesting features of this year's Conference occurred on Wednesday night when Miss Louisa Kugler, from Villa Constitución in Argentina, addressed the assembly. Miss Kugler spoke in Spanish and was interpreted by Rita Guzman Nolte, exchange student to Ashland College from Argentina.

Miss Kugler brought greetings from all the Brethren in Argentina and expressed her joy at being present with the Brethren in the United States at the Conference. She also related some of the activities of the churches in Argentina, and some of the difficulties they encounter.

Miss Kugler arrived in New York City via the Pan American Airlines on Saturday, August 21, and came immediately to Ashland to be here in time for Conference. She has proven to be a very consecrated Christian person, and is very well loved by all who have met her. We are confident that her presence here is already a blessing to us. She has spoken at other auxiliary sessions of the Conference, including the Sisterhood group, at whose invitation Miss Kugler came to this country.

Rev. and Mrs. Robert Byler, missionaries under appointment to Argentina were also presented to the conference assembly at the Wednesday night session. These young people are very enthusiastic about their prospective work in South America and urged the daily prayers of their Christian friends here in behalf of their efforts abroad. Both Rev. and Mrs. Byler are consecrated Christians, and are very zealous to bring the Way of Abundant Life to many who are living in darkness.

On Thursday night, the conference audience heard a very challenging message delivered by Rev. Richard Burger, who had just recently returned from the Garkida Leper Colony in Nigeria, Africa, where our sister church, the Church of the Brethren, maintains a mission. Rev. Burger urged an awakening of all Christendom to the immediate need of obeying our Lord's command to "Go and preach," and emphasized the intrinsic development to be derived only by so doing. He related quite vividly some very interesting and heart-rending experiences of his on the African mission field.

At the Friday meeting of the Missionary Board Miss June Byler, sister of Rev. Robert Byler, presented herself, having previously submitted her application and recommendations, and was unanimously accepted for foreign missionary service in the Brethren Church. The Board is highly pleased to announce this addition to our foreign missionary roll. Miss Byler will serve in our South American field, if permission can be secured for her to enter the country.

CLIMACTIC ENDING

After a very hot week throughout, the General Conference reached a climactic point Sunday morning when five missionaries were set apart in a beautiful consecration service, directed by Dr. Studebaker, retiring president of the Mission Board. Rev. and Mrs. Robert Byler and Miss June Byler were set apart for South America, while Rev. and Mrs. Elmer Keck are entering special service to Lost Creek, Ky. At the close of this impressive service the call was given and nine young people responded for full time service wherever the Lord may lead. It was the most significant

moment in our Conference for many years.

The audience shared in this great missionary service by presenting an offering of \$625.17 at the Sunday morning services, which will be used for Home Mission work.

OFFICIARY OF THE MISSIONARY BOARD
OF THE BRETHREN CHURCH

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The members of the Mission Board and many others who know him wish to express their appreciation to Dr. Claud Studebaker who has faithfully served as president of the board for ten consecutive years. He has manifested a keen interest in the duties of the board and has directed its activities wisely during his long term as president. He is deserving of an "honorable discharge" from office, and retires with the thanks and good wishes of the entire board.

The Power of Sacrifice

(Continued from Page 3)

and our means to the church and her missionary program.

FIFTH, to pledge ourselves to a life of prayer and daily witnessing for Him.

"I said, 'Let me walk in the field.'
He said, 'No, walk in the town.'
I said, 'There are no flowers there.'
He said, 'No flowers, but a crown.'

"I said, 'But the sky is black,
There is nothing but noise and din.'
But He wept as He sent me back,
'There is more,' He said, 'there is sin.'

"I said, 'But the air is thick,
And fogs are veiling the sun.'
He answered, 'Yet souls are sick,
And souls in the dark undone.'

"I said, 'I shall miss the light,
And friends will miss me, they say.'
He answered, 'Choose tonight,
If I am to miss you or they.'

"I pleaded for time to be given.
He said, 'Is it hard to decide?
It will not seem hard in heaven,
To have followed the steps of your Guide.'

"I cast one look at the fields,
Then set my face to the town,
He said, 'My child, do you yield?
Will you leave the flowers for the crown?'

"Then into His hand went mine,
And into my heart came He;
And I walk in a light divine,
The path I had feared to see."

—George MacDonald.

—Canton, Ohio.



The Thanksgiving Offering at Work



The Firestone Park Brethren Church at Akron, one of several which your Thanksgiving Offering helped to build.

NEW CHAPEL AT AKRON, OHIO

A small consecrated band of Brethren in Akron, Ohio organized themselves into a church August 1, 1946, with Elder J. G. Dodds as their pastor. The charter member statement had already been signed July 19th, 1946, by eighteen loyal Brethren.

In order to begin work at all, it was necessary to purchase a parsonage so that the pastor could be located in the city. These few people at once came forth with \$2,500.00 for the house which was selected, while the Mission Board loaned the remainder to consummate the deal.

Only a year ago, ground was broken for the erection of the new chapel on the rear of the lot

located at Archwood and Virginia Avenues. The corner stone, given by Mr. and Mrs. C. C. Washburn, was set in position on Palm Sunday, March 21, 1948.

THE DEDICATION SERVICE

Sunday, August 22nd the new chapel at Akron, Ohio, was dedicated to the service of our Lord. This report will not attempt a complete description of the building. It is plain, neat, and attractive, and well arranged, with basement.

Their average Sunday School attendance for this month so far is 99. They hope to attain the average of 100 very soon, and knowing them as I do, they will.



Field Secretary E. M. Riddle with Pastor J. G. Dodds, and some members of the official board.

The program of the day was well planned. The Missionary Secretary was the speaker for both morning and afternoon, and Rev. Beekley of Canton and Rev. Rowsey of Ashland assisted in the formal dedicatory services. A fellowship luncheon was served by the ladies of the church at noon and evening.

This church has a real program and, best of all, a passion for souls. Three were added to the church on Dedication Day, also four children were consecrated. They will begin an Evangelistic campaign October the 17th. The pastor will conduct these services. Pray for the Firestone Brethren Church.
E. M. R.

Goal

for

1948

Thanksgiving

Offering

\$36,000.00

The members of the Washington Brethren Church wish to take this opportunity of thanking the Mission Board and the delegates of General Conference for the very fine offering that was given to our church on Sunday morning of Conference. It has been through the continued good will and sacrifice on the part of our denomination that we have undertaken such a large building program. The first unit of our church will be completed in two or three months. This church building is possible only because you have given so liberally to our building program. Thank you.

Clarence Fairbanks, Pastor.

Stockton Church



The Stockton Brethren Church was born through the missionary vision and enterprise of several pioneer Brethren leaders of this District: J. Wesley Platt, J. Milo Wolfe, Roger Darling, Jacob and Lois Shank, Charles F. Yoder and others. Preliminary work was done by Brother Platt through cottage prayer meetings in the homes of interested Brethren. In early 1940 Brother and Sister L. O. McCartneysmith came to Stockton for evangelistic services, which resulted in the organization of our present church. The first meetings were held in a tent one block from the present church site, and later met in a vacant store building. The present location was purchased in September, 1940.

During its first few months the church had no regular pastor but looked to the District Mission Board for pulpit supply. The writer assisted under this arrangement during those early days of the church. Brother Frank Gehman, of Vaniergrift, Pennsylvania, was called to be its first pastor, and he began his duties in November, 1940. Construction of a one-room building 24 ft. x 32 ft. was begun in December of the same year.

In September, 1946 the church called Dr. Yoder and the writer jointly; the former to do visitation and missionary work, and the latter to assume the other pastoral responsibilities. The church began to experience considerable growth, and it became necessary to build an addition on the one-room structure to provide some classrooms and a larger auditorium to accommodate the increased attendance. Brother Yoder's great faith and vision were sources of considerable encouragement to all, and though there were many obstacles, the new addition was ready for use and dedication in June, 1947. Four months later the church bade Dr. Yoder farewell, and he returned to Argentina to devote the remaining years of his life to writing books and assisting in the missionary work down there.

In March of this year Brother C. C. Grisso, of Mexico, Indiana, conducted evangelistic services in the church, with exceptionally fine results achieved. The revival has continued, and our number has been increased month by month, both by conversion and by letter of transfer. It has again become necessary to enlarge our borders, and

the second addition is now nearing completion. This new annex will provide four much-needed Sunday School rooms.

On April 1, 1947, the church membership was 31. Since that time 9 have been received by letter, 31 received by baptism, 1 lost by death, 1 lost by transfer; giving a total of 69 members as of this date. This is an increase of 223% for the period.

The city of Stockton is a thriving manufacturing and agricultural center located in the heart of the great San Joaquin-Sacramento Valley, which stretches from Bakersfield to Sacramento. The River San Joaquin connects the city with San Francisco and the Golden Gate some 80 miles away; and through her deep-water port, the city engages in commerce with shipping centers of the entire world. A recent census shows the population to be 65,924 within the city proper, and estimates the population to be 125,000 for the entire metropolitan area.

The church is experiencing a wonderful spiritual revival and considerable growth. It can be seen that the field is a great one; and that the full measure of success can be achieved only with the church's full consecration to Christ, and with the united action of the church, district, and brotherhood.

M. Virgil Ingraham.

The United States Army has offered free transportation for two thousand milk goats for Japan. Toyohiko Kagawa issued a plea for thousands of these goats, which he said would not only save the lives of many Japanese babies, but would demonstrate the Christian spirit. Heifers for Relief, an organization which originated in the Church of the Brethren and is now interdenominational and inter-faith, has undertaken to supply them.—Christian World Facts.



Foreign Missions

A Letter From Africa

Following is a very interesting letter from Miss Veda Liskey, missionary to the Garkida Leper Colony who just recently sailed to Africa. Although the letter is addressed to her former pastor and his wife, we believe the contents are enlightening to every person who is interested in the cause of foreign missionary service.

S. S. Talisman
Cape Palmos, Liberia
August 8, 1948

Dear Bro. and Mrs. Locke,

At this time we are at Accra, Gold Coast instead of the above place—our last stop before we land at Lagos. You can imagine our excitement. Tomorrow several of us plan to go ashore. Accra is a city of some 75,000 people, of course they are mostly Negro. And the most savage we have seen in that they wear absolutely nothing—a surprising fact until I read just today something to the same effect in Undaunted Hope. It seems almost unbelievable.

But I must hasten on to more pleasant thoughts. Speaking of Accra again you will be interested to know that there is located seven miles interior Achimota College, a very nice boarding school, which gives a complete education for boys and girls from kindergarten to university. They also offer training in technical and professional fields.

We have had next to a perfect voyage—no storms and only a day or so of rain. More beautiful days would be hard to imagine. The sky and clouds were gorgeous but nothing to compare to the many beauties of the ocean. Words are most inadequate for fair description. One can watch the waves for hours and not grow tired. An amazing sight are the many little rainbows one sees when the thin clouds of water spray are thrown into the sunlight. They afford the same divine significance as when seen on land, and even more on a tossing sea. Flying fish and an occasional whale made for a bit of variety.

A nicer ship would be hard to imagine. It is Norwegian which means that one can expect nothing but the best. Of course, the food is Norwegian, too. There is plenty of cheese and all kinds of seafood—from sardines to what may be whale for all I know. Ha! But there were all other

kinds of meat. There must have been an excellent refrigeration system for we had ice cream real often. And of course tea every afternoon. As you can see we fared most scrumptuously.

There are eleven passengers aboard—six missionaries and the rest going on business, the type that exploit the natives. What a shame it is!

August 12, Lagos, Nigeria.

We arrived here the morning of the 10th. We were met by a Sudan Interior Mission missionary much to our surprise. She went to Customs with us, which we appreciated greatly. They were remarkably easy on us and we were so happy. However, the next day I went through the mill trying to find two boxes. They had me going from one office to another until I was almost dizzy. It seemed the devil was certainly against me. You can never know my surprise this morning when I found everything all assembled in fine shape. I had expected part of my things to come on another boat, but behold you, it all came at one time. The devil had been outwitted. The Lord has indeed been near for everything has worked out even better than I had prayed for.

Today we met the American Consul—a most pleasant person and what a welcome he gave us. There was with me the girl from Georgia. We were registered both by him and the Immigration Officer. We are now officially at home.

I was most fortunate to have two missionary girls as next door neighbors. They were about my age and going out for the first time, too. Louise from Georgia is a nurse and we had fun trying to outwit each other with tales of training days. Borghild Jacobson is a Norwegian from Canada. She spoke some Norwegian and so let us in on a lot of conversation which otherwise would have been Greek to us. She played the accordion quite well so we had some good song fests. The Captain called us the three mermaids all the time. He was a very interesting person and had hosts of tales to tell us—experiences of the war, etc.

August 14, on the way to Jos by train.

We three have been together until Louise got off last night at midnight. We certainly hated to part but she must be about the work that she has been called to do.

Borghild left just awhile ago. Both were thrilled to reach their destinations. All the way we have been accompanied by a most interesting Greek Christian. He has been a wonderful spiritual blessing to us all. We have sung, prayed and shared experiences, and the fellowship was most rich. The Lord has done abundantly more than what we ever thought or asked.

Last night we had a wonderful song service in which several workers on the train joined in much to our surprise and pleasure. It certainly warms one's heart to be able to witness and to bring to memory for those that have once heard. Several places along the way the Greek Christian sang some hymns in the native language and was joined by many children. Words are inadequate to describe the joy that we felt. The more people I see along the way the more anxious I become to reach the much longed-for place of work. My love for them is increasing day by day, as well as the burden for souls. Every day I am more and more grateful for my appointment and call. And day by day I am humbled and made to feel my complete dependence upon God for all needs.

There must be much more that I can tell you but I must close for this time. I wish to thank you for continuing prayers on my behalf. God has answered them already in a marvelous way. Do pray for others to be called of God, to come forth to the fields so ripe unto harvest.

My prayers and best wishes are with you,
With love in Christ Jesus,
Veda Liskey.

This additional excerpt is taken from a more recent letter to the Missionary Office:

At this time, I am at Jos, about 400 miles from my much longed-for destination. I arrived here Sunday, August 15 after traveling some 700 miles by train from Lagos. It was a delightful trip as well as interesting. I was met by Brother Claude Rupel, Lena Wirth, and Rosemary Holdereed. I am staying here awaiting the arrival of Brother Clarence Heckman who will take me to Garkida. I need not tell you that I am anxious to get there, get settled and start the language study.

No doubt when you receive this our Conference will be in session. How I would like to be present, but assure you I will be in much prayer and will think of all of you very much. I hope to send greetings to the Board as well as my sincere appreciation for its support and prayers.

Already, or I should say from the very beginning, I love Africa and even more the people. It is surprisingly more than I had dreamed. If more really knew how wonderful it is they could not help coming out. Some, no doubt, think that it is such a great sacrifice and that life is one great task, but except for being separated from loved ones at home, it is a great privilege to serve the Lord. The joys of being of some help to these needy souls will certainly outweigh any hardships, so it seems to me.

This brings my best wishes to you and I assure you that my prayers are ever with you in your service of our Savior.

In His service,
Veda Liskey.

Laying By In Store

do they rust. For in heaven there are no destructive insects. With the increase of these on this earth every year, the true child of God ought to look forward with a great deal of pleasure to a time where these will not destroy his possessions. And even though there are rivers of water running parallel with each street in heaven possessions will not rust. The streets of gold will always be pure gold.

Second, thieves cannot break through and steal possessions laid up in heaven. The rich man of the parable could not enter Abraham's bosom because he had not laid up treasure there. The beggar had laid up treasures and is now enjoying them. A great gulf was fixed and is fixed today by the eternal purpose of God. Thieves will never break through and steal away our heavenly possessions.

If the earthly possessions are exhausted and the heaven-

ly last forever, then it is time that we seek the things that are from above. Heavenly treasures do exist. They are real, more real than the earthly. No moth can corrupt the garment of a pure life. No rust can corrode the armour of God. The shield of faith, the sandals of the Gospel of peace, the helmet of salvation, the sword of the Spirit, the breastplate of truth—these abide time and eternity. No thief can ever rob us of the Love of God. No human power can take away our Faith. Only sin in our lives can rob us.

Then why do we not seek the heavenly the more? Is it because we do not love it? Is it because it does not seem real? Ah, the true child of God does love it. It is real to him. For he is preparing a home up yonder with treasures to make it beautiful. For "where your treasure is, there will your heart be also." Use the spiritual gifts God has given you and you will lay up treasures that will endure.

—Elkhart, Ind.

The only unharmed part of the ruined Bible depot in Warsaw is a pane of glass bearing the text, "Heaven and earth shall pass away, but my words shall not pass away." The Warsaw window is a graphic reminder of the indestructibility of the Word of God.—The Friend of Russians.

FISHERS OF MEN

LESSON XXIX—THE LAWS OF TEACHING

Text—"They could not resist the wisdom and power with which he spoke." Acts 6:10.

Stephen was one of the seven men chosen to "serve tables" (Acts 6), but he continued to witness for Christ with such power that his enemies resorted to the argument of stoning. His sermon on that occasion is a fine example of the laws of teaching.

1. **A friendly greeting.** Compare it with the greetings of Peter and Paul. Acts 2:14, 15; 13:16, 17; 17:22, 23.
2. **Appeal to confidence.** Listeners know it if the Speaker knows. Matt. 7:29.
3. **Appeal to interest.** Illustrations clothe the skeleton of truth. Matt. 13:11.
4. **Logical conclusions.** Knowing logic saves one from many errors. I Cor. 15:10; Acts 22:3; 24:25.
5. **Sincerity.** Lacking this, one should kneel rather than stand. Phil 1:15-17.
6. **Love.** Love is the oxygen to a burning message. I Cor. 13:1-3.
7. **Inspiration.** Lk. 1:12-14.

SAMMY MORRIS

It was my privilege to be a student in Taylor University the year that Sammy Morris was there. He was an African boy of the Kroo tribe, son of a chief, captured in war, mutilated and abused until he escaped, converted in a coast mission, worked his way to New York and was sent on to Ft. Wayne where his enduement of the Holy Spirit was so manifest to all that he was invited to speak in the largest churches and always had converts. The cold winter caused pneumonia which cost his life, but many others have gone to Africa to take his place. The story of his life was read all over the country and hundreds go to visit his simple grave in Ft. Wayne. If God can do that for an African boy, why not also for all of us?

LESSON XXX—THE PURPOSE OF PREPARATION

Text—"That the man of God may be perfect, thoroughly furnished unto every good work." II Tim. 3:16, 17.

This is the work of Sunday Schools and seminaries. Let us use them.

1. Bible schools should first of all seek good material for workers. Mk. 3:14.
2. They should next develop their gifts and confirm their calling. II Tim. 1:6-8.
3. They should furnish students with necessary knowledge for their work. I Tim. 6:20, 21; 4:16.
4. They should prepare them for proper use of the Bible. II Tim. 3:15, 16.
5. They should train them in soul-winning and evangelism. II Tim. 2:2; 4:5.

PURPOSE OF PREPARATION

A young man said to me: "I would like to preach but I do not know what to say." That is the case with many others. And it is the purpose of the seminaries and training schools first to so fill the heads and the hearts of the

students that when they go out they will have a burning message to give.

LESSON XXXI—USING THE WRITTEN WORD.

The Written Word can enter many places closed to the speaker. Use it.

1. The example of Paul. II Thess. 2:15.
2. Living epistles. II Cor. 3:3.
3. Exchange of letters. Col. 4:16.
4. Example of the church in Rome. Rom. 1:8.
5. Beware of false messages. II Thes. 2:2.
6. Blessed are they that read. Rev. 1:3.
7. What is the "Book of Life"? Rev. 3:5; 22:19.

BROTHER SMITH

All missionaries in South America of 1930 or before will know something of "Brother Smith" of the Los Angeles Bible House. He not only supplied the missionaries with the attractive Testaments with important passages underscored in red, but he supplied also tracts and wall mottoes and, best of all, wrote long, inspiring letters for their encouragement. We wondered how a busy man could find time for such wonderful letters. They were a part of his calling, and an inspiration to the missionaries also to use the printed page and personal letters in the winning of souls.

LESSON XXXII—NEW MEANS AND METHODS

Text—"I am made all things to all men that I might by all means save some." I Cor. 9:22.

Why should new inventions be left to evil workers? Let soul-winners use them.

1. What modern means of transporting workers may be used?
2. What inventions are useful for the transmission of sermons or pictures?
3. What modern aids are there for the sight and hearing in learning?
4. What are some aids to learning through the sense of touch?
5. How use the muscular memory by motion choruses, pageants, etc.
6. What symbols, as baptism, can be used?
7. Why are illustrations, oral or acted, so important?

A LIVELY CORPSE

When working in Montreal, Canada, we had among the members a Jew who was converted in England, and, as is characteristic of his race, became a very active worker. His specialty was to take a hand bell and go up and down the streets in London and elsewhere, ringing the bell and crying "Fire! fire! fire!" People would come running and on inquiring "Where? Where?" and when he had a sufficient crowd he would explain "In hell, and it will get, not your house but you, if you do not repent and accept your Savior." The poor man was disinherited by his family and a funeral was held to mourn his loss as dead. But he was a firebrand for the Lord both in London and Montreal.



CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for September 26, 1948

FINDING A REAL PURPOSE IN LIFE

Scripture Lesson: Matt. 22:34-40; Phil. 3:13, 14

For The Leader

FOR A PERSON who has found their real purpose in life, there is peace and joy and success. An inward peace results for a person who finds an objective for which to reach, and a work to perform while he is reaching that objective. Such a happy state is possible in the Christian calling. It is true only in the Christian faith. We do have a real objective for which to live. It is the hope of life eternal in Christ Jesus. The service which we are to perform while attaining that objective is that of service for Him. A fuller trust in Christ results from the application of ourselves more fully to His service. The Lord guides us often in mysterious ways, but He does guide, provided we place ourselves completely in His care. Which all sums up to say that to find our real purpose in life, we must yield ourselves completely to His will.

DISCUSSION

1. IS OUR WILL HIS WILL? Sometimes some of the hardest things in life for us to recognize are that some ambition, intention or desire is not in the will of God. However right to us it may seem, it is not according to God's plan. What then? Should we go ahead and force it through, or abide by His will? It depends on whether or not we are truly His. If we are His we shall say, "thy will be done." Often it is hard for us to do this. Yet if we are to find our real purpose in life, we must put ourselves in His will. The Lord has great blessings in store willing to serve year by year, trusting in Him for strength. Yes, far more than if we go ahead on our own plans.

2. PAUL WAS TRUE TO HIS WORD. Note his real purpose in life. "I press toward the mark." That mark was reward and eternal service for Christ. He believed that only through personal faith in Christ as the Saviour of His soul from sin, could he hope for eternal life (Rom. 10:9, 10). He believed that he must walk the Christian profession, shunning the things of the world, if he was to keep hold on his right to eternal life. This is a point too often missed today.) (I Peter 2:11). He looked for the rapture, or the second coming of Christ for His Church (Titus 2:13). He believed in an eternal reward for those who faithfully served Christ in this life (II Tim. 4:6-8). Paul was true to the word of God. Blessed are those young people today who are faithful and true to the vital teachings of the Word. They shall receive their blest reward.

3. WHAT IS GOD'S PURPOSE IN LIFE FOR US? It is often true that God doesn't shed light upon the pathway very far in advance. But when it is time to take the step, there is light. Sometimes we must proceed entirely on faith. We can know God's purpose clearly if we follow one path. That path is daily prayer. If we could get one

point across to young people everywhere about the value of daily prayer, we would not have lived in vain. Yes, young people, PRAY! Not mechanical prayers, but real prayer, coming from the heart. Enlist others to pray for you. Pray for others, and let them know that you are praying for them. It is truly a shame how little praying we really do for each other.

4. CAST YOUR BREAD UPON THE WATERS. Speak a helpful word, pray much for those who are upon your heart. As the bread shall return, so your encouraging words and prayers will return. We have lived just long enough to see that returns are coming in on prayers and words spoken. Perhaps you can find your purpose in life from a spoken word from another, or through the help of someone who is definitely praying for you. From this, then, glean the fact of your importance to some one else. The Lord is able to perform marvelous miracles, if we are patient. The trouble often is that we want to rush God. As the rose comes into its full beauty only as nature, in time, opens the bud, so can our lives blossom into full service and beauty as we patiently wait His direction. Your prayers and our prayers will work for all of us a full measure of Christian service.

5 BE READY! Be alert, be diligent, be careful, be true to your Christian vows, so that when your hour of duty arrives, you will be prepared. If you follow fleshly lusts, false doctrines, evil companions to rule your life, you won't be much good to Christ when the time comes that He could use you. Others have faith in you. Don't destroy their faith in you. Each of us have a responsibility to those who are praying, and sacrificing, for us. They want us to do the very best for Christ, they want us to be true to the Word, that the world might hear the gospel message. When God speaks, it will be wonderful if we can say, "Here am I, Lord(send me." Then those who are interested in you will rejoice. Don't you think that kind of a purpose in life will be rewarded through the years, and then throughout the life to come? Think about it seriously. Paul did.

6. MEETING THE NEEDS OF THE SOUL. Without question, the greatest purpose in life is getting souls into the right relationship with Christ. That relationship is specifically a saving one. We must first be concerned about our own soul. Is it right with God? It had better be, for it will be in the presence of God before long. If it is not in the right relationship, if tonight you would be afraid to meet God at death, you'd better do something right now. It doesn't pay to take chances. Sin, careless living, etc., put you in the danger column. Then, secondly, the greatest purpose in life is earnestly seeking the souls of others. Personal work, gospel preaching, missions. It is God's real purpose for us. Are you ready to forsake all else that you might win Christ and eternity in His presence? Yours can be a beautiful life with a beautiful future if you will follow in His way. May the Lord richly bless you always, keeping you by His power, using you to His Glory!

DISCUSSION QUESTIONS

1. Can a person be engaged in his own business or be in a factory or farm and still be able to meet God's purpose in His life?
2. Can others help us to find our real purpose in life? How?
3. How can we really know that we are really in the will of God for our lives?

Prayer Meeting Topic

Contributed by Rev. C. Y. Gilmer

NEGLECT

Did you ever win a soul to Christ?

If so, how long ago?

Has it been a week, a month, a year

Since God used you to show

The way of the Cross to a weary soul,

Weighted down with his sin,

Since you felt the joyous thrill that comes

As you see one enter in?

Perhaps you recall it was your word

That led some soul to Him

Months or years ago, but now

The memory's growing dim;

But what of the days or weeks since then,

What of this very day?

Have you held forth the Word of Life

To a lost soul today?

Has your love for Him grown colder

With every passing week?

Has your ardor cooled till you seldom dare

Of your Saviour dear to speak?

Do you often have a heavy burdened heart

Lift to the Lord in prayer

For those without the Heavenly fold,

Plead their salvation there?

O Lord, convict each child of Thine

Who does not heed Thy Word

To spread the Gospel everywhere

To those who have not heard.

Convict of sin—for such it is—

And give new love for Thee

And for lost souls, that we may heed

Thy words to us, "Go ye!"

—Fern Wallace.

"HOLDING FORTH THE WORD OF LIFE"

Scripture: Mark 1:14-17; Phil. 2:13-16

Hymns on Soul Winning

Prayer

Seed Thought Provokers:

CHRIST MAKES us to become fishers of men. "The nearest way to a man's heart is by God's throne of grace." The Holy Spirit using the Word will convict and convert sinners. Let us give Christ His opportunity (Mark 1:18-21; 29-32; 40, 42; 2:1, 2). "It was noised that He was in the house." The Lord had earned His crowds. He started by calling the one's and two's. But when He had displayed the power and authority of the Holy Spirit the crowds flocked to hear Him. Thus we cannot blame unsaved people for not attending our churches. There is no display of God's power. We are to let the Holy Spirit do exploits for God.

The church today should advertise—not her bakesale, but her Christ. The world advertises its possessions, pressing its wares upon the public. We should spend some money to win the lot, giving them something better than the world has to think about. Tell them the truth about Jesus and let them have a good look at Him. Who is more heroic or sacrificial than He? The blood-stained cross of Calvary sweeps every alibi of the sinner away (John 13:32). He can forgive and destroy every sin. He is the Helper of the helpless. Let us advertise by consistent Christian living. People cannot argue against the fact of a consistent Christian life, a surrendered Christian soul. They will follow satisfied customers of the life-giving Christ. Sincerity wins. It is our calling to love the Church. Were it not for somebody's church you and I would not be Christians. Let us be loyal to the Church for whom Christ died. Let us be constant witness-bearers. There can be no evangelism without personal soul winning. The more of Christ we give to others, the more of Him we have for ourselves. The more we give out of Him to others the more the Holy Spirit puts in us. Even if we try to win souls and fail, we have the satisfaction of having tried to do the right thing. Advertise Jesus aright and He will save.

COMMENTS

On The Sunday School Lesson

by The Editor

Lesson for September 10, 1948

FAITHFULNESS IN PUBLIC SERVICE

(Temperance)

Lesson: Acts 19:209-41

WHEN ONE ASSUMES a public office (or any office, for that matter) there goes with it the obligation of enforcing whatever laws that are in effect that have to do with that office, or the making of legislation which will be for the betterment of the people with which that office has to deal. But in far too many cases the officeholder is prone to think only of his own personal gains to the exclusion of the good of his fellowmen.

If the text of the day is adhered to, one will have a difficulty in finding much about temperance, unless it be assumed that drunkenness precipitated the riot as told in verse 34, and we have little or no grounds for that. Therefore we must turn our attention to the town clerk to whom was delegated the power to enforce laws. He illustrates that which can be done by one in authority, if he cares to do it.

That we have laws in our country that would definitely curb the liquor traffic if they were enforced, goes without saying. But when no one takes the trouble to find out if certain laws are enforced or not, then it may assuredly be said that they will not be enforced. It is far easier to just let the whole matter take the course of least resistance. The making of laws is one thing—the enforcement of laws is another.

This lesson can bring the Christian face to face with the entire problem of law enforcement.

Prayer



I thank thee, Lord, for mine unanswered prayers—
Unanswered save thy quiet, kindly “Nay”
Yet it seemed hard among my heavy cares
That bitter day.

I wanted joy; but thou didst know for me
That sorrow was the gift I needed most,
And in its mystic depths I learned to see
The Holy Ghost.

I wanted health; but thou didst bid me sound
The secret treasures of pain,
And in the moans and groans my heart oft found
The Christ again.

I wanted wealth; 'twas not the better part;
There is wealth with poverty oft given,
And thou didst teach me of the gold of heart,
Best gift of heaven.

I thank thee, Lord, for those unanswered prayers,
And for thy words, the quiet, kindly “Nay”;
'Twas thy withholding lightened all my cares
That blessed day.

—Selected.

The BRETHREN & EVANGELIST

HOLY BIBLE

Official Organ of The Brethren Church

The New Ashland College President and Family



Dr. and Mrs. Glenn L. Clayton and Son John

THE BRETHREN EVANGELIST

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INTERESTING ITEMS

Smithville, Ohio. We note that the Bylers, who are soon to be on their way to our South American Mission Field, were in charge of the morning service at Smithville on Sunday, September 19th.

We see also by Brother Grisso's September 12th bulletin that two auto loads of women are going from Smithville to Lost Creek, Kentucky to help in the "fall cleaning" at the Mission. The trip is scheduled for about the first week in October. They will remain for the entire week.

Lanark, Illinois. We are in receipt of an envelope from Brother L. O. McCartneysmith, pastor of the Lanark Church, which contained materials to be sent out to the congregation: A pastoral letter, which will be sent out under the date of September 27; a Rally Day card which announces Rally Day and Homecoming for October 3,

which date also marks the time of the opening of the fall revival campaign with Brother and Sister Samuel Adams of Pleasant Hill, Ohio, as the evangelistic party; a card marked "Loyalty Pledge" indicating October as Loyalty Month; a card for "Youth Sunday"—October 10; a card marked "Family Sunday"—October 17; one marked "Guest Sunday"—October 24; and one marked "Communion Sunday"—October 31. These cards are to be signed and returned on their respective Sundays. A certificate 8½ x 11, titled "Certificate of Loyalty," suitable for framing, will be given to each one returning all the cards in person each Sunday in October. A Basket Dinner will be served on Rally and Homecoming Day.

Louisville, Ohio. We are in receipt of another copy of Brother John Byler's monthly paper, "The Pastor's Helper," which he distributes to his congregation. Each month this little mimeographed paper contains the important announcements for the current month, news of the local church organizations, and many bits of interesting information. Keep us on your mailing list, Brother Byler. We appreciate it.

Akron, Ohio (Firestone Park). A card from Brother J. G. Dodds tells us that five have been received into the church since the dedication of their new church. Brother Dodds says, "Our attendance since entering the new church is on the increase."

Brother C. C. Grisso Holding Evangelistic Meetings. A card from Brother C. C. Grisso says, "I will begin a meeting at Mathias, West Virginia, on September 19th, and another at the Third Church of Johnstown, Pennsylvania, on October 3rd.

Brother Grisso also tells us that we were at least three short in our estimate of the confessions at Stockton, California, which we reported recently. It should have been 25 instead of 22.

Loree, Indiana. Brother Robert K. Higgins gives us the following special services as scheduled at the Loree Church: October 3—Prof. Donald Bame of Ashland College will speak at the morning service in behalf of the College. Prof. Bame is the son of Dr. and Mrs. C. A. Bame. October 8—The Dixie Four will present a concert in the evening. October 24—Homecoming, with Rev. C. A. Stewart as the guest speaker for the afternoon.

Brother Higgins reports that four were baptized and received into the church on August 15th.

Elkhart, Indiana. Brother L. V. King announces the Elkhart Rally Day for October 3. The Bylers will be the speakers at the morning service. Mrs. Byler is the daughter of Brother and Sister King. Homecoming and Cash Day is scheduled for October 10th.

Dr. Glenn L. Clayton, President of Ashland College, was the guest speaker in Elkhart on September 19th.

Milledgeville, Illinois. Brother D. C. White announces Rally Day in the Milledgeville Church as September 26. A fine program has been prepared.

Rev. E. M. Riddle, Field Secretary for Ashland College, will be the guest speaker at Milledgeville on October 3rd, in behalf of Educational Day.

Vinco, Pennsylvania. Prof. W. H. Miley of the Speech

(Continued on Page 10)

The Editor Thinks Aloud

Fred C. Vanator

OUR YOUTH PROGRAM

THE SPECIAL SPEAKER for the Brethren Youth programs during the late General Conference was Dr. W. R. Smith of Dubuque Seminary, of Iowa. He was the much appreciated speaker this year, even as he was last year. In his Saturday evening message before the general session of conference, he said, among other things, "Our Youth problems will never be solved by 'young preachers,' 'youth programs,' etc., but in Godly homes."

As I listened, of course it set me to thinking!

We are all, as a church, united in backing our new Youth Movement and its new National Director, Rev. Charles Munson. We realize that it is now not a question of what has not been done in the past, but what may be done in the future. Paraphrasing the words of Jesus, "We must work the works of Him that has sent us while it is day, for the night cometh when no man can work." To this end a program is being set up, which, while it is largely in the experimental stage, is aimed to put all of our young people to work for the Master. It is, as Director Munson says, no attempt to disrupt or disorganize any of the present organizations of our youth, but rather to seek to correlate the work of these organizations and help them to move forward in a uniform manner.

But really that was not what I started out to "think" about. It was the last phrase of Dr. Smith's sentence that drew my particular attention. Remember he said that the youth problem must be solved "in godly Homes." Just how young should a person be to begin having his youth problems solved? There is a proverb which says, "Train up a child in the way he should go, and when he is old he will not depart from it." Is it possible that fathers and mothers in Christian homes are too busy to meet the necessary requirements of teaching their children the steps by which they grow into Christian life? I can think of two kinds of homes—one that has such family ties and such training that the children never cause the parents one moment of worry or anguish; the other where parents are constantly kept wondering what their offspring will do next.

Who is to blame for the latter condition? Surely not the public school nor the Sunday School. It certainly falls back upon the home. But is our youth problem too surprising? Just how much home life do we have in our average communities? Nevertheless, that is where the first failure can be laid—in homes.

Isn't it about time that newly established homes be based on a desire to train the children that will grace the home, in the fundamentals of religion (or I should say, Christianity) and morality? If this is done, then there will be no youth problem.

But let us not forget that we have many, many young people who are no problems to either home or community. So often we forget this. On these young people much de-

pends for the future. Let's get behind these and help them all we can!

Think it over!

Office Gleanings

THE FAIRVIEW BRETHREN CHURCH (WASHINGTON C. H., Ohio) Goes ON THE 100% EVANGELIST HONOR ROLL

A CHECK for \$30.00 of which \$16.50 was to be applied for eleven subscriptions, (which list will make the Brethren Evangelist go into the homes of the eleven families that remain faithful members of this pastorless Brethren Church), came to our office today (September 17). The remainder of the \$30.00 was to be applied to the Publication Day Offering. We are glad to welcome this group to our 100% Honor Roll and thank them for the gift to the Publication Day Fund.

But that is not all. Another check in the amount of \$50.00 was enclosed to be applied on the Press and Equipment Fund. And again we say, "Thank You" to these fine folks.

Brother D. R. Murray, pastor of the Columbus Cooperative Brethren Church has been working closely with these brethren, and seeking to help them. We appreciate his part in the above gifts.

Additional Press and Equipment Gifts

J. O. Y. Class, Uniontown, Pennsylvania	\$ 5.00
First Brethren Church, Waterloo, Iowa	124.00
Fairview Brethren Church (Washington C. H., Ohio)	50.00

(See block on page 16)

Are Your Sunday School Orders In?

The Adult Quarterlies for which we have the orders have been mailed, and the Youth Quarterlies are in the process of mailing at this writing. Did you forget to order yours? Then, too, since we have to order your selections from other publishing houses, we are wondering if you have included all your wants? Be sure in ordering to state plainly just what you want in number, grade (if graded lessons) full title and anything else that might help us to understand exactly what you desire. We want to serve you promptly.

It Won't Be Long Till Christmas

Are you thinking about books or novelties for gifts at Christmas? Order early and you won't be disappointed in the final rush of things. In ordering books, if you know both author and publisher, please note them with your order. It will save us a lot of hunting in our catalogs. Remember that with most publishers we are on their commission list. It won't cost you any more to order through your Publishing Company and we make something, which always helps our sales.

Christian Education

President Glenn L. Clayton

I HAVE ON MY DESK a copy of a letter from a famous scholar. He tells the story of a young man who was born into a respectable family, reared in the best social manner, educated in the most popular schools, and who then shocked his family and friends by rejecting the society which had produced him. Imprisoned on a charge of criminal assault, the young man arrogantly told authorities that he expected nothing from them or from those who had reared him. He would admit no wrong, bitterly denounced those who vainly tried to impress him with his actual position of degradation, and cynically rejected all efforts to approach him on the moral issue.

The scholar who relates this story is not a great churchman. Yet, he does make the interesting observation that if the young man had been reared by godly parents, taught the habit of regular church attendance, and educated in a sound religious school, he would have had a moral sense of right and wrong in addition to a spiritual beacon to direct his life and to light his way. Confronted by the intricate temptations of a complex society the young man was unable to feel any obligation to choose one course of action over another.

The Brethren Church has a commendable history of support to higher learning. Ashland Col-

lege stands high on the list of institutions dedicated to the training of young men and women in such a way that they shall understand more clearly the spiritual and moral obligation which is a part of every man's relationship to society. America will be a better nation in the future because of the efforts of the people who support schools like Ashland.

Even more important to the church is the training of her leaders. The pastors, the Church and Bible School leaders, and the general laity will be alert and aware of the challenges of the hour if the church of today so wishes it. A progressive building program of spiritual as well as physical elements in the church is possible only to the extent of the education of its leaders.

It is, therefore, with confidence that we come to the churches this year, asking for a generous Education Day Offering. A very tangible way in which to help in the effort to promote church welfare is to aid in the education of her young people. When the time comes give prayerfully, give willingly, give generously, so that when the storms of adversity shall blow in the future, you may be able to say, "I have builded well, O Lord; I have accomplished my task."

"Unto the Land that I Will Shew Thee"

Dean M. A. Stuckey

SOMEBODY, some group or groups of individuals, or some Board within the Brethren Church, should act soon to give the missionary recruits now coming to Ashland College and Seminary a finer and more extensive training for service in lands far away.

The Seminary now offers a few courses which help missionary-minded students to choose "a land that I will shew thee." But the offerings are too scanty, and an additional Seminary teacher, or part-time instructor, is a paramount need today.

We cannot establish Brethren mission stations without Brethren leaders. Such leaders should be trained under Brethren auspices and in our Brethren educational institution. Brethren his-

tory, Brethren doctrine, and Brethren polity, are subjects not considered in non-denominational educational institutions.

The Seminary faculty stands ready to assist in enlarging greatly the present missionary activities in the Brethren Church. We shall offer every aid possible to extend our church building and to establish new mission stations with Brethren trained men and women to supervise and control the work.

It appears that the future will call for leaders who have wide and extensive training in many fields. Doctors, preachers, teachers, evangelists, supervisors, nurses, helpers etc. will be needed in many areas. Let the Brethren awake and arise to answer the world's call and the Lord's command

to send forth harvesters "into a land that I will shew thee."

Pray therefore, that the Lord will guide the right people in the right way to set up the right kind of Christian educational and missionary program in our beloved denomination. A safe, sane, sound program based on solid educational foundations is an imperative necessity in the future.

Our Educational Day offering will help in part only to accomplish such ends as are mentioned

above. We can keep on working, growing, and giving until the sun never sets on Brethren missions. Or we can sit down complacently, avoiding both toil and trouble, and let the heathen mend their own broken cisterns with earthly clay.

Jesus Christ had a traveling school of theology. He trained his own men. So must we, who are Brethren, educate our missionary recruits. Let us occupy lands "which I will shew thee."

Now Is The Time To Support Ashland College

Myron Kem, President of Board of Trustees

AN ARTICLE ENTITLED "Now is the Time to Advance on All Fronts," written by Rev. Willis E. Ronk and published in the *Evangelist* issue of August 14, 1948, suggested the theme of this appeal to all Brethren to enlist their support for Ashland College.

Now is the time for all Brethren people to realize that Ashland is their College.

Men and women are needed for the Ministry and Missionary Field by the Brethren Church. They are needed today. Those in training now at Ashland are not enough. Others must come from Brethren homes to fill this urgent need. All Brethren should, if at all possible, send their young people to Ashland for their College training whether it be in the Seminary or the College.

We must Brethrenize Ashland with Brethren students. Ashland must maintain an open door to students of all faiths, but if we are to maintain a Brethren College the Brethren young people must attend Ashland. I realize the Brethren Youth Board is doing a wonderful work for the College, but that is not enough. Brethren young people must be inspired in the home and in the local church to attend Ashland.

In regard to financial support for Ashland it must be recognized that we Brethren have a re-

sponsibility. All educational institutions are underwritten by endowment funds, by foundation funds, by the Federal or State Government or by a Church Organization. If Ashland is to grow, Ashland must be underwritten by the members of the Church through its gifts and living endowments. Ashland cannot be financed by the tuition fees of the student body.

The Brethren Conference realizing this, has authorized Ashland College to solicit this financial support through the local churches. When this appeal is made you must realize that now is the time to get back of Ashland and help make it an institution which all Brethren people should want to attend. The Brethren leaders of tomorrow, its Ministers, its Missionaries, its Teachers, are now at Ashland. All of the growth and influence of the Brethren Church in the future will be measured by the growth of Ashland. Now is the time for all Brethren to realize the importance of Ashland College to the growth and future of the Church.

Now is the time to prepare to make a substantial gift to Ashland College. There never was a time when the need for Christian Education was more important. Ashland needs your support. The Brethren Church needs Ashland.

—Dayton, Ohio.

OCTOBER!

The Month for Educational Offering

GIVE FREELY

Why Should Brethren Support Our College and Seminary?

Dr. W. I. Duker

IN PRESENTING this subject, we are reminded of an occasion in which a good brother was preaching mightily on the subject of evangelism. He was insisting that men should give themselves to the Lord Jesus in confession of their faith and accept Him as their personal Saviour. I reminded him that every one in the audience had accepted Jesus Christ as their personal Saviour. I asked him as to his purpose in making this plea to an audience of believers. His reply was that undoubtedly there were some that were insincere in their proclamation of their faith and really needed this type of an appeal.

I also recall another good brother who insisted on preaching an evangelistic sermon and giving an invitation to a delegate body of church members at one of our National Conferences. I remonstrated with him as to the advisability of the same and he too, insisted that he was after those who had made such a confession but were not truly wrong after all. However, I wonder relative to the saved. Maybe these Brethren were not so far value of an attempt to present evangelism to them at the time and places indicated. The Scriptures, however, are quite insistent that we "Spread our bread upon the waters" and that we sow the Divine seed and look to the Lord for the increase.

To write an article to appear in a church paper and to present argument to members of said church seems to be in the same field of endeavor as were those referred to in the opening statements of this message. Certainly all members of the Brethren Church are in agreement that the support by our Church of our College and Seminary is so evident that small necessity could be found in a restatement of this need or responsibility. Where else should this support come from? Who is to benefit from the efforts put forth by these institutions? Is our College and Seminary maintained for the benefit of organizations other than the Brethren Church? Certainly other people and churches may share in benefits and delight in the Christian atmosphere generated at these places, but after all, our prime purpose should be and certainly is, that Brethren homes and in this manner Brethren institutions should benefit.

As we read today, may we increase our insistence that Brethren should support our College and Seminary and if any degree of insincerity has crept in to our heart in reference to this support may we be reminded again that "We be Brethren."

—Goshen, Indiana.

American Bible Society

MAKES 10TH ANNUAL BIBLE SEAL APPEAL

"The World Needs the Bible," is the slogan of the tenth annual Bible Seal appeal now being promoted by the American Bible Society. Five designs make up the sheets of one hundred attractively colored stamps the Society has issued. A new feature this year is another sheet of 24 poster stamps done in two colors, illustrating photographic scenes of the Bible lands. These stamps are 2 x 2½ inches each. The latter sheet has the added value of being useful and interesting to young people, particularly those attending Church and Bible Schools.

The appeal this year, which has been mailed to more than a million people, is being sponsored by Admiral Chester W. Nimitz, Commander in Chief of the U. S. Fleet (Retired). Admiral Nimitz has written the Society: "The remarkable accomplishment of the American Bible Society in distributing Bibles for 132 years has, in my opinion, contributed most effectively to the spiritual quality of the American public and of peoples of other lands to which the Society has reached. The goal of the Society

to distribute more than seven million Scripture volumes during 1947, at a cost of over two million dollars above the normal operating budget, is most commendable and merits the support of all in a position to be of aid, financial and otherwise."

In the files of the Society there are specific requests totalling 7,856,000 copies of the Scriptures. They have come from fifteen countries. The books, it is estimated, will cost \$2,010,700. This sum of money is needed in addition to the regular on-going program of the Society.

Take a case in Germany of the hospital nurse who "gave them all away." "When I first heard that American Christians were sending Bibles to Germany, I wrote to the Hilfswerk, the German Protestant Relief Agency, telling them of the great demand for Bibles among my patients," she said. "I had lost my Bible and had to borrow one whenever I felt like bringing some consolation to one of my patients. Five Bibles arrived and I gave them all away, trusting that the next consignment from America would bring me one to keep for myself. In the name of my patients please receive my hearty thanks."

Will the nurse be disappointed? Multiply this case by thousands and thousands.

Church Methods

Rev. Henry Bates

(This is the first of a series of monthly articles, written at the request of Brother Vanator, dealing with practical church problems and methods. The writer is anxious that these articles cover those problems and questions which most frequently confront our pastors and other church leaders, and would appreciate hearing from "Evangelist" readers concerning some of their own problems and questions. Lest the usual charges of "Just theory," or "Idealism" be heard, we hasten to explain that all of the suggestions included in these articles have been tried and proved not in large, well-to-do city churches, but in congregations of average and sometimes below average size and wealth, and in rural as well as urban churches.)

WE HEAR MUCH today of inflation, one of the natural offspring of any war. But to the church, inflation is nothing new for through the years churches have been laboring under the effects of inflation—**Inflated church rolls**. Take, for example, the given memberships of an ten churches listed in the latest issue of the "Evangelist." Then write to the pastors of those same churches and ask them how many members—including the C. and E. Christians (Christmas and Easter Christians)—show any interest whatever in the church's program. Now compare the two figures and in nine, and possibly in ten of the congregations studied the latter figure will be between one third and one fourth of the former.

At our recent General Conference, representatives from three different and widely separated congregations remarked to this writer that their church rolls were in dire need of revision but that nobody was willing to undertake the task. Why should this matter be such a bugaboo? Why should men shrink from serving on the Roll Revision Committee of their church? Primarily for one reason, namely, that to the great majority of people "revising the roll" means "putting people out of the church." Such is certainly not the case! Let us consider this problem and its solution very briefly.

First of all it is necessary to find out how many of the men and women whose names appear on the church book still hold membership in the church. One church which we served had on the church roll over four hundred names, yet had an average attendance of less than one hundred. During the first month or two on the field the writer called upon practically every "member" of the church—and this was indeed revealing. One lady, for example, after her caller had introduced himself as the pastor of the Brethren Church, looked greatly surprised and asked almost unbelievably, "Is my name still on your church book?" When informed that it was, she explained that she had joined the nearby Episcopal church some twenty years ago and had assumed that the necessary entry had been made upon our books. It was not long until we discovered that between fifty and sixty of our "members" had been for a number of years members of the Lutheran, the Reformed, the Pen-

tecostal, and various other churches. Thus through a little investigating the Roll Revision Committee was spared the mental anguish of "taking their names off the church book." We might inject here the suggestion that all church secretaries and pastors have at least the common courtesy to notify the pastor or secretary of the individual's former church when receiving members by former relation. It will aid them in avoiding the situation which this particular church faced.

In our calling we also discovered that twenty-five or so of the "dead" members were just that! They were dead, not only figuratively but literally also—yet their names remained on the church roll with no notation made of their death. Then too there were those who had joined the church while children or young people living in the community and who in later years had moved to some distant state with no intentions of ever coming back and who did not even consider their church affiliation important enough to notify the secretary of their new addresses in order that pastoral letters or other literature might be sent to them.

Thus, between these three groups, well over a hundred men and women dropped themselves from the church roll. And what was true in that particular church is true in practically every other church which suffers from "Inflation of the roll." Remedy that condition before looking for further symptoms.

But what of those who still hold membership in the church, but who have shown no signs of interest for five, ten, fifteen, twenty years? What can we do about it? The answer is not easy, and the results will not be spectacular, but every possible means should be employed to win people back into the active fellowship of the church. It may be wise to appoint a special committee to review the list of inactive members and to decide how to approach each individual. Then one or two carefully chosen people should be asked to contact each inactive member or family, and try to discover the cause of inactivity, and to help remove that cause whenever possible. Here is a task for the laymen and women of the church, for they are more likely to succeed than is the pastor who has probably used every means of approach with which he is familiar. Then too, people are usually more ready to speak to someone of their own rather than of the professional level. And remember, "If at first you don't succeed, try, try again."

But there are still bound to be those who, even after receiving two or three visits from church people, show no interest in becoming active. What then? Probably the best solution is to have another book in which the names of such people are kept, and here is where the ticklish job comes in for nobody wants to assume the responsibility of putting some brother or sister on the inactive book. Yet could not much of this hesitancy be avoided if we asked ourselves the question, "Who, after all, makes a man an active or an inactive member?" Not a committee of three or five; not the Official Board of the church; not the pastor. A man makes himself an active or an inactive member of the church by the interest or the lack of interest that he manifests in the church and its program. And if a man is not satisfied to be considered an inactive brother, he is the one to make the change!

Each church must decide for itself what constitutes active membership, but certainly it should involve more than contributing five dollars to the church treasury from time to time. But that is a topic for later consideration.

Vespers at a College Picnic

The Value Of A Small Christian College

The Ashland College Chapel Choir*The Field Secretary says --*

A CHRISTIAN EDUCATION is a vital necessity, if we would solve the problems of our day. Youth of today will soon be our future and leaders in every field of endeavor. So we concluded that, if they were properly instructed with an appreciation and regard for eternal values, they would be so taught in our Christian institutions. Jesus and the Bible have no time or place in most state and public schools. Brethren people make a greater investment than that which helps to maintain their only College.

Our Education Day Goal is \$15,000.00. You will want a share.

Now, What Some Others

THE SMALL CHRISTIAN college has a role to play in our nation that more than most of us realize. It is in a sense the "salt of the earth" because of, for it is one of the last strongholds against the non-religious Paganism is running rampant in our school systems on all levels. Institutions, with no emphasis upon religion, are a threat to our nation founded on Christian principles. Men and women are being taught in schools with little or no concern for religion and what it means. Therefore Christian colleges must be maintained to keep the only one who knows in the matter of education.

The Value of it is today. It is just as I am made to the fact that the religious training

The College student and strong today one of the successful Christian

As I write it has been my opportunity in two large and in two small colleges.

It is still the Christian the best atmosphere for higher education and active and years, the Christian atmosphere youth along with concepts.

As Brethren underwrite the Christian mission at Ashland

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A Group of Seminary and Pre-seminary Students

All Christian College was never as great as
nation state institutions of learning are get-
te teachings of the Word of God as possible.
he statement I read recently that stated the
ho were rearing their children without relig-
g educated fools, and I believe it is true.
small enough to take an interest in each stu-
e as the most important text book of all, is
t factors in leading young people to live a

H. B. Puterbaugh.

I am enrolled in a large university. It has
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I consider the small Christian college one of the greatest assets our
nation has today. Mass production has moved into the field of educa-
tion, but not with promising results. Where no value is placed upon
the human soul, we produce educated monsters. At a small Christian
college, such as Ashland, spiritual values are emphasized. As the
years march by we graduates forget much of the subject matter we
studied, but the great truths and philosophies of life given to us by
Christian teachers remain vivid.

Our own Ashland College teaches us not only how to earn a living,
but how to live.

Miriam M. Bird, Class of '35.

The Ashland College Concert Band



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The National Sunday School Association

SUNDAY SCHOOL ASSOCIATION SERVICE

LOOKING FORWARD to another conference year, the National Sunday School Association stands ready to continue its service of long standing to the Denomination, the Districts and local churches. The **Standard of Excellence for Brethren Sunday Schools**, Article VIII, Section 2, reads: "Delegates to some convention, denominational and inter-denominational. To acquaint the school with forward-looking plans and to unite it with a larger fellowship. City, County, and State Conferences or Conventions, which feature Sunday School work, or Brethren Institutes, State Conferences and the National Conference are usually informing and inspiring. Enrollment in the Young People's Camps will also count."

A series of Brethren Sunday School Institutes is being planned for this fall. It is hoped that they may be conducted by the middle of December in the following areas: one in the Southeast district; one in Pennsylvania in the Johnstown area; two in Ohio, one in the northern part and one in the Miami valley region; two in Indiana, one in the north and one in the south; and one in the Central district. Others will be conducted during the winter.

We shall co-operate with District boards and local churches in organizing these programs. The District boards will be asked to assist in publicizing the meetings. These are week-end projects with services on Saturday forenoon and afternoon, and on Sunday afternoon. To these meetings pastors, superintendents, officers, teachers, workers, youth and children leaders are cordially and urgently invited.

The National Sunday School Association will send out speakers and demonstrators with materials and equipment for almost every kind and department of Sunday School work. You will find elsewhere in this issue of *The Brethren Evangelist* a list of items which will be discussed, used, exhibited and demonstrated.

Dr. Leslie E. Lindower, who for a number of years has served so well as Educational Director for the Association, resigned from the office at the recent Conference because of the press of many duties in the College and Seminary. The Sunday School Association thereupon appointed the writer to the office. Communications to the Educational Director should therefore now be sent to

Delbert B. Flora, Ashland College.

Interesting Items

(Continued from Page 2)

Department of Ashland College, will be the speaker on Sunday, September 26, at Vinco. He speaks in the interest of the Educational Day Offering.

The Vinco Sisterhood held a "Sample Fair" at the Vinco Fire Hall on Friday, September 17th.

Nappanee, Indiana. Rev. Jesse Hoover was the speaker at the Nappanee Church on Sunday evening, September 12, telling of his experiences abroad. The E. U. B. Church of Nappanee, cooperated in the service and the entire offering was applied to Nappanee's new Bible Teaching Program.

St. James, Maryland. We note that the St. James Boys' Brotherhood recently elected the following officers: President—John Mills; Vice-President—Lyle Mellot; Secretary—Sonny Baker; Assistant Secretary—Tommy Bowers; Treasurer—Myron L. Bloom.

The Fall Love Feast and Holy Communion of the St. James Church is set for October 10, at 7:00 P. M.

Gratis, Ohio. Brother W. S. Crick says that the offering received at the Gratis Laymen's Public Service amounted to \$22.78. The attendance at that service was sixty.

The Homecoming date for the Gratis Church has been set as Sunday, November 7th. Committees have been appointed and the church is looking forward to a "big day."

Canton, Ohio. The Canton Rally Day has been set as of October 3rd. The goal of 136 has been set. Last year the attendance was 120.

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* THE NATIONAL SUNDAY SCHOOL ASSOCIATION *	
* Stands Ready to Continue Its Service of Years *	
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* BRETHREN SUNDAY SCHOOL INSTITUTES *	
* Standard of Excellence Information *	
* Teacher Training Courses and Suggestions *	
* Exhibits *	
* Graded Lesson Materials *	
* Daily Vacation Bible Supplies *	
* Worship Programs *	
* Demonstrations *	
* Audio-Visual Projector, Biblical Films *	
* Stereopticon Projector, Slides and Films *	
* Flannelgraph Materials *	
* Sunday School Book Table *	
* Miscellaneous Samples of Sunday School Supplies *	
* Camp Planning Program *	
* GOOD SPEAKERS *	
* CONFERENCES *	
* For Teachers, Workers, Youth Leaders *	
* * * * *	

Douglas Corrigan says, "To prevent accidents, tighten wobbly nut that holds steering wheel."—The Clipsheet.

We promise according to our hopes, and perform according to our fears.—Rocheffoucauld.

Young Men and Boys' Brotherhood

OCTOBER PROGRAM

1. Scripture Order
2. Praise and Prayer
3. Bible Study:

THE LAST DAYS OF JACOB AND JOSEPH

Genesis 48:8-22; 50:14-26

SOME OLD PEOPLE are cross and crabbed and do not care for children. But Jacob was glad to welcome the children of Joseph and to hold them in his arms. Jacob spent the last seventeen years of his life in the Land of Goshen, near to Joseph. Pharaoh was good to Jacob and his family for which he was thankful. When nearing the age of 150 years Jacob felt he was about to die and asked Joseph to bury his body in Canaan where his father and grandfather were buried. So Joseph brought his two sons for Jacob to bless. Because the blind Jacob sought to give the chief blessing to the younger Joseph sought to correct him. But Jacob insisted as he was guided of God. He may have remembered when he deceived Isaac his blind father.

Soon all of Jacob's sons came to receive their father's last word and blessing. By the Holy Spirit he prophesied the future of the twelve tribes of Israel as the descendants of his twelve sons. The greatest blessing of all was given to Judah because Christ should come through his tribe. Jacob died and his body was buried in Canaan, but his soul went to be with God Who gave it, and the angel Who wrestled with him. This Angel was Jesus Christ. There he found Abraham, Isaac and others who had gone on before him. This was a greater honor than to be welcomed and helped by the king of Egypt.

Joseph lived 54 years after Jacob's death. Jacob's sons mourned for him 70 days after his burial in Canaan. Then Joseph's brothers feared that he would now punish them for their sin. Again they sought his forgiveness, but Joseph assured them that they had been forgiven long ago. Joseph lived peaceably all his life. He saw the third generation of his second son's children. Joseph loved and taught his grandchildren. He may have taught them some rules like the following:

1. Mind your tongue! Don't let it speak hasty, cruel, unkind or wicked words.
2. Mind your eyes! Don't permit them to look upon wicked books, pictures or objects.
3. Mind your ears! Don't permit them to listen to wicked speeches, songs or words.
4. Mind your lips! Don't let tobacco, strong drink, or the food of the glutton defile them.
5. Mind your hands! Don't let them steal, fight or write wicked words.
6. Mind your feet! Don't let them walk in the steps of the wicked.

7. Mind your heart! Don't let the love of sin dwell in it. Don't give it to Satan, but let Jesus make it His throne.

Joseph has a wonderful ancestry and proved that he was worthy of such forefathers. Joseph is about the only person in the Bible of whom there is no bad record. This is because he let God guide him from the time he was a boy. He and Daniel were much alike and treated in much the same way in this world.

When Joseph faced the great future beyond this life he said to his brethren, "I die and God will surely visit you." He made them promise that they would take his body with them when God was ready for all Israel to leave Egypt for Canaan. His body was embalmed with fragrant spices to keep it from decaying. It was wrapped with strips of cloth and placed in a box. This is called a "mummy" and will keep for hundreds of years. The "mummy" of Pharaoh is in the British Museum. It is over 3,000 years old.

The souls of all who love God go immediately to be with Him. In the resurrection of the righteous He will bring each body to its own soul in a glorified state. A dying child said, "Lift me higher! Lift me higher!" The father lifted her up high in his arms. With failing strength she continued to say, "Lift me higher!" Soon she was lifted from her earthly father's trembling arms into the bosom of her Heavenly Father. On her grave they carved her name and the words, "Lifted Higher!" God wants us all to come closer to Him, and some day to see Him face to face.

4. Business, and Recreation.

Notice To Sisterhoods

All Sisterhood Devotional Programs will continue to appear in The Woman's Outlook as in the past.

Charles Munson, Youth Director

Wedding Announcement

DODDS-SMITH. On Saturday evening, July 31, 1948, at 7:30 o'clock, Myron W. Dodds, son of Rev. and Mrs. J. G. Dodds of Akron, Ohio and Audrey F. Smith, daughter of Mrs. Mamie Smith of Akron, Ohio, were united in Holy Matrimony in the Akron Firestone Park Brethren Church, Rev. Dodds reading the marriage vows in the presence of relatives and friends. The double ring ceremony was used. It was the first marriage performed in the New Akron Church.

Myron Dodds is a student at Wheaton College, Wheaton, Illinois, and will graduate from that institution in the spring of 1949, after which he plans to enter the seminary to prepare for the ministry. Both are members of the Firestone Park Brethren Church and Mrs. Dodds is assistant pianist, a member of the choir and serves in many capacities in the church.

After the ceremony a reception was given at the home of the bride. They will be at home at Wheaton, Illinois after September 15th.

J. G. Dodds.



CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for October 10, 1948

HOW TO GET ALONG WITH OTHERS

Scripture Lesson: Matt. 7:1-5; 5:38-48

For The Leader

SO YOU WANT to get along with others? If you are a normal, healthy, human, young person, you do. Oh there are some self-righteous, conceited, self-important persons who haven't the least thought of the reaction they make on others. It doesn't matter to them if people like them or not because they are so blind in their own conceit that they think everybody loves them. Then there is the type which shies away from other people. We say they are bashful, and afraid. In between, are the rest of us. Some times we are brave when out with people, but at home we cry for fear we have said or done something which will ruin our standing with others. That includes most of us, and that's why this is such an important subject tonight. Sure, you want to get along with others. You want to be friends with them, and you want them to be your friends. Perhaps tonight we can refresh our minds on some things which will help us to get along with others.

DISCUSSION

1. THINK TWICE, AND THEN SAY LESS. It goes without question that all of us talk too much. It is well to remember that God gave us two ears and just one mouth—so that we could hear twice as much as we say. And it is well to remember that what we don't say, we don't have to worry about. But always there comes that impulse to blurt out whatever comes to our mind. These are often the things that get us into trouble. Most of us are more thankful for the things we didn't say, than for the things we have said. There are some experts at thinking who always seem to be able to make a quick decision and always say the right thing. For them it is all right. The rest of us must be more careful. Theoretically, for our own good, it would be well if we would have at least 24 hours in which to make up our mind as to what to say back to people. Did you ever have it happen that after you had slept over a particular conversation which ended up in grief for you, that the next day you could think of so much better an answer to give? Well, at that, we can cultivate a dignity of control which will keep us from blurt-ing out with the first thing which enters our minds.

2. THE EFFECT OF YOUR WORDS. Did you ever see a chatter box? Always running off at the mouth. Never a moment without a word to say, or an answer for everything you say. An old farmer once said that it was the empty wagon that rattled. Again, some people can talk more and say less. Which all leads up to this, that people get tired of hearing somebody who always is keeping the words coming. Give other people a chance to say something. Maybe you could learn something from them. Above all, try to keep in mind what your words

will do to people. Every word you utter puts its mark on your hearers. And it's placed there in permanent ink. Your own ears are smarting yet from words which others have spoken to you. So be careful of the words you say to others if you want to get along with them.

3. JUDGE NOT. This is a common failing of many people. Recently we sat in a group of men of a certain community interest group. There were five of us present. A sixth had not yet arrived. For about fifteen minutes the conversation was about the weaknesses of the absent member. Just listening in we didn't have a very high opinion of the one who was yet to come. His arrival ceased the conversational subject. Prior to the close of the meeting one of the original number found it necessary to leave. Soon the conversation drifted to the person and character of the one who had just departed. Very little was left of his character. One of the most enthusiastic talkers was the one who had been late in coming. Well, it made you feel almost afraid to leave the group. Needless to say, the group lacked a lot of unity which was sadly needed for it to accomplish its purpose. We cannot judge our fellowmen without causing the same thing to fall upon us.

4. LOVE YOUR ENEMIES. Yes, it is easy to get along with those who like you, and whom you like. You do not have trouble with those who are your friends, who think alike, who act alike. That is easy. But Jesus says to try it with those who oppose you, yet, even your enemies. And did you ever think that it isn't your friends who often can help you most, but your enemies? When your enemy speaks to you he points out your real faults, and tells you where you made a mistake. Your friend will, on the other hand, try to make you feel good about your mistakes. So, listen when your enemy speaks to you; he'll tell you something, which if you'll take to heart, will transform your life. (Maybe you don't agree with this philosophy, and we admit it isn't foolproof, but it has its merits.) A young preacher states that it isn't things his friends tell him that help so much, but the darts of those who oppose him. If you want to get along with others, heed the "brutal" words of those you don't like.

5. PRAY FOR STRENGTH. Christian grace is a virtue. It is not acquired over night. It must be developed as any other skill. But it is that virtue which will enable you to get along with others. Pray much for strength to develop the ability to be at peace with others. Try to understand their problems, and the things which make them the way they are toward you. It will pay great dividends always.

QUESTIONS

1. Make a list of things you can do to help you get along with others.
2. Which of these things have a basic Christian principle as part of their makeup?
3. You've heard it said of certain people that they had no enemies. Is this actually true? Why should they make such a statement?
4. What do we mean by the "second mile?"

The spirit of this age is characterized by self-will, which brings agitation, accusation, separation and chaos.

Prayer Meeting Topic

Contributed by Rev. C. Y. Gilmer

HIS LAMP

By Annie Johnson Flint

His lamp am I
 To shine where He shall say.
 And lamps are not
 For sunny rooms of day
 But for dark places of the earth
 Where want and sin and crime have birth,
 Or for the murky twilight gray
 Where wandering stars have gone astray,
 Or where the light of faith grows dim
 And souls are groping after Him.
 And sometimes a light you find
 Clear shining through the night
 So bright you cannot see the lamp
 But only see the light,
 So may I shine, His love the flame
 That men may glorify His name.

"YE ARE THE LIGHT"

Scripture: Matt. 5:13-16; 2 Cor. 4:1-7

Hymn: "Let the Lower Lights Be Burning"

Prayer

Seed Thought Provokers:

THE SAVED are to testify to the lost by their holy lives. This is God's plan for keeping souls out of Hell. The dead cannot come back to earth to testify to the lost (Luke 16:27-31). The rich man could not testify to his lost brothers on earth. However, they had testimony for they had Moses and the prophets. Only saved folk can testify of salvation. Christians in all walks of life are to testify to the unsaved by their holy lives (1 Peter 1:15, 16; 2:11, 12; Matt. 5:16). The unsaved are to behold our good works and glorify God. The unsaved do not argue in the face of a holy life.

Jesus is the Light of the world (John 8:12). We as light reflect His light as the moon reflects the sun. And like the moon, we are either on the increase or the decrease. We are to testify by word of mouth as well as holiness of life (Phil. 2:15, 16). "Philip opened his mouth" (Acts 8:35) to one who needed light (30, 31). The Saviour told the man freed from demons how to let his light shine (Mark 5:19, 20). Every Christian can testify to the lost by word of mouth (1 Peter 3:15). We cannot make our light shine. We have to "let" it shine (2 Cor. 4:6, 7). It is our duty to bear witness of that Light as did John the Baptist (John 1:7-9). If the Light has dawned upon us we cannot but let it shine (John 1:5; Rom. 5:5). The soul winner shines now, and because he shines in time he shall shine forever (Dan. 12:3).

God's light has shined in our hearts in order that we may let it shine out. The Gideonites broke their pitchers

so that the light could shine unhindered (Judges 7:20). This represents the breaking of self in all its forms. With God's glory filling the soul with the sense of His love and grace we do not want self to stand in the way of what God wants. The light often shines brightest when we face trouble, persecution, perplexity, even death. Then we exhibit the light which no calamity can darken. God does not want a trumpet testimony and darkness. He wants the testimony accompanied with light. He wants more than words. He wants testimony and life. Let the excellency of the power of God be seen through our lives.

As a lamp we are to be trimmed and filled with oil (the Holy Spirit). See Matt. 25:8; Eph. 5:18. We cannot live without light. It kills and it makes alive. The same ray of light that kills the germ cures and builds up living tissue. Since all light travels in straight lines the light of Christ shines only through straight lives. The nearer we live to Christ the more light and warmth we can radiate to others. The light of Christ can be transmitted only by a transparent Christian life.

COMMENTS

On The Sunday School Lesson

by The Editor

Lesson for October 3, 1948

A LIBRARY OF RELIGIOUS LITERATURE

Lesson: Psalm 119:97-105; John 20:30-31; II Timothy 3:16-17

THE BIBLE is more than a "book"—it is a whole library, for it contains books on Theology, Doctrine, Drama, Poetry, History, Science, Prophecy, Morality, Home Training, and even Love Stories. It is a veritable library of the best of literature. It was the prime text book for the early schools of our nation; the greatest men in history depended on it for guidance. It still remains by all odds the "best seller" on the book counters of our nation. It has been translated into more languages than any other book in existence. It has been and will still remain the source of strength and helpfulness in every walk of life.

Our lesson today covers three portions of three books of the Bible—Psalms, the hymn book of the Israelites; the Gospel according to John, which was written by the Apostle to show that Jesus is the Son of God; and Paul's second letter to Timothy which he wrote to show the value of scripture to daily living.

In the first portion, the 119th Psalm, the longest of the Psalms, we find a Psalm which contains "sundry prayers, praises and professions of obedience." Written acrostically, it is easily remembered by those who are familiar with the Hebrew language for each portion is written to begin with each succeeding letter of the Hebrew alphabet. It is literature in its best form—poetry. It shows up in its true form in the Revised Version where it is printed in poetical verse. No better examples of poetical utterance can be found. It is fine religious literature, and worthy of earnest study.

Not only is it literature at its best—but instruction at its height. No one can read the Psalms conscientiously and not be changed in thought and manner of living.

When we turn to John 20:30-31, we find that we learn why John wrote his gospel. No book can really be called literature that has no purpose. The purpose of the author should be apparent to the reader. John draws a very definite conclusion in these two verses—impressing upon his readers in the very close of the book his reasons for so writing. In so doing he brings about a desire in his reader's minds to go back over the material to check upon what he has said. The language is simple; the theme great; and the reasoning logical. What more can one desire in a book?

When Paul writes to Timothy he opens his heart to him. But he does not forget to cite him to the Holy Scriptures that are "Profitable" reading, telling him that in them he will find doctrine, the basis of reproof, the grounds for correction, and the avenues of instruction in righteousness.

How great is our Bible! Literature? Yes, but more than literature. It is the Guide Book to life everlasting and a comfort to all believing hearts.

Brethren Youth

Explanation of Brethren Youth In 66 Words

It IS NOT intended to break up present youth organizations.

It IS an effort to unify and stimulate existing youth societies.

Its MEMBERS are all young people in the Brethren Church, in all groups.

Its GOALS for each member are:

1. A Personal walk with Christ daily.
2. A knowledge of the advantage of being Brethren.
3. A vital Bible Study.
4. A witness for Christ at Home and Abroad.

Charles Munson, National Youth Director.

NORTHERN INDIANA BRETHREN YOUTH BANQUET

The Northern Indiana Brethren Youth Banquet will be held at the Nappanee Brethren Church on Tuesday, October 5, 1948 at 7:00 P. M.

The speaker will be Rev. Rolland Hudson. The price is \$1.00 per person. Our Goal is to have 200 young people present. Send reservations before September 28th to:

Mrs. Tom Wegmiller, Nappanee, Indiana.

Advise well before you begin, and when you have maturely considered, then act with promptitude.—Sallust.

Ashland College News Letter

By Arthur Petit

ANOTHER RECORD enrollment is in prospect at Ashland College this year. With all expectations shattered, it now appears that the record of last year of 586 day students may be surpassed before enrollment closes September 27. As this is written, September 18, more than 570 have been enrolled and more were being checked almost hourly. An exact enrollment will be presented next week. A high point in the enrollment is the number of Brethren who are now attending Ashland. That number is now more than 100, perhaps the largest number ever to attend. Pennsylvania stands high on the list of states which have furnished members of the Freshman class, four from Johnstown and three from Masontown are outstanding.

The faculty reception this year was a beautiful affair. More than fifty faculty members and their wives received the hundreds of students formally at the Mr. and Mrs. F. E. Myers Memorial Department of Music. The music department has just been redecorated and served as a beautiful background for the opening social function of the year.



News From Our Churches

AN ENJOYABLE SUPPLY PASTORATE

It was the writer's good fortune and enjoyable experience to be accepted by the Brethren Church at Hagerstown, Maryland, for a three months' supply pastorate during the months of April, May and June, of this year. It had come to my knowledge that Elder N. V. Leatherman was closing his work at this place to take up the work at the Johnstown, Pennsylvania Second church, and so agreement was reached by both Brother Leatherman and myself, whereby the church would release Brother Leatherman from a six-months notice clause in his contract and accept me as a three months supply pastor. We arrived in Hagerstown on a Friday evening, and were made welcome and assisted in getting started to live in the parsonage at once. Because Brother Leatherman could not find a place to put his household goods in Johnstown he had agreed to leave them at Hagerstown and allow us to use them while we were there. So we found food in the ice box and beds waiting and needing only our own bedding to permit us to enjoy comfortable rest the very first night. On Saturday morning at about ten o'clock someone came running to the church, where we had gone on an errand, and, called that we were wanted at the parsonage for a wedding. With that out of the way we

started on another errand and again we were summoned for the second wedding within a half hour after the first. At such a rate I became fearful that I might gain a name as a "marrying parson," but things "leveled off" a bit and only two more couples came to be married in the next eleven weeks, and then on the last Saturday of my stay with the good people at Hagerstown three couples presented themselves to be joined in marriage — which made quite a day for the dominie. And we were quite happy in making so many young people happy.

In assuming the pastorate at Hagerstown we experienced some trepidation because we had heard that they were pretty "starchy" there and expected their pastor to be rather dignified and scholarly. Well, if they had any such intentions or leanings they didn't tell this preacher about it, but accepted his style of preaching and pulpit mannerisms with great patience and forbearance. Here I found a group of Brethren who were whole-souled and loyal in their support of their pastorate, and generous in their support of the auxiliaries of the denomination. The W. M. S. could have a larger support from the women of the church, but, as at all places those who are members show a commendable zeal for the projects and plans of the organization. A large Men's Brotherhood holds regular and interesting meetings each month. A very fine arrangement of the officers of the Bible School divides responsibility for the smooth running and success of that helpmeet of the church. Capable teachers present the Lesson to all the departments of the Bible School each Sunday.

On taking up the work with these Brethren we found them in the midst of a remodeling and redecorating program, with all services being held in the Sunday School Assembly room. New carpet was being laid as we left the charge, and with Lectern and Reading Desk being installed in the pulpit, and with quietly beautiful and restfully tinted walls they now have a beautiful sanctuary in which to worship. And with a new preacher—Rev. James Ault—to lead them, the work of this strong and established congregation, should go forward to larger and better things in the days to come.

The writer assumed the pastorate of the Linwood, Maryland congregation on July 1st, and has moved into the commodious parsonage provided by these good people. What with all city conveniences—except gas (and this lack supplied by ample electric current)—we find ourselves most comfortably domiciled, with the church just across the spacious church-yard. Surrounded by ample southern plantations on every side, we believe God has given us one of His finest vineyards to cultivate. We solicit the prayers of the saints that we shall be given strength and wisdom to care for the souls entrusted to our care in this attractive location. May God have all His people under His watch-care is our prayer.

Dyoll Belote.



LOST CREEK, KENTUCKY

We praise the Lord for a good year in the work here. The year has seen some real progress in different ways. We feel that you will be glad to know about it.

First for the year a very remarkable revival service whose influence has carried right on to the present time.

Next a divine, supernatural healing. Last May the writer was afflicted with heart trouble. First in prayer we committed the matter to the Lord. The trouble continued. Two doctors were consulted. We continued to grow worse. We called for two anointing services, quit the medicine, and now today we rate ourselves as a well man, can climb the hills as of yore. We praise the Lord for it all.

Then three great blessings came along, a good well running bus to take the place of the older one just about out, and the building of the chapel at Stacey. These both have been reported. Then about the same time a cottage for the workers at Haddix was built, the money for the same supplied by the W. M. S. This nice, six room cottage means much to the work there.

Well all these things have given an added impetus to the work. It all tends to the more fully established the work in these Mountains. It means progress all along the line, and the expenditure of money, life, and energy is bearing fruit. We praise the Lord for it all.

May we here remind you that in all this progress, Riverside is the hub of it. You know if the hub is all right the rest of the wheel is able to work. Satan does not like the message of Riverside. He has tried to stop it a different times and ways. This last summer he got the report going around that Riverside was closing down. This was doubtless caused by the dilapidated condition of the gymnasium here. Riverside needs a gymnasium.

We are happy to tell you that on the 5th, there arrived here five Brethren from Nappanee, Indiana, Rev. J. Milton Bowman, Brother and Sister Hossler and Brother and Sister Parcell. Brother Hossler came to see the gymnasium situation, so that he could the more wisely plan the new building to be erected. Brother Bowman preached a mighty good sormon for us while here. The only place we now have for social activities, and with so large a group as this we must have them, is the dining room, which is now way too small, and also so hard on the furniture, etc. We praise the Lord for their help.

School opened the 6th, with the largest attendance we have had for many years, if ever. The chapel and dining room is now too small. Attendance in the dormitories has almost doubled. This increased attendance made it necessary for us to purchase 25 new cots and mattresses, and chairs, and other things. We saw no other way to do, as we had prayed for the young folks to come here who would be interested in our message, and here they came. Will you please pray that the Lord will enable us to meet those bills? Thank you.

Now, folks often ask us what we need, and so often on the spot we do not think of the needs. May we here list some of them: For the kitchen, inlaid linoleum because of its lasting qualities as the other kind only last just a short time under the treading of the workers there; then we need a potato pealer. For the dormitories, a davenport, and floor lamps. For the high school, lockers and typewriters. For the office, a small safe and adding machine. Play ground equipment. A room equipped for the teachers so that the rooms at the dormitory may be given to the girls we have had to turn away, and also large cooking utensils, 16 qts. Will you join us in prayer for these things?

We also praise the Lord for the help needed, except a music teacher. Will you help us pray a good music teacher

here? The workers follow: Rev. and Mrs. Elmer Keck, Miss Stella Hartford, Mrs. Louetta Landrum, Miss Stevenson, Miss Hunter, Mr. Hall, and the Drushals. These are simply trusting the Lord for their going, and a better group of workers you will seldom meet. We Praise the Lord for them all.

We did enjoy meeting old friends, and the new ones too, at General Conference. Some have passed on, and yet the Lord is keeping some of us here to help carry on. Those who have passed on now realize what we only see by faith. Our only desire here is that we may be in the will of the Lord and do it. With this almost doubled attendance responsibilities have also increased. Please pray for us that His will be done.

G. E. Drushal.



BRUSH VALLEY, PENNSYLVANIA

The writer closed his pastorate at Brush Valley on the 29th of August. I went to Brush Valley on the 5th of March, 1944, having been called into the ministry from the Third Brethren Church of Johnstown in February, 1944. During my stay at this church 64 were baptized, 62 were received into membership; 2 are awaiting membership; 3 were received into membership by former baptism; making a total of 65 added to the church. All 64 were baptized in the Allegheny River. A more faithful group to attend all services cannot be found. The percentage of attendance at all services is about 85%. Here is a group that shows every kindness possible. Many times during the four and a half years the pastor and family received gifts from the church and from individual members of the church. May God continue to pour out His blessings upon this church. May God watch over the sick and all those who are unable to attend the services. It is the prayer of the writer that his successor, Rev. Paul Naff, may have the greatest of success in this field of the Lord's work.

NORTH VANDERGRIFF, PENNSYLVANIA

The writer closed his pastorate here in conjunction with the Brush Valley church on the 29th of August, 1948, having gone to Vandergrift the first Sunday of September, 1944. During my stay at this church 26 were baptized with 21 of these being received into membership. Even though this is not one of our large churches, here was a very faithful group in every way. The average attendance at all services was about 72%. This group was also very kind to the pastor and family during the four years. Many gifts were received from the church and also from individual members of the church. May God continue to richly bless this church in all its efforts for the up-building of God's Kingdom. Rev. Naff will also serve this church in conjunction with Brush Valley. May you, Rev. Naff, have the greatest of success in these fields of God's work.

In conjunction with serving these two churches, the writer also taught Science in the high school in Vandergrift and also received his Master's Degree in Education from the University of Pittsburgh.

BERLIN, PENNA., FIRST BRETHREN CHURCH

The writer began his pastorate here September 1, 1948. Much work was done to get the parsonage in good order for our coming; the good women of the church cleaned the house from attic to cellar; 9 men were on deck when the moving van arrived to help place the furniture in the house. Four boys were baptized in the church baptistry last Wednesday evening, September 8, 1948. The following Sunday 7 were received into membership, 3 having been baptized at Camp Juniata. Friday evening, September 10th, a reception was held in the church social room for the pastor and family. About 125 were in attendance. Seven of the pastors of Berlin and community were present to speak a few words and to also give us a cordial welcome. After the program refreshments were served. I can truly say that the pastor and family thinks Berlin is a beautiful place to live and will enjoy working with these fine people. We ask for your prayers as we begin our work in this field, that God's name might be glorified.

Percy C. Miller.

ATTENTION

1. DISTRICT SECRETARIES
2. GENERAL BOARDS
3. PASTORS
4. CHURCH CLERKS OR SECRETARIES
5. ORGANIZATIONS (National)

We are gathering the Material for the Annual Number of the **Evangelist** which contains the General Conference Minutes, the Conference Organizations, Auxiliary Organizations, Church Membership, Pastors' Names and addresses, and local Clerk or Secretary's name and address.

From the District Secretaries we want your District Organization and Committees.

From the General Boards your organization and membership.

From pastors their names and addresses.

From the Church clerk or secretary, name and address, and the present number on your church roll. Your conference representation depends on your membership report.

From National Organizations, their officary.

THIS IS VERY IMPORTANT!!! Since the conference secretary has turned his material over to the Editor, send the above information **at once**, directly to:

Fred C. Vanator,
Editor of Publications,
Brethren Publishing Company,
Ashland, Ohio.

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The

Field Secretary

Travels

A short vacation was much enjoyed over Labor Day. Accompanied by Mrs. Riddle, we spent a few days resting at Shipshewana and at Syracuse Lakes. We shared in the Smoker family dinner on Labor Day at their comfortable lake cottage. Besides the fellowship with fine Christian families, the E. L. Miller cottage, with a refrigerator full of good things to eat, was turned over to us for a few days. This being our first vacation in over two years, it was something to write about.

Following this, we were dated near Walkerton, Indiana, where we met Miss Ruth H. Huey, a Chinese girl. Her sponsor is Mrs. Alta Walters, a member of our North Liberty church. This charming, talented young lady wants to enter Ashland College when her last year of high school is completed. It is her ambition to become a medical doctor and then return to her own people, to render a great service.

One of the unusual experiences of this month has been the planning and arranging for the sailing of the Bylers to South America on October 8th from New York. Also, we are now arranging for the return of Miss Kugler to Argentina about December 3rd. With all this has been the scheduling of speakers for our Educational Day program among many churches. A goodly number of churches are being contacted this year who have not been heretofore.

September 17th I attended and served as chairman for the annual business meeting in Columbus for the Co-operative Brethren Church. Reports were given and plans made for the coming year.

September 19th—It was a joy to speak in the Milford, Indiana, pulpit where Dr. W. I. Duker is the pastor.

In the evening, I spoke at Warsaw to another good audience with Rev. Brant as pastor. We also, at the same service, ordained a deacon and deaconess. Both of these churches are carrying on a good, substantial program. Both are good supporters of our institution.

September 26th—I was at Pittsburgh in the newly decorated church and parsonage with the Robinsons in charge. In the evening I was greeted with a very good audience at Cameron, West Virginia, where the Baers live. This man Baer, is not only a preacher but is taking the place of a contractor in the completion of their church. Our Board has assisted in this work. Many business people in Cameron are loud in their praise for the efforts of Brother and Sister Baer and the new church. Brethren—let us pray for a great year and for many souls to be saved.

E. M. Riddle, Field Secretary.

The famine situation in South India is so bad that it takes precedence over the refugee problem. Ten million people have not had yet this year, and will not have for the rest of the year, one full meal a day. Relief headquarters are being set up in Madras and supplies are being sent to distribution centers.

The Time Is Now

by John F. Locke

The Archbishop of York preached a sermon in August, 1948 in which he declared that we are living in the period described as "the time of the end." Many are gloomy over the imminent possibility of the third world war. The sabotage of the peace so costly won is being openly and frankly discussed. Many young people are frankly discouraged about the prospect that life holds for them.

A young man sought out a great teacher and Christian leader several years ago and asked him a serious and sober question, "Should a man marry and rear children in such a world as this?" He was told that the world would be upset for as long a time as he could hope to live. Now the young man lives with his wife and child in China. They are Christian Missionaries. The time is now to live, to be truly Christian by witnessing. We cannot, dare not, wait for a better world or a more perfect one. So far as we are concerned this confused world is all we are going to have. There couldn't be a better world to be alive in and at work in for the Kingdom of God. For our kind of world with all its problems is the kind Christianity began in. Like the famed remark of B'rer Rabbit "Born and bred in the briar patch," one sees that Christianity was, and is designed to succeed in a time like this.

Let's take a quick look at some great missionary opportunities of today. Japan has a population half the size of the United States, trying to live in an area the size of California—80,000,000 souls trying to survive physically. They are constantly on the verge of starvation. The atomic bomb didn't end the war. General MacArthur has pointed out they were starving. Now, we are not being Christian if we let them starve physically. Christian Japanese have been through a veritable Hell for their faith. Today they plead for missionaries rather than food. Japan is today a spiritual vacuum. We can either fill it with Christianity or it will be filled with Communism. That is the judgment of MacArthur who asked for 1,000 Protestant missionaries and all Protestantism has sent him is a few more than half that number. The Japanese actually pay to hear an evangelist preach the gospel and convict them of their sins. These starving people pay eight yen a copy for New Testaments and bought 1,200,000 last year. Dr. Herrick B. Young talked with a native pastor on his recent trip. What does this Christian leader in Nagoya ask for? Not food, as we would suppose, but books, nails to build his chapel, and a missionary to help him! That is the spirit of Christian Japan. What are we going to do about it?

INDIA

In India the government is still unsettled. The popula-

tion here has doubled in the last 400 years. A man went out to India as a missionary a few years ago and found that 81 out of every 100 babies died before the age of six. Sacred cows wandered around but were not milked or ever eaten by the starving people. What to do about it? He had come to heal, to preach and to do all manner of good work for Christ's sake. He observed that the poor people of India had goats for pets, so he introduced a strain of milk goats. T. B. is not transmitted by goats. From 1935 to 1945 the infant mortality fell from 81% to 45% in his section of India. He put on goat fairs with evangelistic preaching in a tent. People would ask him why he was so interested in reducing infant mortality and he would tell them about Jesus and how he was following in His footsteps.

In India there is now an openmindedness to the Gospel on the part of many Indians. In the recent massacre of thousands of Hindus and Moslems the minority of Christians gave relief to both sides regardless of their faith. Now many will listen to what the Christians have to say. They were neutrals, but active for Christ.

AFRICA

In Africa the war has brought interest and development to Africa. The old Dark Continent is changing vigorously in these days. In many sections the serious contest is now between Christianity and Islam. Some radiant Christians have come from Africa.

In England we are told that most of the people are pagan. And France has been that way for a long time since the French Revolution. But a hall in Paris was crowded recently when it was advertised that the gospel would be preached. Mankind in Europe and in China, India, Japan, South America is open to the gospel as it hasn't been for the last 1400 years. Will we grasp the opportunity to speak for Christ while so much of humanity is open and receptive?

In England there is wide interest in C. S. Lewis' books. This ex-atheist is a frank apologist for the Christian faith. It is becoming "intellectually respectable" to be interested in Christianity in Britain and the U. S. The retreat from Christianity began with the intellectualists, the return may begin with them. In this country the appalling rise of mental disease and divers problems related to adjustment to life have made the psychiatrists much sought after and they have, in many instances, become interested in the gospel when some colleague has told them of it. In every area of life and in every area of the world the need is witnessing for Christ.

COMMUNISM

Communism is now a crusading religion. Purporting to offer brotherhood of man and plenty for all, it has now become Christianity's rival. Are we going to abandon all of East Asia to the Communists? We cannot wait, the time is now. "Who is my neighbor?" "He that showed mercy." Our Christian directive is to go and do likewise. To show mercy we shall have to send food and spiritual bread for the calls are coming from all over the earth for us to come over and help them.

The burden of evangelism lies upon us. The weight of Christian witness the world around lies upon American Protestant Christians. We alone can carry the burden. Weakened and wasted Europe certainly cannot. We haven't begun to tap the resources of the churches in men and money in this country. The average church of our own denomination spends most of its income on making itself comfortable and paying for the pastoral care it enjoys. We are living on a sub-Christian level when our highest expression of Christian interest is the care of the church property and the payment of the pastor's salary. There is a world of lost and dying people to be reached with the gospel message and program.

American Christianity is too superficial. We could do far more than we are doing to fulfill the great commission of our Lord to Go and Teach and make disciples. "Some believe in God but don't trust Him." Here we have the amazing good news that the Eternal God so loved the world that He gave His only begotten Son to become incarnate in the Virgin Mary and die for our sins on the Cross of Calvary and that He rose from the dead . . . It is amazing good news that he came not to condemn the world but that the world through him might be saved. Do we really believe that enough to give our all to it? As ministers and laymen do we mean it enough to encourage our comfortable, middle-class church life to face up to the challenge of our day and pay the price in money and life? As we attempt great things for God He will fulfill our expectation.

Recently, I listened to the most eminent historian of

Christianity today, Dr. Kenneth Scott Latourette, recount the story of William Carey. He told how this shoe cobbler gathered information on the religious state of the world and wrote a pamphlet on "THE OBLIGATION OF CHRISTIANS TO GIVE THE GOSPEL TO THE HEATHEN." He preached it to his fellow Baptists and some told him to "sit down, young man, when God wants the heathen converted he will do it without your help or mine." It was a discouraging time but Carey went to India, to Serampore where he put the language of the scriptures into the languages of the East. He wrote home that all Protestants ought to come together to plan to give the gospel to the entire world. Right then the Napoleonic wars were on! They wrote back and told him his idea was fine, but the times were not propitious. But God didn't disappoint William Carey. He expected and attempted great things for God and God rewarded him. Recently the great World Council of Churches meeting in Holland was aimed at realization of the Great Commission. The International Missionary Council meets every ten years to plan cooperatively to do the work of evangelization just as Carey suggested. Carey may seem to have been ahead of his time but he used the only time he had! The story of Carey reminds us that this is not the first time the world has been discouraging. But whenever the church has ventured out on its real business God has always fulfilled the promise and given more than we could ask or think.

For the Christian who is missionary minded the times are not gloomy but bright with opportunity. Latin America, Asia, Africa, Japan, India, Europe, and our pagan hosts at home challenge our best efforts. The next time you sit in your attractive church and sing the words

"Take my silver and my gold
Not a mite would I withhold, etc."

Think about them! Think about them when you listen to and observe the time and money and effort squandered on trivial and superficial alleged "Christian" activities at home. Let's get on with the main business of the Great Commission for the time is now!

—Maurertown Va.

Miss Kugler In U. S. A.

Miss Louisa Kugler, who came to our continent by plane for our General Conference, has since been visiting churches and Sisterhood groups. Mrs. Milton Bowman has very largely arranged for her trips. A number of women have acted as chauffeurs for Miss Kugler. She has spoken in many churches in Indiana and Ohio and will appear in the Midwest Conference. Also, she will appear in churches of Iowa and Illinois before going to Pennsylvania, Maryland, and the Virginia districts. She has been wonderfully received and has created a greater enthusiasm for our mission program in South America. She will return to her country December 3rd.

Where Oh Where Has My Magazine Gone?

(Sing to the tune of "Where Has my Little Dog Gone?")

No doubt some of you are wondering why your Brethren Youth magazine hasn't arrived. Well, confidentially, the first issue will be out for November. After that they will arrive every month—that is for those who have subscribed. You haven't? Well now, all you have to do is send \$1.00 to Brethren Youth, Inc. at Ashland College, Ashland, Ohio, and you will receive a whole year's subscription.

Don't miss it! You'll be surprised at what you see, and so will we.

Charles R. Munson.

1948 Thanksgiving Offering

In a recent penetrating article in this paper, Dr. W. I. Duker carefully pointed out the fact that there are some things which need not be "sold" to Christians. It is not the purpose of this article, therefore, to try to increase interest in missions, for in recent months the Brethren church has shown a tremendous upsurge of interest in missions. Rather, you are invited to consider a few of the objectives the Missionary Board has before its homeland program. In this way you can better evaluate the stewardship of the funds which you so generously give.

The Goal—The Board is asking the church this year for a \$36,000 Thanksgiving Offering. The contributions have been so generous in the past, but to expand its program the request is made for an average expansion in gifts of about \$1.00 per member.

Strengthening — The strengthening of established churches is one of the ways in which the Missionary Board serves the church. Last year substantial sums were used in this program.

New Churches—The Mission Board has helped many Brethren congregations in the erection of their church buildings. It will continue to do this under a plan to be announced soon.

Mission Points—A number of the home mission points receive support from the Board. These will be continued and the work expanded as your contributions permit.

New Mission Points—Many members of the Board are eager to see a new home mission field established soon. An offering of \$36,000 will bring this nearer realization.

During this Thanksgiving period the needs of the homeland are emphasized. Has your church been of strength and succor to you in the past year? Your Thanksgiving offering will enable you to extend the influence of your church in gratitude for what you have already received from the hand of God.

The goal of \$36,000 is based upon the needs of the present and the dreams of faith for the future. From time to time, these hopes and plans will be shared with you through these pages. Shall the Brethren Church continue its forward march? The answer will be found in every congregation of the brotherhood.

Have you been thrilled by recent manifestations of an urgency for moving out in church service? More young people are devoting their lives to the work of Christ through the church. One of the most thrilling events in a decade has been the sending out of the Bylers. One man writes: "I think this sending of missionaries from our church at the present time is one of the greatest awakenings we have had for a long time. I can see people from every church taking on new life and courage in this endeavor."

The Missionary Board is the servant of the church, and yet at the same time you have given it the responsibility of leading out into the new opportunities of this new day. It is the prayer of the Board that it may continually serve the best interests of the church, that the "new life and courage" permeating every congregation may yield a great harvest for the Master.

—J. Garber Drushal, Wooster, Ohio.

Pennsylvania Brethren Youth Rally

OCTOBER 30, 1948

Third Brethren Church

Johnstown, Pa.

YOUR OPPORTUNITY TO HEAR

Louisa Kugler

SOUTH AMERICAN MISSIONARY

Inspiration

Singspiration

Candle-Light Service

The Thanksgiving Offering At Work



Muncie, Indiana Brethren Church

The completion of the Muncie, Indiana church is near at hand. The first unit was built about twelve years ago. With it, the old church was moved to the rear of the lot and since then the congregation has carried on their program.

Under the direction of Rev. E. D. Burnworth, as pastor, and some very capable church leaders, they have unitedly gone forward in the building program. They will reach their goal in a very short time.

It is the desire of the pastor that they may arrange the dedicatory services and the coming of

the new pastor at the same date.

Rev. and Mrs. Chester Zimmerman of Johnstown Third Brethren Church will take over the leadership of this church some time near the beginning of the new year.

Brethren — our Thanksgiving offering for Home Missions helps in such work. Pictures of other churches will appear in these columns from month to month. A new church is a distinct contribution to the whole program of the denomination.

E. M. R.

Thanksgiving Offering Goal

\$36.000



First Unit of the Washington, D. C. Brethren Church

The Washington Brethren Church was organized in April of 1942 under the leadership of Mr. T. C. Lyon who has served as the moderator since that time. Rev. J. Ray Klingensmith helped to get the work started by giving what time he could to visiting, preaching, and counseling, until the first of November. Rev. Clarence Fairbanks assumed the responsibilities of the pastorate in November, 1942, and has served in that capacity to the present time.

In the fall of 1946, we purchased a plot of ground, 119 feet by 265 feet, on Branch Avenue at Q Street, S. E. for \$7500, which was paid out of the money that has been accumulated in the Building Fund. This investment has proved to be

a very wise one since the neighborhood has been in the process of development and has increased substantially in value. We have enough ground on which to construct our church and in addition we will have enough left to construct an educational building and a parsonage when they are needed.

Joseph Blair was engaged to draw the plans for the church shortly after the purchase of the ground. We had planned at the time to construct the entire edifice, but costs of construction have risen so rapidly that we are able to build only the first unit, which should be completed within the next two months, at a cost of a little over \$50,000.

—Clarence S. Fairbanks.

Akron, Ohio—

Another card says, "On September 12th, a father and son were baptized. September 19th, a man of about forty-five years of age was baptized. On the following Sunday, a mother and her two sons." A total of six since dedication, which was the last Sunday in August. Rev. J. G. Dodds is the pastor. He is spending a few days in the midwest and will be a speaker at the conference in Mulvane. He also states—"When I return six others will be baptized."

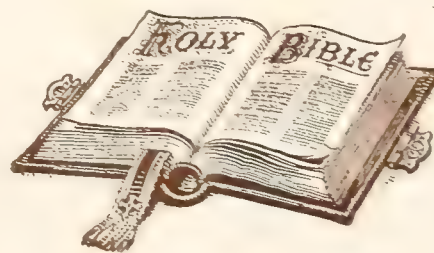
Fremont, Ohio—

A card from our pastor, George S. Hagenbuch, says—"Seven souls confessed Christ as Lord recently. All are adults. Six were baptized and received into the church. The other one is now ready to do likewise. They are sincere and real workers for the Lord. Rejoice with us. The Lord has been good to us."

We like such reports. The State and General Boards both give some help to this congregation. The first reason for missionary endeavor is to see souls saved.

Udell, Iowa—

The Rev. W. R. Deeter is praising the Lord for victories won at his church in the past few weeks. He reports 92 people in an evening service last Sunday. They have raised funds for residing their church and also for repairs and painting on the tower. They are planning for a new oil furnace, also.





Foreign Missions

Bylers Sail for Argentina, October 8

Travelogue

The past year we have had the privilege of being in Chicago where I took some missionary courses at Moody Bible Institute. Upon the completion of the term, the Mission Board requested that we plan an itinerary of visits among Brethren churches, that we might become better acquainted with the people and speak to them about missionary work of the church. Since the seventh of August, it has been a real pleasure to spend nearly all our time among our Brethren in Indiana and Ohio. Time limited us to these areas. We do regret that it has been necessary to reject invitations to many other churches. Here, we shall report our activities and express our gratitude for the fine reception we received everywhere we traveled.

Sunday, August 8th—We went to Warsaw where we took part in their worship service at the 9:30 hour. The pastor, Woodrow Brant, was at the Brethren Home in Flora, giving his services so that the Scotts might have a vacation. We enjoyed our first visit to this church and only regret that it was impossible to remain and become better acquainted with the people. However, a service was awaiting our arrival in Goshen; and there, during the worship hour, we had fine fellowship with Brother Ronk and his people. A goodly number of Prayer Partners were enlisted from this church and a good offering was received.

In the evening our gathering was in a lovely little country church at North Liberty. Flannelgraph was presented to the children, in addition to the regular preaching. The people presented a fine missionary offering; the money being used for the purchasing of our outfit and equipment.

During the interim between programs, we made our home in Elkhart with Jane's parents, Rev. and Mrs. King.

Friday, August 13th—We had a very pleasant time and fellowship in the Gilmer home at Huntington. This is a mission church and gave a nice response to our service.

Saturday, after some visiting with Brother Edgar Berk-

shire, we had time for devotions with the people of the Brethren Home. The Scotts served watermelon to the entire group and we made a tour through the building. Those who were able, were at the church service in Flora the next morning.

During the Sunday School hour, I spent a bit of time with the Brethren at the Burlington Church. Their new organ had just been installed and was to be dedicated that evening. During the worship hour, we were together with the Flora people and enjoyed an inspirational service with them.

In the evening, we journeyed to Loree Church. Brother Higgins entertained us in a fine way. This church is in the midst of a remodeling program.

Monday, August 16th—A lovely banquet was served by the Mexico ladies to the Southern Indiana laymen's group. About 100 men had a fine meeting and much enthusiasm was expressed in a missionary project. Here is where the station wagon project for South America really had its start. Thanks to these men for their interest.

Tuesday, August 17th—We had fellowship with friends in and around Mexico and Corinth, where Jane lived for a while. Carl Fisher of the Mexico congregation offered us their home. The hospitality we have been extended everywhere has been a real joy for us.

Wednesday, August 18th—It was a nice meeting with the Peru congregation and Brother Carrithers and his family. An exceptionally good offering was presented from this group.

Saturday, August 21st—At Williamstown, Ohio, there was a Youth Rally with a very enthusiastic group of young people. The S. M. M. and W. M. S. furnished the fine food throughout the day. Devotions, singing, a musical program, a recreational program, as well as several class ses-



Jane, Susan and Robert Byler

sions were the order of the day. Some instruction on the use of flannelgraph materials was given as well as a session of our missionary work in South America. A project was decided to furnish the mimeograph machine for the field.

In the evening another message was presented and the service closed with a candle-light and consecration period. The time spent here will long be remembered as we think of Brethren Youth in action in the homeland. Charles Munson directed the rally.

Sunday, August 22nd—It was our happy privilege to worship with the Ashland congregation again. We renewed many acquaintances and were pleased with the response.

In the evening a service was held with the Mansfield people. Though they are without a pastor, they continue with all the regular worship services.

Monday, August 23rd—Of course beginning today we were at the Conference all week. Especially inspirational to us was the Brethren Youth group. We feel much encouraged with the prospect of many new missionary recruits and the interest they are showing. It is certainly the responsibility of US ALL to encourage and strengthen and help them in every way possible. Let us pray for them daily. We appreciate too, the many words of happiness expressed by friends concerning our going to South America. We are pleased to know that so many are joining ranks as Prayer Partners in Missionary Endeavor.

The following week was spent in happy fellowship with my family in a reunion in West Virginia.

Immediately upon our return to Indiana, a trip was made to Chicago to consult with the Argentine Consul concerning the visa. A cablegram was sent requesting an answer.

Rather than remain inactive as we awaited the reply, we left at the end of the week for southern Indiana and Ohio, arranging more services. Our sister, June Byler,

journeyed with us and took part in all the services following.

Sunday, September 12th—I went to Dayton for the S. S. hour, while the ladies remained in West Alexandria. We were all in the worship service there and heard Brother Garland from Jones Mills, Pennsylvania, present the message. This was the scene of our first pastorate, so we enjoyed the fellowship of many friends during the dinner in the church basement. A great many improvements in appearance were noted with appreciation.

In the evening, a service was held in New Lebanon for the W. M. S. public service. Friends from Gratis and West Alexandria were present. Clayton Berkshire and his family entertained us at the parsonage.

Tuesday, September 14th—We drove to Oakville, Indiana, for a meeting. Jane's family lived there while she was in high school, so again we were among old friends. A very good attendance was present for this week night service, especially since it was planned on short notice. There is no pastor at present, since they are awaiting the arrival of Brother Henry Bates.

Wednesday, September 15th—In the evening a fine service was held at Hillcrest Brethren in Dayton. They were about to launch a "Loyalty Week Program" and this meeting was very well attended. The group was responsive to the prayer appeal and we fully enjoyed the fellowship with the people and Brother Whetstone.

Thursday, September 16th—We went to Ashland and met some of the young people at the college. The next two days were spent with friends and relatives near Smithville in Wayne County, Ohio.

Saturday, September 18th—In the evening we were entertained by the Drushal's in Wooster and thoroughly enjoyed a time of Christian fellowship. Future mission plans were discussed at length and we were pleased with the enthusiasm and efficiency of Brother Drushal.

Sunday, September 19th—In the morning we had a wonderful service with the Smithville folks and their pastor, Brother Vernon Grisso. The meeting was an inspiration to us all. The people had decided to furnish the folding organ that is needed in Argentina. Their enthusiasm was so large that they brought in enough to buy exactly three organs, with a few cents left over!

That evening we were in the Louisville Church with our brother, John Byler. They were in the midst of their revival meeting, but they graciously allowed us to conduct the service. This church will lend partial support to June when she is on the field. Fine hospitality was given us in every way here.

Tuesday, September 21st—We went back to Elkhart (June remained in Louisville) to await a further reply on the visa.

On Wednesday morning the wonderful news came that permission was received for us to enter Argentina. We went to Chicago to get the visa and were informed that it is a "permanent" permit. That means we can come and go for the rest of our lives!

We are exceedingly thankful to the Lord for this answer to our prayers. Our grateful thanks also, to all our Prayer Partners who have been faithful and earnest in their petitions for this answer.

The rest of the week was spent in making purchases and meeting with the purchasing committee of the Mission Board. Brothers Studebaker and E. E. Miller served as the committee.

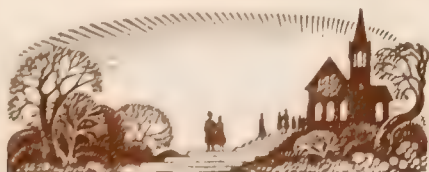
Sunday, September 26th—We were in New Paris and enjoyed wonderful music, a lovely dinner, and homecoming services with words of inspiration from Brother Rench, Willis Ronk, and Brother Stewart.

We had a meeting with the young people in Nappanee at 5:30, and also an evening worship in the new church where Brother Milton Bowman is pastor. It was a full day of happy service.

Monday & Tuesday, Sept. 28-29th—Much credit goes to our Brother Everett Miller of New Paris for his hard work and persistent efforts to get all the equipment packed and boxed, and sent to the express office in time to reach the boat two days before sailing. He finished everything in two days with the help of L. King and Charles Smith of Elkhart. A number of the employees of the Smoker Lumber Co. left their regular work and helped with the boxing. It was a job that was done under constant pressure for time and yet it is all finished at this writing. Mrs. Miller furnished lovely meals as we worked together.

Next Sunday, October 3rd, we shall have services in Elkhart and South Bend. Monday morning we shall leave for New York City. Friday evening, October 8th, at 5:00 P. M. we shall sail for Argentina.

We request your continued and constant prayers in our behalf as we go and anticipate a happy term of service with our Brethren in Argentina. Our sincere thanks again for the hospitality, encouragement, and inspiration we have received in the churches where we have been.



WOULD YOU LIKE to be a prayer partner of Jane and Rob Byler in their great venture in South America? They are going in the strength which God gives them, and for this they urge that you pray with them, and they promise to pray for you and the interests of the church in the homeland.

In your prayers for them remember to thank God that someone presented the plan of salvation to us and that we have been called to share this salvation with others. Pray, too, for God to increase our missionary vision and interest and to call forth other young folks who can carry the message to those who have not heard. Pray for the guidance and protection of each of the missionaries on the foreign field, and pray for the people whom the Bylers will meet there—that the Lord may prepare their hearts to receive His Word.

If you would like to be a Prayer Partner of the Bylers, send your name and address to

Miss Janet King
1101 Middlebury St.
Elkhart, Ind.

She will forward the names to Mr. and Mrs. Byler, and they will try to send news letters from Argentina to you occasionally.

The Bylers may be addressed:

c/o Dr. C. F. Yoder
230 Ave. Lugones
Cordoba, Argentina.

A MISSIONARY DAY

The Missionary Office at Ashland never experienced a day like September 30th. It was a day of rejoicing and fellowship.

The Rev. and Mrs. Robert O. Byler and daughter, Susan, Miss June Byler, Miss Louisa Kugler all met for final consultation and plans, for insurance and other minor details with the office force.

Brother and Sister Byler and daughter will leave New York City October 8th on the S. S. Brazil bound for Cordoba, Argentina, South America. Miss June Byler will sail the early part of January. In the meantime she will make a short visit with her parents in Sheffield, Illinois, and later take a course in Child Evangelism in Philadelphia.

(Note—Miss Byler will be glad to visit a limited number of churches the latter part of November and during December. Write the Missionary Board.)

Miss Kugler will be attending the Midwest Conference and churches in Iowa and Illinois. Following this trip she will be escorted through Pennsylvania, Maryland, and Virginia districts by Mrs. C. Y. Gilmer of Huntington, Indiana.

Brethren and friends—Pray every day for your missionaries, for their protection, for divine leadership, and for health and strength, that many souls may be won to our precious Lord.

E. M. Riddle, Field Secretary.

The Great Commission Still Stands

by Evangelist C. C. Grisso

"And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen."

It would be interesting to know how many sermons have been preached and how many articles have been written from the above verses, and yet withal we have given it so little attention. I believe the time has come for the whole church to streamline this, the watchword of our Christian faith, and make it fit into its proper place in the days through which we are passing.

Sixty years ago the Student Volunteer Movement adopted a slogan, "The Evangelization of the World in this Generation." They believed it could be realized. Indeed, it was a startling presentation of the responsibility of the whole church to give every individual in the whole world an opportunity to know Christ, and that within a single generation. If that could have been accomplished sixty years ago, it certainly could be in a time like this with our rapid transportation and marvelous methods of communication. The Bible has been translated into a thousand languages and practically every nation under the sun has been opened to evangelism. Truly, there is before the church an open door. Will we yet recognize our tremendous responsibility to a lost world, and with it understand God's program for its evangelization? This whole program is set forth in five great outstanding doctrines in this, our Lord's "Great Commission."

FIRST, THE DOCTRINE OF THE TRINITY. Certainly we do a great injustice to these verses to deny that it teaches the doctrine of the Triune God. Here the three persons are mentioned in the baptismal formula.

SECOND, THE DOCTRINE OF THE DEITY OF OUR LORD. "All power is given unto Me." Only He who is God incarnate could make a statement with such proportions. St. Paul declares Him (Christ) to be God, manifest in the flesh. John says, "The same was in the beginning with God, and all things were made by Him." Thus our commission is from God Himself.

THIRD, THE MISSION OF THE CHURCH.

FOURTH, THE DIVINE PLAN FOR ADMINISTERING CHRISTIAN BAPTISM OR THE INITIATORY RITE INTO THE CHURCH.

FIFTH, THE DOCTRINE OF THE CONSUMMATION

OF THE AGE. The whole plan and program of the church in this age will reach its climax and fulfill its purpose in "the consummation of the age," in the personal, visible return of our glorious adorable Lord, when He comes to "make up His jewels," when He shall receive to Himself His own. It is only when this truth grips us that we have come to possess a true philosophy of life.

It is the purpose of this message to deal more particularly with the third of the above statements, namely, The Church's Divine Commission. Here is to be found our marching orders. Here is set forth one supreme task—the evangelization of the world. We read recently an article dealing with "The Failing Church." Is the church failing? No, the church our Lord built is not a failing, dying church, but rather a prevailing conquering church. Our Lord had primarily one purpose of coming into the world, and that was to die; to shed His blood. Likewise the church has one mission; and that is to evangelize the world. Not to convert it, no, for if that is her mission then indeed she has failed for there are more heathen in the world today than a century ago. Thus to convert the world at the present rate of progress would be out of the question, for it is going on accomplishing exactly what our Lord intended for her. That is "the gathering out of the world a people for His Name." If she has failed in part, it is because she has given to other things; she has side-stepped her God-appointed task. No wonder many are doubtful about the church. They have been led to believe that she is to lead in the bringing in a golden age of peace and universal brotherhood to the troubled nations of the earth.

We are continually reminded of the efforts put forth and the money spent and for it all we have lawlessness, tragedy, hatred, immorality and war such as has never been known. They say, is this all that your Christianity has to offer? If so, it is a failure. But no, I repeat, the church has caught the spirit of our great commission for world-evangelization and missionary endeavor and is sending the gospel over land and sea as never before. The day of peace shall come when the Prince of Peace shall come, and until then "the gates of hell shall not prevail against her."

Yes, the one great basic doctrine of the Great Commission is the preaching of the Gospel. We read, "Go into all the world and preach the Gospel." This gospel is defined by St. Paul and we might do well to read it again that we be not mistaken as to its content. "Moreover, brethren, I declare unto you the gospel—which also ye have received—by which also ye are saved—for I delivered unto you first of all that which I also received, how that Christ died

for our sins according to the scriptures; that he was buried, and that He rose again the third day according to the scriptures. This is the Gospel message. This is the Good-News that God is reconciling the world unto Himself. It is for this message that the world is waiting, waiting to know of Him who took our place and that "There is a fountain filled with blood, drawn from Emmanuel's veins; and sinners, plunged beneath that flood, lose all their guilty stains," and that there is no hope for man apart from that shed blood and in His finished work accomplished on Calvary's cross.

Let us never forget it, it is to the church, the Lord's own body of believers that has been committed this task. To her has been committed the oracles of God, that with it she might go over land and sea with her glorious message until the last soul has heard, and the last soul is won to make the Bride and Body of our Lord complete, until millions shall have been marshalled beneath her banner, and the knowledge of the Lord shall cover the earth as the water cover the sea.

The Great Commission Still Stands. What shall be our response? Those of us whose lives have been touched with this glorious gospel from the earliest morning of our existence until now; we who were born under the very shadow of the church, and reared at the knees of godly fathers and mothers, and lived under the very drippings

of the sanctuary and upon whose lives the full-orbed splendor of Christianity has shined—what shall be our answer? What shall be our attitude?

Finally, let me close with this picture. The scene is on a hill outside the city walls. There the Son of God is being crucified. His hands are torn with nails. His brow is pierced with thorns. His heart is bleeding. The sun refuses to shine, but amidst it all I hear a voice. "It is finished." The great plan of redemption born in the heart of God is now receiving its finishing touch and God and man stands reconciled. All this He has done for us. And now He is asking of us, "Will you obey my voice, will you go forth in My name, and will you give yourself wholeheartedly, devotedly and sacrificially for the spreading of My gospel even to the evangelization of the whole world?" Shall we not respond with our hearts and our hands and our substance, with all that we have to gladden His heart and spread His kingdom from pole to pole?

"Waft, waft ye winds the story
And you, ye waters roll,
Till like a sea of glory
It spreads from pole to pole
Till o'er our ransomed nature
The Lamb for sinners slain,
Redeemer, King, Creator, in bliss
Returns to reign.

—Mexico, Indiana.

Christians Asked to Take Religion Seriously

If Christians of the world would become as concerned about religion as they were about winning the last war, future wars would be impossible, Dr. M. Theron Rankin of Richmond, Va., told the Southern Baptist Woman's Missionary Union.

Urging a world-wide religious emphasis, Dr. Rankin, who is secretary of the foreign mission board of the Southern Baptist Convention, said the pressing need of peoples of the world today is for hope. The Communists, he said, are exploiting the hopelessness of people. "They hold out promises of hope that cannot be fulfilled," he declared. "Christians have a message of hope that can be fulfilled in the life of every individual." *Educator Calls for Religion Program in Schools*

An "alarming" degree of religious illiteracy has resulted from the fact that only about twelve per cent of the communities in this country offer any form of religious education in the public schools, Dr. Zora Klain, chairman of the department of education at New College for Women, said.

Dr. Klain said that "most of us are products of a weekly hour of Sunday School. Children grow up knowing only their own religion and think other beliefs are no good. That, in a de-

mocracy, is not a healthy attitude to develop."

Leaders of the world's major religions gathered recently in New York to devise plans for the moral and spiritual support of the United Nations. Among some of the convictions which they stated were these: "The United Nations cannot succeed unless religion succeeds." "Religion must become a force for world unity." "The root of the present-day chaos lies in the moral deficiency, ethical poverty and spiritual destitution of those who are placed as leaders of the present-day world."



Presidential Possibilities

The President of the United States of America is, or should be, the most influential person in the world. He is the representative of the people which is, or should be, the most influential people in the world.

Since the rulers of this world are responsible to the Creator of it, they should seek to know his plans and purposes and be governed accordingly. Those plans and purposes are revealed to us in the Book which has been the guide of those who have done most to make our nation great. In it we read, "If any man lack wisdom, let him ask of God who giveth to all men liberally and upbraideth not; and it shall be given him."

The character of this divine wisdom is described by this same writer as follows: **The wisdom from above is first pure, then peaceable, gentle and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace.**" James 3:17.

This text is worthy to adorn the wall of the office of the President of the United States. This wisdom is **from above** and therefore has the backing of heaven, which is worth more than the backing of all the powers of earth or hell. It is **pure** and will not shorten life by the torments of an accusing conscience. It is **peaceable** and will therefore take the sword only when "the time is come to destroy the destroyer."

It is **gentle** and easy to be entreated, and therefore is sensitive to the petitions and prayers of the good people who represent the principles which make a nation great. It is **full of mercy** and of good fruits and therefore will be loved because, guided by it, this nation will, under God and far as its power extends, be known as the helper of the poor, and the down-trodden and the oppressed of this "one world."

It is **without partiality** and **without hypocrisy**, and will dare to discard all the rules of so-called practical politics and will consistently hold to the principle of doing the greatest good to the greatest number. If the forces of evil fight to defeat or to delay the rule of righteousness, let the heart of the ruler of the nation be found in the front ranks of them who battle for the right.

To be sure, the world can not be made perfect in a day, nor in a thousand years, but the helm of the good ship of state can be held facing straight for the shining goal that God has set in the sky ahead—the New Jerusalem which cometh down from the sky as fast as we go forward to meet it.

"And the fruit of righteousness is sown in peace of them that make peace." Cater to the vociferous pretensions of the evil element and you will be embroiled in the abominations and the strife and the judgments which are the harvesting of their sowing. But say it by your record as a public servant, "Lo, I come to do thy will, O God," and you will go down in history as an Abraham or an Alfred the Great, and beyond the history of this world will shine as one of the stars of heaven.

Please do not think me presumptuous if I consider your very busy life and call your attention to a few revelations in the Word of God which may help you to take the right attitude toward some of the most pressing

problems of the day. Here I will let these scriptures speak for themselves.

First, How about Russia? I do not mean the common people who are good and bad, just as our own people, but the atheistic group which has usurped power and tyrants and pretend to dominate the world. Read Rev. 16:13-16 and ask: What are the three unclean spirits which are gathering the nations to war? Read Ezekiel, chapters 38 and 39, and compare them with Rev. 19:17-20. Note that the literal Armageddon is the famous battleground of Esdraelon in central Palestine, and also that we do not find any allied armies gathered to oppose these invaders.

Second, How about the Arabs? The Arabs claim to be descendants of Abraham through Ishmael. Read the prophecy concerning the descendants of Ishmael in Gen. 16:11, 12. Read also the cause of the dispossession of people from their lands occupied by them. Lev. 18:24-28.

Third, How about the Jews? For the story of the ten tribes of Israel read II Kings 17:6-24 and Isa. 62; Jer. 23. For the two tribes of Judah read II Chron. 36:14-21; Jer. 23:1-9; Isa. 2:1-5; 62:1-12. Especially Zech. 12, 14.

Fourth, How about Assyria and Egypt? See Isa. 19:17-25, especially vs. 24.

Fifth, How about the United States?

1. The United States has had more light than any other nation; therefore it also has more responsibility. Amos 3:2; Luke 12:48.
2. Rewards and punishments of nations are conditional. Jer. 12:16, 17.
3. The patience of God must not be construed as pardon. Gen. 15:13-16.
4. Accumulated sins bring accumulated judgment. Matt. 23:26.
5. Though elected by the people, rulers are accountable to God. Dan. 2:21; Rom. 13:1.
6. No people or government has a right to legalize sin in any form. Read the list of six woes in Isaiah 5:8-22.
7. God's people are taught to pray for their rulers. I Tim. 2:1, 2.

Remember, therefore, that your best friends and helpers will be praying much for you, and chiefly that you also may be much in prayer for guidance.

—C. F. Yoder.

Quid Pro Quo

A boy who had left the farm and got a job in the city, wrote a letter to his brother who stayed on the farm, telling him of the joys of city life. In it he said, "Thursday, we autoed out to the country club where we golfed until dark, then picniced and later motored to the beach where we weekendend."

The brother on the farm wrote back. "Yesterday we buggied to town and baseballed all afternoon. Today we muled out to the cornfield and gee-hawed until sundown. Then we suppered and armchaired for a while. After that we staircased up to our room and bedsteaded until the clock fived."—Watchword.



CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for October 31, 1948

NEW JOBS IN CHINA

Scripture: Luke 10:2; 1 Cor. 9:16-22.

For The Leader

THERE IS A LOUD knocking at the door of your heart tonight. It is a knocking which you cannot cease to hear, nor avoid, nor refuse to acknowledge. It is the knocking of the missionary call for your life. The great call of the gospel needs the answer of great young people to take that message everywhere. In a special way tonight, the call comes from China. If your neighbor would come and tell you he needed some help which you could give, you would gladly go, perhaps at great risk to yourself. Well, why not then for those in China? We learned last week that Chinese Christians are our brothers in Christ. Yes, they are our neighbors. They need our help. There are many jobs for young people in China. If the Lord lays the burden on your heart, don't say "no." Better for you to go.

DISCUSSION

1. THE OPEN DOOR IN CHINA. There is a beckoning hand for new leaders, workers and missionaries. Stations are undermanned. Those who are there are growing older, some are in poor health, and new ones are needed to replace them. Native workers are helping out, but we still need trained workers from America to assist. New stations need to be established, for countless millions of China's mass of people do not yet have the Gospel. Right now there is an open door for new workers. How long this will continue, is not ours to say, for the forces of evil are working strongly. We should enter China now in ever increasing numbers before the door should close. Stations are already established from which new parties can be sent out to establish new points, if we can get the workers. Are you willing?

2. THE NEED FOR LAY WORKERS. In addition to the great need for missionaries, there is a need for Christian workers of all kinds. A Christian Doctor can in himself be a missionary in his profession. A Christian truck driver, electrician, carpenter, machinist, and all, can serve their Christ in their respective jobs in China. Regardless of your trade or occupation, you can find a job in China. There you can help the cause of Christ with your Christian profession. And it matters little where we serve as long as we are serving Christ. If you love adventure, travel, thrills, and good hard work, open your heart and life for a call to China for service. Your Lord will go with you, and you are safe.

3. A PLACE FOR STUDENTS IN CHINA. Did it ever occur to you to go to China to study? Some of their young people are coming to America to study. Opportunity is there for Christian witnessing in China's universities and schools. The Chinese students respond to Christian living as they see the improvements in lives of Americans over their own way of life. Thus interested, they are ready

listeners to the gospel. We go across states to go to school. Why not cross an ocean to learn first hand the language, customs and need of this great people? It is a possibility for us.

4. A PLACE FOR FARMERS. Want to have adventure in farming? We think of our pioneering ancestors in their covered wagons. There are greater thrills in going to China and farming. The land will produce, but not with ancient methods which many Chinese still use. But our modern methods, in their hands with our instruction, will do much to help the food shortage. Instead of having to send so much food abroad, we can help them raise their own food. Going with a Christian faith and attitudes, we would be doing a great work for Christ in China.

5. WOE IS ME! "Woe is me if I preach not the Gospel," said Paul. He had a conviction of gospel preaching, and he knew he would have to answer to God if he didn't. Do we consider it as such today? If we hear the knocking, and do not follow it, it will be to our disadvantage. When God lays His hand on us, we must go. Missionary boards are willing to send missionaries and workers to man their stations. It is the most challenging work you will ever have. Don't pass it by.

6. WHAT ABOUT GIVING? Yes, we should not forsake the financial end of missions. Those who do go often go at much financial sacrifice to themselves and their families. Do we appreciate what they are doing? If we do, our mission envelopes will be packed full. A fifty cent piece a year will never back up our prayers for missions. Some of our churches and individuals are doing marvelously in mission giving. More must be done. What are you willing to give this year? When the knock comes, we must answer. With the world, in all its glitter and promises of easy money pulling at our ambitions, we must not turn a deaf ear to the gentle pullings of God. Young people, first of all, give ear to the call of your Lord for a life's work. Sometimes you may have to go entirely on faith. But what a wonderful faith it is. It is a faith with rewards. There is a song that goes, "I can hear my Savior calling." The answer is, "Where He leads me I will follow." It could be to China. Would you be willing to go if the call would come?

QUESTIONS

1. Approximately what percentage of China has been reached by the gospel?
2. Where are the chief centers of missionary activity in China?
3. Which Denominations have mission points there?
4. Is there room for more? Is there room for a Brethren Mission in China?
5. Would you be willing to go as a Brethren Missionary if our Missionary Board should open a work in China?

A WORD OF APPRECIATION

We wish to express our heartfelt appreciation to everyone who has been so kind to us during the recent illness and death of our husband and father, George S. Baer. Especially do we appreciate the many cards and messages which came during his illness. He had meant to make acknowledgement of them, but found it impossible. Your inquiries and sympathy will ever be remembered.

Mrs. G. S. Baer and family.

Prayer Meeting Topic

Contributed by Rev. C. Y. Gilmer

(Helps for Recruiting Workers)

THE LAST HOUR

"It is the last hour"—1 John 2:18

The sunset burns across the sky;
Upon the air its warning cry
The curfew tolls from tower to tower,
O children, 'tis the last, last hour!

The work that centuries might have done
Just crowd the hour of setting sun;
And through all lands the saving name
We must in fervent haste, proclaim.

The fields are white to harvest. Weep
O tardy workers, as ye reap,
For wasted hours that might have won
Rich harvests ere the set of sun.

We hear His footsteps on the way!
O work, while it is called today,
Constrained by love, embued with power,
O children, in this last, last hour!

—Clara Thwaites.

THE CALL TO DEFINITE CHRISTIAN SERVICE

Scripture Reading: Luke 5:1-11

Suggested Hymns: "I Can Hear My Saviour Calling," "I Am Thine, O Lord," "I Gave My Life for Thee," and "Take My Life and Let It Be"

Suggestions for Prayers:

1. Pray in the Holy Spirit, giving thanks for Christ and His Great salvation and what it has done for the saints. Thank God for faithful Christian workers at home and abroad, personal work in the laity and the ministry.

2. Pray about the world's needs—multitudes of sheep without a shepherd, fields white unto harvest. Obey our Lord's command to "pray the Lord of the harvest to send forth laborers into His harvest."

3. Pray for the training of workers in our church; for those who are in training; for those who ought to give themselves to this work; and for those who have the heavy responsibility of training these workers.

4. Pray that God may thrust out some of your own people into definite Christian service for Christ and the Church.

Seed Thought Provokers:

Read Matt. 4:18-22. These young men were already disciples of Jesus (John 1:35-51). They left all—their former business even at the height of its prosperity in order "to become fishers of men," i. e., winners of souls and Christian workers. With this in view they first followed Jesus as students in His training school for workers. After this special training with Jesus for three and one half years, they became the apostles of the Christian Church. So effective

was their ministry that it was said of them, "they have turned the world up-side-down."

Jesus stressed the great commission many times (Matt. 28:16-20; Mark 16:15, 16; Luke 24:45-48; Acts 1:8). Paul summarizes the commission in 2 Cor. 5:18-21. Jesus said, "As my Father hath sent Me, even so send I you."

In the great commission (Matthew's account) is stated three things: Christ's authority, His charge, and His promise. Christ claimed authority over the physical (John 1:3). He claimed authority over the spiritual (Eph. 1:7; Acts 13:38, 39; 1 John 1:9). In John 11:25, 26 He claimed authority over the physical, spiritual and the eternal. Christ proved His authority over the physical through His miracles.

Christ asserted His authority over the spiritual in the forgiveness of sins (Mark 2:6-12). He proved His authority over the eternal in the raising of the dead. The promise he offered is, "Lo, I am with you always, even unto the end of the world." How could we carry out the great commission without Him? When our souls are flooded with His presence and power we can win souls for Him. How many of you believe that the Great Commission is still in effect? How many of you believe that the Great Commission means that you are to go and preach the gospel to lost sinners? We are all called to the self-same task. We can all witness. We can all go with our money to carry out the Great Commission. Let us all take our places in the line that searches out the lost with our prayers, tears, thoughts, time, talent and money. Let us nobly pass the mercy and blessing of salvation on to those who know not the Lord.

COMMENTS

On The Sunday School Lesson

by The Editor

Lesson for October 24, 1948

HISTORY IN THE OLD TESTAMENT

Lesson: I Kings 4:21-29; 11:6, 9-11

NOT MUCH can be said in the very short space that we have this week. So much of our understanding of the problems of the Israelites and their relation to God depends on our knowledge of their history, as recorded in the Old Testament, that it is of vital importance that we study each section of the Old Testament with a view to establishing a firm ground historically and then relating every phase of our studies to that ground. The section we study today puts us in touch with the kingdom of Solomon at a time when it was the largest and also carried the greatest influence in world affairs. But it also leads us to the cause of the downfall of that kingdom—the forsaking of God by the ruler. It is necessary, then, that we do more than study the present lesson, but also take a view of the entire history of Israel. With this in mind, we can have a profitable discussion in any class.



Youth Accepts The Challenge

by Charles Munson

You said it! Youth certainly does accept the challenge. Oops, maybe we had better wait and find out what the challenge is all about. Isn't that just like youth though; ready to jump at the drop of a hat? But really that enthusiasm is something to be desired, and that sometimes hasty recklessness is almost to be desired at times. Let us get back on the subject, though, and see just what the challenge is about. Build a better world—yes, we will take that challenge. Build a stronger church—O. K., we will take that challenge. Win souls for Christ—yes, sir, we will take that also. There you are—Youth does accept the challenge.

Well, that sounds good on paper but let's see what BRETHREN YOUTH says about it. We WILL build a better world by our cooperation with other churches in our community, and other Brethren Churches throughout the nation. By this cooperation we WILL help to break down class hatred, prejudice, greed and all the rest; for we will be giving and taking, and learning to get along with other people.

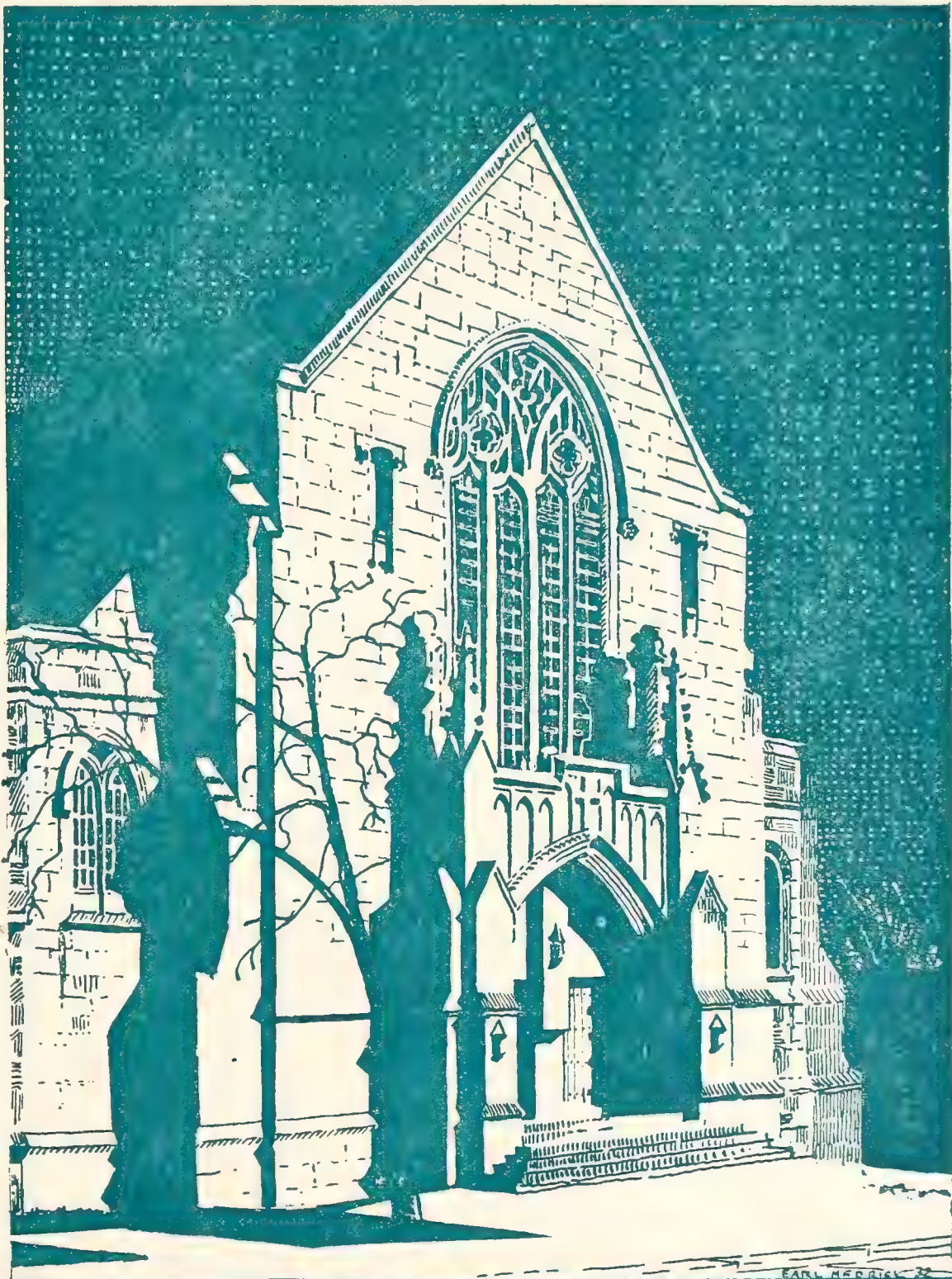
We WILL build a stronger church, generally, and particularly Brethren. For you see we are uniting on common purposes and projects; we are going to work together to accomplish certain objectives in our church. Yes, Brethren, there are quite a number of young people who have given their lives for full time service for Christ. They are working toward the ministry

and toward work in the mission field. In fact, it seems that all of our youth are catching the fire, and as a result, we will see a stronger church.

We WILL win souls for Christ, too. After all that's our purpose as witnesses for the Lord Jesus. We, as youth in the Brethren Church, are going to unite our forces on a program of "Evangelism for Christ." It is our belief that if we unite our forces, and have a common program throughout the nation, we can win many souls for Christ. In addition to this, we believe that we can reclaim many who have stepped a little aside. Through this emphasis we feel sure that we can help many find the Lord Jesus.

Now of course there will be those who will say, "Well, brother, that sounds good—but." Don't you be one of them. Obviously it will take time for some of these things to work out into efficient programs, but with the help of God, we WILL build a better world, at least in the part in which we are living; we WILL build a stronger church; we WILL win souls for Christ. We firmly believe that trusting in God for strength we can go forward with the same assurance Paul had when he said, "I can do all things through Christ which strengtheneth me." Yes, Brethren, WE ACCEPT THE CHALLENGE.

The Brethren Evangelist



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FOR LAST YEAR'S

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OFFERING

<i>Church</i>	<i>Amount</i>
Elkhart	\$1,000.00
South Bend	871.11
Bryan	662.65
Hagerstown	626.25
Dayton	572.75
Smithville	558.35
Goshen	548.00
Johnstown Third	543.12
Ashland	540.00
Flora	516.76

The Thankful Prisoner

by L. E. Lindower

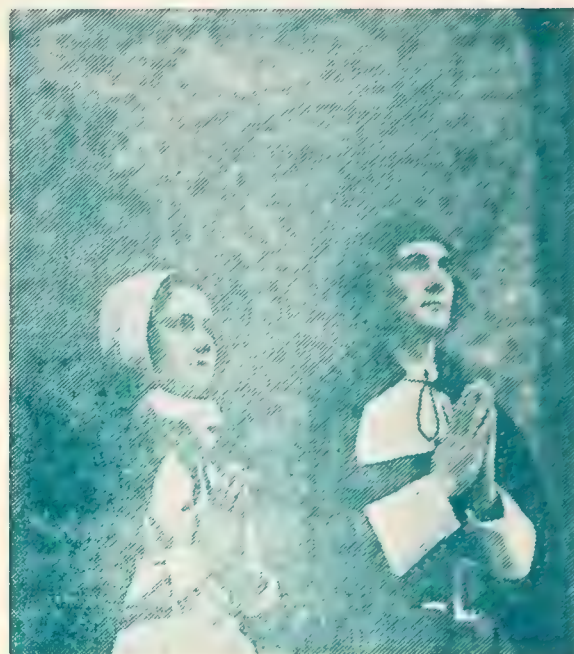
With the prison chains dangling at his feet and the Roman prison walls surrounding him, Paul, the self-styled "prisoner of the Lord" took up his pen to write his letter of rejoicing to the Christians at Philippi. What could this poor imprisoned preacher rejoice about, with the knowledge that his life was in the hands of a half-lunatic Roman Emperor? Let us find the things for which he gives thanks, and then bow our heads in shame for our unthankfulness in the midst of plenty and ease.

I. Paul was Thankful for the Furtherance of the Gospel.

"But I would ye should understand, that the things which happened unto me have fallen out rather unto the furtherance of the Gospel." (Phil. 1:12) He points out first that the circumstances of his being imprisoned for the cause of Christ are known in the palace and other places. He seems to be thankful to be a prisoner if that takes the Gospel into the palace. He also finds out that by his courage others are stronger to proclaim the Word of God, and this is another cause of thanksgiving. Some have even thought to provoke more contention against him by preaching Christ. He is even thankful for this—"What then? notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice." (vs. 18)

How thankful can we be for the furtherance of the Gospel? We can give thanks that the Word of God has been printed, translated and made available to almost every nation and tongue. The story, "2000 Miles for a Book," is the account of the effort of an American Indian to get the Word of Life for his tribe. Five hundred years ago people were paying a big price or a heavy penalty for merely reading the Bible. We can parallel Paul's words by saying that in spite of the fact that the Bible is so greatly neglected today by many, and so greatly reviled we can still give thanks that it is still the "best-seller" among books.

But just to have the Book printed does not further the Gospel! May our thankfulness for God's Word, urge us on to further its message.



II. Paul was Thankful for Hope in Christ.

"That in nothing I shall be ashamed, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life or by death. For me to live is Christ, and to die is gain." (Vss. 20-21)

No matter how much can be accomplished in this life, we know that it comes to an end in a comparatively short time. By introducing, in the above simple words, the confidence in Christ for future destiny, this hopeful prisoner gave the highest meaning to life and death.

Death may be a very dark tunnel to the human understanding, but Paul's hope in Christ puts a hand-rail in the tunnel, coated with the phosphorescent glow of faith, for the support and direction of life. Rejoicing in hope!

III. Paul was Thankful for Remembrances of Believers.

"I thank my God upon every remembrance of you." (vs. 3)

The one who has taught or preached the Word has many remembrances for which to be thankful. There are those who it has been our privilege to see turn from sin to Christ. These and others we have seen "grow in grace and in the knowledge of our Lord Jesus Christ." There are great spiritual riches in witnessing the spiritual growth of those whom we may have helped into the Kingdom.

Like Paul, we can also be thankful for the remembrance of those who have given themselves for the Lord's service. It is in these that life has been invested, and from which the greatest returns come in rich remembrance and spiritual wealth. With Paul, we can say, "Always in every prayer of mine for you all making request with joy." (vs. 4.)

The "fellowship in the Gospel" is another source of thankful remembrance, and joyful request. The ties of this fellowship help to bind us together as the Body of Christ. Our thankfulness for this fellowship will help us exercise more Christian love and less destructive criticism toward our fellow-laborers in the Word.

IV. Paul was Thankful for the Opportunity to Suffer for Christ.

"For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for His sake." (vs. 29.)

There are those who have had and do have the opportunity of expressing such thanks today. Let us not be sure that we can give thanks for **not** having to suffer for Christ. It didn't sound right, during the war, to hear people say in public prayers, "We thank thee that we can meet here in peace without molestation." When there is suffering in the world the Christian has no right to feel satisfied not to be molested. Perhaps we ought to have the courage to pray for persecution. Ease seems to bring laxity. Perhaps in our too fortunate situation we can't give thanks properly. Perhaps we ought to try to realize what it would be like not to have the things we have before we can truly say, "Thank you, Lord."

The prisoner's thanksgiving has extended in so many directions that in 4:6 he can only sum up, "**in everything** by prayer and supplication, **with thanksgiving** let your requests be made known unto God. Are we big enough to accompany everything in life with thanksgiving. The thankful prisoner was!

THE TIME IS HERE

The missionary upsurge in our church during the past year demands a genuine response now. Due to the fact that our foreign work is growing and new recruits are on the field with another ready to go by January, besides other promising folks who will go somewhere to answer the Lord's great call, we face the moment when our Home base must be greatly aroused and strengthened.

Our first vital need is a sense of greater Christian Stewardship far in excess of present practice.

Two facts confront the Brethren Church:

1. Funds contributed to our churches and mission pastors are so much less on account of the decreased value of the dollar.
2. While as a consequence our support has remained at a stand still, the spiritual needs all over the world, and the great opportunities to thrust the cause of Christ forward are multiplying daily.

Therefore every member should increase his contributions, even to doubling them, to the work of his church at home and across the world. Again—what about the principle of having "As much for others as for ourselves." And lastly, every member of the Brethren Church would do well to stress the practice of one-tenth as a minimum basis of Christian giving.

So we make a stronger Home base with a larger Thanksgiving Offering.

—E. M. R.

I THANK THEE LORD

I thank Thee, Lord, for childhood time
For merry laughter, frolic, fun,
In my younger days.
For wholesome joy, for playmates dear,
For careful training, leading on
In righteous ways.

I thank Thee, Lord, for those who told
The story of Thy wondrous love
When I was young.
That as a simple child I learned
That only Wisdom from above
Could make me strong.

I thank Thee, Lord for Christian home,
God-fearing parents, tender care,
For guidance true.
For Bible stories simply told
For grace at meat, for family prayer,
For "God bless you."

I thank Thee, Lord that I was taught
Long years ago that without Thee
True life I'd lack.
For though I've sinned oft gone astray
Those truths so early taught to me
Would draw me back.

I thank Thee Lord now as I go
On down through life, close to the end
Of life's slow sand,
I am not strange with Thee, dear Lord.
I early learned to call Thee friend
And know Thy hand.

—Agnes K. King.

THANKSGIVING

We trust Thee through the years for good
Which Thy kind hand has granted—
The largeness of the fruitful field
Which we in spring time planted.
The gracious skies have sent us rain;
The soil its strength bestowing,
(Has given us a wealth of grain
Beyond our hope at sowing.
Today we gather round the board,
Thy blessings spread before us;
Be present at our table, Lord,
And watch in mercy o'er us.
Seal Thou Thy children's gratitude,
And hold us in Thy keeping.
We trust Thee through the years for good
In sowing and in reaping.

Clarence E. Flynn.

The Church Needs The Service And Worship Of Every Member On Its Roll

by Chester Zimmerman

When the tide is out you may have noticed, as you ramble among the rocks, little pools with little fish in them. But when the rising ocean begins to lip over the margin of the lurking-place, one pool joins another, their various tenants meet, and by and by in the place of their little patch of standing water, they have the ocean's boundless fields to roam in. When the tide is out—when religion is low—the faithful are often isolated; here a few and there a few. They forget for a time that there is a vast expanse of ocean rising; every ripple brings it nearer; a mightier communion, even the communion of saints, which is to engulf all minor considerations.

The real Christian is not afraid to give of his service for if he is rubbed a little by life it only puts a shine on the sterling worth of his fellowship. The pseudo-Christian is like a bubble. As you know, a bubble is bigger than a drop, but it does no more to fill the spring, for bubbles are but drops distended. Bubbles of pride, bubbles of hypocrisy and self-assertion, bubbles of the river of time, until God's finger touches them and they are gone. It seems that some folks are so afraid of the finger of God that they will not come to his house lest they be touched from on high with his finger. Could this be the reason our churches are so little filled during time of revival?

Suppose Aaron had one day undertaken to set up the whole of the tabernacle without help. How long do you think it would have taken him? It is certain that it would have been a very difficult task for one lone person. God's way was that many would help in the transportation and assembly of the tabernacle. When each man did his share of the work at the right time it was an easy task. But pity poor Aaron if he had been forced to do it all. To modernize our thoughts we can say—pity the Sunday School superintendent who has to do it all; or pity the poor minister who has done all the pulling for years; or pity the poor moderator who gets no help from his officary.

Suppose you had to wash an automobile all by yourself and make it shine. How long would it take you to do it on one of these big, new cars? Facilities and arm-reach and the amount of accumulated dirt would be determining factors of course. But it would take quite a while, wouldn't it? Yet I read of a gas station manager who advertised a free wash job with each tankful of gas sold and you got the car washed while the gas was being put in your car. How did he do it? He had a corps of girls hired to do nothing but wash the cars as they were given the gas. Each one had just a small part of the car to wash. How long did it take to wash the whole car? Just as long as it took to put in the gas. Nothing amazing about it at all for it is just an example of teamwork.

Suppose you had to set up four of the so-called pup-tents and ditch them so the water wouldn't run into them

in case of rain. How long would it take you? Long enough, I'll wager, that you would be tired and disgusted when it was all over. Yet I have seen a patrol of eight boys in the scouts set up the four tents and take time to ditch around them in less than five minutes. Two of the boys could do the task of putting up a tent in less than three minutes but the others were a little slower and brought the average time up. Isn't it rather obvious what a little co-operation can do?

This word co-operation isn't a new one, neither, in the Christian way. It is too often a neglected one, though, and it is one of the reasons that the church of Christ is making the slow progress of today.

Some of our church boards are quite afraid of enlarging church committees and appointing enough committees so that each member of the church is represented on one. I've noticed though, and so have you, that the successful churches have most of their members working on committees. There are even some members who love the Lord so much that they work without being on any committee or holding any office. Surely the Lord loves these!

There is standing in New York City today a beautiful church edifice, with all modern appointments, which had its origin in the desire of a poor woman to do something for God. The church building had been talked of for some time, but the way had not opened for anything to be done. Finally, she declared, "We ought to stop talking and do something." Of her small means she gave a few hundred dollars, which formed the nucleus of a building fund that grew by degrees, until finally a wealthy gentleman gave a large sum of money for the erection of the building. To the poor woman, however, is due the credit of having initiated the efforts which resulted in the building of the church.

The Chinese, whose quaint confession of faith was, "I am reading the Bible now and behaving it," had a better conception of what is involved in being a Christian than many professed believers of long standing. All too many are certain that worship is finished when the prescribed hour has been spent in church. This can be only the beginning. When our worship does not carry over through the rest of the week it is not the right kind of worship. The fact that you worship on Sunday and during the remainder of the week can be one of the most powerful factors in influencing another to confess Christ.

Carlyle in one of his tender moods, describes the effect upon his after life which was produced by the humble worship of his early days:

"That poor temple of my childhood is more sacred to me than the biggest cathedral extant could have been; rude, rustic, bare, no temple in the world was more so. But there were sacred lambencies, tonuges of authentic flame, which kindled what was best in one, which has not yet gone out."

More New Churches



First Brethren Church at Cameron, W. Virginia

The new church at Cameron, West Virginia, is nearing completion. It had stood as a first unit for a dozen years, and every church leader who saw it agreed with the pastor that it must be finished if the church is to grow. The towns people have looked forward to the hour of its completion. They are now loud in their praise for this beautiful church.

A card from the pastor this week says, "The church is now being plastered." The Rev. and Mrs. Arthur R. Baer are leading this church to victory.

—E. M. Riddle.

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WATCH FOR THE NEXT ISSUE OF "THE BRETHREN YOUTH" YOU WON'T BELIEVE YOUR EYES. WE CAN HARDLY WAIT TO SHOW IT TO YOU, BECAUSE IT'S SO DIFFERENT. SEND \$1.00 TO BRETHREN YOUTH INC. ASHLAND COLLEGE, ASHLAND, OHIO. BETTER GET IT NOW. THE LAST OF NOVEMBER IS THE TIME. IT'S THE BIG CHRISTMAS ISSUE, SUBSCRIBE NOW.  
~~~~~

Thanksgiving Offering
On The March - Home Missions
Give Generously

The Program of Extension and Sustentation of Missionary Endeavor Measures the Program of the Church

by Percy Miller

The mere announcement of a missionary sermon is enough to keep a considerable number of people away from church in most Christian congregations and even among those who come there will be not a few whose attitude of mind is indifferent or latently hostile. Sometimes I wish we could find another word for missions, though I suppose it would soon become worn and weak in its appeal. The important question is why so many people who support missions even in a perfunctory way are not interested in hearing of the results of missionary efforts. They say that the subject is dull, but I am sure that this is not the deep underlying reason. The mention of missions is a reminder of those obligations which lie beyond the zone of immediate responsibility, and we naturally prefer to draw the curtains of our minds over them. It is unpleasant to be reminded of duties we have no intention of performing and for the avoidance of which we have built up a formidable breastwork of excuses.

I mention the above as an example of a very weak church. The measure of the strength of a church depends upon the measure of its consciousness of its duties; among them 'the Program of Extension and Sustentation of Missionary Endeavor.' The church is a body of Christians. Christians should support missions because of the explicit command of our Lord. "Go ye therefore and teach all nations . . . Ye shall be witnesses unto me . . . unto the uttermost parts of the earth." In so far as we are loyal to our Master we have the missionary motive, because it is in accordance with his will. God's laws rise out of our nature and our needs. And this command that we go out and teach all nations is no exception to the rule. There is a reason for it, and that reason is to be found within ourselves.

It is an inherent quality of spiritualized human nature that we should act for the good of others as we have the opportunity. Suppose a child across the street is seriously ill, and I believe I know a physician who can effect a cure. My impulse is to tell its parents at once. I am sure that we believe in the Gospel of Christ, and I am confident that we believe that when it is proclaimed and understood it saves men from superstition, from inadequate knowledge of God and duty, and above all from sin. Therefore, if I am ready to act on the lower ground of my neighbor's physical good, surely it is most inconsistent to refrain from action in behalf of his immeasurably higher spiritual good. In a word, that is the genius of missions.

James Gordon Bennett sent Henry M. Stanley into Central Africa with the commission: "Find Livingstone, never mind the cost; find Livingstone and bring him back." The Word of Jesus Christ to His Church is, "Find lost men; never mind the cost; find them and bring them back to Me."

As I write this article I wonder how many of us really realize that we are the direct fruit of missionary endeavor. We can pay our debt to those who went before us not by singing their praises but by carrying on in their spirit. Through missionary endeavor Christianity spread westward until it finally reached this country. The Pilgrims and the Puritans and other adventurers who crossed the Atlantic to establish themselves on this continent were the result of Christian missions, and as their children we share the same inheritance. It is only through ignorance of this essential fact that anyone professing to be a follower of Christ can disavow interest in the very agency by means of which our civilization, culture, and faith were made possible. No wise and kind-hearted man denies to others at the bottom, the ladder by which he has climbed out of a pit. The only way for the Christian to repay his debts to those whose heroism and sacrifice created the benefits he enjoys is by working to fulfill their uncompleted tasks.

How many realize today the value of the investments in missions from a material point of view? I realize that this is to put the matter on a low level, but life is composed of many motives, and it may not be amiss to remind those who have little imagination and idealism that there is a close relationship between business welfare and the evangelization of the world. The truth is that for every dollar that has gone into missions several dollars in actual profits have come back.

Every Christian should be concerned about human betterment. The missionary uses as his vehicle of light the school and the hospital, and in these latter days he teaches the people to rise in the scale of well-being by showing them how to use their own resources.

Patriotic individuals will be concerned about the missionary endeavor. Strong though this nation is, it is not immune from those dangers which injure and threaten other nations. Whatever our politicians attempt, we can not live to ourselves alone. China tried building a wall around herself centuries ago, but it did not keep out foreigners or their ideas. Japan and Korea also tried isolation. There is no absolute quarantine against diseases. If we would escape from disasters in the future, we must remove the cause at the source. There are diseases of the mind and soul as well as the body. Here quarantine is impossible. If the present leaders of Russia had been Christian, how vastly different, less painful, and less disastrous would have been the course of recent history; the same true of Germany and other countries.

Any church that will support missions will see the welfare of itself. Nor is this a selfish motive, since its well-being can not be achieved apart from the well-being of others. Only as we give can we receive fulness of life. We are His children and all other men are our brothers.

We pass from death to life only as we love them and have faith in them and work for their emancipation from sin. We find our lives by losing them in a holy purpose, and there is no purpose so sacred and ennobling as that of introducing men to Jesus Christ.

So far, I have spoken in positive terms and have taken no account of the various objections that are offered to missions, usually by those who have given the subject little thought. I trust that I am right in the conclusion that most of these objections fade away in the light of the considerations I have set forth and therefore require no further rebuttal. The old missionary motive was to save dying heathen from hell; the modern motive is to give our less fortunate neighbors a more abundant life, now in the assurance that this is the best way to immortality hereafter.

How does your church measure up in the considerations given above in regard to its missionary endeavors? We will have to let this for each church to answer for itself.

A NEW MISSION PROJECT

An encouraging report comes to us. For more than a year we have carried a correspondence with Brother Fred Phippen and his wife, who live near Sherwood, Michigan. These folks are true Brethren and live in a township where there is no church. Brother Charles E. Johnson heard of this place and volunteered to go there and preach for two weeks under the direction of the Missionary Board. The Phippens did everything humanly possible to get ready for the meetings. They secured the Mattison Township Hall for a meeting place. They advertised, visited, and arranged for every detail.

Brother Johnson states that there was curiosity as to who they were. They opened the series with 14 present. The audiences increased to 39 for its largest. His report notes the fact that they are a prosperous people. He was greatly pleased with the way he was received. On the closing Sunday they organized a Sunday School with 29 present.

Here, in my opinion, is a most needy and worthy field. They have a lot of talent but must be cared for and developed. One of their greatest needs is a regular pastor. These people are determined to go ahead and will carry the work of preaching between them until some one is found to take over. Dr. I. D. Bowman is familiar with the field. He was with them in one service. So, also, was Milton Bowman and Walter Lichtenberger, Secretary of the Indiana Mission Board. All of these men were greatly impressed.

—E. M. Riddle.

What I Found In South America

by A. G. Studer

General Secretary Y. M. C. A., Detroit

One cannot travel through the countries of South America without being impressed with the progress that evangelical Christianity is making. Everywhere in the larger centers and in rural sections, there are to be found the splendid results of the missionary enterprise and so thoroughly established and so deeply rooted that nothing can stay an increasing acceleration and developing of its work and influence.

There are probably today close to 3,000,000 Protestants whose potential power and importance will have enlarging and multiplying significance in the moral and spiritual life of the continent in the immediate decades ahead.

It is encouraging to know that there are thousands of Protestant churches scattered across the country, representing many denominations; and some in the capital cities are churches of great strength, both as to the number of their membership and to their influence.

The stability and indigenous character of the work are evidenced by the fact that there are 52 theological colleges and Bible institutes, 60 hospitals and clinics, and many Protestant bookstores and publishing houses. There are also 155 different church papers and periodicals read. Many of the most outstanding educational institutions are of missionary origin, and thousands of well-trained young men and women are graduated each year, most of whom come from the homes of the well-to-do and influential Latin Americans.

The American Bible Society is carrying on a magnificent service. It has headquarters in all the large cities, and works in close cooperation with the Churches, church schools, and missions, as well as with the Y. M. C. A. They sell at a nominal price thousands of Bibles, and a large number of New Testaments; and give away unnumbered quantities of the Gospels.

The demand for Bibles is so great that double and treble the amount could be disposed of, if they were obtainable. What would it not mean to the building of the Kingdom, if this great need could be more adequately met in the immediate years ahead!

There are evidences everywhere that a new day is dawning in the moral and spiritual life of South America; and though it may be slow, it is inevitable.

—Bible Society Record

—Selected by
E. M. Riddle.

There are nearly twenty thousand foreign students now in the United States. They represent more than one hundred peoples and countries . . . and an enormous potential for world understanding.—Christian World Facts.

The

Field Secretary

Travels

October is past. It was a heavy month for your Secretary, from the first day to the last one.

The first Saturday and Sunday I spent in Milledgeville and Lanark, making some calls and speaking in both churches. After a splendid morning service at Milledgeville, Brother White and I drove to Lanark Brethren Church to share in the Homecoming dinner and fellowship service of the afternoon. It was also the opening day of their revival services. Both of these churches have been good supporters of our college and missionary programs.

I hastened back to Ashland on a night train to attend the last rites in memory of our good friend and brother, the Rev. George S. Baer.

After two short trips during the week, I departed via train for Mulvane, Kansas, to the Midwest conference. This was a comfortable and enjoyable trip on one of the fine Sante Fe trains from Chicago. This conference is not large but an exceptional interest was manifest. The local people gave it very excellent support, besides wonderful care and meals for the delegates and speakers. Excellent decisions were made in the conference. They went out the day following the close of the conference to locate a place for a new Sunday School. This district voted to attempt the opening of three such schools during the year. Their progress in their new camp deserves the best of commendation.

After the conference, the journey homeward was made with Brother J. G. Dodds of Akron, who was also a speaker in the conference. Well, it was only 990 miles to Ashland, with beautiful weather, a good car, a good driver. We started Monday early, and landed at Ashland at 4:00 P. M. Tuesday. Yes, we stopped part of the night at a hotel in Illinois. So different from a few years ago, while crossing Missouri we had every word of the last game of the World Series by radio with all of its excitement while making our 60 to 70 miles per hour.

The following Sunday, accompanied by Professor Miley, we visited three of our Miami Valley churches. Professor Miley spoke at New Lebanon, while I went to Gratis and West Alexandria, both during the morning. Both audiences were very receptive to the message. These churches are active and responsive. Both have well kept, attractive buildings.

The last day of the month, as usual, is not to be forgotten soon. At the morning hour I delivered a college and missionary message, at Columbus, O. The Rev. and Mrs. D. R. Murray have shepherded this co-operative church for several years with his work as a teacher in one of the city high schools. During the afternoon, their younger son and I accompanied this fine couple to Washington C. H. where a communion service was held. This has been done once or twice a year for some time. It was unusual; a rainy afternoon, an old church well kept, located on Chillicothe Road out of Washington C. H., with trees and a beautiful lawn. Here nine souls gathered for a Holy Communion Service. The two witnesses said that it was most impressive and surely was scriptural. At least three loyal folks were kept at home due to illness or age. It is the old story of many a country church; good roads, automobiles, consolidated schools, lack of leadership, etc., all have contributed to less and less country churches. This church does make a contribution to the organizations and boards of the church.

There was no uncertainty about it. We could easily discern that these folks did fully appreciate the communion service.

Live with a great faith.

—E. M. Riddle, Field Secretary.

Cablegram—

The Missionary Office received a cable message October 27th stating, "The Bylers arrived safely in Buenos Aires." Secretary Riddle sent a wire with this information to the parents of each Brother and Sister Byler within a few minutes.

Fishers of Men

LESSON XXXIII—GOSPEL TEAMS

Text—"The Lord appointed other seventy and sent them forth two by two." Luke 10:1.

Team work is valuable in everything else, but especially so in Gospel work.

1. Who formed the first missionary team sent out by the church? Acts 13:1-2.
2. What apostles selected helpers to form teams? Acts 15:39-40.
3. How can a Gospel team divide the work between them? Acts 13:5; II Tim. 4:11.
4. How can a team help each other in case of need? Col. 4:14.
5. How can they encourage one another when in trouble? Acts 16:25.
6. How can teachers and apprentices work together? Acts 18:26.
7. How is united testimony a help in teaching? II Cor. 13:1.

GOSPEL TEAMS

It has always been my custom in church work to try to have something for every member to do. The Christian Endeavor society with its many committees opens the way for this. In Rio Cuarto we had a team of eight young men, who on Sunday mornings would find a companion and go out to give tracts, put them in mail boxes of the houses and do personal work. The city was divided into eight districts with a young man in charge of each district. Thus the entire population was systematically and persistently educated in the Gospel. The harvest did not fail to come.

LESSON XXXIV—THE SOCIAL GOSPEL

Text—"Ye are the light of the world." Mt. 5:14.

This title does not mean that social help should ever be substituted for the Gospel message, but only have place as an expression of Christian charity.

1. What was the social program of Jesus? Isa. 61:1-2a; Luke 4:18.
Is it for us? I Pet. 2:21.
2. What cautions have we against neglecting the poor? Jas. 2:5; Gal. 2:9-10.
3. Has the church a ministry to the sick? Jas. 5:14-16; Acts 8:5-8.
4. Has the church a message for public officials? Luke 21:12-13; Luke 26:28-29.
5. What are we commanded to do for those in authority? I Tim. 2:13.
6. By being good citizens do we give good testimony? Rom. 13:4-10.
7. What powerful arms can we use for the public good? Acts 16:24-26.

LET YOUR LIGHT SHINE

When in 1942 we wished to begin a tent meeting in the city of Cordoba, I went to the chief of police to speak about it and he said to me, "You do not need to ask permission to hold such a meeting. We will send some one to see to it that you are not molested, for we consider you evangelical workers as our best helpers to promoting law and order." Similar testimonies have come from merchants and others, showing that the Gospel is gaining the confidence of the people.

LESSON XXXV—A MODEL SERMON

Text—"And Peter lifted up his voice . . . and they said, 'What shall we do?'" Acts 2:14.

God works through his laws. Peter "in the Spirit" preaches a model sermon.

1. Does Peter begin with a friendly greeting? Acts 2:14.
2. With what interesting incident does he win attention? vss. 16-21; Joel 2:28.
3. What explanation paves the way for his message? vss. 16-21. Joel 2:28.
4. What was his proposition? Jesus is the Messiah, the Christ. vs. 22. What proofs does he give?
 - (1) His miracles vs. 22.
 - (2) His death, predetermined, was also prophesied. vs. 23.
 - (3) His resurrection, of which they were witnesses, vs. 24.
 - (4) The prophecy of David. vss. 24-28.
 - (5) The testimony of the eye-witnesses. vss. 29-32.
 - (6) The sending of the promised enduement, evident to all. vss. 33-35.
 - (7) The prophecy by David of the interval between the two comings. vss. 34-35.
5. The conclusion: Let all Israel know assuredly that God has made the Crucified Jesus Lord and Christ.
6. The Exhortation Repent and be baptized and receive the Spirit. vss. 38-39.
7. The results, Three thousand converts were baptized and added to the church. vss. 41-47.

A WINNING SERMON

The sermon of Peter will always be an example of the power of the Holy Spirit using a human messenger. But when Jesus won the woman of Samaria he won a whole city, for she prepared the way for Philip who did the preaching in Samaria. Acts 8. It was my joy to preach one sermon which resulted in the conversion of the entire congregation. It was in Montreal, Canada, on a cold winter day with rain and wind. I did not expect anyone to come, but one man came, and I preached my best for him, and he accepted Christ. He said he came in, not to hear me preach but to escape the cold rain. Who was the man? He was the director of the Canadian Pacific railway. He next brought his wife and lovely family and became a most valuable helper in our mission.

LESSON XXXVI—A SERMON BY PAUL

Text—"And in this name is preached remission of sins." Acts 13:38.

This is another model sermon, but it is directed to the Gentiles.

1. The friendly salutation. Acts 13:16. Why? Gal. 2:7.
2. Interesting history, Moses to David, in preparation for theme. vss. 17-22.
3. Proposition: From David God has sent Jesus the Christ. vs. 23.
4. Proofs:
 - (1) The testimony of John the Baptist. vss. 24-25.
 - (2) His rejection due to not knowing the prophecies. vss. 26-29.
 - (3) God raised him from the dead. vs. 30.
 - (4) He was seen during many days. vs. 31.
 - (5) Thus God fulfilled his promise. vss. 33-34. See Ps. 2:6-8; Isa. 55:3.
 - (6) Jesus did not see corruption (Ps. 16:10). vss. 35:37.
5. Conclusion: Jesus is the promised Savior. vs. 39.
6. Exhortation: Heed the warning to scoffers in Hab. 1:5.
7. The results: The Jewish leaders were jealous, but the Gentiles rejoiced and carried the message to all that region.

WHAT'S NEW IN THE MISSIONARY WORLD

by Helen L. Garber

The missionary in prison—can such a circumstance further the gospel? Paul found it did. Who can count the missionaries who have been in prison in our time? How clearly we see that the program of the gospel is effected by world affairs. Already the airplane is common routine for the missionary. Other developments now in progress have their influence on the missionary enterprise.

For many years we have known the value of pictures to promote missions in the home church. The missionary is encouraged to use his camera and slides are shown in his reporting the work on the field. (What an aid in the progress of the gospel). More recently moving pictures have been prepared to tell us the story.

But had we thought to put this effective tool, that is, visual materials—in the hands of the missionary as he presents the good news of Christ on the field? Early this year an extended study tour of representative mission fields was made to discover how the missionary could be equipped better with visual aids in teaching of Jesus, the Savior. Experts are at work on the findings and are joining in a cooperative effort to prepare the best possible visual materials. Are we as concerned that the missionary be fully equipped to tell the gospel on the field as we are that he tell us of his work with modern materials?

While we have been slow to use the eye in spreading the gospel, we have depended strongly upon the ear for the entrance of this divine truth. The immediate problem of the missionary, then, is to learn a language. In some cases, to learn this language requires three stages: understanding a new language and reducing it to writing, teaching the people to read, then speaking the language with naturalness and clarity that the gospel may not be confusing. Through the years many persons have contributed to this great adventure. Each one of these steps is a specialized process and the missionary's need is dictated by the field to which he goes.

Interesting advancement is being made. The work of the Wycliffe school and the devotion of Dr. E. A. Nida, now with The American Bible Society, in the direction of reducing a new language to writing is a thrilling tale.

But how shall they read except they be taught? The literacy movement is another engaging story and acquaints us with the vision and untiring effort of Dr. Frank Lau-bach. The story of Jesus is prepared in the basic words of the language. Each one learning teaches one other before his return for his next lesson. Certain missions have promoted the literacy movement with real profit in the gospel.

But how shall the missionary speak except he learn? At this point the missionary strikes an essential requirement. His immediate contact is first and always speech. He learns to speak by hearing primarily, not by seeing. Unless his ear is trained to hear accurately and his speaking organs trained to reproduce what he has heard, he

will be handicapped. The war forced us to recognize and practice some fundamental principles in this matter. But a missionary had pioneered in this path years before, and with this adventure are linked the scientific insight and perseverance of Dr. Thomas F. Cummings. His daughter, Miss Esther Cummings, is now carrying on his method and spent eight months this year under the direction of two mission boards giving intensified training programs in various missions in Africa and South America. The new missionary can go to his labor with confidence in meeting one of his most difficult problems of equipment—mastering the language.

Another significant trend in missions in our time is the rather general concern to make the work self directed and supported as soon as possible. We are learning to think of the world church. The younger churches of mission lands take their place as members of the family of God. The recent Assembly of the World Council of Churches demonstrated this reality. Appreciation is freely expressed for the contributions made by representatives of the "younger churches of Asia and Africa. The missionary concern of the church was studied by Section II of the Assembly (with the theme—"The Witness of the Church to God's Design.") "Burdened with a sense of urgency, the Assembly called on the churches to pray for a new baptism of the Holy Spirit and once more to 'go everywhere preaching the Word.'" Churches in 44 countries joined in these concerns at the Amsterdam Assembly. It was not "I-am-doing-something-for-you" but "we-are-doing-one-thing-together."

World missions, as we read the story today, are rich in adventure and opportunity. The love of Christ may reach out through many channels that the glorious news of this crucified and risen Savior may be spread effectively and speedily.



NEWS

From the Christian World



Take Notice, Mother! "Dr. David B. Rotman, Chicago Municipal Court psychiatrist, says that in 1931, the ratio of women drinkers to male drinkers was one to five; the 1947 ratio was 1 to 2 (this was in Chicago). The number of eighteen, nineteen, and twenty-year-old girls and women found in taverns is appalling. In practically every child delinquency case, we find a mother who hangs around saloons."—S. S. Times.

The Effect of Alcohol—"The uniform effect upon bodily functioning is depression. After drinking, all functioning is on a lower level, no matter how the drinker feels. Alcohol increases the risk of bodily infection; it is injurious to health, and shortens life.

"The principal effect of alcohol is upon the behavior of the person—his emotions, self-control, judgment, discretion, memory, and association of ideas. Alcohol dulls the higher faculties of the mind, intellect, will. The use of alcohol is responsible for much crime, particularly misdemeanors, many accidents, much absenteeism from work. The output of work is lowered, while the quality of the work is reduced."—S. S. Times.

Abstinence Saves Bills—"The Westchester Joint Committee on Alcoholism, in a report filed with the State Interdepartmental Council in Albany, . . . declared that 6.6 per cent of the men and 1.5 per cent of the women in the nation are now 'problem drinkers,' and that the state should provide psychiatric facilities for their 'care, custody, detention, treatment, employment, and rehabilitation.'"—S. S. Times.

When Not to Drive—According to Norwegian law, no alcohol shall be imbibed for eight hours before driving. A person having a blood-alcohol content of .05 per cent is considered unfit to drive. In America, a driver is not legally declared a dangerous driver until the blood-alcohol content is .15 per cent. We could learn about safety from Norway.—S. S. Times.

Puerto Ricans will choose their own governor, for the first time in the history of the Island, at an election to be held on Nov. 2nd. This is a big step forward but it does not allow the island the power to vote for independence, statehood, or any one of the alternate schemes that have been proposed.

Twenty years ago, only 45 million of the people in China could read. Now 135 million can read simple books, and millions more are learning to read every year. The

question is: what are they going to be reading?—Prophecy Monthly.

Alexander McLeish, survey editor of World Dominion, and an authority on India, states that 3 million people have been killed in the terrible disturbances in North India since the British control has gone. He said it was a tragedy without parallel in the history of the East—Prophecy Monthly.

Missionaries—No small amount of concern and anxiety has been manifest for missionaries, whether or not they are safe and well provided for in China and other regions where Communism controls.

The Christian Century quotes one writer as saying, "Christian work and workers usually fare well during the early periods of Communistic occupation, but trouble is likely to start when the Communistic civil administrators move in."

Only time will reveal future happenings when Communistic civil government is in force.

Seven churches in Finland, destroyed during the war, are to be rebuilt soon. Five of these in the Lapland area are being built mainly by means of Danish support. The churches will be fairly large in size since they are intended to serve the needs of the population in huge areas.

A **draft constitution** for the new nation of Israel has been written and is being studied by a subcommittee of the Israel state council. It takes its spirit of liberalism and democracy from the Constitution of the United States, and its declaration of fundamental rights is based not only on modern constitutions but on ancient Hebrew traditions.

Five thousand five-gram vials of Streptomycin have been sent to Russia by the American Friends Service Committee. Each box carries the inscription: "This streptomycin is a testimony of goodwill and friendship . . . to be used to promote the health of the people of the USSR." It will be distributed by the Russian Red Cross and the Red Crescent.

The National W.C.T.U. held its Seventy-Fourth Annual Convention in Portland, Oregon, Sept. 22-26. Increased war on the manufacture and sale of alcoholic beverage with emphasis on tying up the sale of alcohol in communities by local option and upon total abstinence by individuals was the program of the year. Approximately 2,000 delegates and visitors attended the Portland Convention.

Christ Calls for Workers and Money In Missions

by Elmer R. Carrithers

"Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest." Matthew 9:38.

Too often Christian people look upon missions as some work that is needed, but do not concern themselves with its need. "Why bother with the affairs of other people," is their response. They are concerned with what is happening around them, and in other countries, in a material way. When people understand that Christian ideals make a better world, they grow enthusiastic about Missionary work.

"Christian Missions" is carrying out the proclamation of the Saving Gospel to the unconverted and indifferent, everywhere in the whole world, according to the command of our Lord. "And He said unto them, 'Go ye into all the world, and preach the Gospel to every creature.'" Mark 16:15.

"Missions" means a sending forth for a definite purpose. A Christian Missionary is one sent on a Christian mission. To the Church, a missionary is a proclaimer of the Gospel message. In Missions we have three essential factors to consider; a sender, one sent, and one to whom sent.

We are working under the Christian Banner, so we should look to our Sender and Leader, Jesus Christ. We need to make Him our example.

Jesus was the Great Missionary. He spoke of Himself as the messenger sent by the Father to a lost world. "For the Son of man is come to seek and save that which was lost." Luke 19:10.

As the Father sent Him, so Jesus sends His people to be missionaries. Today, the Church calls and sends out men and women to carry the Gospel to the four corners of the earth.

Today, we need consecrated young people to take up the Lord's work. We also need Christian colleges, and Seminaries, where they will be able to receive the proper preparation to go forth into their field of labour. We need to support these young people, and the institutions where they prepare for the blessed time of soul winning.

The Christian Missionary, or sent one, does not go out in his own strength, but as the commissioned representative, of the One who has made it possible for him to carry His message. To carry out the Lord's message, the missionary must proclaim the Gospel in public, and with all the authority of heaven and earth. The message of the Missionary is no common matter to be whispered about; but is an official declaration from the highest authority of the Universe. The Missionary has a message of "Good News" for the unsaved and dying. Will it be you who will carry this message of the, "Only Way of Life," to a lost soul?

The Missionary has been commissioned by our Lord, to go forth to the unsaved of the world. Today it is the task of the Church to prepare, provide for, and send men and women, to various fields of endeavor. In our own country there are a multitude of people without Christ. In some sections of our nation, there are people who have never heard of the Bible, or Jesus. Not too far away from the borders of our land are nations that need Jesus. How are these people to know the way of salvation unless some one is sent to them? "How then shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? Romans 10:14. There are people longing for the day when someone will come to teach, and preach, the Christian way of living, so they can enjoy all the blessings of a Godly life.

Even in an African village, the message of salvation changes the lives of men and women. It takes an effort on our part to give of our time, money, and prayers, but there is a pleasure in giving to Missions.

One thing to remember, we must sow before we can reap. In sowing the seed of the Gospel, we can touch the lives of native workers in the foreign fields. Then the native workers are able to carry on the blessed work of the Lord among their people. There is no limit to the number of souls that may be converted and made workers for the Lord, by only one consecrated Missionary.

"And how shall they preach, except they be sent? As it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" Romans 10:15.

It is hard for us at home to fully realize the need of sending out some Christian worker, to people in need; but it is the Lord's command to send labourers into a field white unto harvest, and assist them in their work by our prayers and money.





CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for November 28, 1948

THE YOUNG CHRISTIAN AND THE CHURCH

(Topic Editor's Note. This is the fourth and last topic prepared by Rev. John T. Byler at the request of your topic editor, replacing the International Topics for Brethren C. E. Societies. We express our appreciation and thanks to Rev. Byler for the fine way in which he has handled the topics.)

Scripture: Ephesians 1:22-23; Matthew 16:15-16.

"(God) hath put all things under his feet and gave Him to be the Head over all things to the church, which is His Body, the fulness of Him that filleth all in all."

INTRODUCTION

OUR TEXT from Ephesians is Scriptural evidence of what we are to consider the Church. It is more than a human organization, for Christ is spoken of plainly, as the Head, and the Church, just as plainly is referred to as the Body.

As you and I direct the activities of our bodies, so Christ directs the activities of His Body—the Church. And the work of the Church is to continue the work that He began in His earthly life and ministry. It is authorized by him: "as the Father hath sent me, even so send I you." As the various members of our own bodies respond to our heads, we, as Christians, need to respond to our Head—Christ, if the work of the Church is to be fulfilled. And we must think of the Church in terms of all redeemed individuals—not just those of some particular denomination or local church.

I. Christ is the Church's Founder and Foundation.

It was upon Peter's confession that Christ told him and all who would hear that the Church should be founded upon "Christ the Son of the living God." It is never founded upon a human being. Such a church would not have the power nor the extended life that the true Church enjoys.

II. The Church is Christ's Because He Paid for It.

Christ did not only found and create the Church, but He paid for it with his blood upon Calvary. Ephesians 5:25.

People often speak of themselves as Christians, yet hold no church affiliation. Perhaps the radio is partially responsible for this attitude. This is dangerous, man-made doctrine, and it is without Biblical foundation, although there are many who no doubt are sincere in such belief. But a close examination of Scripture will soon show that Christian Brotherhood was to be found only within the Church, and Christians of Bible days were all members of a church organization.

III. It is Christ Who Makes the Church Alive.

Washington Irving, in his "Legend of Sleepy Hollow"

tells a story of the "headless horseman." Nothing in real life is more ridiculous than to think of a body performing its normal functions without a head. Life and activity within a body is dependent upon its head. If this be true of the human body, how much more true is it in the Church—the Body of Christ? Christ said: "Because I live, ye shall live, also." Without the Head, in other words, there is no life. Paul experienced the same truth when he said: "I live, yet not I, for Christ liveth in me." Christ was necessary in the life of Paul if he were to live. The same holds for us. "In Him we live and move, and have our being."

Just as an itching ear can't scratch itself, nor a finger remove a thorn by itself from its own person, neither can we as separate members of the body of Christ perform our functions of serving Him by ourselves.

We must have the help of the Head, Christ, as well as the united cooperation of the members of the body or Church if we are to follow His teachings and be obedient to His commands. For an example, let us think of Christ's command, found in the Great Commission. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." No individual, however ambitious, devout, or sincere could possibly begin to fulfill this commandment. It is a command to a whole body—the Church. And only as the Church responds, with the aid of all of its members, can the command be obeyed.

Again, we are taught that we should assemble ourselves together and enjoy fellowship with each other as Christians, as well as with Christ. It is rather difficult to think of fellowshiping alone, or serving the sacraments to our individual selves.

As members of the Church of Christ, believing in it with our whole hearts, we can do no other than to:

1. Be a member of the Church.
2. Be interested in its every activity.
3. Be supportive of its endeavors with time, talents and possessions.
4. Seek to win others to Christ, helping them to become members of His Great Body.
5. Bound closer to Christ than it would ever be possible to be outside of the Church.
6. Show our love for that which He loved and loves.

As members of Christ's Church His commands don't seem impossible. When confronted with them, as individuals, they do seem impossible for us, and the task to fulfill them is beyond our powers. Who could ever hope to carry the Gospel to all areas of the world by himself? But it can be done as the Church does it in a united effort.

One other thought: The greatest assurance of salvation is to be found within the church. We can't imply from this that all church members will be assured of salvation, for all of us have known some whose salvation is quite doubtful, as far as their fruit-bearing and obedience were concerned. But the church is the logical place to seek for it. A traveler, crossing the ocean, given his choice between a row-boat and an ocean-liner for his means of conveyance would be foolish to select the row-boat. And in the same manner, with the security that the Church of Christ has offered throughout many centuries. It will

offer greater certainty and assurance of salvation than any man-made proposition.

CONCLUSION

Today we find membership in the Church, hard work. We are called upon to suffer at times, and certainly there are many occasions for sacrifice. But this is all the more reason why we should remain in and work with the Church. For this struggling, striving Church—the Church Militant, as we sometimes think of it, is to become eventually, the Church Triumphant—the Church Victorious. “For if we suffer with Him, we shall also reign with Him.”

Prayer Meeting Topic

Contributed by Rev. C. Y. Gilmer

(Helps for Christian Faith)

THE DOUBLE-MINDED, CARNAL BELIEVER

Scripture: James 1:2-8

Hymns of Deliverance and Victory

Prayer

Seed Thought Provokers:

THE SCRIPTURES speak of the natural, man the carnal believer, and the spiritual believer (1 Cor. 2:14; 3:1). The word carnal means fleshly or the old nature. The carnal believer has two natures, the old and the new, and he lets the old predominate over the new (1 Cor. 3:3). Let us look into the mirror of God's Word and see what manner of man we are (James 1:23, 24).

The natural man has one mind, a single mind (Eph. 2:2, 3). His understanding is darkened (Eph. 5:17). He is cut off from the life of God (Eph. 4:18). He lives only in the realms of the flesh (Eph. 4:19; Rom. 8:5-8). Being without God, the natural man has a reprobate mind (Rom. 1:28).

“A double minded-man” (James 1:8) has two minds, and two natures (Rom. 7:13-23). The two natures are contrary and conflicting. The only solution to this problem is in Rom. 7:25. God has a provision for us in Jesus Christ whereby we can live victoriously and be more than conquerors. To get rid of the dominion of sin go to Rom. 8:2. To become a spiritually-minded believer follow Rom. 6:13. The decision is with you. Yield yourself unto God according to Rom. 8:13. An Indian convert felt that he was “a double-minded man, . . . unstable in all his ways.” He was in constant conflict. He said that there were two big dogs fighting in his heart and mind. “Which one wins?” someone ventured to ask. “The one I say, ‘Sic ‘em’ to,” he replied.

God wants us to be spiritual and fruitful in good works. We cannot be what He wants us to be as long as we are driven by every wind of unsound doctrine (James 1:6; Eph. 4:14). God wants us to be steadfast (1 Cor. 15:58). Confession of sin and yieldness to God enable one to comply with God's spiritual laws so that we may have power in prayer (1 John 1:7).

In the Christian life we start as babes but we are not to remain as babes (Heb. 4:12-14; 1 Peter 2:2; 2 Peter 3:18). Read Matt. 13:3-8, 19-23. Those who have no depth of root go back into the old life. Those who refuse to endure tribulation and persecution depart from the faith. Galatians 2:20 is our recipe.

Let us pray that we be deeply rooted and grounded in the love of God and that we walk worthy of the vocation wherewith we are called.

COMMENTS

On The Sunday School Lesson

by The Editor

Lesson for November 21, 1948

POETRY IN THE BIBLE

Lesson: Psalm 24

IN ORDER TO CATCH at a glance that which is expressed as Biblical poetry, one needs only to turn to a copy of the Revised Version of the scriptures, or any one of the many modern versions that are to be found today. Of course there are five books of the Old Testament that are definitely found in poetical form—Job, Psalms, Proverbs, Ecclesiastes and the Song of Solomon. However there are many places in both Old and New Testaments where the sacred writers break forth in ecstatic utterances in poetical form. For example, there is the Song of Miriam, Moses' sister; the Song of Mary the mother of Jesus, and many others which you can find by searching the Word of God.

Poetry is one of the highest means of expression. It is sometimes a medium through which the individual sets forth his or her desires in language that conveys the beautiful and often symbolic thoughts that have carried the writer beyond and above the ordinary things of life. At other times it carries the real “down to earth” philosophies of life in such a manner that it impresses our minds to such an extent that we are able to repeat it over and over again to our good and to the edifications of others. Such is the familiar portion of scripture we study today—Psalm 24.

Our Golden Text expresses it well—for even if it is old, it is an ever “new song in our mouths.”

Someone has said that in this Psalm we are able to see God in ten ways—Owner, Operator, Master, Maker, Builder, Benefactor, Savior, Sovereign, Conqueror and Commander. Make it your study to see if you can find them.

Are Your Orders In For Your Sunday School Literature?

*O God-To Thee
We Give Thanks*



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A Thanksgiving Offering .

NOVEMBER 21, 1948

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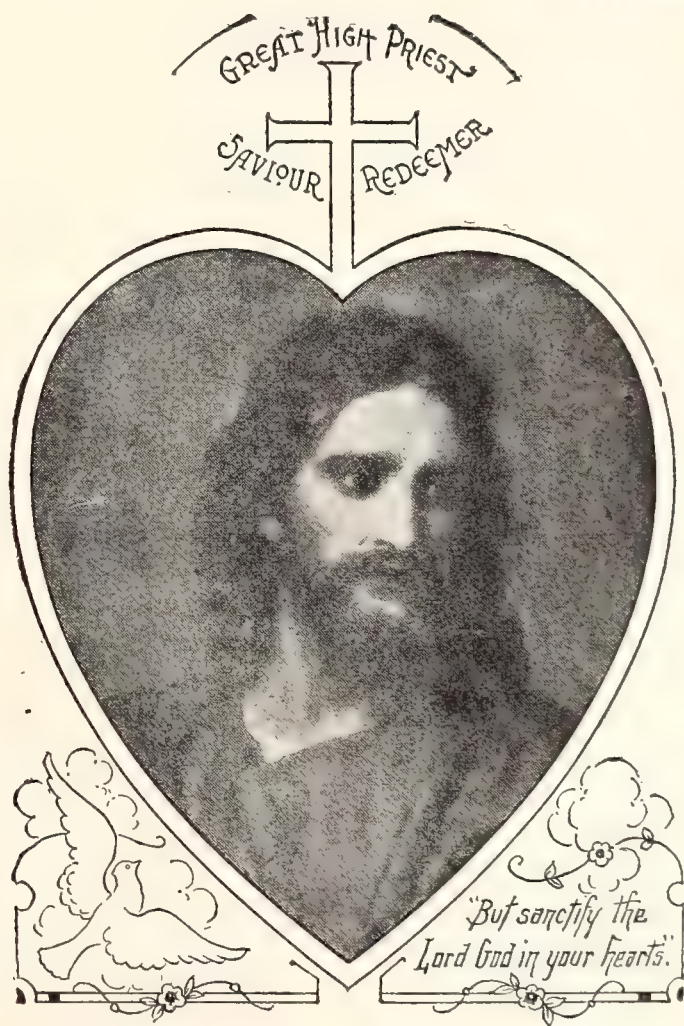
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The BRETHREN & EVANGELIST

HOLY BIBLE

Official Organ of The Brethren Church



Vol. LXX No. 47 November 27, 1948

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INTERESTING ITEMS

St. James, Maryland. The Laymen's Public Program will be held in the St. James church on Sunday evening, December 12. We understand that the program "will star local talent."

The W. M. S. Public Service was held on Sunday evening November 21, with Mrs. James E. Ault, of Hagerstown, Maryland, as the guest speaker.

Mr. Norris has been elected as the teacher of the Young Married People's class at St. James. This is the class formerly taught by Brother Henry Bates.

Mexico, Indiana. Brother Robert Higgins, pastor of the Mexico church, reports that he and his family, together with Mr. and Mrs. James Kraning, enjoyed a trip to our Lost Creek Mission. They delivered a load of clothing and other articles. Brother Higgins had the privilege of speaking during the chapel hour on Wednesday morning, November 10.

Falls City, Nebraska. A card from Mrs. Mary E. Rieger, church correspondent, tells us that special evangelistic services are being conducted in the Falls City Church from November 14 to 28, with the pastor, Rev. H. E. Eppley as evangelist.

Oakville, Indiana. Brother Henry Bates tells us that he and his family are settled in the parsonage at Oakville. In his bulletin of November 7, he says that they found the parsonage well stocked with food when they arrived and that they were received in a fine way by the congregation.

Cheyenne, Wyoming. Brother Frank Garber writes us that "Things are slowly advancing in the Lord's work at Cheyenne, with many signs of God's approval. We now

have the yard at the church leveled and ready to seed, which makes the church present a much more attractive appearance."

Hagerstown, Maryland. We note by Brother Ault's bulletin of November 7 that the W. M. S. Public Service was held on that evening with Miss Louisa Kugler as the guest speaker.

Gratis, Ohio. Brother W. S. Crick, pastor at Gratis, reports the Homecoming at Gratis as follows: "More than 170 attended the services. However some attended the forenoon services and did not stay for dinner; others came too late for the services and were present for the fellowship. There were 140 at Sunday School. One hundred and fifty-four enjoyed the dinner which was provided by the W. M. S. Two former pastors, Rev. A. E. Whitted and Rev. E. J. Berkshire were present. Many letters and greetings were received and read following the noon-day meal.

Bryan, Ohio. Brother E. J. Black writes, "We just concluded our services here last night, with the pastor as evangelist." He reports a fine attendance and a number of reconsecrations and several additions to the church and one first time confession. He says a fuller report will be forthcoming.

Brother Black says that he has been granted the privilege of holding some meetings. Anyone desiring his services will contact him at 109 East Wilson Street, Bryan, Ohio.

We note that Keith, Kent and Carolyn Corwin presented Brother Black with an electric record player to be used with the public address system that carries the services to the street. The Junior Church was the recipient of a cross in natural wood color, presented by Mr. Russel Snyder.

Berlin, Pennsylvania. Brother Percy C. Miller, pastor of the Berlin church was the guest speaker at the rededicatory services at the Valley Brethren Church at Jones Mills on Sunday afternoon, November 14.

The Father and Son Banquet of the Berlin Church was held on Friday evening, November 12.

Brother Miller also spoke at the Youth Rally in the Church of the Brethren at Sipesville, and also at the Institute held in Meyersdale on Sunday, October 31.

Flora, Indiana. Brother Berkshipe reports that while he was away attending the Gratis, Ohio, Homecoming that Brethren Earl Humbarger and Ralph Rinehart had charge of the morning worship service.

The Annual Thanksgiving Service was held this year at the Flora Brethren church.

Washington, D. C. Brother Fairbanks reports that the new hymn books for the new church have been ordered. He says, "We are glad to see so many projects undertaken and completed by the laymen of the church."

He reports that they will soon be able to give a definite date for the dedication of the first unit of their new church.

PASTOR WANTED

The Morrill, Kansas, pastorate is open for a minister. Anyone interested in this work is asked to contact the undersigned, a member of the Morrill ministerial board.
Mrs. Ernest McKim, Morrill, Kansas.

The Editor Thinks Aloud

Fred C. Vanator

MORE FOOLISH THAN MILLERS

AS I SAT in the church on the first night of our recent evangelistic meetings, I could not help observing a miller that had found entrance into the building through an open window. It flew up to one of the lights, high in the church auditorium, circling it again and again, trying to get into the source of the light. But no entrance was to be found. Seemingly discouraged, it would dart down toward the pews, only to shortly return to its search for the light. Time and again this was repeated, but it never gained its purpose, nor did it seem to become weary of its trials. As I watched

It set me to thinking!

How much men and women should be like that miller—never actually defeated in that which they are attempting to accomplish. Always and ever seeking the “Light” and, even though seemingly exhausted by the efforts put forth, and forced down to lower levels by circumstances over which they have no control, they should at all times seek to rise above these obstacles and be lifted up and toward the “Sun of Righteousness”—the “Light of the World.”

We can take a great many examples from nature and nature’s children. God has placed in these creatures an intuition which they follow and which leads them in their lives, whether these lives be short or long, to do those things as they should. We have had a pair of robins that, for a number of years, have built their nest and reared their young under the eaves of our front porch. Back each year at practically the same time, they exemplify the leading of an inherent something that cares for them and watches over them.

Our Father has placed within us, as His final creation, minds with which to think and reason; hearts with which to love; a conscience which is expected to direct our ways, and a will by which it is directed. What His creatures do by intuition, He expects us to do by reason. He has done for us as thinking and reasoning personalities what He could not do for the birds of the air and the beasts of the field—sent His Holy Spirit into our hearts and lives to lead us in His paths of righteousness; to take charge of the “conscience” He gave us, and to “lead us and guide us into all truth.”

As I sat in this meeting and watched that miller, I thought, “Here in these meetings is opportunity for those who do not know and understand about the “Light” to rise upward toward it. They will not be foiled in their entrance into and contact with “The Light” as is the miller. Yet they are not even entering into the open doors of the church to take advantage of the opportunity offered to know “The Light.” They are even more foolish than the miller, for it is trying to enter the light. The church bell rang; the invitation to attend has been given; the opportunity is now before them—yet they are failing to take advantage of it. Truly they are more foolish than that miller.”

How true the words found in Ecclesiastes 2:13-14, “Wisdom excelleth folly, as far as light excelleth darkness. The wise man’s eyes are in his head; but the fool walketh in darkness.” How far are we to blame for the failure to reach the untouched multitude of men with “The Light?”

Think it over!

Office Gleanings

By The Editor

APPRECIATION

WE APPRECIATE the fact that many of our subscribers are taking seriously the matter of sending in full information when they renew their **Evangelist** subscriptions or send notice of change of address. But still there are those who move from one place to another and either fail to notify us here at the Publishing House, or the local post office. In consequence we get a notice from their old address, from their post office, that they have moved and left no change of address. This caused us trouble, for we do not know what to do about the change of address, and, in order not to receive copies of the **Evangelist** back from the office of address, we must “pull” the stencil from our files. Sometimes we find that when that stencil is taken out there remains several months of paid up subscription. Then, oftentimes we receive inquiry as to why the subscriber is not getting the magazine. At that time we find where the subscriber has moved and obtain in this way the new address and put them back on our mailing list. We want you to get your **Evangelist**, and to this end we are asking your cooperation in this matter. We covet your continued cooperation in this part of our work.

SUNDAY SCHOOL COMMENTARIES

We are recommending two commentaries for the Sunday School lessons of 1949, namely “Higley’s” and “Arnold’s,” both of which are very good. However, since the “Higley’s” commentary has been used very successfully by many of our Sunday School teachers, we urge that Sunday Schools provide their teachers with this valuable teacher’s aid. It, to our thinking, covers better the needs of our own denomination. However, the “Arnold” commentary is fine and very satisfactory for additional study. Each of these commentaries is priced at \$1.50, and will be sent to you postpaid for that price. Order now while we have them on hand.

Additional Press and Equipment Fund

Mrs. Rosa Richey, Muncie Church\$ 3.34
Carl E. Boone, College Corner, Indiana 50.00

(See block on page 16)

A Real Bargain

We made a good buy, and we want to pass it on to

(Continued on Page 10)

Gems from Galatians -- "Faith Fainting"

Rev. Chester F. Zimmerman

"And let us not be weary in well doing: for in due season we shall reap, if we faint not." Galatians 6:9.

AT A RECENT boat-race the crews of three great colleges contested. Of course only one took the prize. We cannot help feeling a little sorry for the others, who had trained so hard, only to be beaten. But how different God's prize system. In His gracious economy, no one need fail. Every faithful servant is surely rewarded. "Be thou faithful unto death, and I will give thee a crown of life," is the promise of God.

But this involves keeping in touch with God. From the inner reaches of New York Harbor, out through the Narrows to where deep water begins, there is a channel which is called The Ambrose Channel. It is sixteen miles long. It is not so very wide. For ships, in storm and fog, it is not so very easy to navigate. There is danger upon either side. Every method known to the harbor authorities of setting up lighthouses and installing bell-buoys had been tried, up to a few years ago. Yet in spite of them all, owing to the dangers on either side, many vessels came to grief.

Then someone suggested laying an electric cable right in the center of this channel and energizing it with what is called "an alternating current of electricity," from the shore. It was done. This cable, like the channel, is sixteen miles long. This cable emits sound waves. Ships equipped with audiphones, or listening devices, attached to the hull, pick up the sounds sent out by the cable until by their strength they know they are right over the cable. Now, no matter how thick the fog or how black the night or how hard the storm, they follow this cable to safety. No danger of shipwreck or harm now, no possibility of it. It is the ship's conscience. Seek to keep constantly in touch with your conscience, as the ship keeps constantly in touch with this electric cable, in order to avoid damages and come safely into port.

The difference between static and dynamic faith can be fairly explained by two illustrations. A man stands opposite a chasm. It is spanned by a thin plank of narrow width. He develops suddenly or acquires by degrees a certain confidence about the plank and himself. His friend who has put it there assures him that it will bear his

weight and that assurance he honestly accepts. He is also confident about himself. He feels he could and would walk across without losing his head or his balance. He has a certain attitude of mind; he is prepared loyally and trustingly to do certain things. That is like the man of Faith. But the full Christian faith in life means something more than that. It means faith in action—movement, life. The man puts first one foot on the plank and then the other. That is faith in action.

The second illustration is the man of faith who is like a man standing in a completely dark world except for one circle of light around his feet. That is part of the Christian's faith. But it is only part, standing—static. Discipleship means not merely standing in faith, but walking by faith. The man steps out of the circle of light into the darkness that surrounds him. Faith in action—dynamic. And it is a reality. The circle of light follows him, and he walks not in darkness, but in light, ever stepping into darkness, ever followed by the light.

This seems to be a day when the church as a whole is not as conscious of individual responsibility as it should be. The necessity for practical Godliness is forgotten. The fields are still white unto the harvest. One acute observer puts it this way "We have too many resolutions and too little action. 'The Acts of the Apostles' is the title of one of the books of the New Testament; their resolutions have not reached us." Quite a bit of legitimate condemnation is to be found in this observation. It is always easy to pass a resolution, then forget about it, or allow someone else to become fully responsible for trying to carry it out.

A farmer in Connecticut found a small potato in one of his pockets when he came in from the fields. Passing it to his boy, twelve years old, he said, "Here, plant that, and you shall have all you can raise from it until you are of age." The boy cut the potato into as many pieces as there were "eyes," and planted it. He continued to plant, each succeeding year, the entire crop. The result was that his fourth year's harvest amounted to four hundred bushels. Then, seeing that the boy's planting would cover all his land, the farmer asked to be released from his bargain. God never asks to be released from a bargain. He has promised an abundance of blessing if we faint not.

—Johnstown, Pennsylvania.

"Forgotten People of the World"

SPEAKING AT the closing session of the Forty-first Annual Convention of the American Mission to Lepers, which was held at the Moody Memorial Church in Chicago, Illinois, October 21 and 22, Dr. C. Oscar Johnson called on cooperative Christianity to aid world victims of leprosy. He described the Christian leprosy pro-

gram as "too big for any one little group" and asked that "every loyal child of God put his hand in that of his neighbor and walk out against the dread evil that is around the world and which is claiming so much life and happiness."

Throughout the ages, and to our time, the man with

leprosy has been the "forgotten man" doomed to isolation and neglect. Nothing short of a miracle could bring healing. "To be lonely when you have something which isolates you from the rest of society—whether it is blindness or a disease that is contagious—that is sad enough. But to be forgotten in that condition is a terrible plight."

Modern advances in science have pointed out ways of combatting leprosy unheard of in other ages, and thus unprecedented opportunity has been given to the Christian church to follow the example of the "Great Physician who Himself came to touch those who were unclean and to help them."

"Wherever there is a human need, every real Christian heart must respond. Even though there are many claims from Europe for relief and clothing—all of which we must meet—we must not make these leprous friends of ours the forgotten people of the world. Let's not get so busy that we will leave one great area of human need, such as this, untouched."

In another session of the convention Dr. Eugene R. Kellersberger, General Secretary of the Organization, called for a restudy of the laws concerning leprosy and the replacement of modern intelligent methods of leprosy control for the outmoded prejudicial, and "grossly unjust" practices prevalent in most parts of the world today. Having returned recently from a world tour of the leprosy work established and supported wholly or in part by the Christian medical mission, he was able to present first-hand information. He said in part:

"The old concept that all leprosy patients are alike, no matter what type of disease they have, is dying out gradually. The colossal ignorance and unreasonable fear on the part of the laity and the general indifference on the part of the medical and nursing professions are also undergoing change.

"We now believe that only certain types of leprosy are infectious—perhaps 35 to 45 percent—and that the remainder are resistant cases who tend to become arrested cases. Such cases should not be segregated in the usual sense of the word, nor treated as 'dangerous.' Herein lies the great injustice as regards leprosy, which has meant

the ruin, social ostracism and tragic death of countless innocent victims of a disease that can easily be prevented and is actually less infectious than most diseases."

Praise was given the intelligent program of the Brazilian government with regard to leprosy control in its policy of separating advanced cases from those which can be treated in clinics and dispensaries, and of giving special attention to children—both those with leprosy and those in danger of contracting the disease. India, also, has taken progressive steps in combatting its leprosy problem in recent years.

"An intelligent view of leprosy calls for a large measure of preventive medicine, particularly for the protection of children exposed to infection; more clinical treatment, and less forced segregation of hopeful cases. Leprosy is not a bed disease, nor an institutional disease. On the contrary, an intensive occupational therapy—physical, mental, and spiritual—in addition to medical treatment and care is essential."

In the convention attention was called to the fact that "in many countries the actual treatment of leprosy patients has been assumed by governments and governmental agencies, but invariably the work has been initiated by the Christian church. There is, throughout the world an overwhelming need and demand for modern medicines and modern medical care, but many governments, especially in the primitive countries, are unable to provide these. It devolves upon Christian medical missions to extend the means and the personnel to make possible these new methods of treatment by qualified doctors and nurses.

The American Mission to Lepers, a cooperative agency of thirty-nine Protestant churches and church groups, is now in its forty-first year. Through this agency it provides a physical and spiritual ministry to persons who have been afflicted with leprosy, aiding one hundred and twenty-seven leprosy colonies, hospitals, asylums and preventive homes for children in twenty-seven countries around the world. Its main office is at 156 Fifth Avenue, New York City, but there are also branch offices in Chicago, Los Angeles, Dallas and Boston. It likewise associates in its work with the Mission to Lepers of London, which was founded in 1874.

Usher Resistance To Worship

E. M. Hosman

Resistance results in heat. I got hot. It was the Sunday before Christmas. If ever I am in the mood to worship the King, it is Christmas time. I approached the entrance to the sanctuary. I guess I wasn't particularly wanted. At least no usher was there to usher me into the House of God. Nevertheless, I went in—still no usher, except in the far corner apparently waiting until I should "Eenie, meenie, minie, moe" to which aisle I should go.

Since my dubious friend in the far corner was the only usher in view, I took a chance and headed for his station. He handed me the order of worship and started down the

aisle without so much as a welcoming nod, a whispered word, or even an inquiry as to where I would prefer to sit. I really was tempted to sit not so far forward as he indicated, but my good manners triumphed, although my blood pressure was getting higher with each step.

The service began—the call to worship, the opening music, the scripture reading—all brought me back to the atmosphere of worship. But just as the choir reached the high point in the anthem, "WHAM!" The usher breezed by to slam the window down. When the minister announced the offering there was an embarrassing delay—the ushers were late. Just before the minister began his sermon, some late comers were squeezed into my pew, upsetting the poise and worshipful mood of all concerned.

Yes, it was a beautiful service and an inspiring sermon, but with lots of "Usher Resistance." All of which leads me to suggest that ushers should be as well trained for their part in the worship service as the musicians, the

minister and others who help one enjoy a satisfactory worship experience.

Such training for ushers is available. A course for church ushers is offered both on the campus and by correspondence by the School of Adult Education at the University of Omaha, Omaha, Nebraska. Upon request, Mr. Hosman, the director will be glad to send information about how this course can help you and your church lessen "Usher Resistance to Worship."

Announcing a New Tract Contest

A religious tract-writing contest, open only to veterans and servicemen, has been announced this week by the Colportage Division of Moody Bible Institute.

According to executives of the Colportage Division, the contest is designed to fill the urgent need for religious tracts in army and navy camps. "We receive letters every day from chaplains asking for 10,000 or 20,000 tracts," they reveal. "Thousands of new recruits are pouring into the camps. We desperately need new tracts that will reach them."

Only servicemen or veterans, including chaplains, are eligible to write tracts for the contest. Entries should include an explanation of the writer's service record.

Four prizes are being offered contest winners, in addition to publication of the tracts. First prize is a set of four books in the handsomely bound Wycliffe Series of Christian Classics, including Krummacher's *The Suffering Saviour*, Bonar's *Memoirs of McCheyne*, Bunyan's *The Holy War*, and the yet unpublished volume by Jonathan Edwards, *The Life and Diary of the Reverend David Brainerd*.

A selection of any three of these books will be awarded as second prize, with two as third prize, and one as fourth prize. Entries should be between 500 and 750 words in length, and should be sent to Colportage Tract Contest, 153 Institute Place, Chicago 10, Illinois, before March 1, 1949.

» » » » Our Poet's Corner « « « «

A BETTER WAY

Raymond Stoffer

A better way for me I've found;
It has set my feet on solid ground;
I know not why I spurned so long
Jesus' help that makes one strong.
No better way was ever known
Than God's, who leaves His not alone.
Since He has set my faint heart free,
I love those not loving me.

Now seems the birds up in the tree
Sing out His praise, sweet as can be.
I love to speak His matchless Name,
To please Him always, my highest aim.
Though purchased at an awful cost,

'Tis the only way to reach the lost.
This way of life is all I need,
On His Word and Promises I feed.

I commend Him to you, and you,
There's naught too hard for Him to do.
Just trust His grace and mighty power,
To guide and protect you every hour.
And, traveling along life's road,
He carries our burdens and lifts the load.
No other way can one select
To be content, as God's elect.

—North Georgetown, Ohio..



TO MEN, WOMEN, BOYS AND GIRLS

H. A. Gossard

(Note: The poem is by the request of Rev. William Kendall, pastor of the Hickory Grove Church of the Brethren, who, after observing the church play "I CAN'T USE YOU," asked that I tell simply as possible the impression the dramatization was intended to convey to the audience . . . Not being present during the play, my impressions therefore emanate entirely from the story as related to me by Rev. Kendall, whose address is Milledgeville, Illinois—H. A. G.)

(Everything in quotations is meant as God speaking).

"Have you a bit of time to spare
To help someone who needs your care?"

No, Lord, I'm busy; and I pray—
Call, please, tomorrow; not today!

"The task's a very urgent one;
After 'today' it can't be done . . .

If on you 'now' I can't depend,
You'll waste the day and lose a friend . . .

Too busy, Idle?—Work to do?—
I'm sorry I can't count on you."

The day thus idled quite away,
God called at eve and said, "Today?"

The sun then set; the darkness came;
The task undone . . . and I'm to blame . . .

God called me . . . I refused to do
The task . . . He said, "I CAN'T USE YOU."

My conscience woke me in the night . . .
I prayed to God till morning light:

I asked him to forgive the sin
That burned so hot my soul within . . .

I told him—(tho he knew I lied)
My precious time was occupied . . .

Service denied, reward refused,
Because I chose to not be used . . .

Tho God forgave the sin, I know
'Twas just because He loves me so . . .

Since God did all He could for me.
I can't love Him and idle be . . . (John 14:15).

—Lanark, Illinois.

Young Men and Boys' Brotherhood

DEVOTIONAL LESSON

Lesson: "Samson"

MAKING SPORT OF LIFE MEANS RUIN

Judges 16:25

By Edmund Vance Cook

"It was in sport I turned the tails to brands
And burned in wantonness the ripened grain;
It was in sport I fought with naked hands
And slew my brother brute with needless pain.
It was in sport I sounded war's alarms,
For war is play and slaughter is a bliss;
It was in sport I sought Delilah's arms
And bartered all my birthright for a kiss.
It was in sport I laid the pillars low
But force breeds force and blow replied to blow
And wrath brings ruin when the temple falls.
Slain by my slaying, rightly served am I;
Wrecked in the ruins of my sport I die!"

Moral: Life is intended to be a great and glorious adventure but never to be gambled away in sport.

SAMSON: A STRONG CHAMPION WHO LOST HIS TITLE

Judges 16:21-31

SAMSON had real ability and an opportunity to prove it. His people needed his strength to free them from the bondage of the wicked Philistines. But the Philistines conquered Samson (Judges 16:21). Samson the mighty became a weakling. Before the Philistines put his eyes out he was blind to the fearful results of sin. He knew that usually it did not pay to live in sin, but he thought he was different. Since he was the world's strongest man he thought he could take care of himself. He thought he could not be harmed by those things which destroyed others. He believed that he could sin and get by. But the writer of the Proverbs says that only fools make mock of sin. The Bible, all history, and current events tell us that "the wages of sin is death," "Be sure your sin will find you out," and "Whatsoever a man soweth, that shall he also reap." It is the Devil's trick to make us blind to sin. He tells every novice in drinking that he will never become a drunkard—that he can take it or leave it alone. But they usually take it.

Thus we are all only common, ordinary human beings when it comes to the results of sin to which we may be subject. The sin we indulge in will soon enslave us, become a binding habit, and ruinous to body and soul. All thieves get caught sooner or later. "The way of the transgressor is hard." The confirmed drunkard knows it. People do not intend to die without a Saviour. Yet most people

do because they are bound to the sin of neglect. Satan does not care if they intend to be saved sometime so long as they decide not to be saved now.

When Samson was caught he was blinded, bound, imprisoned, and made to grind food for his enemies. The man enslaved by drink makes a living for the bartender who is an enemy of God. Any liquor seller is an enemy of God and of decent people. In his death Samson sought to avenge himself against his enemies and perished with them. He had lived a wicked life and died with wicked men. If Samson could speak to us, no doubt he would warn us that Satan does his wicked best to blind and delude us until he has us bound by sins in his service unto our damnation. Therefore let us turn from any and all sins and trust Jesus to keep us from sin and from sinning.

Explain: "Samson was more blind when he saw than when he lost his eyes." There is hope for a boy when his sins get him into trouble.



"SERVING GOD"

(Dedicated to Katheryn Kuhlman)

Dot Custer

Every day serving her Lord,
Whom by her is never ignored.
Every day doing her best,
Allowing herself never a rest.

Every day giving her all,
Helping others not to fall.
Every day hearing of woe—
From those she doesn't even know.

Every day she tells of His love,
Pleading that we accept Him above.
Every day thanks doth she give—
To God for whom she doth live.

Even these words do not impart
The love for Christ in her heart.
What makes it very wonderful, though,
What words can't tell, God doth know.

—Pittsburgh, Pennsylvania.

"MORE" is your program young people. It will give you a chance to give expression to your Christian faith. You will hear more about "MORE" in the future. Watch for the part you can play. The details of Brethren Youth "MORE" will be announced soon.

Only when we play the game fairly can we merit a good name.

For success try aspiration, inspiration and perspiration.

Do your best; leave to God the rest.

Joy and peace abound for those whose hope is in the Everlasting.

Journeying Across America

Rev. Freeman Ankrum

(The following is a running account of the cross country trip made by Brother Freeman Ankrum and family, the trip occupying the time between July 26 and September 13. It will be interesting to our readers because of the number of Brethren churches visited and the descriptive writing of the author—Editor)



MONDAY MORNING, July 26, Mary Alice Ankrum, Mrs. Ankrum and the writer started on a trip to the West Coast. The first day's drive was by way of Wheeling, Zanesville, Ohio, Indianapolis, Indiana to Flora, Indiana, where a stop was made with the family of Mr. and Mrs. Charles Pope. We had lived here while pastor of the Flora congregation. The second day found the travelers at Garwin, Iowa, eight miles east of Marshalltown, where a pastorate had been held for four years. Some time was spent visiting former members and acquaintances. The country was beautiful and the crops good.

Thursday the journey was made to Shelton, Nebraska, in the heart of the irrigated country. They were in the potato digging season, which yielded as much as 600 bushels to the acre—the largest crop on record.

Friday the journey led us into Kansas and finally across the line into Colorado. Miles and miles were traveled with here and there a tree which had been planted by some settler around a small house. As the day ended Pike's Peak loomed up when we were within sixty miles of it, as Colorado Springs was neared. Here the Jacksons from Masontown were spending the summer. They were splendid guides and we all traveled together through numerous places of interest. After visiting numerous beauty spots such as "The Garden of the Gods," "Cave of the Winds," the trip was made up Pike's Peak which loomed with its snowdrifts in the distance. The altitude of Colorado Springs is 5,900 feet; that of the Peak, 14,110. This Peak was discovered by Zebulon Pike in 1806 who stated that it never would be climbed. However there is a cog road 8.9 miles long up one side and an auto road 21 miles long up the other side. The trip was made by train, the descent by auto. Snow banks were nearby, with a temperature of 53 degrees at the top. At one time on the cog road, the front of the forty foot coach was ten feet higher than the rear. The grade is 25%. The highest telegraph office in the world is located upon the mountain top.

Sunday afternoon we started toward Denver, attending the services of the Colorado Springs Church of the Brethren in the forenoon. We were delayed at Denver by starter trouble, but on Monday we headed for Rocky Mountain National Park, northwest of Denver. The highest auto highway in the world is found here; much of it being above 12,000 feet elevation. That night we stopped at a hotel in the hunting country of Colorado—Hayden.

The next day the barren flats of Utah presented Salt Lake City. When we looked upon the expanse of salt flats and desert, only one tree met our gaze. A visit was

made to "Temple Square" where hundreds were viewing the Temple and going through the Tabernacle. An ordinary pin was dropped by an attendant and could be heard a distance of 200 feet.

As we left Salt Lake City an attendant at a filling station asked, "How do you like Utah?" We replied, "Give it back to the Indians." The attendant said, "Wait till you see Nevada." Here we encountered our first really hot day. At Brigham, north of Salt Lake City we looked up Mr. and Mrs. William Conner, formerly of Uniontown, Pa., Mr. Conner being a half brother of H. H. Smitley of Masontown. Leaving there we spent the night at Logan, Utah, a beautiful city, made so by irrigation.

The next day we journeyed into the potato country of Idaho. This journey led us to the west entrance of Yellowstone National Park. After driving 205 miles through the park, leave was taken through the east entrance.

Our trip east toward Cody, Wyoming, was made through the Canyon and across the Buffalo Bill Dam. Beautiful country, though it required very careful driving. We visited a real western Rodeo, put on especially for tourists.

Next day the trip was made to Montana, where we were met at the state line, given information and made honorary citizens of the state. The night was spent in the Capital city, Helena, where the capitol building looms up against the mountain, with the passes to the West visible.

After passing through Idaho again, entrance was made into the state of Washington, with the night spent at Wilbur, and a visit made to Grand Coulee Dam. This is across the Columbia River and is so large that it beggars description.

Spending the night in the Washington fruit section, we journeyed on amid beautiful wheat fields, which was being cut by giant combines.

We found Spokane a beautiful and busy city. Seattle was visited before going to Rainier, after crossing Lake Washington on a floating bridge. Passing on we visited Tacoma, Vancouver, Portland and Bonneville Dam, ending the day at Corvallis, Oregon, where we were to spend a week with our son, Laird Ankrum, who was entering Oregon State College to complete his college work which was interrupted by the War.

On Monday morning, August 16, the journey was continued toward Crator National Park, whose chief feature is a lake with neither inlet nor outlet, which is 26 miles around and is in the crator of an extinct volcano. We spent that night at a camp in Cave Junction.

California was reached on Tuesday, but we traveled miles over rough country before reaching the coast at Crescent City. Rain fell for miles, but here and there we got a glimpse of the Pacific. Spending the night at Laytonville, we crossed the Golden Gate Bridge at San Francisco at noon. A stop was made at Manteca where we visited Rev. J. W. Platt. Passing up an urgent invitation to spend the night, we journeyed on to Oak Dale.

The next day led through the Bret Hart and Mark

Twain country to the Yosemite National Park, which comprises 1189 square miles and is very beautiful with its towering rock formations.

After leaving Yosemite the trip continued to Kingburn where a visit was made with Dr. and Mrs. E. E. Jacobs. He was acting president of Ashland College when we were there. Leaving here we passed through cotton fields and the oil field of Bakersfield, stopping at Greenfield to spend the night.

August 21 found us at Long Beach, where our daughter Mrs. Genevieve Shidler resides. Numerous visits were made from here through Southern California.

On Friday, August 27, Long Beach was left behind and the journey started eastward. Among other places visited were Los Angeles, Riverside, and Mt. Roubidoux where thousands come for the Easter Sunrise Service.

Leaving San Bernardino the Desert soon made itself known with its almost dead world and intense heat. After driving a number of miles in the desert to Barstow, California, a wait was made until sundown after which time the Mojave cools off. The distance through the desert from the above named town to Las Vegas, Nevada, is 155 miles. The moon rise on the desert was beautiful. The Sam Kurtz family was visited in Las Vegas from Saturday morning until Monday forenoon. This is a wide open city for gambling. Also some 24,000 weddings are performed each year in the city. So profitable is it to Justices of the Peace that twelve men were running for the office, one of the candidates telling us that they secure any place from \$50,000 to \$75,000 each year through this medium.

Monday morning, August 30, found us visiting the Hoover Dam a few miles out of the city. From the Hoover Dam the country is a dry waterless desert for 65 miles, with just two small service stations in the middle, and they are about a mile apart. After crossing much barren country Williams, Arizona was reached, and here the turn north to Grand Canyon was made. A drive was made for eight miles along the west rim of the canyon.

The journey was continued next morning toward Phoenix, pausing at Prescott, the mile high city, from where an almost limitless view of the desert was obtained. At Phoenix the night was spent with Warren Mack and daughter, formerly from Masontown. Here the heat was intense, and so warm were the sidewalks that a blind boy had placed shoes on the feet of his eye-seeing dog. When we asked him what the dog did first when they were placed on him, he said, "He stepped around some."

From Phoenix to Globe, crossing the Coolidge Dam, we spent the night in Las Cruces, New Mexico, and early on September 2 we left for El Paso, Texas. The plains were crossed as we headed for the Carlsbad Caverns in New Mexico. We found 100 miles in Texas without a town; just a couple of small service stations were all that could be found. We ate our lunch 750 feet below the surface of the earth in the caverns.

Night found us in the home of Mr. and Mrs. Arno Rhodes at Clovis, New Mexico. The next night was spent with Mr. and Mrs. Joe McAvoy in Amarillo, Texas. As we crossed the great Texas Panhandle we saw the great ranches spread before us. Thomas, Oklahoma was our week-end stop. This is the heart of the "Flying Farmer" organization. Many men have their own ships and their

own landing strips. Leonard Hutchinson, owner of a plane and its pilot, showed us the country from the air. A number of photographs were taken of the farms.

Abilene, Kansas was our next stop, with side trips to the Indian burial ground near Salina. Thursday found us traveling through Topeka on our way to Hiawatha. This was familiar territory because of a pastorate in Hamlin some eight miles away. Visits were made in Morrill and Hamlin and some of those we knew some thirty years ago were found and visited.

Friday forenoon we traveled east through Missouri, cooking our supper in Mark Twain Park at Hannibal, the home of Mark Twain. From Hannibal to Springfield, Illinois, where we visited the tomb of Abraham Lincoln. Then on to Lebanon, Indiana, for the night. And finally on to Masontown, which place we reached at 7:30 P. M. September 13.

The trip covered 22 states and 10,140 miles, with an elapsed time of 50 days. Five hundred and seventy-five gallons were purchased with price varying from 21 cents in Drurx, Kansas to 35 cents outside of Yellowstone National Park. Of the many things to impress a person, one is the immensity of the country, the vast spaces without any inhabitants and the labors that have been performed to make it possible to reach so many sections of the country. Numerous pictures were taken and some three hundred purchased which will be used to make a pictorial history of the trip. A great admiration of the Pioneer is born when travel is possible at high speed over good roads, where the trail blazer traveled with neither speed nor roads, and with very little water. How the Indians exist in such primitive state in these modern times is also somewhat of a puzzle.

—Masontown, Pa.

The Bible

When I am tired, the Bible is my bed;
Or in the dark, the Bible is my light;
When I am hungry it is vital bread;
Or fearful, it is armor for the fight.
When I am sick, 'tis healing medicine;
Or lonely, thronging friends I find therein.

If I would work, the Bible is my tool;
Or play, it is a harp of happy sound.
If I am ignorant it is my school;
If I am sinking, it is solid ground.
If I am cold, the Bible is my fire;
And wings, if boldly I aspire.

Should I be lost, the Bible is my guide;
Or naked, it is raiment, rich and warm.
Am I imprisoned, it is ranges wide;
Or tempest-tossed, a shelter of the storm.
Would I adventure, 'tis a gallant sea;
Or would I rest, it is a flowery lea.

Does gloom oppress? The Bible is a sun;
Or ugliness? It is a garden fair.

—Author Unknown.

OFFICE GLEANINGS

(Continued from page 3)

you. This is a fine \$10.00 Bible which we are able to sell to you for \$6.00. Genuine leather, limp binding, red under gold edges, India paper, King James Version, with center reference column, concordance, maps and hour of prayer. This is a real bargain. Order Bible No. BC16X. The catch is that we have only 5 of these left. First come—first served.

More Rags Received

Our thanks go to Mrs. Allen E. Hostetler of the Johnstown, Pennsylvania, Second Church for two large boxes of rags for our shop. Brother Charles Munson became the delivery boy for these two boxes.

Travel Flashes

Dr. Charles A. Bame

Homeward Bound

"If there's something you fear to do, do it." That's modern psychiatry as I know it. If it's hard to do, try to do it anyway. If it's easy, it is, perhaps, quite worthless. Did I say that's modern? Well it is also ancient. It is the Jesus way. He never promised a beautiful home in heaven for nothing. It is foolish for folk to think of it so. Great values are purchased only a great cost. And yet, people all around the world are trying to convince themselves that they "can eat their cake and have it too." Subsidies, government handouts, "floor level" prices so that certain people can not lose are all a part of the silly picture that sooner or later will be paid for by someone—maybe ourselves, maybe our children. Tax, Tax, Tax! Pay, Pay, Pay!

Now that that is off my chest, maybe I can get back to Homeward Bound.

My last trip "home," which means Ohio, was a most expensive one. It cost more than the insurance allowed to make my treasured car good again; it cost me much pain and disappointment; it cost my parishioners fewer visits; it cost me 70 days without a car and that is some long, long time to be without a means of transportation; it cost me an entire loss of my yearly visit to the Winona Bible Conference, a pleasure of more than forty years extent. But doing the thing that is trying or difficult or dangerous, all were brushed aside for one more trip last week, to get a transient relief from a two-weeks' revival, much of the cost of which my doctor-brother paid since I was, for most of the time, his guest and without the usual recompense to him of choring on his big lot in Carey, Ohio.

We Did It

We did brave the trip and this time filled with pleasure and profit. We went so far as Ashland (Mecca of Brethren) to call on our professor son and family; we drove to visit near relatives and to consider family affairs and

all, not forced to do it because we feared, but because we desired.

We Should

Many people have heard me say with all the force of my being, Never say, "I ought, but I don't." It is one of the most damaging sayings that ever escape the lips of good-meaning people. When we ought, we "owe it," for says Webster, that is the source of the word "ought." In the translation of John 13:13, Weymouth says: "If I then . . . have washed your feet, it is **your duty** to wash one another's feet." I remember once hearing a famous preacher say: "What Jesus commends, I command." But here Jesus did not simply "commend," He commanded. What we ought to do, is our duty to do. When we glibly say "I know I ought, but I don't" we inwardly injure ourselves and deliberately disobey our Lord if we have come to a realization of truth and duty and leave it undone. So, when the doctor said: "Better come to your Ohio home and take a rest," we believed we should and we did.

A Revival, Did You Say?

Well, we who have seen them come to an altar running, crying, laughing, and have immersed them by the hundreds "into the name of the Father and of the Son and of the Holy Spirit," find no words to characterize the present-day meetings. Here, we had one of the finest setups I have had for many moons; a good, lively song-leader, a faithful and efficient pianist, a group of faithful members, liberal with their time and offerings, with a negligible impact on the neighborhood and small evidence of revival—all this makes it difficult to characterize and lamentably hard to relate or confess.

Two decades ago, such a Revival Team was usually greeted enthusiastically by a full house in the first service; the people (members) had prayed, perhaps for two weeks ahead for a revival; they had canvassed the neighborhood personally to invite and urge attendance; the members in multiplied numbers had moved to or toward an altar to surrender life and service to be empowered for the effort at evangelizing their constituency. But now, most of that is like fifteen lines of blanks. In other words, mainly, none of it is done. Doubt, apostasy, the influence of ungodly members in the big unevangelistic churches have chilled the experience, expectancy and urgency of the spirit of revival among all until it comes to be, really and truly, in too many cases, a "protracted meeting."

"I Ought, But I Don't"

That's what is wrong with modern churchianity. Yes, the world is deliberately chosen. Instead of the prayer, visitation campaign, we have dancing, bridgehounds winning their bet, tipping at the social glass, sometimes beer, sometimes pink tea, sometimes stuff stronger; and that will never win people to salvation. It may win them to clutter up membership rolls with more like themselves, spiritless, worldly, selfish, do-less, unconsecrated, who "know they ought, but do not."

Still Homeward

Are such homeward bound? Are they trying to "disciple every creature"—even their own kinfolk? "If any man will come after me let him deny himself (his self)

and take up his cross and follow me"; To pleasure? Fun? Dancing? Bridge Parties? Taking godless oaths in lodge and clubs? At the end of the journey it is going to be: "Well done, good and faithful," "or depart from me . . . I never knew you!" We determine which. It is our choice and it is silly, and indescribably incongruous for us even to assume that people "who are urged to present your bodies a living sacrifice, holy, acceptable to God" (Rom. 12:1) will hear the "well-done" if they have continually said: "I know I ought, but I don't."

—Wabash, Indiana.

Ashland College News Letter

By Arthur Petit

THE ASHLAND COLLEGE A Cappella Choir under the direction of Dr. Louis E. Pete is preparing for its annual tour of the Brethren Churches. Last year the choir traveled to Washington, D. C., so the itinerary this year will be west. Just how far the trip will carry is not yet decided. Dr. Pete has tentatively selected his personnel. Included are the following Brethren students: Nadine Burley, Cameron, W. Va.; Doris Guenther, New Lebanon, Ohio; Jeanette DeLozier, Ashland; Phyllis Deeter, Dayton, Ohio; Esther Grumbling, Johnstown, Pa.; Betty Rowsey, Ashland; Carol Snyder, Louisville, Ohio; Dolores Thomas, Johnstown, Pa.; Eileen Metheney, Masontown, Pa.; Carolyn Bixler, Ashland; Doris Gilbert, West Alexandria, Ohio; Pat Dovey, New Lebanon, Ohio; Bob Keplinger, Dayton, Ohio; Dorman Ronk, Ashland; Ardene Frantz, New Lebanon, Ohio; Doug McLean, Dayton, Ohio; John Keck, Lost Creek, Ky.; Lewis Smith, Elkhart, Ind.; Alvin Grumbling, Johnstown, Pa.; Ivan Ronk, Goshen, Ind.; Lyle Lichtenberger, Elkhart, Ind.; John Lindower, Ashland; Joe Schultz, Berlin, Pa., and Doris Hart, Washington, D. C.

Ashland College has just completed one of its most successful football seasons since Walter Leckrone called out a squad of about 15 in 1920. Ashland succeeded in winning from Rio Grande, Cedarville, Defiance, Kenyon, Bluffton and Hiram. In mud ankle deep at times, it held Findlay and Otterbein to tie scores. Only Heidelberg, one of the top smaller colleges in the nation succeeded in conquering Ashland. The policy of playing smaller colleges, more our own size, makes for more interesting football. Joe Commisso, member of the Ashland Brethren Church, captained the team this year.

Ashland, by action of the faculty, decided to enter the Mid-Ohio League next year. Findlay, Defiance, Bluffton and Cedarville will be the other members. The teams will play for a championship. George Donges of Ashland is president.

The football season was saddened this year by the serious injury to Russell Cooke of Mansfield whose fifth cervical vertebra was broken in the Hiram game. Cooke, a veteran, is in Crile Hospital for veterans. He will remain for about four months in the hospital and will have to undergo a long period of convalescence. He is married and his wife is at his side in the hospital. He was a soph-

omore. Instructors are cooperating to continue his studies without interruption.

Maridean Ward, Peru, Ind.; Betty June Myers, Ashland; John Lindower, Ashland; Pat Dovey, New Lebanon, Ohio; Bonita Bowman, Dayton, Ohio; David Rose, Johnstown, Pa.; Eileen Ronk, Ashland; and Jeanette DeLozier, Ashland are all members of the staff of the Ashland Collegian, campus newspaper.

New attractive letters, a block "A" with a white cross superimposed upon it, have appeared on the campus. They are worn by members of the Men's Gospel Teams.

Statistics released by the Recorder's Office this week indicated that Ashland now has students from 15 states, the District of Columbia and England. Ohio leads with 520 students 214 of which come from Ashland and Ashland County, while 134 are from Mansfield and Richland County. Outside of Ohio, Pennsylvania leads with 28 students. Eleven are from Indiana. Other states represented are: California, Illinois, Iowa, Kentucky, Maryland, Michigan, Missouri, New Jersey, New York, Texas and West Virginia.

Laid to Rest

BECHTOL. On October 22nd we were notified of the home-going of Mrs. Emma Bechtol of Mishawaka, Indiana. She was a deaconess in the South Bend church, and in the absence of the pastor we were asked to officiate. We had known her for many years. She arranged for our first wedding after we were ordained to the ministry. She was a lovely character. Brother Bechtol preceded her in death several years ago. The church has suffered the loss of a loyal supporter who was always interested in the work of the Lord. She leaves a foster daughter and husband, Mr. and Mrs. William Meinke of Mishawaka, and many relatives and friends. Service was in the South Bend church.

C. A. Stewart.

PETERS. Christian Mae (Rister) Peters, daughter of Henry and Louisa Rister, was born at Lanark, Illinois, May 13, 1895, and passed out of this life October 27, 1948, at her home in Lanark, at the age of 53 years, 5 months and 14 days.

On November 30, 1916 she was united in marriage to Lloyd E. Peters, also of Lanark. To this union was born one child, a daughter, Ruth, who is now Mrs. Max Sisler, of Lanark, Illinois.

On December 31, 1919 she united with the First Brethren Church at Lanark, where she remained a faithful member until death.

Left to mourn her passing are: her husband, Lloyd E. Peters; the daughter, Mrs. Max Sisler; a grandson, Douglas Sisler; two sisters: Mrs. Rose Hepner and Mrs. George Geison; and two brothers: Henry and William Rister, all of whom live in or near Lanark.

Funeral services at First Brethren Church, Lanark, by her pastor and interment in the Lanark Community Cemetery. She will be greatly missed by the membership of her church as well as by a large group of relatives and friends.

L. O. McCartneysmith.



CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for December 12, 1948

THE BIBLE'S SIGNIFICANCE TODAY

Scripture: Psalms 119:105; Hebrews 4:12; II Timothy 3:16

For The Leader

Tonight we are thinking in terms of the value of the Bible for today's life. Far too many people, yes Christian people, neglect the use of this marvelous Book. Yet in the Bible we find the only way to eternal life, the only certain advice for today's life journey. Why do people neglect this Book? The reasons are many. How can it become more helpful to us? That is part of our discussion tonight. Let us bear in mind that we can never get too much Bible reading, nor can we spend too much time in reading it. Let us learn to love this Book, fondle it, respect it, for it is our whole way of life.

DISCUSSION

1. A LAMP AND A LIGHT. The Scriptures are forever showing the contrast of light and darkness. In Genesis, God divided the light from the darkness, calling the light, day, and the dark, night. The spiritual contrast is even more significant. Light is in Christ, darkness outside of Christ. The Bible concludes with a contrast of eternal day for the righteous, and eternal darkness for the unrepentant. Another picture of light and darkness is revealed in Psalms 119:105. Here the Word (the Bible) is depicted as "a lamp unto our feet, and a light unto our path." Now why do people use a lamp or light? Why do we turn on the lights of our automobiles at night? Simply to see where we are going, and to see the dangers along the way. Precisely that is why we are to study the Word of God. We want to see where we are going, so we read the Bible, and it tells us plainly. We want to see the dangers along that pathway, so we read the Bible, and it sheds light on these dangers. Better to drive your car down a rough, crooked road at full speed without lights on a dark night, than to venture forth into life without a working knowledge of God's Word.

2. HOW THE BIBLE HELPS US. In addition to showing us the only way to heaven, as through faith in Jesus Christ, it gives help for daily living. A high standard of ethics and conduct is explained in the Bible. When we will live by its teachings, we shall live victoriously. You will note as you read its pages, that men's sins are spread forth in all their evil and corruptness, but you will also note that sin is always punished and condemned. It is never glossed over or idealized. Weeping and wailing and gnashing of teeth in outer darkness is the positive eternal punishment for the sins of man. The Bible warns us of this, and thus encourages us to live as Christ would have us to live. All sin will be punished, perhaps not in this life, but surely in the one to come. Thus in warning us of this, the Bible helps us to avoid yielding to sin. If we neglect the Book, we have no warning, and then we sin.

Let the Bible help you in your daily desire to live a true Christian life.

3. IN THE PATHS OF RIGHTEOUSNESS. In this day and age of "fast living" on the part of so many young people it is easy to pick out those who are living on the Christian standard. The difference is becoming more and more marked each day. Though we sin in secret we are told that "our sin will find us out." Yes, **our sin is written on our faces.** Guilty consciences, shifty glances, worn and haggard expressions are a marked contrast to a healthy, godly smile of the true Christian young person. The Bible reveals to us the paths of righteousness that lead to health, prosperity and life eternal. Be smart, young people, and use the Bible for "instruction in righteousness."

4. WHY IT IS NEGLECTED. We wish that every person who stands up and sings "Praise God From Whom All Blessings Flow" in church could read this passage. Call the attention of your parents to it, for it exposes a prevailing sin among church people. Why do people neglect the Bible? The answer is found in the closing words of the 12th verse of Hebrews, 4th chapter. It is a "**discerner of the thoughts and intents of the heart.**" And, young people, how many Christians and church members want their real thoughts and secret sins brought to light? We can put on a good profession of Christianity in our churches, we can hold office, and sing songs, and give offerings. We can applaud our preacher when he gives us a comfortable feeling of security by "white washing" sin. But when we read the Bible it points the accusing finger at us and it hurts. So, we neglect it. Young people, that's why we don't read our Bibles more. It pricks our conscience to the place that we slap it in the face and refuse to have anything to do with it. But, if our medicine is bitter, better take it and get well.

4. GETTING THE MOST OUT OF OUR BIBLE. Surely all of us by the time we are sixteen should be able to say that we have read the Bible through at least once. Why, shame on you! This wonderful Book from God and you've never taken the time to read it clear through as a continued story? It is the most thrilling experience for you. Do it! What, you don't even own a Bible? How much did you spend on cheap magazines this past year? You probably could have bought a deluxe edition of the Bible for half the amount. And did you know that the time you've wasted on those cheap magazines, which do not feed your soul, would have enabled you to read God's great love story clear through? If you've read it from start to finish, you probably don't understand it all, none of us ever do, but you do have a real picture of God's dealing with us humans. The Bible will be further helpful to us if we will study selected passages and books dealing with Christian living. Use it, and profit by it, always!

QUESTIONS

1. What is the explanation that the Bible is still the best seller by far, and yet it is the most neglected book? Explain the mystery.

2. In what ways can we improve the use of the Bible in our lives?

3. Dwight L. Moody wrote on the fly-leaf of his Bible, "This book will keep you from sin, or sin will keep you from this Book." Explain just what you think he meant. Don't you think it is truly a thought provoking statement?

Prayer Meeting Topic

Contributed by Rev. C. Y. Gilmer

(Helps for Soul Winners)

ON THE LOOKOUT

The world perplexed and torn with strife,
Its anxious rulers pale and dumb,
Seeks in the pleasures of this life
A vain escape from wrath to come.
In this the eyes of faith discern
A sign that Christ will soon return.

The churches, neither hot nor cold,
Deny the faith that once they knew;
Seducing spirits, growing bold,
Declare the Word of God untrue.
In this the eyes of faith discern
A sign that Christ will soon return.

But there are some of God's elect,
In spite of silence and delay,
Who, like a longing bride, expect
The coming Bridegroom any day.
In this the eyes of faith discern
A sign that Christ will soon return.

—F. W. Pitt.

"THE REVELATION OF JESUS CHRIST"

Scripture: 2 Thessalonians 1:7-10

Hymns of the Second Coming

Prayer

Seed Thought Provokers:

OUR SCRIPTURE SAYS, "the Lord Jesus shall be revealed from Heaven." We know, then, where He now is. He is in the Father's house, preparing a place for us (John 14:1-3). After the Rapture comes the Revelation. "When the Lord Jesus shall be revealed," "every eye shall see Him" (Rev. 1:7). Man's unbelief and Satan's power cannot prevent His Coming again. He will be revealed as the One crucified for sinners (Zech. 12:10). The angels, the guards of His glory, shall accompany Him and purge His kingdom (Matt. 13:41-42). One angel shall bind Satan and cast him into the bottomless pit (Rev. 20:1-3). His angels of might shall also execute judgment upon the beast and the false prophet (Rev. 19:20). The fires of His righteous judgment shall be rained on the sinners of earth (Matt. 13:41-42).

Why will the Lord Jesus be revealed from Heaven with His mighty angels in flaming fire? 2 Thess. 1:8 is the answer. The sinner is under the just wrath of God (John 3:18, 36). He is not coming to put men on probation, but to execute judgment (Isa. 66:15, 16). His vengeance is in the form of "everlasting punishment" (2 Thess. 1:9). The word "everlasting" here is the same as in the term "the everlasting God." This destruction will last as long as God does (Matt. 25:41). It will be everlasting destruction from the presence of the Lord (Matt. 25:46).

Christians will not be the objects of the Lord's vengeance (1 Thess. 1:10; 5:9). They will be raptured to Heaven before the awful day of vengeance (1 Thess. 4:13-18). The awful day of vengeance will come upon those "who know not God, and that obey not the Gospel of our Lord Jesus Christ" (1 Thess. 1:8). The day of grace will be at an end. There is no salvation apart from Christ (John 14:6; 5:23). We can come to know God only through Christ (1 Tim. 2:5).

The Gospel demands repentance toward God on the part of the sinner (Acts 17:30; Luke 13:3). There can be no exercise of faith without repentance (Matt. 21:32). There has to be a change of mind before there can be a change of trust from dead works to first works, namely, confession and obedience in baptism. Faith in Christ's death for our sins, and in His resurrection for our justification is required (Rom. 4:25; Rom. 10:9, 10).

COMMENTS

On The Sunday School Lesson

by The Editor

Lesson for December 5, 1948

HISTORY IN THE NEW TESTAMENT

Lesson: Acts 1:8; 4:1-4; 13:2-3; 16:9-10; 28:16, 30-31.

WHEN WE STUDIED the lesson concerning "History in the Old Testament" a few weeks ago, the space which we were permitted to use in the "Missionary Issue" that contained our comment was so short there was little opportunity to say much concerning history in general, as it is applied to the entire Bible. As we meet it in this lesson of "History in the New Testament," we want to pause long enough to say a few things about the entire historical aspect of the Bible.

First of all we want to remind you that the more the manuscripts of the Bible are examined, and as more archaeological expeditions unearth more evidence, the more certain we can be that the Bible history is a true account of the happenings as they are related to biblical characters. Of course there are many secular incidents which are not mentioned in the Bible, for it is not the purpose of God's Word to give an exhaustive account of all historical events. But that which is related to His chosen people becomes more real and is more thoroughly substantiated at each turn of the years.

Therefore when we study Bible history we must realize that we are dealing with a certain class of people in their relation to God and to the nations among which they are situated. The purpose of the history which is found in the Bible is to acquaint us with the facts which led up to the coming of Christ into the world in the person of Jesus of Nazareth.

As we studied about Old Testament history, we found ourselves coming up to within four centuries of that coming, and then we were compelled to turn to secular history to fill in the gap until the writers began again to take up the threads of the history in what we know as

the New Testament. It is to that part of the history that we turn for this lesson.

While the Gospels—Matthew, Mark, Luke and John—carry a history of Jesus' birth and ministry, it is to the "Acts" we turn for the history of the early church. Born as it was in persecution that caused a wide scattering of its early adherents, the church was only made the stronger by the attempt of its enemies to destroy it. In the verses referred to in our lesson, we find the beginning of the mother church at Jerusalem; the rapid growth of membership (from 120 to 5000 in a very short time); the missionary urge which was brought about by a great revival at Antioch, and which resulted in sending forth Barnabas and Paul; the definite call to a definite missionary activity in what we know as the Macedonian vision of Paul; and the final activity of Paul, the great missionary to the Gentiles. In it all we see the launching forth into all that was embodied in the final command of our Lord as He said, "Ye shall be my witnesses in Jerusalem, Judea, and Samaria, and to the uttermost parts of the earth," and the following of His word to "Go make disciples in all the world."

That they succeeded is "history" well written. That the "Word of the Lord" was accomplished is easily seen, not that it is accomplished as swiftly as it should be, but with the steady, certain growth that has marked it through the centuries. Maybe we haven't "tarried" in prayer enough; perhaps we have not heard the "Macedonian call" plainly enough; perchance there has been too much hesitation to "go forth" without fear. Gospel History could be written more quickly and with a steadier hand if we were to do as those of old—be willing to become "witnesses" (really martyrs) for the cause of Christ.

Brethren Youth

Santa Claus says make "The Brethren Youth" a Christmas present. Yes, that's the new youth magazine for our church. Subscribe, for only \$1.00, by writing to Brethren Youth, Ashland College, Ashland, Ohio. Quite a number of organizations are subscribing for the young people in their church. It will make a lasting Christmas present, and likewise a useful one. A card will be sent to everyone for whom you subscribe indicating that it is a gift from you.

Make this a "Brethren Youth" Christmas.

BRETHREN YOUTH SUGGESTS THAT YOU FILL THE STOCKING FOR KENTUCKY

To give you an idea of what you can do for Kentucky we are listing the ages, and groups of students at the Lost Creek, Kentucky, Mission. Fill your orders by December 16th for the students go home on the 17th. It's a short time, but you can do it with a little extra effort.

There are 29 boys up to the age of 12.

There are 11 boys above 13.

There are 8 girls up to the age of 12.

There are 24 girls above 13.

You may choose your own gifts for these children. It was purposely left that way so that you would have some choice.

Also they need Christmas decorations badly. They could use 12 small vases, an electric phonograph, and 3 dart sets; and pictures for the rooms listed below, or some other decoration.

You might think of something for rooms, so here are some helps:

There are 12 rooms in the boys' dormitory.

There are 4 rooms in the Meyers home for children.

There are 15 rooms in the girls' dormitory.

Do it now—make it a big Christmas for Kentucky. They are our people.



News From Our Churches

MAURERTOWN, VIRGINIA

We are just closing what has been one of the most wonderful autumn seasons in this most wonderful section of God's good earth. What colorings in the woods and on the mountains! To use the colored brother's terminology, it was simply magnolius, scrumptious and splendiferous. God could have painted more wonderful scenery, but I don't believe He ever did, at least not anywhere around these parts. Surely "the firmament showeth His handiwork." The many thousands of visitors and sight seers during the past two months have attested to all this. So much for God's wonderful work in our natural world.

Our past six months have been months of activity of various kinds. Just before Easter we wrote our last report to **The Evangelist**. The day after Easter the pastor went down with an infected foot and that was not so good. Already we had been shaping things for our annual D. V. B. S. Four ladies came to us from the "Brethren Youth Crusaders," Misses Doris Hart, Carol Snyder, Nina Royer and Doris Brownsberger, and they spent two weeks here with our children and they had a nice school and well attended. There were a few more enrolled than last year. The teachers had their headquarters at the parsonage. Several of the members assisted in getting the children to and from the school, the pastor driving more than thirty miles each morning in that service. The school closed with a program on the evening of July eleventh. A nice group of parents and others was on hand to encourage the children and workers. The usual offering was lifted for the support of this work by the "Crusaders."

Just before this school we attended our district conference at Oak Hill, West Virginia. This is about two hundred and seventy-five miles from Maurertown. But the drive over those West Virginia hills was a treat, and the conference was enjoyed very much by all in attendance. The Maurertown church, a good group of conference attenders, sent its usual full delegation to Oak Hill.

Several of us also enjoyed and "sweated" through the

general conference sessions. Whew! that was hot. It was the only real hot weather we had all summer. Our most seasonable summer with lots of rain helped give us the wonderful scenery this fall. But it had its disadvantages too. It was wet here until the middle of October, and that delayed farm work so much that practically no seeding was done here until the middle of October and that ran into our revival meeting time and helped cut down the attendance.

Our Fall Communion service was conducted on October seventeenth with the auditorium full of communicants. The next evening we commenced the revival meetings with Dr. R. F. Porte of Ardmore, Indiana, as the evangelist. Brother Porte brought excellent messages at each service and folks enjoyed his sermons to the full. At said, the attendance was not quite up to par, but on the Sunday evenings he had a really good hearing. We feel that much good was done to all who attended these services in spite of the fact that there were no additions to the church right then. During the past two months, however, we have received six into membership in the church, all by baptism and confirmation. We feel that some others counting the cost and looking our way will be along in the near future. No one can properly estimate the good done by fearless preaching of the Word for a period of weeks. We leave the results to God. He will give the increase.

Our Sunday school is a wide awake institution and we give a lot of our time and effort in helping make this teaching auxiliary a going affair. Then the Woman's Missionary and Sisterhood of Mary and Martha societies are also on the job all the while and hold their monthly meetings and they help in many ways. At a recent all-day meeting the W. M. S. had a quilting party and made two of the covers, one of which went to the workers at Had-dix, Kentucky, and the other to one of our local families that could make good use of it. Both were much appreciated by the recipients.

Thursday evening of this week, November 9th, we had Miss Louisa Kugler and Mrs. C. Y. Gilmer with us for an evening service. The W. M. S. had charge of the meeting and used it as their Public Service of the year. It was a rainy evening but the folks turned out quite well in spite of the inclement weather. The ladies were entertained in the parsonage and the pastor and wife had a nice time with them both. Miss Kugler speaks fluent German and that made the visit all the more enjoyable to the pastor who also takes care of himself in that lingo. We even sang a few German songs to the delight or disgust of the two pastor's wives who had to listen even though it was as bad as Greek to them.

At present our church and Sunday school are gathering funds for a redecoration program that the church has made its aim for the near future. If a legacy of some \$2,300.00 or more, left us recently, comes as expected it will be a big help to the program afoot. We have very liberally helped outside works and places and now we must do a little face lifting on our own plant. Oh no, we do not intend to pull ourselves into our shell and drop support of missions, etc., but we are going to help ourselves a little too.

Now for Thanksgiving and Christmas with their special services and enjoyable times together in God's house and in His work. We pray that all our works and workers over the Brotherhood may have the blessings of God on

them and their work. We have a work to do and let us do it. Please forgive me for writing at such length and I won't do it again until the next time. God bless and keep all of you is our prayer. Pray for us too.

Brother Ed.
(E. L. Miller)

LANARK, ILLINOIS

The congregation at this place is still carrying on. The new year finds us ready to work with our pastor, Rev. L. O. McCartneysmith, who is beginning his third year's work here. Mrs. McCartneysmith's health is improved enough for her to take up her duties again.

We started the new year by having our Fall Evangelistic Campaign, beginning Rally Day with Rev. and Mrs. Samuel Adams of Pleasant Hill, Ohio, as our evangelist and song leader.

Our Sunday School is showing a healthy increase in attendance. During October we had a loyalty campaign and many of us received certificates for regular attendance. Our four Adult classes care for the fellowship dinners and social activities of the church. Recently one class of women entertained the elderly ladies of the church, and on November 16 the Men's class held a supper for men and boys, with Rev. D. C. White of Milledgeville, as our guest speaker.

Our unified service is working fine at present. We find that by "streamlining" the whole morning program we gain time without losing out on the worship service.

The W. M. S. ladies are busy doing their benevolent work at this time. Thanksgiving will be observed on Wednesday evening, November 24. The midweek meetings are quite well attended under the name of Bible Study and Prayer Service.

A new feature for us is a "Youth Church" which is conducted in the Sunday School room during the regular church hour. The work is in charge of our pastor's wife, with a corps of good assistants. We are proud of this fine group of young folks, the largest group we have had of late years.

We covet your prayers in behalf of the Lord's work.

Mrs. John Livengood, Cor. Sec.

WARSAW, INDIANA

Seemingly, a church, like an individual takes a vacation, then comes home to rest and recuperate. The Warsaw Church, has for a number of years cooperated with the larger part of the Warsaw and Winona Lake churches by holding only a Sunday morning service during the months of July and August, then in the evening a union service was arranged or members of the various churches were free to do as they like, without feeling any definite responsibility to their church. This has generally been accepted as very successful, but this year was not up to par. So starting with the new church year the return from vacations, by pastor, laity, and the church routine in general was a factor to deal with.

The Auxiliary organizations—Sunday School, W. M. S., Laymen, Brotherhood, Sisterhoods, along with a Christian

Endeavor effort, are all active. The Sunday School is probably the most far reaching, as we have unified services and most of the Sunday School attendants arrive at 9:30 for the worship service. A Junior Church is conducted for the children during the adult service.

Rev. W. B. Brant was recalled as pastor for this year and is keeping the Bible Study and prayer meeting active. With all the services, every member could find a place to serve. As a football coach remarked about his team "they have the mechanics, if they have the spirit." The Church has provided the "mechanics" which offers opportunity for Christian service to "whosoever cometh."

Homecoming and Rally Day was observed October 3rd, with Dr. G. C. Carpenter as speaker. He has spoken many times from this pulpit, as he served the church eleven years as pastor during its early struggles from a mission church to self supporting. His message was challenging and presented again the truths of God's Word. Mr. and Mrs. Carpenter were greeted by many old friends, and made the acquaintance of new folks during the noon social hour, at which a bountiful dinner was enjoyed.

October 24th was another outstanding service, with Gil Dodds as speaker. This was not Gil's first appearance here, as he has been one of the youth group speakers, and whenever he comes this way we welcome the chance to have him speak for us. A partial list of others, who have visited the church are: Rev. Willis Ronk, Rev. E. M. Riddle, Rev. Delbert B. Flora and the Byler's, Jane and Robert. The church has been definitely praying for the latter group and their mission work.

One wishes it were possible to report larger increases in active church attendance, also a genuine spiritual awakening among old members and a larger number of those seeking Christ and the church, but the seed is sown and God giveth the increase. The choir is active, the director, Mr. Albert Hartman and pianist Mary Louise Long are faithful. A revival service is being planned. Join your prayers with ours that the unsaved, may come and hear the way of the truth of the Holy Word of God.

Jennie Bennett, Church Correspondent.

REVIVAL AT CALVARY, NEW JERSEY

It was a great pleasure for wife and myself to spend two weeks in service with the Calvary Brethren of New Jersey. These Brethren are without a pastor, yet they are holding fast to the Church and Sunday School as well as to the C. E.

Sister Vianna Hackett helped us a great deal in visitation, her spirit is highly optimistic, and she has little and no part in pessimism, but she is a "pusher" for the Lord and sacrificed much of her time, as well as her car, for our service in visitation. We also had our home with the Hacketts and ate frequently at their table. May I say that we fared the best in every way, for which we are very thankful.

The people as a whole treated us in the finest manner and spared nothing to make us comfortable. Wife and I think that the folks at Calvary, N. J., are fine Brethren, and warm Christians. Our stay was rather short, but we had a wonderful fellowship with fine spiritual Brethren.

May God bless and help them in every way to the good of the Church and the Glory of God.

Our service with them helped us to know the condition of the church better than we knew it before; and it seems to me that those kind folks should have a real consecrated pastor, whom the two churches there should pay well so that he could give his life and time for the furtherance of the Brethren Church. There are some in the community who have tried to discourage and even to separate some of our Brethren there from our Church. I think that we helped the people to stand firmer and to hold together in the church, as Brethren. I know that if they fully trust in God and push forward, the work will glow and grow for Christ our Lord.

We baptized three on Sunday afternoon in the Sergeantsville Brethren Church. Brother Newcomb went to a great deal of work to help us in getting the baptistry in readiness. May I say that the water and church was in the best condition for us. The baptism went in the finest order. I say that because we had two ladies to baptize who were not physically strong. One of these were taken into the Calvary Brethren Church last year without baptism, because the Doctor deemed her too weak to stand the water in the baptistry or to go under water in any place. However we took our time and she was baptized and rejoiced much to be able to follow the Lord to the full. We also baptized her husband, Mr. Tempelton, who manifested great satisfaction with his wife in the joy of the Lord and in the fellowship with the Brethren. The third we baptized was Mrs. Rittenhouse—one who had been in fellowship with and in active service in the Baptist Church. She taught Sunday School in said church for many years, and she had no idea of leaving that church. Yet after teaching and preaching the gospel to her she became a little uncertain in her faith, and on the last day, after asking her a few questions, she said, "Yes I will follow the Lord baptism." People say about the latter that she is influential in the community. I hope that all three of them will become mighty in the service of the Lord in our church, for the need of such is great.

May I state with emphasis that the members of Calvary Brethren Church are among the kindest of Christians. They are concerned about others both physically and spiritually and very helpful among the sick. This factor belongs to every Christian, but many do not practice it.

Sister Christiansen and myself are very thankful to the Calvary Brethren for their kindness to us and their appreciation of services rendered them. Our prayer for them is that they may hold tighter together than ever before, and work harder for the furtherance of the Gospel of Jesus Christ in their vicinity. May the Lord, with His choice blessing, spur them on and help them all to the fullest joy in Christian Service.

Yours in His service,
The Christiansens.

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The

Field Secretary

Travels

The first week-end trip of the month called us to Roann, Indiana. Even without a pastor, this splendid church carried out every detail of the day with real precision. This church has the lead in the town and community. It is to be hoped that they shall soon have a pastor. We were wonderfully entertained and well paid, financially, for the trip, besides having a real blessing being with these people.

After one day at home, I took a train for Meyersdale, Pa., where a mid-week service was conducted. Due to very bad weather all day, the attendance was not large but a fine interest was manifest. Their great need is a minister, some one to lead and pastor the flock. Our mission there was to give some assistance at this very point. After a number of calls in Summit Mills and Meyersdale, also at the hospital, the following day I went to Berlin.

Here I was entertained by the Rev. Percy Miller and family. Armistice Day evening, we drove to Vinco (65 miles) for the special services. Be-

fore I could get on my way, Brother Miller made a proposition—namely that I remain until Friday evening and speak at the Father & Son Banquet in his church. Then he would deliver me to any place necessary, so that I could make my train to Trenton, New Jersey, on Saturday. Said proposition was accepted and carried out. It was a lovely banquet and program with a fine spirit. (118 fathers and sons present). It was a great evening for all concerned.

At the evening hour of 9:45 P. M., the Millers, somewhat desirous to add some mileage on the new Dodge, informed me that we would make the trip to Altoona that night rather than wait until the early morning, as the weather-man wasn't promising anything very handsome for the following day. When I awakened at the Penn-Alta Hotel, I was sure Brother Miller had made a wise choice.

Saturday at 3:00 P. M., as I stepped off the fine Pennsy train, at Trenton, New Jersey, I was greeted by my former college friend, Emmert Wilson. Mrs. Wilson joined us and I was the guest in their attractive, lovely home at Stockton, along the Delaware river.

I had never before seen the Sergeantsville and Calvary churches.

Well, Sunday was a full day. I taught a class and preached at the morning hour in Sergeantsville, and in the afternoon I preached at Calvary and then conducted the communion services at the former church in the evening. This charge of two churches is needing a pastor. They need him now. This is a fine community and a good field. It was a heavy week-end and a big trip. However, the churches showed their appreciation by fine care and by generously assuming the expense involved. I shall not soon forget my wonderful visit with the Wilsons. Yes, I landed at home at 1:30 A. M., Tuesday.

After a few days at the office and a short business trip, I answered a call from Johnstown to be the morning speaker at the Third Church and in the evening in the Second Church. These churches gave a fine audience and both are doing a fine service. The Zimmermans and Leathermans give care and leadership to these churches. It was the Sunday before Thanksgiving and thus afforded a great opportunity to make the missionary appeal.

Let it be known also, that these churches have presented an unusually fine group of young people in recent years for Ashland College and Seminary.

A considerable time was required during the

(Continued on Page 8)

A Christmas Meditation

"The Afterglow"

by Willis Ronk



"The Time draweth near the birth of Christ;
The moon is hid; the night is still;
The Christmas bells from hill to hill
Answer each other in solemn mist."

We are in the light, the glow and the beauty of the Christmas story; a story of which we never grow weary. What other story so ravishes the heart of childhood? What other story gives such rapture to the vision of old age? What other story gathers all people of all climes, and of all conditions, within its vast and tender heart, making them all rejoice with joy unspeakable and full of glory? We know the answer, there is no other. Our Christian Christmas message stands unique in history.

At Christmas time, we like to hark back to the happy memories of childhood with snow, with sleigh riding, with Christmas gifts and the happy moments so closely associated with Christmas, but this is not keeping Christmas. We like to exchange our little gifts with friends, relatives and loved ones; we like to invite and to be invited to enjoy Christmas festivities, but even these are not the true keeping of Christmas. We need to go back to the greatest event in human history and to hear,

"Celestial choirs from courts above
Shed sacred glories there;
And angels with their sparkling lyres
Make music on the air."

"'Glory to God' the sounding skies
Loud in their anthems ring,
'Peace on earth good will to men,'
From Heaven's eternal king."

Yes, we need to hear the angel say, "Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David, a Savior, which is Christ the Lord." Luke 2:10, 11. We need to behold the wise men, as they worshipped the Christ Child and presented their gifts of gold, frankincense, and myrrh Matt. 2:11. Perhaps we need to walk along the way with the shepherds as they "returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them." Luke 2:20.

As I meditate upon these words, I think back to a California winter, and the memories of boyhood days. Nowhere have I seen the beauty of the sunset and the glory of the afterglow so pronounced as there. The sun sets behind

the western hills in all of her glory, and when seemingly it should be dark, the brightness and the glory of the sun is reflected in the western sky—not only is there light, but beauty and glory beyond imagination—the afterglow.

The years and the centuries have passed since the events which made that first Christmas, but the beauty and the glory of His Person remains undimmed through the passing of those centuries. Indeed we who live after the elapse of the centuries, with the pages of human history behind us, and the radiance of His Person about us, should see with clearer vision than those who walked along the roads of Palestine so long ago. If the shepherds "returned, glorifying and praising God, for all of those things which they had heard and seen," then too, from our lives and from our faces should ever be present the Christian Afterglow.

It was in the midst of the world's darkest night, that Jesus was born in Bethlehem. One cannot study the history of those times without being appalled at the mental confusion, the spiritual darkness and the moral degeneracy. Over a period covering centuries the Jews had presented the world's highest, finest, and noblest in religion, through the laws and codes of Moses; the songs of the psalmist; and the message of the prophets who spoke of social justice, righteousness, and the coming of The Righteous One. Then in many instances the people permitted it to drift into a cold lifeless formalism.

The Greeks had represented or presented, as you may choose to state it, the culmination of the world's best in music, art, architecture, sculpture, and philosophy, but the Greek and his world had fallen into the sensuous and vile, without power to lift man or society.

The Romans had brought the conception and realization of law and order and had held the civilized world together during a critical period of history, but now the empire was on the verge of falling apart. To the thinking, the moral, or the religious man, this was a time of dark despair. It was in the midst of this world darkness when multitudes of hearts were in despair, that the star appeared in the brightness befitting its mission, and the voice said "Fear Not—for behold—a Savior."

Zacharias hailed the coming of Jesus as the Dayspring, or the rising from on high, and that soft light which shone from a stable nineteen centuries ago has spread unto the whole world. The course of human history has been changed. As we stand again in the glow of Christmas tide, we hear the chant of peace, good will, and we look about us in disappointment, for the ideal of peace has not been realized. And for that matter, many of the Christian ideals

have not been realized, but we follow on! Some one has said that Plato's Republic was a wonderful dream which never came true, in fact it could never come true, for it presupposed a different kind of world, a different kind of nature and a different kind of human nature. Jesus knew life as it was, he accepted men and women as they were, Publicans and sinners, and they were transformed.

Jesus knew that something could be done about and with human nature and that is the heart of the matter. Impulsive Simon Peter, who cursed and swore and who denied his Lord, became brave and trustworthy under the Master's care. Paul, the proud persecutor, became the humble persecuted for Jesus's sake. Augustine, the dissolute became a leading church thinker. It is nonsense to say that no one has lived up to the golden rule and, therefore, its attainment is impossible. I do not profess to have attained, but God's Grace as sufficient for attainment. Though your sins be as scarlet, they shall be as wool, though they be red like crimson, they shall be as white as snow.

All kinds of Utopias and Golden Ages have been promised to the world, and none have been realized. With the first Christmas was born a new hope, and with each new Christmas the hope is renewed, a Savior is indeed promised, has come, He is here. His kingdom is not of outward pomp and glory and of marching armies. His kingdom is first in the heart, in meekness, in love, and in truth. He is no longer confined to the mountains of Judea or Samaria. He is in the heart of His children everywhere; the inner life is the center of life, the dynamic to the moral and makes possible the kingdom of righteousness. The Glory of the Son of Righteousness shines with an abiding afterglow after the elapse of the ages.

Jean Paul Richter said, "Being holiest among the mighty and mightiest among the holy, He has lifted with His

pierced hands, empires off their hinges; has turned the stream of centuries out of their channels; and still governs the ages." That human life began approximately 1948 years ago at Christmas time. "And the Word was made flesh and dwelt among us." The coming of Christmas means the coming of Christ—the coming of Christ means the coming of light, peace, and love.

Light looked down and beheld Darkness,
'Hither will I go' said Light.

Peace looked down and beheld War,
'Hither will I go' said Peace.
Love looked down and beheld Hatred
'Hither will I go' said Love.

So came Light and shone,
So came Peace and gave rest;
So came Love and brought Life."

It is little wonder that these humble shepherds of long ago were thrilled by the appearances of the star and the birth of the Christ Child; the only wonder is that we today are so calm in the face of so great an occasion. We should be thrilled to the depths of our being, until we would want to sing for joy and that a glory should be manifest in us. The Christmas spirit should go with us every day of our lives, the afterglow should be manifest to all men.

"Joy to the world! The Lord is come;
Let earth receive her king;
Let every heart prepare him room,
And heaven and nature sing."

KENTUCKY MISSIONS have challenged many churches, classes, W. M. S. groups, and individuals the past few months. Trucks from various churches and localities have gone there with supplies and equipment. Gifts range from a large size refrigerator to an old fashioned dinner bell. Included also, are radio-phonograph, records, new typewriter, heaps of clothes from many places, besides candy for Christmas. Oh, yes, one Sunday School provides money to cement a floor in the boys' dormitory. Besides a number of other useful things for Haddix, I am aware that one W. M. S. group is sending curtains, drapes, conglomug rugs, small rugs, etc. for the new cottage where the two ladies live. The National Mission Board answered an emergency call and provided two new furnaces, besides a bath tub and some other very needful plumbing at a total of nearly \$1000. Some of your Thanksgiving offerings will be used for these furnaces.

Very fine reports have been coming from the Kentucky station.

—E. M. R.

AKRON, OHIO

The Rev. J. G. Dodds has recently concluded a two weeks special campaign for souls, in the new church. He says, "Ten were received during the meetings, nine of them by Baptism, another was received since." His final statement is that seventeen have been received since Dedication Day, which was August 21st.

Congratulations—Pastor and people.

PASTOR WANTED

The Valley Brethren Church (Jones Mills, Pa.) and the Mt. Pleasant Brethren Church, a circuit, are at present without a pastor. Anyone desiring to pastor this work will please write to
Mrs. Marion Kalp, Cor. Sec.,
Jones, Mills, Pennsylvania.

Driving Spiritual Roots Deeper

by E. J. Black

Someone has said, "The Bible has an answer for any question." This is, of course, the truth. However, the Bible also asks many questions. For instance, "What is man that he be clean?" "Is anything too hard for the Lord?" "What shall a man give in exchange for his soul?" These and many other very personal questions are asked. But perhaps the one that is more intimate than them all is when Job asked, "Will a man rob God?" The Bible, answering this question, emphatically says that, "A man will rob God"; poor, rich, bad, good, religious, and unreligious men, will, have, and are robbing God. God, therefore, answers by stating, "Ye have robbed me in Tithes and Offerings." The accusation is directed at the believer out of fellowship, or the backslider living in sin.

Many are asking, "What is the Tithe anyway?" Again the Word has the answer. Lev. 27:30, 32; "All the tithe of the land, whether of the seed of the land, or the fruit of the tree, is the Lord's: it is holy unto the Lord. Concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the TENTH shall be holy unto the Lord." What is a tithe?

A tithe then is a tenth. A tenth of wages, salary, or industrial pursuits less operating expenses. Does that mean deduct living costs—NO; after debts are paid—NO; support of dependent relatives—NO; car repairs—NO. If we are to practice scriptural tithing, the tithe MUST be deducted before anything else is paid. The U. S. government demands first a tenth, and now a fifth of our income, and all classes pay without being able to protest. The farmer leases his farm to a share cropper for half or a third of the income. If the employee, or share cropper were to pay their income tax, and increase from the farm, as Christians pay, (or pretend to pay), their debt to God would work something like this. They would promise to take an offering once a week; hold an oyster supper once a year; get names for a quilt; sell jello; ask for donations; put on a play; or something as ridiculous. How would our Secretary of Treasury react? What answer would the farm owner make? To be sure, it sounds impractical and foolish, and it is. But how more foolish is it to believe that the Church, the greatest institution on earth, can survive when Christians have no better plan than those just mentioned?

Someone will say, "When I have paid my tithe, have I done my full duty?" The laws of the tithe and offering are found in Deut. 12:6. "And thither ye (religious people) shall bring your BURNT OFFERINGS, and your SACRIFICES, and your TITHES, and HEAVE OFFERINGS, and your COWS, and your FREE WILL OFFERINGS, and FIRSTLINGS of your flock. Paul gives us a picture of how the early church was supported when he wrote, "Upon the first day of the week let EVERY ONE OF YOU lay by in store AS GOD HAS PROSPERED HIM . . . not grudgingly, nor of necessity, for God loveth a cheerful giver." There are three things upon which our Christianity is gauged; our conduct, our charity, and our consecration. Primarily and fundamentally, tithing is not a law any more than

praying, salvation or fasting, but it is a LAW OF PRINCIPLE, which to a real believer should be more binding than Mosaic Law. Jesus himself, speaking of the tithe to the Pharisees, said, "These things (paying tithes) ought ye to have done, and not to have left the other undone."

Is systematic giving as good as tithing? NO, a thousand times NO. A well-to-do Deacon said, "I pledge myself to give ten cents a week, no less and no more." A church of one hundred would be "sure" of \$10.00 a week, even if their expenses were \$50.00. This kind of giving cannot take the place of the tithe.

Does a man sin when he does not tithe? Is robbery sin? 1 Cor. 6:9-10 "Know ye not that the unrighteous . . . nor thieves, nor covetous . . . shall inherit the kingdom of heaven."

Is it possible that the Brethren Church has not enjoyed the growth she is entitled to because Brethren people are keeping back from God his rightful dues? Have we Brethren ministers, in our zeal to propagate our doctrines, emphasized some to the exclusion of others? Namely, Communion, Baptism and footwashing, failing to stress others, i. e., tithing, secret societies and nonconformity to the world? Perhaps, Brethren, much of our trouble in financial matters are of our own making. Who knows? Is it possible that many of our pastorless Brethren churches are standing today as a monument to covetousness, greed, and selfishness on the part of those who have withheld from God, and neglect on the part of leaders to stress this vital truth of tithing? Many young hearts have beaten high in anticipation of a life of full time service, here or abroad, only to learn that the funds available would not permit them to enjoy the smallest luxury of life, not to speak of the many necessities. Certainly, a thinking people should make the ministry so attractive that our consecrated young people would be eager to enter full time service. Our seminaries surely are affected by this sin of withholding from God, when young people choose almost any other profession in preference to full time service for the Church. We are proud of the thirteen enrolled this year, but there must be more if we are to furnish all our churches with preachers. What an opportunity there is for Brethren people to invest in these boys who will some day be their preacher. The proper thing to do is to begin now to lift the mortgage, paint the church, redecorate, raise your preacher's salary so he can live comfortably and not have financial burdens, beside the burdens of his church. A tithing church can do all this.

When we think of the sacrifices of our heroic missionaries in South America, we should blush with shame when we realize that they do not have access to the simplest Sunday School literature, in many instances as we do here. Why? We all know why: insufficient funds. The doors of opportunity have never been open wider than they are now for Brethren folk to help in our work in South America. Our missionary offerings have been increasing these last few years, but not in proportion to salaries. The Macedon-

(Continued on page 8)

Miss Kugler Sails To South America



Monday night, November 29th, at Mansfield, a little company saw Miss Louisa Kugler mount the Trail Blazer for New York City, where she spent her remaining few hours with Miss Ruth Clapper, until her departure Friday on the "S. S. Uruguay" for South America.

Miss Kugler was brought here in August for our General Conference and since then has been visiting our churches and conferences. Practically all the time she has been accompanied by leaders and workers of the church. She was as far west as Mulvane, Kansas, and east to New York and New Jersey.

The church owes a debt of gratitude to those who ably helped and directed her course while she was here.

We voice here in, also, our appreciation to Miss Kugler for her presence, her many messages, and her willingness to share her life in the traveling which was entailed in such a trip.

She has borne a very wonderful testimony in our midst. Her zeal and courage, with a most Godly spirit, will win. She has lifted the missionary

spirit in our church. It is already evident.

Because of the generous offerings from churches and individuals, Miss Kugler takes with her a lot of useful equipment for her work at Villa Constitucion, as well as for some of the other workers. A number of donors designated that their gifts be used for some specific need at her station.

I want to add, also, that the initial invitation for Miss Kugler to come to our America was given by the S. M. M. Girls. They helped with the expenses of bringing her here, while the W. M. S. has helped with the transportation on the return. The remainder has been done by the Missionary Board.

She was wonderfully received everywhere she went and will have this country and hundreds of new friends for her and our missionary work in Argentina. It is her regret as well as ours that she could not appear in every one of our churches.

Miss Kugler: May God's blessing and direction be over you enroute home and may you feel His presence and leadership in all your labors for Him. As we pray for you, we covet your prayers for us.
—E. M. R.

WHAT DOES IT TAKE TO BE A MISSIONARY?

A young woman asked the above question of a minister and he listed these points for her on a card. Read them and try making a better list. If you are convinced you have what it takes, what are you waiting for? To see the need is to have a real authentic call.

1. You have to want to. The half hearted will soon find an excuse for giving the whole idea up for something easier and less beset by difficulties.
2. It takes some special training and educational preparation depending on the type of missionary work you want to do, such as—home or foreign work, teaching, medical or agricultural missions, etc.
3. It takes a willingness to sacrifice comforts, family ties, etc.

4. It takes the realization that St. Paul had, that you are debtor to all men.
5. Of course, it takes prayer. Read Acts IV . . . How the early church prayed.
6. It takes love for Christ and love for souls.



God Is Doing Something For Us

by John T. Byler

When the Mission Secretary made the assignment of the above topic, he, wittingly or unwittingly, covered a great deal of territory. Never in our history has there been a time when God has not been busy doing something for us, either as individuals, as a nation, or as a church. And never should we as Christians allow ourselves to think that great and marvelous things are not being continuously done for our benefit and on our behalf.

But somehow, those of us who were able to attend our Annual Conference last August, or those who were unable to attend, read of the events taking place during that period of time, know that this is a special time for rejoicing, for God is truly doing something for us—something of a special nature—something reaching out into avenues and areas of service which too long have been areas untouched insofar as our church is concerned. And for this increased activity, we are truly thankful.

To be more specific: In our conference in August, five new missionaries were set apart and plans were laid for their being sent to new fields of labor just as soon as humanly possible to send them. Two of these have been located in their work in Kentucky, two have gone into the field in Argentina, and the fifth is waiting for necessary passport and visa so that she too can start her work in the Argentine as soon as the way is opened for her. But just as important as the actual beginning in the work already mentioned is the new work that has begun in the hearts of a dozen or more other consecrated young people whose purpose it is to follow these new workers into any field of service that the Lord chooses for them.

Why is this so important in our consideration of the thought that God is doing something for us? Simply because it opens to us a new vision as a church. No church can long remain alive if it has no missionary vision. The first great work of the church is missions, and any church that refuses to recognize this fact is a dying church. An artist, once asked to paint a picture of a dead church, painted a large, elaborate structure of beautiful proportions, fairly well filled with prosperous looking people. The view of the church was from the open door as one looked into the sanctuary. At this door had been placed an offering box, marked "foreign missions," and it was this particular object that the artist used to signify that life was about gone from what otherwise might have at first sight, appeared to be a live church. He painted over the box a cobweb whose appearance indicated that it must have been undisturbed for a considerable length of time.

God is doing something for us when He awakens in the hearts of our young people a desire to be of service at any cost to themselves. But unless we who remain at home are willing to hold up their hands even as Aaron and Hur stayed the hands of Moses when the children of Israel met Amalek, we will be guilty of refusing to allow God to continue to carry on the work that He has begun among us. The work of the church is costly; it costs the lives of those

who wish to see it carried forward; and if you are a part in it, it must necessarily be at tremendous cost to yourself. Christianity is not something to be played with—it is not a toy that can be picked up and discarded at will. It is full time work; it requires everything that we can put into it. In fact, it requires that all else be made secondary to it. If that be true, being a Christian reaches out into the realm of man's possessions and his pocket-book, as well. And somehow, this becomes the spot where so many people stop. They are willing to be Christians to the extent that Christianity shall not affect their money. When money is mentioned, there are certain reservations added to their lives. This ought not to be, but since it is, we ought to take time to examine the situation a bit more carefully.

Just whose is your money? To whom does it belong? It is true that you worked for it—perhaps at hard labor, or through long hours. But from what source did you receive strength for that labor? Who allotted to you the hours which were used in earning the money? Who sends the sunshine and the rain which makes the growth of the food which you eat? Then by what special virtue can you call all of these things yours, even though you did work for them?

The things which you use from day to day—health, energy, money, talent, time, and everything else of value have been entrusted to you from God who gives us all of our blessings. And since they are only yours "in trust," you are only a steward of these things. And as with every good steward, it is necessary that everything in your care be accounted for. The fact that Christ has paid your redemption price for sin does not release you from any obligation to God concerning the things which you normally call your possessions. Christ came not to nullify the law—rather, He came to fulfill it. And part of God's law still has to do with your obligation to Him concerning your tithes and offerings. We have no right to expect God to bestow upon us His blessings when we fail to meet his requirements. The law of the tithe (or tenth) has never been written off the books, though many Christians have never thought of it as applying to them.

Have you ever stopped to consider what might be done in our church if all of its members took seriously their privileges of tithing? We would be able to carry on such a program of missionary activity—both at home and abroad—as we have never dreamed of. And the blessings which God would shower upon us would be beyond our fondest hope. Listen to His Word: "Bring ye all the tithes into the storehouse, and prove me now, herewith, said the Lord of Hosts, if I will not open you the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it." (Mal. 3:10) God throws out a challenge to us in these words. He offers us untold blessings if we will only take Him at His word and let Him prove His interest in us. But we sit back clutching our paltry possessions, unwilling to share them, thus cutting off the riches of Heaven that might otherwise be ours.

The Scripture is plain in its admonitions concerning the matter of our giving. There are about seven plain rules all of which any Christian can and should follow. According to these rules, Biblical Christian giving should be:

1) According to income. (Deuteronomy 16:17) "Every man shall give as he is able, according to the blessing of the Lord thy God which he hath given thee."

2) Without show. (Matthew 6:3) "But when thou doest alms, let not thy left hand know what thy right hand doeth."

3) Freely. (Matthew 10:8) "Freely ye have received, freely give."

4) With simplicity. (Romans 12:8) "He that giveth, let him do it with simplicity."

5) Regularly—every week. (1 Corinthians 16:2) "Upon the first day of the week, let every one of you lay by him in store, as God hath prospered, that there be no gathering when I come."

6) Cheerfully. (2 Corinthians 9:7) "Every man according as he purposeth in his heart so let him give; not grudgingly, or of necessity for God loveth a cheerful giver."

7) According to ability. (2 Corinthians 8:12) "For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not."

Malachi asked "Will a man rob God?" and speaking for God, he said that men robbed God when they failed to bring Him their tithes and offerings. Too long we have been guilty of the same sin, and too long we have been without the blessing that is in store for us if we will meet His requirements. It is not only a matter of meeting our obligations—it is good business. Let us help to put and keep the Church on a sound Christian and business basis.

OF INTEREST TO CHURCHES AND PASTORS HAVING A SLIDE PROJECTOR

Rev. Vernon D. Grisso, Chairman of the Publicity Committee of the Brethren's Home and Benevolence Board, has been instrumental in securing a group of 40 2x2 slides of the Brethren Home at Flora, Indiana. These may be had for a service in your churches by writing to Brother Grisso, addressing him at Smithville, Ohio. He says that there is another group of pictures that seems to have been lost in the mails, but that they may turn up at any time, thus adding to the number. But the forty are available. Make your reservations for these pictures, and having used them, be sure to return them immediately, in order that they may be sent to another church.

Driving Spiritual Roots Deep

(Continued from page 5)

ian is again calling, this time to your pocketbook. "Come over and help us."

Kentucky, as much a state as Ohio, Indiana or Pennsylvania, is the scene of another of our missionary posts. Yet when we receive the mail from there, we learn of their need for cast off clothes, used furniture, used dishes, etc. Have we forgotten that these are our Brethren? Have we forgotten that nowhere but in the states mentioned are people compelled to resort to such means to continue the work of the Church? Rev. and Mrs. Drushal and other workers are doing a noble work, yet how much more could be accomplished if every member of our church would share in this splendid work, by giving more liberally, that the burden might not be carried by so few.

It is quite evident that possessions are needed to enhance a man's freedom. It is even doubtful if character in this world can be complete without them. However, possessions in themselves are inadequate to bring any lasting blessing. Keeping them for ourselves reminded Jesus of the Rich Fool. Squandering them brought forth the parable of the "Prodigal Son." Sharing them, the Golden Rule. But tithing them, God promises an unusual blessing. Mal. 3:10 "Prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

Is there any substitute for tithing? Absolutely NO. The builders of the tower of Babel tried to use slime for mortar; brick for stone; and the tower fell. Jeroboam substituted golden calves for the people to worship at Dan and Beer Sheba, instead of worshipping Jehovah God; result—judgment. The Unwise Builder substituted sand for rock when he built his house, and it fell. Don't pay as you go. Don't pay only for what you get. Don't give because you feel you must. But pay God when you owe Him, then begin to give your offerings, because God loves a cheerful giver.

SECRETARY TRAVELS

(Continued from Page 2)

latter hours of the month in getting boxes of equipment ready for shipping for Miss Kugler.

By the time this is in print, she will be sailing the deep waters enroute to her people in South America and we hope she arrives before Christmas.

May Jesus be exalted and truly worshipped as we again anticipate the Yuletide season.

Approach the New Year with greater fervor and love for our Lord.

—E. M. Riddle, Field Secretary.



Our Wonderful Salvation

by C. C. Grisso



Wonderful! That is the word that needs to be used in attempting to describe our salvation. When we begin to think of the salvation that has been provided for us; a salvation that is full, complete and eternal; a salvation that came out of the great heart of God, and that was wrought by our wonderful Saviour; then it is that these poor, mortal, finite minds of ours lack words to express it. For it all is too wonderful for human minds to comprehend and for human lips to speak it forth. Now, in connection with our theme there are four things that to me are outstanding, and concerning which I would have you think with me for a few moments.

First: Our Salvation is WONDERFUL IN ITS ORIGIN. It was all planned in the councils of heaven before the dawn of creation. We read, "He (Christ) became the Author of Eternal Salvation." But, "Christ was a Lamb slain from the foundation of the world." But what of the cost to the Author to accomplish that? Saint Paul tells us in that great fifth chapter of Romans that the whole human race was brought under condemnation and sin and death, because of one man's disobedience. How great must have been the news of man's revolt, and how great the consternation and the suspense of the Heavenly ranks, when it was first announced that man had sinned—that he had deliberately disobeyed the voice of God. What would the Almighty God do about it? Would he uncork the vials of His wrath and consume him? It would have been easy for Him with one swift decisive stroke to have hurled this rebellious pair out of existence. But God's great heart of love could not let him go. Some one must volunteer to save the race from total loss. Who was that One? None other than God's only begotten Son. And in that moment the Son of God became the world's Redeemer. But what a price He paid! He went all the way to Calvary with its torture and its shame to make possible our Redemption. "He Who knew no sin was made sin for us." "He was made in the likeness of men," that men might be transformed into His own perfect likeness. "He was made flesh" that He might suffer in the flesh for us. "He was made poor that we through His poverty might become rich." He "was made a curse for us" that we might be redeemed from the curse. Yes, think of it again, He, who was God, and perfect man, became sin, became flesh, became poor; He was made a curse. That was the price that was paid. No mortal mind can measure the infinite distance of that descent, for to do so would be to measure the love of God.

"Out of the ivory palaces, into a world of woe,
Only His great Eternal love, could make my Saviour go."

Second: Our Salvation is WONDERFUL IN ITS SCOPE. Some poet, whose name I do not recall, in speaking of the love of God, likens it to an ocean that overflowed its banks until it poured out over a sin-ruined world. No wonder that poet or another wrote these lines:

Could we with ink the ocean fill,
And every blade of grass a quill,
Were the whole world of parchment made
And every man a scribe by trade,
To write the love of God
Would drain the ocean dry,
Nor would the scroll contain the whole
Though stretched from sky to sky.

The greatest announcement ever heralded to a lost world was that "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." And there is nothing in that expression for self-congratulation; that God has chosen any race or nation or peoples as the object of His special favor. No, and should an angel come to earth to carry a personal message from the great heart of God to every one for whom it bleeds, he would go to every home in every land. In the homes of the poor and down into vicious brothels where hell has spent its venomous rage, and out and on across the frozen waters into the snow-walled huts of "Greenland's icy Mountains to India's coral strand": across pathless jungles of the world's darkest continents, even to every unexplored nook of God's great universe; and, lest someone be missed we should write in blazing letters of fire across the heavens, "God so loved THE WORLD." As the whole world had come under condemnation because of Adam's sin, likewise the whole world is included under grace. And, thanks be to God, there is no individual case or condition that this wonderful salvation can not reach.

One day a missionary went down the streets of New York thinly clad. As he passed a gambling den he met a staggering drunken wretch. He said to the missionary, who had talked with him, "Pard, if you want to help me, give me your coat." He gave it to him and said, "Now come with me to the mission." He came, he heard the message of salvation, he believed it, he accepted it, and soon he be-

came a great preacher, although having spent seven terms in Sing-Sing. When he died they opened the doors of the great Broadway Tabernacle, where there passed an endless stream of people. Great mountains of flowers surrounded the casket wherein lay the body of Jerry McCauley, and the preacher said, "He had more power than all preachers in New York combined." But it could not be accounted for apart from Jesus Christ.

Yes, read again the list of twice-born men as it grows into the millions and we will come to appreciate our wonderful salvation. So wonderful in its scope that EVERY SIN OF EVERY AGE AND DISPENSATION HAS BEEN BOUND IN ONE MIGHTY BUNDLE AND NAILED TO THE OLD RUGGED CROSS. Christ literally put Himself there, in the place of every sinner, and paid the price in full for every sin and every sinner is pardoned on the simple terms of appropriating Christ to himself in all that He wants to be to him; his Saviour; his Lord, his Redeemer and his Master.

"Jesus paid it all, All to Him I owe,

Sin had left a crimson stain, He washed it white as snow."

Thank God! there was opened that day, in the House of David, a fountain for sin and uncleanness, a "Fountain filled with blood, Drawn from Immanuel's veins,"—a fountain to which every sinful soul may come for cleansing.

Third: It is a Wonderful Salvation because of its effect upon human character. If we want to know what sin is and how deep down in it men will go, just read the first chapter of Romans, and yet Saint Paul is bold to affirm that "the Gospel is the power of God unto salvation to every one that believeth." If our Lord Jesus Christ is the author, He is also the Finisher of our salvation, for verily, "He who hath begun a good work in us will perform it unto the day of Jesus Christ." He will "save to the uttermost them that come unto God by Him." Yes, Christ takes me "Just as I am" and makes out of me a character upon which He, Himself, can one day look with delight. The story is told of how Michelangelo, who one day saw a piece of marble lying in the filth and mire of the city street, ordered it to be taken to his studio where he applied his skill and mallet and chisel until there was fashioned the face of an angel. That, my friends, is a chapter in your life and mine, for one day, we also, were "in the miry clay," covered with the filth of this world, but we were washed; we were cleansed; we had the "precious blood applied" and in a moment, by the wonder-working of His power divine, we were transformed into the likeness of His Son. What in all God's universe could do a thing like that for us, save one thing? Nothing, "Nothing but the blood of Jesus." Yes, this Wonderful Salvation not only saves, but it keeps and meets the need of every human soul and heals the wound of every aching, throbbing heart.

And now, let me suggest finally, THAT OUR SALVATION IS WONDERFUL IN ITS GLORY. What of the future? What is yet to come for the Christian? Our salvation has its roots deeply anchored in the past, but its true realization lies in the future. All the glory of the past is not to be compared with that which is to come. "Eye hath not seen, ear hath not heard, neither hath it entered into the heart of man, the things which God hath prepared for

them that love Him." "The sufferings of this present time are not to be compared to the glory which shall be revealed in us." Yes, and St. Paul makes bold to affirm concerning the wonders of this glory in these immortal words, "In Whom we have obtained an inheritance." Yes, we have an inheritance, incorruptible, undefiled. Listen with me to the heart-beat of the apostle, Peter, as it comes to us across the centuries, and join with him in saying, "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy, hath begotten us again unto a living hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last day."

"Into GLORY—here we wait fulfillment,
None hath seen or even heart conceived,
By His cross alone we'll enter glory,
Bought by Him—By Him to be received!"

Thus as we approach the dawning of a new day we raise our spiritual sights and our horizon shines with the light of eternal hope! All the wonders surrounding the resurrection of our Wonderful Lord is ours! "Christ the first-fruits—afterward they that are His, at His coming." The great doctrine of the resurrection of our bodies, together with the changing of the bodies of living believers at His appearing, and together going to "meet our Lord in the air"; these all are necessary to complete the work of redemption and the perfecting of our salvation, and "it is nearer than when we first believed." Our Lord will complete it, never fear! Glorious hope! The resurrection trumpet shall sound and we shall live again, eternally, in the light and glory and splendor of a new and better day.



Excerpts From - -

SOUTH AMERICAN LETTERS

When we arrived in Buenos Aires, Brother Hallman (of the Mennonite Church) offered to get our cash exchanged. We had over \$600 of Mission Board money and a little cash of our own. The official rate of exchange was 4.80 pesos for one U. S. dollar. Many are buying American dollars and he got 8.60 for ours. This was double the amount we would have gotten if it had been sent in check form to the Bank of Argentina through the Bank of New York.

At Colon, a work which has been going only eight months, we have a large congregation. The attendance at the services (not all members) is about 30 to 35. We heard a nice choir from there sing at the conference in Rosario. We have not been there yet. They sometimes have as many as 50 in the C. E. meetings. We understand the Hall which they rent is nice. The pastor and his wife have two rooms.

Here in Cordoba we are in the home of Dr. Yoder and his daughter, Grace Farre. They have all been looking for a place for us to rent, but so far with no success. We have looked too, but rent is high. Usually between 200 and 400 pesos for three to five rooms with bath, and not always with a garden. It is necessary to lease usually for at least a year at a time, so we want to be sure and choose wisely.

The congregation here meets in a small rented house. They were able to remodel a bit and make a hall large enough for meetings. There are about 30 members who took communion on Sunday. At prayer meeting the attendance was 33, and the C. E. has about 25 who come. The morning S. S. attendance is around 50. The pastor and some of his young people conduct the other two S. S. each Sunday. Last Sunday the one had an attendance of 12 and the other 25. The Romanenghi children, Norman—20, and Elsie—17, are both wonderful workers . . . completely voluntary. Also, Miriam Farre, who is 15. Grace and Eleanor (Yoder) both visit and help in many ways. But to show you the handicap of having no car here: the other day we started out with Grace Farre to do some calling in one of the annexes. We waited for two hours for a bus which never did come. Often they break down, or do not run on schedule. The workers often do not get to scheduled meetings on that account, and there aren't many phones. Yesterday we made six calls with Brother Andenmatten, who has a '29 Studebaker. He is pastor here, but also works in a book store. The streets away from the main part of the city are very bad—just dirt. It has been very dry here, so it is quite dusty. Another day we walked with Eleanor Romanenghi to visit a sick lady.

The members are quite scattered, but many of them come quite a long distance. Most of the people are poor and it is a real step for them to become self-supporting here. By the way, Brother Andenmatten has voluntarily given up his salary from the church to be used for other work, and lives on

the salary he receives at the book store. Apparently he wanted to do this. He receives his rent—three rooms in connection with the hall. They have two small children.

We are quite well pleased with what we have seen of the work, but you can see there is a lack of equipment. Most congregations have made their own benches and some of the S. S. classes meet in little sheds or in the living quarters of the pastor. The church in Rosario is almost fully equipped in every way. You can rightly be proud of it. It is large enough to care for as many as 200-300 people. It had adequate S. S. rooms and living quarters. There is an organ and a piano.

The others are small and unattractive and inadequate. When we rent, we can not remodel and improve at will. Then there is always this problem of the lease running out or the possibility of having the rent raised. It would put our work on more permanent footing if, at least in the five centers, we could have something of our own. The whole building at Rosario was at a cost of about 45,000 pesos. To do anything similar, it would now cost at least 90,000 pesos or (depending upon the rate of exchange) about \$18,000. They have five rooms for living, with bath and a large auditorium and about four S. S. rooms. There are wide patios for social gatherings, and the roof is used for children's classes, also. There are two storage rooms and a bath for the church use. There is a large garden, a small playground for the children. At the conference there was room enough in the back yard to put up a large tent where all the men slept. The ladies used the S. S. rooms and the members donated mattresses and linen and dishes. They really took care of the situation very well. Of course Rosario is the only place where a conference can be cared for.

This is a great experience for us. We are happy to be here. The people who are members seem to be devout and earnest. It is a hard field, but the young people are coming in good numbers and seem enthused. Of course we have been here such a short time, our report is incomplete. But these are the things we have seen and heard so far.

There is a very great need for true gospel witness. In this large city, there are only five Protestant churches. There is room for many more. The Plymouth Brethren are most active, then Baptists and Methodists. The Mennonites have a large work, but it is widely scattered over the country. We are endeavoring to learn the language, but speaking is much more difficult than understanding others. We covet your continued prayer that we shall learn well and be able to work soon.

The Lord has blessed us richly and we are grateful for this experience.

—Rev. & Mrs. R. O. Byler.

NEWS

From the Christian World



Christian Endeavor has been received in many areas of Germany since the war, and among the brightest spots is Bremen-Blumenthal, where 1700 young people gathered last summer for an annual conference. Bible holidays are conducted every two weeks in certain places, with attendance in each of 100 or more. Young people go back to their heavy work with new strength in their hearts and souls. Life in Germany is difficult and hard for everyone, and perhaps more difficult for boys and girls, as only so few really believe in the Lord Jesus Christ. They are gathering to help others.—C. E. World.

More than 1000 new missionary volunteers responded to God's call during the past year. These consecrated young people are seeking to get the best preparation possible in order that they may be true representatives of the Christ as they carry the Christian message to foreign lands.

One out of every two hospital beds in the United States is now occupied by a mental patient. Mental hospitals are overcrowded about 10% on the average. Much more care is needed for the increasing number of mental patients in our own country. The Christian Church has an obligation.

A LAMP—

A colporteur was traveling on a long journey in the southern part of the state of Sao Paulo in Brazil. He discovered that some years before another colporteur passing through that region sold a Bible to a man who lived in a little hut among the hills, far from the main road. He began reading and became deeply interested. He read and taught the truth to his family. The good news spread in the sparsely settled neighborhood and others came to know Christ and found in Him spiritual life. By and by they had opportunity to send a request for an Evangelist to visit them. He very soon organized the congregation and a church was built. The work has prospered; on Sundays, the people gather for worship, many coming long distances, some on foot, some on horseback and some in ox-carts. The entire community has been blessed and awakened.

Minnesota is a step or two ahead of most of the states in facing up to our responsibility to dislocated persons in Europe. The ministerial association in Minneapolis met recently to discover how many DP's could be employed and housed in their community. The governor of the state went even a step further and appointed a ten-man commission composed of representatives of church, labor, agriculture and welfare groups to study the resettlement in Minnesota of homeless people of Europe. The governor said, "It is in the American tradition that we accept these new pilgrims with goodwill and great good hospitality."

More than one hundred ten years of Bible work in Brazil by the American and British Bible Societies have culminated in the formation of the Bible Society of Brazil. The new society was inaugurated in a ceremony in the First Baptist church of Rio de Janeiro.

A STORY—

A story is told of Dr. Carey, the pioneer missionary in India, who used to be a shoemaker. He used to go about from village to village preaching, for he greatly loved to tell the story of Christ. One day a friend stopped him and said, "Mr. Carey, I want to talk to you very seriously. By your going about preaching as you do, you are neglecting your business. If you only attended to your business more, you would be all right, and would soon get on and prosper, but as it is you are simply neglecting your business."

"Neglecting my business?" said Carey. "My business is to extend the Kingdom of God. I only cobble shoes to pay expenses."

The Arab-Jew struggle has made its mark felt farther than many would think. Immediately after the decision to partition Palestine, eight American mission schools in Beirut area were closed, including the American Junior College for women. Some schools soon reopened but that did not end the difficulties. The Lebanese government notified the American University that sixty students (Jewish) attending the institution would have to leave the country.

Mrs. Willard Stevenson, a member of the Plymouth Congregational church, will be the first woman to go to India in a new experiment to foster amity among nations. She is called an "average American churchwoman" and has been commissioned as the first associate short-term missionary in that denomination. She will represent American churches as housemother and student counselor at Ahmednagar College in India, which is 250 miles east of Bombay and a branch of Bombay University. Mrs. Stevenson has no theological training but has been engaged in state denominational work for fourteen years. She will remain in India for nine months, after which her goodwill role will be taken over by a member of the clergy. He in turn will be succeeded by an educator.

Mrs. Tamaki Uemura, world famous Christian leader in Japan, is conducting on invitation a weekly Bible class for the imperial princesses. She has also been named one of the five members of the commission to supervise the new national police system.

FISHERS OF MEN

LESSON XXXVII—THE CASE OF NICODEMUS

Nicodemus learns that the only entrance to a new kingdom is by a new birth.

1. Does the law of reproduction according to species (Gen. 1:1-25) still exist?
2. If it does, how can lower animals change themselves into men? 1 Cor. 15:50.
3. Why cannot the natural man change himself into a child of God? 1 John 5:11.
4. What are the steps in this new creation? 1 Pet. 1:18-25.
5. What danger is there in confiding in our own goodness? 1 John 1:9, 10.
6. What advantage has a person with a good life? Mt. 13:23.
7. Why seek the conversion of persons like Nicodemus? Acts 9:15.

BORN AGAIN

Nicodemus, with all his learning in the law, had not learned the biological law that "like begets like," and children of God must have divine parentage. A boyhood friend of mine, had, on the contrary, more faith than understanding when he planted his pocket knife in the ground, expecting it to produce a tree with pocket knives . . . Synthetic chemistry has accomplished wonders, but it has not produced life.

LESSON XXXVIII—THE CASE OF THE SAMARITAN WOMAN

Text—Jn. 4:42—"We know that this is truly the Christ."

A bad alien woman, once converted, prepares a city for revival.

1. Did he know what he was doing? Jn. 2:24, 25.
2. What three customs did Jesus break to converse with this woman? Jn. 4:9; 27; Lk. 7:39.
3. How did he introduce the conversation? Jn. 4:6, 7.
4. What advantage was there in conversing alone? Matt. 18:15.
5. What was his purpose in exposing to the woman her sins? Jn. 1:9, 10.
6. How did he reveal himself as the Messiah? Jn. 4:25, 26.
7. How did the woman stir the city of Samaria? Jn. 4:39.

THE TESTIMONY OF EXPERIENCE

The Samaritans believed because of personal knowledge. I once heard a judge speak in a union revival meeting. He said, "I have never been able to believe, but the testimonies I have heard cause me to desire what you have, and I now here pledge myself that if God will give me the light, I will follow it. Then he began to pray for the light and in a few moments he shouted, "I see. I know. I do believe."

LESSON XXXIX—A CASE OF FANATICISM

Text—Jn. 21:15—"Lovest thou me more than these?"

Sometimes people condemn others to cover their own sins, but God sees the heart.

1. Who were fanatical—The Samaritans or the two disciples? Lk. 9:52-56.
2. Who has a right to call fire or throw stones? Jn. 8:7.
3. What is a good text for the self-righteous? Lk. 17:10.
4. How should we treat those who sin through ignorance? Rom. 14:1, 13, 21.

5. How should we treat trouble makers who are not willing to learn Tit. 1:10-13; 3:19.
6. What concession should sometimes be made for the sake of peace? Rom. 14:21.
7. Is it right to proselite from other churches? See Rom. 15:20, but also Gal. 2:4, 5, 7-10. Rev. 18:4. If it is right to teach the truth, the whole truth and allowed people to reject it?

MODERN FANATICISM

In beginning our mission work in one town in Argentina, a leading young woman, urged on by the priest, went from house to house to urge the people to get together and throw me out of town. She was not to blame, because she thought she was doing God service. A woman in that same town told me later that people thought at first that we Protestants were worse than the vilest of villains, but after reading some of the tracts we gave out they began to see that our teaching was not so bad, and after two years they began to say to each other that they believed our teaching to be better than theirs.

LESSON XL—EL CASO DEL UNIVERSALISMO

Text—Matt. 20:16—"Many are called but few chosen."

The pretense that all will be saved is an opiate for the present only.

1. Solomon spoke of a common end when deep in sin himself. Ecc. 2:10; 3:18-20.
2. What did Solomon say in his old age? Eccl. 12:13, 14.
3. What does David say about judgments? Ps. 62:12.
4. What do the prophets say about it? Ezek. 18:20.
5. What does Jesus say about it? Matt. 7:13, 14.
6. What do the laws of nature say about it? Gal. 6:7, 8.
7. What is the final message in the Bible about it? Rev. 22:14, 15.

A FALSE FOUNDATION

I once heard a zealous universalist preacher harangue a crowd at a railway station. A typical argument was this. "Away with these silly dogmas of the church! What do these flowers have to know about God in order to be beautiful? What do these birds know about Sunday?" His arguments were on a par with the learned (?) college professor who wrote an article in a learned scientific magazine advocating free love for people because, forsooth, it is practiced by some animals. Must we look to the beasts to learn science? If not, then much less must we follow their morals. "Be ye therefore perfect even as your Father in Heaven is perfect."





CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for December 26, 1948

KEEPING CHRISTMAS ALL YEAR LONG

Scripture: Isaiah 11:1-9; 61:1-3

For The Leader

TONIGHT WE ARE all full of our memories of the Christmas just past. It is still fresh enough in our minds, that we can well discuss its meaning and purpose. In order to keep Christmas all year long, we must know what the purpose of Christmas really is. So many, many people have the wrong conception of Christmas. The only place where we can find the correct ideas about Christmas is in the Bible. So, as we study the scriptures, let us pray for God's Spirit to enlighten us in our thinking. Christmas will always mean far more to us if we observe it as the scriptures teach us to do.

DISCUSSION

1. CHRISTMAS IS THE BIRTHDAY OF A SAVIOR. (Isaiah 9:6, 7; Matthew 1:21; Luke 2:11). Prophecy and writings in the Old Testament reveal the promise of a Savior. The early narratives of the gospels in the New Testament reveal the coming of that Savior. How did He come? He, who was the "only begotten Son of God," was born of the virgin Mary, in this way assuming the body of human flesh. (John 1:14). The entrance of Christ into the world in human flesh is called the birth of Jesus in Bethlehem. All of your stories about Christmas should bring out this great truth that the babe of Bethlehem was the living Son of the Eternal God. Thus He alone, should be worshipped. Mary, while she was valuable to God in the performing of this birth, was just a human being, and should not be worshipped. As we consider the coming of the Savior, we can promise to honor Him and serve Him all year long.

2. CHRISTMAS IS THE BIRTHDAY OF A GIFT. (II Corinthians 9:15). One of the most impressive Christmas cards we ever received bore the words of this verse. All at once the full import of Christmas fell upon us. Christmas IS a time of giving. But the gift that is outstanding is not the expensive offering of the wise men, gold, frankincense, and myrrh. No, the gift which outshines them all is the gift of God in the Person of His Son. "For God so loved the world that He gave." One of the slickest tricks of the Devil has been to blind our eyes to the real Gift, making us to center every thought on the gifts we give and receive. To really keep Christmas, we must worship the real Gift, even Christ, the Son of God and Savior of the world. Giving of gifts to one another serves its purpose as long as we do not go to extremes. First of all, though, giving to the work of Christ should have first place. Don't ever forget that!

3. CHRISTMAS IS THE BIRTHDAY OF A FRIEND. (Proverbs 18:24b). For young people, there is never a

Friend who can do more for you than Jesus Christ. He is always loyal and faithful. He always has your best interests at heart. He will give you complete happiness and joy. He will help you when you are tempted and weak. He will guide you when you don't know which way to go. And when you have grown old and are ready to pass from this life, He will usher you into the most beautiful place called Heaven. For this, we must be to Him a faithful follower. We must shun the things of evil, praying for His strength to overcome temptation and sin. We must seek His counsel and help each passing day. We must find a place of service for Him. Remember, He is our friend, and we want to continue to have Him as a Friend, so let's keep Christmas all year by proving to Him that we love Him.

4. THE BEST GIFT WE CAN GIVE. (Romans 12:1). If this one verse were followed by all young people who profess to be Christians, the world would be transformed. The testimony of young people is sadly weakened simply because they do not present themselves a living sacrifice to God. Church just means to them a place to come "because parents insist on it" and a place to "gab." How sacrilegious! We certainly aren't going to win other young people to Christ when we present ourselves unto them in acts of sin. No, we must come clean for Christ, and present our bodies a living gift to Him! God can use each one who so dedicates himself or herself. The weakest vessel can be used of God. In many of our homes there are pianos, or for that matter, most any kind of an instrument. What a joy it is to sit down and play an instrument that is in good pitch and tone. But what agony to try to play on a piano that is out of tune. It's more than agony, it's embarrassing. How do you think God feels when He tries to produce the melody of the gospel message on young people who are out of tune with Him? Present yourself unto Him as your gift this Christmas, let Him tune your life to Him, and you will find yourself richly rewarded in many ways.

5. LET'S KEEP CHRISTMAS ALL THE YEAR. Our scripture lesson foretells the day when Christ shall reign on the earth. The most beautiful verse is the latter part of the 11th chapter of Isaiah, (verse 9) when it says, "the earth shall be full of the knowledge of the Lord, as the waters cover the sea." But that is not for now, yet in a sense it is true insofar as we are willing to make it so. We can be true to Him all year long and encourage others to do so, too. Thus the influence of Christ for good will help to make this world a better place in which to live. Let's dedicate ourselves to this purpose this coming year.

QUESTIONS

1. If a friend of yours asked you to explain to them about the coming of Christ into the world, how could you explain it to them? Remember, the story of Christ is the story of salvation. A lost soul may be reached if you know the facts, and present them in the right way. We should always be ready to speak a good word for our Lord!

2. What would you say is the best way of keeping Christmas all the year?

The size of your troubles generally depends on whether they are coming or going.

Prayer Meeting Topic

Contributed by Rev. C. Y. Gilmer

(Helps for Christian Living)

SIGNS

"All things continue as they were,"
The scoffer used to say,
But even he must see that now
They change from day to day.

The warring nations lust for power,
The fig tree buds at last,
Across the earth the antichrists
Their fateful shadows cast.
Dark are the signs for scoffers now,
Their hearts have failed from fright
But O, for us who trust His Word,
The signs all glow with light!
—Martha Snell Nicholson.

SIGN READING

Scripture: Matt. 16:2, 3

Hymns on the Second Coming

Prayer

Seed Thought Provokers:

WE DO NOT NEED to be gyped by date setters nor the identifiers of the Anti-Christ. On the other hand we cannot believe in the second coming of Christ and keep silent about it. Peter rightly corrected sinful silence, the scoffers, and the extremists on this subject (1 Peter 3:9). Christ never belittled the matter of discerning the signs of the time (Matt. 24:3). He gave a whole chapter on signs. We are not to be asleep on this subject (Rom. 13:11).

One outstanding sign of the times is anarchy. It is rampant among the nations for "the mystery of lawlessness doth already work" (2 Thes. 2:7), and the spirit of the Anti-Christ is already in the world (1 John 4:3). We are rebels against God in our hearts and against the authority of all wholesome constitutions. People are trying to disgrace themselves as did the antediluvians (Matt. 24:37). Anarchy is making void the law of God and becoming a law unto ourselves as Israel did in the book of the Judges (17:6; 21:25). When God's people, the salt of the earth are removed, the world will literally spoil. The Holy Spirit Who now restrains lawlessness will one day leave the world (2 Thes. 2:8-12). Men never believed lies so readily as today. They are headed for the deception of the Man of Sin.

A second sign of the times is apostasy, a falling away from the faith in the professing church (2 Thes. 2:3; Tim. 3:5; 4:4; Luke 18:8). A fashionable, unbelieving world church is in the air. Having no gospel it will preach on social and economic matters. It will finally pass under the sway of the Antichrist, the Beast of Revelation 13 (2 Thes. 2:4).

A third sign is apathy in the true church (Matt. 24:12; Mark 13:36; 1 Thes. 5:6; Rom. 13:11). The church of today is characterized by the Laodicean church of Rev. 3:14-21. When times get incurable judgment ensues (Luke 17:22-37). General McArthur thinks we have had our last chance and that the Armageddon of Rev. 19 is at our door. The Middle East is looming in importance. The bride of Christ, however, is not looking for the Antichrist but for our Lord's appearing (Heb. 9:28).

COMMENTS

On The Sunday School Lesson

by The Editor

Lesson for December 26, 1948

APOCALYPTIC LITERATURE IN THE BIBLE

Lesson: Revelation 21:1-7; 22:1-5, 7

THE LESSON TODAY leads us into one of the most often misunderstood and far too often misinterpreted books of the Bible—The Revelation. In most versions the title given this book is "The Revelation of St. John the Divine." It would far better be stated, "The Revelation of Jesus Christ to John," for John is not the "revealer" but simply the one whom Jesus chose to be the writer who set down the many things which Jesus saw fit to "reveal" or "show" to His servant. The fact that this book is called "The Revelation" tells us of its purpose—"to reveal" or "to unfold."

Every one who thinks about the realities of life must have a desire to know about (as the first verse of the Revelation tell us) "things which must shortly come to pass." As we read the words which follow in 1:4 we find that, in reality, this is another letter which John has written to "the seven churches which are in Asia." It has been revealed to John just what relation each church bears to the Founder, or the Foundation of the church, Christ Himself, and sets forth their failures and their possibilities in such a way that they cannot but recognize their part in the pictures drawn.

But as we go to our text verses we find John pointing out that there is something wonderful that is in store for the faithful followers of the Lord. There will be a "new" heaven and a "new" earth—a new place of habitation. Following, as these chapters do, the dread terrors that will meet those who fail to follow the Christ, these words are like beautiful melodies which follow the rasping tuning up of the instruments before a concert.

These two chapters may be called the grand "Amen" to all that has gone before—from Genesis to Revelation. Our lesson bears the imprint of a gracious and loving God who cares for His own.

Revelation—not understandable? What Christian dares say it is not the most revealing book in the Bible?

Business For The King

Generous Returns

THE FINANCIAL PROGRAM FOR THE MISSIONARY BOARD AND ASHLAND COLLEGE PROVIDES FOR ANNUITY GIFTS.

FOR YEARS, A GOODLY NUMBER OF BRETHREN HAVE RECEIVED INTEREST CHECKS IN FULL AND ON TIME. HOWEVER, OVER AND ABOVE THE FINANCIAL BENEFIT TO THE DONOR, A MISSIONARY OR COLLEGE ANNUITY BOND IS "GOOD BUSINESS" FOR THE GOSPEL OF OUR LORD. YOUR ANNUITY DOLLARS ARE INVESTED IN THE TRAINING OF CHRISTIAN YOUNG PEOPLE AND IN PROMOTING THE GOSPEL IN BUILDING OF CHURCHES, ETC. INTEREST RATE IS BASED ON THE AGE OF THE DONOR.

WRITE TO ASHLAND COLLEGE OR TO THE MISSIONARY BOARD OF BRETHREN CHURCH, BOTH AT ASHLAND, OHIO, FOR MORE INFORMATION.

Dedication Of New Brethren Church

1st Unit

In The Capital City

Washington, D. C.

Sunday, December 12th

ANY GIFT FOR THIS NEW CHURCH WILL BE FORWARDED AT ONCE TO THE PASTOR, REV. CLARENCE FAIRBANKS, BY THE MISSIONARY BOARD.



January Is Publications Month

January 23 Is Publication Day

The Publication Day Offering

Should Be Taken And Sent In

As Soon As Possible

After January 23rd

THE BRETHREN EVANGELIST

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INTERESTING ITEMS

Apology. We are very sorry that due to either mis-copying or to the leaving out of a word, we made the meaning of a couple of sentences other than that meant by Brother Bame in his "Travel Flashes." In the issue of December 4, on page 7, under "Capital or Socialism" line 5, should read "The whole creation of peoples." In the seventh line from the bottom of the same page in column two, the line should read "to sell all, but it is not said that he must give all." The word "not" was inadvertently left out. A thousand pardons, Brother Bame.

College Corner, Indiana. In the letter calling our attention to the above, Brother Bame also says, "Our work here goes on gaining slowly, but surely, and these people are proving, at least locally, what a small group can do when they set their heads to it and give their hearts to sacrifice and determination. They have not only doubled their local expenses, but enlarged their offerings to our denominational drives; have made one of the finest basement-kitchen arrangements to be found in like places and all of it done on a completely free-will basis. We have baptized 10, and the Sunday School average has raised more than 35%. Praise the Lord."

Dayton, Ohio. We note that Dr. Glenn Clayton, President of Ashland College, was the Guest Speaker at the Dayton Church on Sunday, December 19. Dr. Clayton ministered to these people for some weeks in the interim between pastorates and while he was still identified with Ohio State University.

Brother Whetstone also says that a group of Seminary men and women from Ashland College and Seminary gave a program of entertainment at the Dayton Church on Wed-

nesday evening, December 15th. This group made a number of the churches throughout Ohio, giving the same program. It was well portrayed.

Meyersdale, Pennsylvania. We welcome Vol. I, No. 1 of the Meyersdale bulletin to our bulletin drawer. One by one the various pastors are seeing to it that the editor gets the bulletin from their churches. Brother W. S. Benshoff, who has recently assumed the pastorate of the Meyersdale Church, is following his regular procedure in sending on his bulletins, even as he did when he was pastor of other churches. Brother Benshoff reports having gotten settled in their new work and that the prospect list is growing. He tells that the earnest efforts of the people are manifest and that the work bids fair to go on to great things. The Christmas program was given by the children on Sunday morning, December 19th.

Loree, Indiana. The Loree Church is in the midst of a revival at the present time. Brother J. Edgar Berkshire, pastor of the Flora Brethren Church, is the evangelist. The meetings began on December 26 and will close on January 9th. Brother Austin Gable, pastor of the Denver-Center Chapel Circuit is in charge of the song services. Brother Robert K. Higgins is pastor of the Loree Church.

St. James, Maryland. The St. James Christian Endeavorers sponsored a "Caroling Project" on Friday evening, December 24th. The carolers returned to the church for refreshments.

On Sunday, December 19th, the supply pastor of the St. James, Rev. Donald Warrenfelz, was unable to get to the church on account of bad weather, and his place was acceptably filled by Brother Roy Lowery of the local church.

We are asked to say again, that the St. James Church is in need of a regular pastor. Anyone interested is asked to contact Mr. Roy Lowery, 118 West Potomac Street, Williamsport, Maryland.

Goshen, Indiana. Brother W. E. Ronk, pastor of the Goshen Church, says that the attendance at the Northern Indiana Brotherhood meeting which was held at Goshen recently was 191, and that the offering for the station wagon project amounted to \$1,021.73. He says that the Goshen men gave \$280.00 of this amount. Over 200 dinners were served.

Nappanee, Indiana. We note that recently Brethren Don Miller and Henry Staley took a truckload of goods to Lost Creek, Kentucky. The material was from the laymen of Nappanee and nearby towns.

Stockton, California. Brother Charles Johnson, who recently became pastor of the Stockton Church, says that a choir was recently organized. After the organizational meeting the members were served refreshments by the choir director and wife, Brother and Sister Harry Ernst.

At the recent business meeting of the church it was voted to paint and decorate the church auditorium. A committee is in charge of the work.

Brother Johnson also says that immediately following the morning service on Sunday, December 5, twenty-five of the congregation made a trip to the Ione Boys' Reform School to hold service. It was a drive of forty miles.

Mexico, Indiana. Brother Robert Higgins reports that the

(Continued on page 7)

The Editor Thinks Aloud

Fred C. Vanator

LET US THINK ABOUT OUR OPPORTUNITIES

AN OPPORTUNITY, once set before us, becomes an obligation the moment that opportunity is realized. But far too often we keep our eyes closed to opportunities, being fearful lest, seeing them, we find ourselves obligated to a task which we would far rather not find in our schedule. Especially is this true when we find that finances are involved.

I have recently been working on two phases of such work, both of which include a financial plea—The Publication Day Offering, and the Benevolent Offering—which are received, one following the other, in the months of January and February.

What I found in investigating the offerings of last year intrigued me, and, of course, set me to thinking!

Turning to the Financial Booklet which was put out for the 1948 General Conference, I found the following amounts for the various offerings:

Publishing Co.—Press Fund	\$ 4,296.21
Publication Day Offering	5,144.67
White Gift Offering	7,529.75
Home Mission Offering	21,061.19
Foreign Mission Offering	26,226.78
Benevolent Offering	7,384.72
Ashland College Educational Offering	22,022.67
Brethren Youth Offering	2,243.57

Total Regular Offerings\$95,909.56

Now let us do a little further figuring. The Statistician's report shows that there were reported 18,052 members in our churches. It takes a very little time and energy to establish the fact that the per capita offering given by the membership of the Brethren Church during the past Conference year amounted to the munificent sum of \$5.31. Isn't that something to be proud of? That doesn't even cover the cost of your daily newspaper. At least it does not cover mine, for we pay the sum of \$13.00 per year just to keep informed about the doings of our city.

Of course this does not say that there are not very many in the membership of the churches that contribute a great deal more than this average sum. There are many that contribute in sums that will mount into hundreds of dollars. But just where does that leave the rest who do not?

A careful study of this "giving" proposition should make a number of people do a great deal of thinking. We should always ask ourselves, "Just what am I doing to help in a constructive way, the various activities of the church which I am identified, and what am I doing to help with the work of the various "Interests" of the church?" We have long since learned that one is not judged so much by what he gives, as by what he keeps for himself, and what he does with that remainder. It seems to the editor that it is about time that we begin to re-examine the whole matter of "Stewardship" as it is taught in the Eternal Word of God. Don't you think so, too?

Now, think it over!

Office Gleanings

By The Editor

ROANN, INDIANA, JOINS THE 100% LIST AND OBLIGATIONS

Brother Oren Leedy of the Roann, Indiana, Brethren Church, recently sent us a fine list of 118 subscriptions to *The Evangelist*, 16 of which were renewals and 102 new subscriptions. We appreciate this advance in this fine congregation.

More Rags

We have recently received bundles of rags from the Woman's Missionary Society of the Uniontown, Pennsylvania, Second Brethren Church, and from the "Sem-Wives" of Ashland. Also one sack of rags without any designation on it. So can't give proper credit. Thanks for all of these. Keep them coming. We use lots of them.

Recent Additions to the Press Fund

Mrs. Glenn O. Smith, South Bend, Indiana	\$ 2.00
Mr. & Mrs. H. C. Gorham, Ashland, Ohio	10.00
Rev. & Mrs. G. C. Carpenter, Hollywood, Florida ..	25.00
Mrs. Ida Wirick, St. Petersburg, Florida	15.00
Rev. & Mrs. Eugene Beekley, Canton, Ohio	5.00
Mrs. Elizabeth Baker, Williamsport, Maryland	15.00
Ellen Lichtey	5.00
Etta Myles, Cameron, West Virginia	1.00

(See block on Page 16)

Appreciation Expressed

We wish to express the appreciation of the Publishing Company for the fine patronage out over the brotherhood of our Book Store. Many orders for Bibles and books of various natures have come to us. We trust that all were filled as desired. Do not hesitate at any time to report to us any failure of orders to arrive, for many times we order the books or other materials sent to you directly from the publishers or the distributive agencies. If we do not hear from you, of course, we always take it that your order has come to you as you desired.

Many, many Bibles were sold during the pre-Christmas time, which just goes to show that the Book of Books is still at the top of the list in sales. And why should it not be a "Best Seller" when it is the most of all desired by men and women, boys and girls?

Send someone, Lord to love the best there is in me, and to accept nothing less from me: to touch me with the searching tenderness of the passion for the ideal; to demand everything from me for my own sake; to give me much that I cannot think of myself; and to ask so much that I can keep nothing back; to console me by making me strong before sorrow comes; to help me so to live that, while I part with many things by the way, I lose nothing.

Publication Board Members Write

ABOUT THE Publication Day Offering

J. E. Stookey, President of Board

THE NEEDS OF THE Publishing Company are the needs of the Brethren Church.

Do we, as Brethren, appreciate the contents of the above statement?

Once again we are called upon to give to the Publication Day Offering, to support the cause of Christ through the printed page. As we hold up the hands of those who labor so diligently to disseminate the news of the Brethren faith through Christ, we are making a contribution to the most wonderful work possible.

Our Lord and Saviour has done so much for us, having given His all that we might live abundantly. May we, out of our abundance, give to Him, that we may show our love to Him.

The Equipment Fund Goal is in sight, so let us not relax our efforts, but push the program to a successful conclusion.

The church as a whole must support the Publishing House if we are to receive the whole message which is essential to round out the full program of the church, and to reach the hearts of lost men and women. That is our COMMISSION.

If the Publishing House were to fail, the church will fail also in its highest ends, because they are so interlocked that neither can exist without the other in a practical way.

Our prayer is that the Brethren people as a whole, will grasp this wonderful opportunity and that the cause of Christ will go forward in and through the church as never before.

—Ashland, Ohio.

Rev. J. G. Dodds, Secretary of the Board

"WE WANT A BETTER PUBLISHING HOUSE—WE CAN HAVE A BETTER PUBLISHING HOUSE IF WE WANT IT HARD ENOUGH."—Geo. S. Baer.

THE ABOVE STATEMENT is as true today as it was on the day that it was uttered. The question we ask is: How many of you want a better Publishing House hard enough to do something about it?

The Board of Directors and the Force employed at the Publishing House are the servants of the Lord first, and then servants of the Shareholders of THE BRETHREN PUBLISHING COMPANY second. Hence we welcome constructive criticism and suggestion whose sincerity is indicated by deeds of loyalty and whole-hearted support.

The Board of Directors is indeed grateful to the many

members of the Brethren Church who have contributed so generously to past Publication Day Offerings and to the Press and Equipment Fund. General Conference has set the minimum Publication Day Offering at \$5,000.00; and also set the minimum Equipment and Press Fund at \$15,000.00. The Publication Day Offering is taken annually during the month of January—this year the offering ought to exceed \$7,500.00. The remaining part of the \$15,000.00 should be raised before General Conference in August, for this is the third of three years designated by General Conference for the campaign. What will you and your local church do toward making this a better Brethren Publishing House?

Is your church on the 100% Evangelist subscription roll? If not why not? Does your church use all available Brethren Sunday School literature? If not? why not? Are you using available Tracts published and approved by the Brethren Publishing House? If not, why not? Or, are you weakening the faith and teaching of the Brethren Denomination by using church magazines, Sunday School Literature, and tracts that do not adhere to Brethren teaching?

The Brethren Church will be strong only in so far as her membership are trained to be loyal to Brethren doctrines. It is the aim of your Board of Directors that the Brethren Publishing House largely aid in producing a stronger Brethren Church. A stronger Brethren Church will make a better Publishing House—and a BETTER PUBLISHING HOUSE will make a stronger Brethren Church.

We need a true and loyal Brethren as Business Manager to bring to reality Brother Baer's VISION OF A BETTER PUBLISHING HOUSE. If you know of such, help us to contact him.

—Akron, Ohio.

POINTS BY THE WAY

J. Garber Drushal, Representing Mission Board

THE COMMUNICATIVE URGE

Somewhere along the way we picked up the desire to communicate. In some of us it may have come earlier than in others, but most people like to share an idea. And so it should be . . . Mrs. Brown's baby may have a new tooth, but it isn't news until somebody tells someone else. The top secret must be told, or so it would seem these days, for the urge to communicate gets the best of the best people. The early apostles had the communicative urge because they had an astounding, a shockingly peaceful news story. They had to communicate.

Publication Date -- January 23

THE ARTICULATE WORD

Beautiful thoughts are fine things to store in the attic of your mind. Dust them off, wiggle some muscles, and these ideas become words. You may intellectually love the young lady, but it doesn't amount to much until it becomes the articulate word. **The communicative urge forced our church fathers to articulate the dynamic of Christianity.**

THE WELDING FORCE

America is held together by railroad tracks, telephone lines and radio tubes. The whirl of modern life will not fling it apart as long as these instruments of cohesion perform their amalgamating influence. Ideas of Americans get around. The theme of democracy becomes articulate. America lives! **The welding force of the modern church is its continuous communication of the articulate word, the Word made flesh and dwelt among men.**

THE PREPAID PIPELINE

Ideas may articulately flow from the faucets on the modern typewriters, but to get these ideas widely communicated so they may exude their welding force takes men and machines. The pipelines for ideas must be prepaid. The publishing interests of the Brethren Church provide the great welding force of the Brethren ideal of Christianity. **You cannot escape participation in these publishing interests, for through them you share the communication of the articulate word, and do your share in welding our church together.**

—Wooster, Ohio.

Mrs. Ira D. Slotter, W. M. S. Representative

MY FIRST ACQUAINTANCE with the Brethren Publishing Company was in June, 1896 when I was employed by the company as a compositor at 13 cents per thousand ems. Its headquarters was located in Founders'

Hall of Ashland College. The office (there was only one) and the composing room were on the first floor, the press room and bindery in the basement.

Through the years I have watched with intense interest the growth and development of the plant in both equipment and personnel. I think I can say that I have been personally acquainted with every editor and business manager and most of the employees in the mechanical department, through the years.

The Publishing plant has been housed in four different locations—Founders' Hall, Seventh Street, Orange Street and the present location on College Avenue.

One time when a \$600.00 new press was badly needed, the business manager sent out a call for 600 people to send in one dollar each, which was soon received. All contributions received thereafter were returned to the donors.

The present building and equipment stands at the highest peak in the history of the Publishing House. Much of the credit is due to past and present personnel. The plant now has one of the finest presses obtainable for its type of work. Two things in a printing plant that have always fascinated me. One is the printing press; the other a mailing list. Guess that is the reason I get so much joy out of seeing this one in operation.

The Publication Day Offering is due this month and it is our hope that everyone will do his best to make this offering adequate to meet the needs.

The Press and Equipment Fund of \$15,000.00 bids fair to be completed during this, the third year of its operation, if pledges are met and the usual contributions are forthcoming. This speaks well for the church. There is still need for replacement of worn-out machinery.

A good Publishing Plant is the strong right arm of any church. Ours has provided the church and Sunday school literature for more than fifty years since I have known it. The printed page as well as the spoken word, is an instrument in the hands of God for the preaching of the Gospel and the extension of His kingdom on the earth.

—Ashland, Ohio.

Consistent Christian Living

(A Radio Message over Station WARD in Johnstown, Pa.)

C. F. Zimmerman

ONE EVENING a student asked Phillips Brooks this question, in a perplexed and serious tone, "Is conscious personal fellowship with Jesus Christ a part of Christianity?" Phillips Brooks was immediately as much in earnest as was his questioner. He hesitated, reflected, and replied, decisively: "Conscious personal fellowship with Jesus Christ is Christianity. That is what differentiates the religion of the Bible from all others. A man is a Christian in so far as he knows Jesus Christ."

This is the whole basis of consistent Christian living. Without this fellowship we are as wavering as the clouds of the sky. The principles of God have not changed. Our understanding has not been always perfect. Yet in fellowship with him we have gone forward.

Somebody has said our churches are made up of people who would be equally shocked to see Christianity doubted or put into practice. Mahatma Gandhi, perhaps the greatest soul in India has said, "I would suggest first that all that you Christians, missionaries and all, must begin to live more like Christ. If you will come to us in the spirit of your Master, we cannot resist you. I would suggest that you must put your emphasis upon love, for love is the center and soul of Christianity." He did not mean love as a sentiment, but love as a working force, the one real power in a moral universe.

As with most matters of Christianity, this concern of Christian living is a personal and individual matter. We may, in the long run, have consistent Christian living as

a church, but the primary emphasis must be the everyday, workaday, living of the very average Christian. Some years ago, when Dr. F. B. Meyer was addressing an audience at Brighton, he saw among the company Dr. and Mrs. Handley Moule. Dr. Moule, who afterwards became Bishop of Durham, was detained in conversation at the close of the meeting, and Dr. Meyer, as he walked out with Mrs. Moule, remarked to her, "We all have reason to be grateful to your husband for his books." The reply, according to *The British Weekly* which related the incident when Bishop Moule died, was a beautiful tribute from a wife to a husband: "I have seen every one of these books lived."

On a steamship bound for Bombay a minister reports that he became acquainted with a gifted young physician from Ceylon who had just completed seven years of study in England. "I left India a Christian," he said, "the son of a converted mother. I am returning to India a Hindu." Pressed for an explanation, he gradually unfolded his experience. While still in his native home he had built up a picture of what a Christian land would be like. He had gone to England. He had not found it such a land. He had been appalled by the intemperance he had seen, by the mad rush for money, by the bitterness of the industrial world, by the lack of appreciation for members of his own race, by the reliance of a "Christian" nation on its naval power.

Another of those foreign students, after a sojourn in the United States, remarked, "I have been turned away from hotels because my skin was dark. I have been refused food in restaurants. I have been generally treated as if I belonged to a lower species. And yet you call your people Christian and me heathen. It looks to me as if you worship one Asiatic, and treat all others as worthy only to be your servants."

These are rather drastic and yet I feel fair appraisals of our so called Christian democracies. It is a very difficult thing for anyone to see himself or his religion clearly. An objective view is better for us although not so pleasing.

A little girl, trying to learn the Ten Commandments, was told by her mother to write them out. When she brought the result for inspection she had written, "Remember the Sabbath day to keep it wholly." The mother said, "Why, don't you know how to spell better than that? The word should be 'holy' not 'wholly.'" The good grandmother, who was sitting by, said, "Maybe the child has not made such a mistake. At least her idea of holy is preferable to that of many who think they keep the Sabbath if they go to church in the morning, and spend the rest of the day feasting, lounging, or visiting."

We have some peculiar ideas of the Lord's day existing. A recent article in the *Pittsburgh Press* called it a "religious holiday." This term was applied to it by an executive of the county who was trying to justify in the public press his decision to have a fair open on Sunday. I'm quite certain his definition would meet the approval of many church members.

The following little story helps to illustrate the problem of the pastor setting an example and the way in which he is observed and tested by the church membership and others. May your wisdom be as great as the wisdom of the Presbyterian minister of early days who settled near the headwaters of the Susquehanna. A good man, he was,

but full of humor and ready with his repartee on all occasions. Jack Rickitt, a quasi-parshioner, but who was more punctual at the river than at church, presented the minister one Monday morning with a fine string of pickerel. The minister thanked him graciously for the gift. "But, Parson," suggested Jack, still retaining the fish, "those fish were caught yesterday. Perhaps your conscience won't let you eat 'em." "Jack," replied the minister, stretching out his hands toward the string, "there's one thing I know—the pickerel were not to blame!"

Charles Spurgeon once received a letter from a man who declared that if he did not receive within two days a specified sum of money from the preacher he would publish certain things which would put an end to his influence and popular esteem. Mr. Spurgeon sent back a postal with these words: "You and your like, are requested to publish all you know about me across the heavens." This great preacher was serene in the consciousness that there was nothing in his past which could injure his good reputation. It was a matter of fellowship and consistency with him that made it possible for him to defy the black-mailer.

One of the things that would work for a greater Christian consistency would be the realization that we are seen from on high in whatever we are doing. A story is told of a father who was blind who always attended the cricket matches of the school in which his boy played. The boy was a first-rate batsman and was captain of the school, and although the father never saw his son play, he seemed to gain pleasure from being present. Suddenly the father died, and the day after his funeral an important cricket match took place at the school. Owing to his recent bereavement, it was thought that the son would not choose to play. But he did, to the astonishment of all, and he was seen to bat with great earnestness and with an unusual seriousness. Asked by one of his companions, when the match was over, why he played with such care and why he played at all, he answered, "You see, this is the first time that my dear father would see me play, and I wanted to do my very best, because I was conscious that his eyes were upon me." If the eyes of a departed earthly father can be so important how much more important the eyes of our heavenly Father. This brings us back again to the matter of conscious fellowship with Christ. These are the things that make for consistent Christian living.

The captain of an ocean steamer is often in charge of as many as fifteen hundred people, and his authority is over a thousand activities. But his great business is to get his ship alongside the pier at New York, safely at any cost, and as swiftly as may be. That one business settles many questions which might otherwise trouble the captain. He looks at every subject which claims his attention, and asks, "Will it hinder? If not, will it help?" And those questions keep his life properly narrow, so that it stays in the rightful channel. And this is exactly what singleness of aim does for the Christian. Without such unity of purpose the distractions of worldliness will overwhelm him and the purity of his life will be lost.

In the Olympic Games at Paris, Eric Liddell won the four hundred meter race in "record time," and the press proclaimed him the king of sprinters. But there was more in the victory than just winning the race. When the young athlete, chosen to represent his country at the Olym-

pic Games, found that his race was called to be run on Sunday he refused to compete, saying, "I object to Sunday sport in toto," and so counted himself out. The sporting press of Europe derided him; he was giped at and criticized on all sides, even by the papers of his own country. But the stand taken by such a noted athlete had its effect and the race was not run until later in the week. When young Liddell won, the public that had condemned him changed its opinion and gave him great applause. Other Christian athletes have taken just as fine stands and I believe that we should mention Gilbert Dodds of our church also. It takes a steadfastness and consecration above average to be entirely consistent in sports as in everything. It is a wonderful thing when a young man like Gilbert Dodds receives an award like the "Sullivan Award" for advancing sportsmanship. The eyes of the sport world can see that sincerity which is part and parcel of consistent Christian living.

It would be almost incredible for most ministers to have their sermon heard and believed as was that of a missionary on an island of the Pacific Ocean. His sermon was on "Thou shalt not steal." He told them that if they had stolen anything they must return it to the owners. The next morning he found his house surrounded by the people, bringing back their stolen goods. "We have not been able to sleep all night," they said; "all these things we have brought with us are stolen goods." They returned all these things to the rightful owners. One man went seventy miles to another island to find the owner of a saw. This was the right way to hear the word of God.

The closer a person is to God in fellowship and His word in knowledge the more consistent will be the life. "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness?" (2 Pet. 3:13) is the plea of Peter. "Who is a wise man and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom," is the exhortation of James (James 3:13). "Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel:" (Phil. 1:27) is the appeal of Paul. The scriptures are just filled with those pleas and plans for a well rounded consistent Christian life. Christianity is not only a faith but it is a life. We err when we forget this.

A public-utilities company, seeking a franchise in a large city, sent an unscrupulous representative to interview a city official whose vote was sorely needed. When the official intimated that his vote was not for sale, the representative exclaimed: "Think of the money, man! It's the bargain of a lifetime. You'll never have another chance to make that much so easily." "So easily!" replied the official. "Listen, friend! No one ever yet got a bargain in sin. It's the highest-priced thing in the market. You tell me that all I have to do is to vote 'right.' Well, it isn't. That's only the beginning of what I'll have to do. I'll have to carry the consciousness of my dishonesty to the grave. I'll have to live with a remorseful conscience. I'll have to pose before my wife and children as some one I know I am not. Don't tell me it is a bargain!"

—Johnstown, Pa.

Interesting Items

(Continued from Page 2)

New Youth Choir of the Mexico Church sang at the Christmas program. The organization is sponsored by the Woman's Missionary Society. Mrs. Virginia Balsbaugh is the Director and Mrs. Gayle Donaldson is the pianist.

Brother Higgins notes that the Mexico laymen and the Young People's Sunday School class gave more than \$100.00 to the South American Station Wagon Fund.

A Birthday Month Fellowship Supper and Program is being arranged for some time in January.

Pleasant Hill, Ohio. Brother Floyd Sibert writes as follows: "Only eternity can reveal the full fruit of the Troy meeting. It was a REVIVAL in every sense of the word. Christians were urged to a closer walk with the Lord and responded in great numbers. The unsaved had the Way made plain and stepped into it, willingly and intelligently. Those who had lost faith came back confessing and left the altar with new light on their faces. It is impossible to give exact figures of the number who came to the altar. Delegations were present nearly every night. They came from Dayton, New Lebanon, Clayton, West Milton, Troy, Piqua, West Grove. Three morning broadcasts were given over station WPTW—Piqua. These figures are conservative and not a full report, 155 making some move for Christ during the meeting. They came as follows: 31 young people besides their mothers; 20 of them for confession, 10 from other churches; 61 signing Tithing cards and coming to the altar far prayer; 23 Family Altar dedications; 10 Life Work Recruits, ready for the Lord's call; 30 at the altar on Men's night when 108 men sang "The Ninety and Nine." They came on the invitation to witness to the saving power of the Lord Jesus. The worth of these decisions could not be measured in dollars and cents.

Brother Sibert also says, "Again I say rejoice—The roof is on the new part of the church. As soon as the doors are set we will have it enclosed and can heat it."

I like to study a book of the Bible at a time. If my wife should send me a letter of eight pages and I should read one page at a time I would forget what she was saying.—D. L. Moody.

Laid to Rest

MATTHEWS. Frank Matthews, son of John and Sarah Matthews, was born in Van Buren County, Iowa, on August 10, 1873 and passed away at the Ottumwa Hospital on October 30, 1948. He lived in the vicinity of Udell, Iowa, for a number of years and was baptized by Rev. S. H. Bashor in 1903.

Funeral services were in charge of the writer at the Johnson Funeral Home in Ottumwa, with burial in Fairview Cemetery near Udell. A large crowd attended the services. His wife and two children survive.

W. R. Deeter.

Advertising The Church

PRACTICAL CHURCH PROBLEMS AND METHODS—III

Rev. Henry Bates, S. T. M.

"It Pays to Advertise!" More and more the world is becoming "publicity minded"—from the largest industries in our great cities to the smallest grocery stores in many outlying communities. Every day merchants are learning the truth of that slogan of the advertising concerns—"it pays to advertise." The secret of all good advertising is to make people want what you have to offer, and then to lead them to the fulfillment of those wants. The chief task of the church is to lead men and women into a saving knowledge of the Lord Jesus Christ—to draw them into the great fellowship of believers. It is necessary, therefore, to create in the hearts of men and women a desire for the higher life which the church, as the servant of Christ, has to offer, and, having created this desire, to direct their attentions to the place where the desire might be fulfilled. This is the purpose of advertising the church.

Certainly there is greater possibility of attracting the disinterested and the unsaved by constantly keeping the church and her program before them than there is by sitting back and not making any effort to attract them. Time and space do not permit an exhaustive study or discussion of this important matter of advertising the church, but consider a few of the most important and the most common means of keeping the church in the community's mind.

Church Property. The condition of the church buildings and the property surrounding the buildings is one of the most important means of advertising the church. Visitors in the community, or strangers passing through, are not likely to stop at the church which needs a coat of paint, or which has several windows broken, or which is completely surrounded with knee-high grass and weeds. For it is a generally accepted fact that the church which is neat and clean on the outside will probably be neat and clean on the inside; while the church that is shabby and deteriorating on the outside will be in a similar condition on the inside. It is surprising how easily the condition and appearance of a church can be improved to such a degree that people passing by will stop and take notice, while the members will be proud to take their guests over to see their place of worship. A shrub or two planted before the entrance; a little ivy planted beside the side door; or a well cut lawn with neatly trimmed hedges; these are the little things which frequently attract or repel the potential church-comer.

Bulletin Boards. Every church should have a bulletin board outside on which is painted the name of the church, times of service, the pastor's name, and any other pertinent information. One man, an active worker in one of our Ohio churches, told this writer that he was first attracted to that church because the name "Brethren" which appeared on the bulletin board, appealed to him. If the church is off the main highway, if it is up a little lane, or country road, or a side street, put a number of signs at various intersections pointing out the direction to the church. As

with church property, church signs and bulletin boards must be kept neat and in good condition. A sign in need of paint, hanging by one or two nails in a precarious position, or overgrown with weeds, is of little value either to the church or to the public. These signs need not be elaborate or expensive—every church probably has at least one man who is capable of making a suitable and serviceable one. The important thing is to let people know that the church is in the community, and that it is wide awake to its opportunities.

Weekly Bulletins. Another means of advertising the church and her program is that of the weekly bulletin. These may serve a double purpose—for the bulletin not only contains the order of service and the announcements for the week, but it is also, or at least can be, an attractive invitation to all to attend the services of the church. These bulletins need not be elaborate or expensive, **but they should be neat and attractive.**

The church bulletin, like the church property, is often used as a measuring stick. If the church hands out bulletins that are poorly printed, smeared, blurred, poorly written, and generously spotted with misspelled words, she cannot expect people to think very highly of her program, nor can she expect those bulletins to be very successful in attracting outsiders into her fold.

Posters. Still another means of advertising the church is the use of posters. No matter where one goes these days he is sure to see in every store window posters announcing the coming attractions at the neighborhood theatre or announcing the coming to town of the circus, carnival, or some other kind of show. Why should not the church use a modified form of this type of advertising? Can it be that we feel that what we have to offer is not worth advertising as widely as is the bill of fare at the local theatre? God forbid!

Again, these posters do not need to be expensive, in fact they can be one of the cheapest means of bringing the work of the church before the public eye. It is not necessary that these cards be elaborately printed by some professional printer, in fact, the results are sometimes more effective if the people knew that the posters have been made by local men and women. The young people of the church very often enjoy this type of work and many of them are quite handy with it. The wise pastor and church will, therefore, use the talent in his own midst to help to advertise the church and at the same time to make his young people feel that the success of the church depends to a certain degree, upon them and upon the work which they do.

The Pulpit. There can be no denying of the fact that the greatest means of advertising which the church possesses is the pulpit message itself. A church may erect beautiful buildings, it may have wonderfully landscaped surroundings, signs may be posted all over town pointing the direction to the church, and neat, well printed bulletins may be distributed each week, but unless the spiritual food that the church has to offer is of the same calibre as the rest of these offerings of the church, they become as "sounding brass and a tinkling cymbal." Good preaching and well-designed, enthusiastic worship services in the sanctuary, with the pulpit at the center, challenge the countryside to attend the church and to give it their loyalty.

There are, of course, countless other means of advertis-

ing. Every pastor and every church should be awake to these opportunities, and should seize upon every chance to keep the work of the church before the eyes of the public, for only as this is done will the church grow, and only as this is done will the unsaved be brought into the church to hear of the glorious plan of salvation which God has provided. Caution must be exercised against over-spectacular advertising. The church is not supposed to compete with the circus in its offerings to the people, and it should not strive to compete with the circus and the theatre in their spectacular advertising. **Have something to advertise; advertise it; and let the final product excel its advertisement!** Don't disappoint people like the pastor, who, during the First World War, advertised that he was going to speak on the coming Sunday on the topic, "Three Nights in a Submarine," and then told the large group which came to church that week, the story of Jonah in the belly of the whale.

But, "It pays to advertise!"

—Oakville, Indiana.

National Goals Program

Rev. J. G. Dodds, Chairman

HOW MUCH INFORMED BRETHREN?

By C. Y. Gilmer, Member of the National Goals Committee

AN EXAMINATION or test in school may be quite revealing to the teacher as well as the pupil. It may show that the teacher assumed too much, thinking that the pupil is well informed, whereas, his teaching was not as effective as it ought to have been. Instead of testing the pupils the examination may be a test of the teacher's own work.

Many a Brethren pastor would likely be chagrined if his congregation were interrogated concerning vital information relative to the Brethren Church, her mission and institutions. If anyone doubts the statement just made let him submit a general informational test in the field mentioned to an organized adult group in his church, and see!

Here is the point—uninformed people are not interested in something of which they know little or nothing. There can be no good response toward urgent needs where good knowledge and sympathetic understanding have not been cultivated. We need a general "KNOW-YOUR-CHURCH" campaign in our denomination. Highly supervised denominations are well informed religious bodies. Their gains are due to effective teaching and propaganda programs on missions, Christian education, temperance, Christian help work, and the like. Their local congregations strive to meet all objectives. Their representatives go to conference with a good report and come back home with an informed mind.

Since the Brethren do not care for supervision, they may well take to something that will prevent stagnation. We suggest that the Goals Program will do this if our leaders take it in good earnest. The goals are objectives that really matter. They who point their constituency to them will be careful to get their folk to know, understand and appreciate

the program of the Brethren Church. It would be gross error to say that "we are without a program." Wholehearted adoption is the need.

Here Is a Program

1. **Membership.** Educate for personal evangelism; know the meaning of church membership.

2. **Missions.** Give definite missionary instruction all the time. Teach how to pray intelligently and effectively that there may be power with God and man.

3. **Reading.** Have all read *The Brethren Evangelist* and use Brethren Sunday School literature. Know the content of Brethren tracts. Know the needs and possibilities of The Brethren Publishing Company.

4. **Education.** Know your college and seminary. Recruit for the Brethren ministry; patronize our own educational institution; strive to meet the financial needs here.

5. **Benevolence.** Make provision for superannuated ministers and missionaries, and needy Brethren. Know your Brethren Home.

6. **Be familiar with the auxiliary work of the Church:** the work and goals of the National Sunday School Association; summer camp work, the purpose of the White Gift Offering; Brethren Youth, Christian Endeavor; Woman's Missionary Society, Sisterhood of Mary and Martha; Laymen and Brotherhood; personal workers' and leadership training classes; tithers' band; prayer band.

Strive to bring illustrations from our own Brethren heritage. No better illustrations can be found than here. Change the inside bulletin board frequently. Be informative in weekly calendars. Appear before the church and her auxiliaries with definite denominational information. Inform, inform, inform. Remember this job is never finished. Be sure your information is correct, then disseminate it. Always know the latest vital information. See that everyone knows it, too.

—Huntington, Indiana.

He Believes In Religious Education

During the past few years I have been more and more impressed with the efforts made toward educating the young people of our country in the ways of life as laid down by Christ himself. This education, of necessity, must spring from both the home and the church. The church must show leadership. This leadership must be directed by people who have a real heart interest in educating youth for successful living.

We are now living in an age when we are thinking more of church unity than ever before. The principles of Christ-like living are more emphasized because our differences in denominations are not having the great weight they had at one time. I am vitally interested in bring together all evangelical churches on a basis whereby they will not lose the benefits of their various denominational groups but will be able to federate their interests on a broad Christian basis so that nothing will be lost because they are Methodists, Episcopalians, Presbyterians, etc. God speed the day when we shall all be united in a great effort to bring in the Kingdom of Christ without denominational differences and with one accord.—Andrew H. Phelps, industrialist.

The Basis of Church Extension

Rev. Cecil H. Johnson

IN WRITING upon this subject of Church Extension it is only right that, first of all, we examine it and see if it has a proper basis upon which to rest.

Church Extension is based upon the Scripture. Jesus, Himself, laid the foundation of the Church. He was the foundation. "... upon this rock will I build my church..." He is building His Church in the world today according to His eternal purpose. When Jesus gave His parting command, "Go ye therefore and make disciples of all the nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you, and lo, I am with you alway, even to the end of the world." He gave the pattern as well as the command for church extension.

The apostles accepted the command and the pattern and Peter's sermon on the day of Pentecost is their first effort at church extension. As we read on in and through the Book of Acts we discover how rapidly the Church grew until it reached all the way around the Mediterranean Sea. Notice these Scriptures:

"Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. Praising God, and having favor with all the people. And the Lord added unto the church daily those that were saved"—Acts 2:41, 42, 47.

"And daily in the temple, and in every house, they ceased not to teach and to preach Jesus Christ"—Acts 5:42.

"And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith"—Acts 6:7.

"Then Philip went down to the city of Samaria and preached Christ unto them. And there was great joy in that city. But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women"—Acts 8:5, 8, 12.

"Now they which were scattered abroad upon the persecution that arose about Stephen traveled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only. And some of them were men of Cyprus and Cyrene which, when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus. And the hand of the Lord was with them: and a great number believed, and turned unto the Lord. Then tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch"—Acts 11:19-22.

"As they ministered to the Lord and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away. So they, being sent forth by the Holy Ghost, departed unto Selucia; and from thence they sailed unto Cyprus." Acts 13:2-4.

"And when they had ordained them elders in every church, and had prayed with fasting, they commended them unto the Lord on whom they believed"—Acts 14:23.

"And so were the churches established in the faith, and increased in number daily"—Acts 16:5.

These scriptures, and many others that could be given, indicate to us the great interest and activity of the early church in this work of church extension.

Church extension is essential to the Churches' continuity. It is true that in many cases a church grows old and dies out. This results as a rule from a feeling of self sufficiency and self satisfaction. It comes as a result of a let-down in evangelism and real efforts at soul winning. No Church can cope to live long when it ceases to be interested and active in propagating the Gospel and in extending the borders of the Church. If this is true as regards the Church at large and I believe it is, then it is also true regarding a denomination that does not carry on an effective program of Church extension.

Every member of the Brethren Church should be awakened to these facts and made to realize that our very life blood depends upon our interest in, our loyalty toward, and our faithful support of an active, forward moving program of Church extension.

—Fort Scott, Kansas.



NEWS

Send all C. E. News Items
To Rev. W. St. Clair Benshoff
228 Main St., Meyersdale, Pa.

JR. CHRISTIAN ENDEAVOR OF THE BERLIN CHURCH

This is the first report from the Jr. Christian Endeavor of the Berlin Brethren Church. During the past summer the Christian Endeavor Group divided itself into Junior and Senior Groups. The officers for the Jr. group are: Janet Darr, President; Flora Belle Walker, Secretary-Treasurer; Mrs. Richard Layding, Advisor.

When we had our special services before our Fall Communion, both groups attended one evening in a body. Our minister, Rev. Percy C. Miller, told a short story on "Contentment."

We have met one of our goals at least, a 10% increase in membership. Our increase has been 45%.

The Junior and Senior Groups put on a play, "The Lord's Acre," at the Brethren Youth Rally in the Third Brethren Church of Johnstown. This same play was put on at Main Street Brethren Church of Meyersdale, Penna. when the Penna. District Sunday School Board held an Institute there on October 31, 1948.

As for the social events, we had a social gathering in the form of a Hallowe'en party at the home of Dorothy Hepler.

Our group has also sent an offering of \$3.00 to the National Christian Endeavor Board.

Janet Darr, President,
Berlin, Penna., R. D. 3.



CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for January 9, 1949

"LOOK OUT FOR YOURSELF!"

Scripture: Luke 12:15-21; Matt. 16:24-26

For The Leader

TONIGHT we have a lesson in selfishness. All of us have a little of it sticking in us, but there are those who have far too much. We say that they cannot see further than their own interests. Well, that's about all they have, too, for a selfish person has few friends. It is our intent this evening to look at an example of selfishness; also to suggest some ways in which we can be less selfish.

DISCUSSION

1. A PHILOSOPHY OF LIFE. The suggested subject is one of egotism. Nothing matters in life but what concerns the individual. The whole world may be starving without the gospel, or food. A man next door may be sick, but he dies without our attention. We may think the whole world revolves around us as the center of things. We feel all other people should cater to us. If this be the attitude of our life, we are eventually destined for failure. In time, we will have run through the patience of our friends and family, and will be pretty much alone. How much better to follow a philosophy of interest in others?

2. ONE MAN'S SELFISHNESS. Picture the rich man in the lesson tonight. He sat in his easy chair one evening and began to think, or rather, to gloat. As he sat at ease he thought of his overflowing barns of riches and grain. He had done pretty well; now it was time to sit back and interest himself in himself. He was proud that he had done so well by himself. What matter that down in the village, men and women were starving for lack of food. Yes, even those who had harvested his crops for him and who had done it on starvation wages. But he was not concerned about others. He was all right, why bother about others? The Bible is silent on how many people attended his funeral, but it's a safe bet the crowd was slim. Thus a man who lived only for himself had to leave it all behind, and worse, he died unwanted and unloved, unprepared for eternity. It's a poor philosophy to follow.

3. A BUBBLING SPRING OF REFRESHMENT. We all know people who are overflowing with love for others. They are everywhere doing things for those in need. Self matters little, yet they always seem happy. That is certainly true, and can be for all of us. The more we interest ourselves in others, the more we will enjoy life. If we try to save our life for ourselves, we will lose it; but if we give it to others, and to Christ, we will find it again in many ways.

QUESTIONS FOR DISCUSSION

1. What makes people selfish?
2. Make a list of selfish traits you have observed in

others. Suggest a cure for each of them. How can we go about helping people who are interested only in themselves?



Topic for January 16, 1949

"DON'T COUNT ON ME!"

Scripture: Romans 14:7-12; Luke 12:48b

For The Leader

REMEMBER the story of the general in the army. Things were going against them. So he told his men to go forward into battle and fight until it was impossible to hold out any longer, and then to retreat. At the close of his talk he said, "I'm a little lame, I'm going to start running back now." That is just the philosophy suggested in "Don't Count on Me." Here is one who refuses to accept any responsibility. It, too, is a dangerous one, for it also leads to ruin.

DISCUSSION

1. THE WELL-WISHER. In every Church and C. E. Society there is the well-wisher. It is wonderful when crowds are good and things are running smoothly. But when things go wrong, they are already in hiding. If it is going good, they say, "Look at what we have done." If it goes bad, he says, "Well, I told you you'd make a mess of it." But, ask them to take some responsibility and they insist they are too busy, or, they wouldn't think of giving time to do this or that. And brother, when asked to help in a financial way, well, they're in danger of being laid off, or they had to pay their taxes, etc. Yes, they'll give you an encouraging slap on the back which turns out to be a discouraging kick in the pants.

2. THE LORD HAS A LOT OF THEM. The Lord has a personal job for each person who has named His Name. After all, we have pledged ourselves to follow and to serve Him. But there are many who feel they can coast through the pearly gates. We ministers call them the "cold and indifferent." Always there are some in every church. They think the church should be kept heated, the services kept going, the minister well dressed and active, etc. But if such depended on their prayers, attendance and financial support, all would fail. Just to show you a few statistics to bear out what we have just told you, we quote: "90% of all giving to the church is done by 10% of the membership. Far less than 50% of the membership ever attend on any one particular Sunday, and a slim 10% can boast of having attended at least 48 out of 52 church services. Prayer meetings are lucky if they can record a number equivalent to 15% of the membership. "Don't count on me" seems to be a popular practice today.

3. WHAT TO DO ABOUT IT? The best thing we can do is realize that we must give an accounting of our lives before God. Every moment of time, every dollar, every talent must be accounted for. If memory has failed us here, it will be revived in that day. So the best we can do is to resolve to be perfectly faithful to Him. Say, as did Isaiah, "Here am I, Lord, send me." Or as Samuel did, "Speak, Lord for thy servant heareth."

QUESTIONS FOR DISCUSSION

1. What can we do to encourage indifferent ones to be more faithful?
2. Should we refuse to do anything asked of us in the service of the Lord?
3. Do you think a person can assume too much responsibility in the Lord's work?

Prayer Meeting Topic

Contributed by Rev. C. Y. Gilmer

NOT FOR YOU?

By Rev. J. T. Vellinga

No healing if you are not sick;
No bread if surfeited and fed;
No water while you sense no thirst;
No pillow for your rested head.

No joy to cheer you on the way
If you are well-content;
No truth, no light, nor even God,
While self supplies your sacrament.

No pardon if you have no debt;
No peace if all is calm;
No strength if you all strength possess—
There is in Gilead no balm.

His love is never forced on you
While you are self-contained;
Christ saves the lost, but leaves the rest
In their conceit sustained.

But he who knows he's sick and blind,
And owns his guilt and shame;
Will find the Great Physician kind,
And seek to glorify His name.

—From The Lockheed Cross and Crown.

THE BIBLE'S KEYWORD

Scripture: Isa. 45:22; Luke 19:10; Acts 16:30, 31; Eph. 2:8;
1 Tim. 1:15; Rom. 10:9; Heb. 5:9.

Hymns of Salvation

Prayer

Seed Thought Provokers:

THE BIBLE'S KEYWORD is "salvation." Yet, in many quarters it is a misunderstood term (Prov. 14:12). It was misunderstood in the early days of the Church (Acts 15:1), and Paul had to refute false views.

Many folk today trust in church membership and "religion" for salvation. They fail to realize that the only Saviour is Christ (Matt. 1:21; Acts 4:12; Isa. 45:22). The religious Nicodemus was a lost man (John 3:3). And so was the religious Pharisee (Luke 7:36-50). And likewise the devoutly religious Cornelius (Acts 10:22). Saul perhaps outclassed all in religious zeal, but, lacking Christ, he was

lost (Phil. 3:4-9). Saul, Nicodemus, Cornelius, and John Wesley discovered that no amount of religion can save. If religion can save, Christ died in vain. "'Twas not the church that saved my soul, Nor yet my life so free from sin; 'Twas Jesus Christ, the Lamb of God, He rescued me, He took me in."

If a moral, upright life can save, Christ's death was in vain. But one cannot save himself by his self-righteousness (Eccl. 7:20; Isa. 64:6; Rom. 3:10). Christ came to save sinners and nobody else (Luke 5:32; Matt. 9:12). Salvation is the portion of only those who feel their spiritual need (Matt. 5:3; Luke 18:9-14). The man who is righteous in his own eyes is lost (Luke 5:8; Job 40:4; Isa. 6:5). Only the wedding garment of Christ's righteousness will hide one's sin and save his soul (Matt. 22:11-13).

Salvation is the free gift of God, unmerited by us, but merited for us by Another (Rom. 6:23a; Eph. 2:8, 9; Titus 3:5; Rom. 4:5, 6). "'Twas not my works that saved my soul, Nor yet my zeal, my prayers, my tears, 'Twas Jesus Christ, the Son of God, He bore my sins, He calmed my fears."

Christ said that none of us keep the law (John 7:19), so there is no salvation in law-keeping (James 2:10; Rom. 3:20-28; Gal. 3:11; 2:16-21). "'Twas not the law that saved my soul, Nor yet the deeds of virtue done; 'Twas Jesus Christ, the gift of God, He bled, He died, my soul He won."

The conditions of salvation must be met or salvation would not be our blessing. These conditions are not works of merit, but must be met. For all God's promises are conditional except the one promise to the Jew that he shall return to Palestine in unbelief. These conditions of salvation are: seeking the Lord and calling on His name (Isa. 55:6; Acts 2:21; 17:27); repentance and faith in Christ and the Gospel (Mark 1:15; Acts 3:19); Confession of sin and of Christ (Acts 26:20; Matt. 10:32-33); and obedience to and in salvation (Heb. 5:9; Acts 2:38).

Pray that you may be empowered to help your unsaved friends.



Brethren Youth

BRETHREAN BEREAN BAND INSTITUTE

After some over eight years absence from the State of California I have again been privileged to attend a Berean Band Thanksgiving Institute. I have been asked to report this and give my impressions of it.

This Institute was in the form of a banquet, held in the Lathrop church on November 19th. Here 130 enthusiastic Christian young people sat down to fried chicken and all the trimmings. What a meal and time of fellowship. In these days of world confusion and distrust of one for the other one is made to look up and take hope as they see these young men and women, soon ready to go forth and take their places in the world, gathered together in true Christian thanksgiving to God for His blessings upon them.

Following the meal Rev. Virgil Ingraham, pastor of the Stockton church, brought a stirring message which sent these young folks forth to strive for greater accomplish-

ments in their Christian experience. It was truly a wonderful experience which gave me an added thrill to again be a resident of California and to be privileged to work with the Bereans.

As I have sat and listened at various times to these young people in their singing, praying, and testifying I have been made to think of the words of Christ upon the founding of His church: "Upon this rock I will build my church and the gates of Hell shall not prevail against it." As long as we meet with young people of the caliber of these here we know that statement will not fail.

C. E. Johnson.

The great challenge of the age is the Missionary challenge. Often our greatest defense of the cause of Jesus the Lord, at home, is to push the conquest in the dark regions abroad.—Missionary Digest.



News From Our Churches

FROM ST. JAMES TO OAKVILLE

On the 31st of October we brought to a close a very pleasant ministry at the St. James Brethren Church, at St. James, Maryland, to assume the pastorate of the Oakville, Indiana, Brethren Church. The years spent at St. James were happy years for us, and we trust that some good may have come of them for the brethren down there. We have a church at St. James of which the denomination can well be proud, and we pray that before too long the Lord will call a man to pastor that flock. One of the fine assets of the church is that it is richly blessed with a number of well trained and experienced teachers and lay leaders, a need in any church. Having always been of the conviction that after God calls a man into the ministry He expects that man to do everything in his power to properly train himself for that high calling, we were especially grateful to the St. James folks for giving us the privilege of attending the Lutheran Seminary at Gettysburg, Pa., where we were able to complete the requirements for and to receive the Master of Theology degree. Much could be said relative to the time spent down in the beautiful mountains of Maryland, and of the work done there, but that can be best reported by some other.

On November 1st we assumed the pastorate of the Oakville Church, recently shepherded by Brother Ault, now at Hagerstown. During the two month interim between the Aults leaving and our arriving the services of the church went on uninterrupted—for which we are very thankful. Upon arriving on the field we found the parsonage sporting a new coat of paint, scrubbed to shining from top to bottom, and a generous supply of canned goods and other groceries in the kitchen. The church also is in excellent condition having recently been completely refinished on

the interior, new pulpit furniture purchased, and carpet placed in the sanctuary. Some repairs and improvements are still underway.

As soon as we were settled in the new home we set out to meet the people. We have always found that it is so much easier to remember names and faces, and also to get to know parishioners better if they can be met in the home. In the past four weeks one hundred and four homes have been contacted, and we hope to have reached all of those available by the beginning of the new year. We have discovered here, as elsewhere, that folks still like to have their pastor stop in to see them occasionally.

The services have been well attended and apparently appreciated, judging from the number of folks who have told us that they like to hear "just plain Gospel preaching." The prayer meetings are comparatively well supported, there being a nice group of young folks present each Wednesday evening. At these mid-week services, following the period of prayer, a Bible study hour is held. The life of our Lord is being studied at the present time—using the four Gospels in parallel, with the writer handing out mimeographed "Suggestive Questions" each week.

The church has two Women's Missionary Societies, both of which are quite active; a Sisterhood of Mary and Martha; and a fine youth organization composed largely of high school and college aged boys and girls. Those young people are active in all phases of the church's program and we look for fine things from them. Then too, we have a fine choir which is very loyal in bringing special music from week to week. At the present time there is no men's organization, but we hope, within the near future, that such a work will be started since there are a number of faithful men in the congregation.

As the new year is upon us we are looking forward to a great year in the Lord's vineyard. Following the precedent here, whereby a new pastor holds the first revival meeting, the writer will conduct a two-week meeting during the first two weeks of March. Several have also spoken to the pastor relative to a Teachers' Training Class, and it is our desire to see such a program put into practice early next Spring. For the younger folks of the church and community some tentative plans are also in the offing. Building upon the experience and joy which we had in St. James in the field of a Weekday Bible Class or school, we hope to organize such a work here as time goes on. And also, in response to numerous suggestions and requests, we are beginning now to make plans for a Daily Vacation Bible School next summer.

We invite the prayers of the brotherhood for the success of the Lord's work in this fine rural community, acknowledging with the poet of a few decades ago that "More things are wrought by prayer than this world dreams of."

Henry Bates, Pastor.



LINWOOD, MD., TO LOST CREEK, KY.

In our last news we did not state where we were going. We had written Brother George Drushal, Superintendent of the school at Riverside and asked him if he would be able to use us at the school at Lost Creek. Then we saw him at the District Conference at Oak Hill in June and we

talked the matter over. Then he wrote us that we had been accepted for the work there.

Right away we contacted various churches that we might tell people that we were going to Riverside to do whatever the Lord would have us do. All of us know that here is a great Mission field within 350 miles of our own college and seminary at Ashland, Ohio—500,000 people in these mountains of Kentucky have not been reached with the Gospel. There are very few churches here and the "fields are write unto harvest." Brethren let us get to work right here in this great mission field.

On July 25 we spoke for the Brethren at Raystown near Riddlesburg, Pa. We were glad to be with Brother Ralph Singer that Sunday. The next Sunday we were with Brother S. E. Christiansen at Georgetown, Del. It rained all the way there, 150 miles and all the way back to Baltimore. We were glad to meet these Brethren again. We covet your prayers for the work here.

We sent our goods by truck to Lost Creek. We do wish to thank Walter Brandenburg for being with him for a few days. Then as Mrs. Keck had resigned as Postmaster of the Linwood office and was checked out, we left New Windsor on Monday, August 16, at about 3 P. M. and got as far as the Natural Bridge in Virginia that evening. At 3 P. M. on Tuesday we were at Lost Creek which is 570 miles from Linwood, Md.

We had 8 rooms at the parsonage at Linwood, then 6 at Union Bridge, and now three at the Boys' dormitory. We arranged the furniture the best that we could for it is a little difficult to place furniture for six rooms in three. We drove to Teegarden, Ind., 450 miles on Thursday, leaving Lost Creek at 7 A. M. We took Brother Wm. Boyer with us as far as Peru, Ind. He had been here at Riverside all summer and is a member of the Roann Church. We were glad to be able to attend our National Conference and on Conference Sunday to be set apart for special service to Lost Creek by the Mission Board.

We left our son John at Ashland to attend our college and we arrived at Lost Creek, Thursday, Sept. 2. We worked all day Saturday getting beds in order at the Girls' dormitory and in Myers Hall for the younger children. Brother Drushal had to get 25 new cots. The Boys' dormitory was cleaned, curtains were hung and the hot water heater given by Rev. Edgar Berkshire was used for the first time.

We were glad to see Rev. J. M. Bowman and the other people from the Nappanee Brethren church. The school children have no gymnasium and they need one so badly. All of us are praying daily that the new gymnasium will soon be built. Pray for this with us.

School began on Labor Day. The log chapel was crowded to capacity. Brother Drushal said it was the largest number that he ever saw in the Chapel at the opening of school. The writer brought the opening message and tears came to his eyes as he spoke about thus standing on the threshold of a greater and larger school at Riverside. We are very glad to be teaching here. Mrs. Keck is teaching French I, Biology and Home Economics while the writer is teaching English Literature for the Juniors and the Seniors, World History, American History and Bible II. At the opening of school there were around 75 pupils in the grades, 48 in the High School and about 86 ate in the din-

ing room. We are in charge of the Boys' dormitory and there were 28 boys in the nine rooms. Ralph is with us while our daughter Grace rooms at the Girls' dormitory.

We are preaching at two places. Our first place on Sunday is at a school house. This is 3½ miles away from Riverside. Miss Stella Hartford teaches at Riverside and also teaches Sunday School at Leatherwood. She has been holding fort there for several years. Our first trip there we appreciated to the uttermost the beautiful scenery. The road bends first one way, then the other. The big hills are ever right before you. Houses are mostly very small. The shingles on many of the homes are home-split ones. There are many new homes. We parked the car at the Leatherwood village store and Post Office and walk up the road about one-fourth of a mile, then down a very steep bank to a small creek, then across a foot log about a foot wide. (Mrs. Keck has not as yet fallen off of it), to a path along a corn patch and on to a school ground. When we got there the first Sunday, there were five fine girls present. The school house was locked so we held our service on the porch. Just lately there were 42 present and now one man will give some ground to build a church on it. Pray for this work.

Miss Hartford walks up a "holler" three miles to another place to hold an afternoon service in a home. She is nearly 72 years old. Then she walks back to the mouth of the creek and some of the school here meets her with a car. Most of the people have no cars and walk miles to go to services.

In the afternoon we go to Howard's Creek, which is about four miles above Haddix. We take Harold Barnett, a student, with us for our service. Mr. Hall, a teacher and a student worker, and Walk Derrosett go with us as far as Haddix. Then they walk two miles to Big Branch to hold services. We get Mrs. Myrtle Kessinger at Haddix and leave her at Drybread Branch and then she walks one mile up the creek bed to hold services in a home. At Howard's Creek we hold our services in a home. The first Sunday we held the service by the store. The Kentucky river flows near by. It reminded me of St. Paul when he preached by the riverside. These people are hungry for the Gospel and only a few are here to take them the Word of God.

Do pray for the work here. This is a Faith Institution. The school and workers receive nothing unless something is sent in for them, and the Bible is taught in all grades five days each week.

Elmer M. Keck.



CERRO GORDO, ILLINOIS

After a little over four years of labor we closed our work with these good people the first of November. Here is a church that has gone through tribulations and disappointments, many times in the depths of despair, only to arise and in the strength of the Master move onward toward victory. We spent many happy days here laboring together, both in the spiritual and the material growth of the church. The evening of our closing service we were presented with a beautiful picture of the Lord's Supper. Several substantial gifts of cash were given to both Mrs. Johnson and myself by individuals. The ministers of the town gave us a farewell party at which time ice cream and cake was served. We left behind us many whom we shall look forward to meeting in that great Eternity beyond where there

shall be no more parting or shedding of tears. May God speedily raise up another pastor to take up and carry forward the work in this place.

STOCKTON, CALIFORNIA

After a leisurely trip across country we arrived safely in the State of California on November 9th. Only one thing marred a perfect trip. We were caught in a blizzard between Cheyenne and Laramie. Thirty-five cars were wrecked that night trying to get over the summit. We were stalled from 3:30 in the afternoon until after midnight when a tow truck picked us up and took us in to Laramie—\$20.00 please.

After visiting with members of our family we took up the work of the Stockton church the first of December. I am not ready to say much about the work here save that I have met the most enthusiastic group of men and women, and especially young men and women, that I have ever met. How I wish that you could hear them sing, pray and testify for their Lord. He is real to them. Just last night my choir director said to me: "It brings tears of joy to my eyes when I see the willingness and readiness of this group to undertake in any task that is assigned to them." Their outgoing pastor, Rev. Virgil Ingraham, has done an outstanding piece of work here.

The Stockton of today is not the Stockton I knew a few years back. Then a drowsy city of some 40,000 is today a rip snorting city, counting additions now building, of over 100,000. Hundreds upon hundreds of children, to say nothing of older people, with no church within miles of them. Both day schools and Sunday Schools are real problems. What is true in Stockton is true all over the State. There is room and real need for dozens of Brethren Churches. The fields are ripe unto harvest, but where are the reapers? Keep your eye on the Stockton church. She is on the march and thank God it is upward. More later.

C. E. Johnson.



CHURCH NEWS—VINCO, PA.

It has been some time since Evangelist readers have had a report of the work at Vinco, so we are sending along a few of the highlights. The work has been going along as usual at Vinco. Since our report last fall a number of things have taken place which should be of interest to the brotherhood. We conducted a week of Pre-Easter services, with the writer bringing the messages. These services served to improve the spiritual life of the church somewhat. Special music was in charge of the various auxiliary groups. We were highly honored in being able to have the Ashland College A Cappella Choir in our church for a concert on their tour in the east. Their program was well received by a full house. The Brotherhoods conducted their Public program in May, having Rev. Charles Munson, Brethren Youth Director, as speaker. In early June we conducted our Spring communion with 63 women and 70 men participating.

Revival at Brush Valley

In the early part of June we went as Evangelist to the Brush Valley Brethren Church, then pastored by Rev. Percy C. Miller, for a two weeks' meeting. We found a

church which is situated in a strictly rural area, yet which has a tremendous pulling power on the people for many miles around. Some families drove as much as 12 to 15 miles each way to attend all of the services. Many walked four or five miles each way to attend. The interest and loyalty manifested is a credit to the pastoral work, and to the love which the people themselves have for their church. The attendance and interest increased as the meetings progressed. Along with the evangelistic services, a Daily Vacation Bible School was conducted, with very good attendance and results. They gave a closing program in conjunction with the last Friday evening service, to a full house.

The passing of the Evangelist's father shortly after the start of the meeting caused a change in plans, but Rev. Miller graciously carried the load for the five nights we were absent. The meeting was well worth while, for there were quite a few reconsecrations, and 12 accepted Christ as their Savior. We assisted the Pastor on the last Sunday afternoon in a beautiful baptismal service in the nearby Allegheny river. These 12 were confirmed and received into the church Sunday evening. We certainly appreciate the gracious hospitality of the church members, and of the Millers' in making our stay a pleasant one. Although Rev. Miller has since left this field, his ministry will continue to be felt in the Brush Valley community for many years. We wish for him in his new field, and for the Brush Valley people under their new pastor, many fruitful and successful years in His service.

Further Vinco Activities

July was Conference month in Vinco. We entertained the Pennsylvania District Conference. We were very glad to have them with us, for they proved to be courteous and appreciative guests. A new, and commodious cement block garage was completed on the parsonage ground this summer. Our new building program has been slowed up due to building conditions, but the foundation is dug, and work will continue as soon as conditions permit. The writer was given a fine call of the Church to continue for another year as pastor, and we would have continued in the fellowship of these fine people, except that we have felt the call of another field of labor.

Revival Under Rev. and Mrs. Adams

We have just concluded a two weeks' revival at Vinco under the capable and spiritual direction of Rev. and Mrs. Samuel J. Adams. Rev. Adams preached the Word night after night as a true gospel minister, bringing conviction to many hearts. Sister Adams performed a valuable service in leading the music and presenting choruses and special numbers. All in all, the Adams have given us a good meeting in the Lord, and we appreciate their efforts, also their fellowship among us, and in the home of the Pastor and wife. Average attendance—120; Eleven received into membership.

At this writing we are in the process of closing our 2 year and 2 month pastorate with these people at Vinco, and moving to our new work. We have accepted the call of the Brethren Church at Meyersdale, Pa., and by the time you read this we will be busily at work in our new field. We covet your prayers.

W. S. Benshoff, Pastor, The Brethren Church,
228-230 Main Street, Meyersdale, Pa.

EVANGELISTIC MEETING, VINCO, PENNA.

Monday evening, November 8th, Mrs. Adams and I began our meeting with the Vinco Brethren and their pastor, Bro. W. S. Benshoff. From the first night the interest and attention of these folks was all that ine could ask. The reception of the truth and the kind words of these folks we did appreciate. We greatly enjoyed our stay with the Benshoffs, they truly did all within their power to make us feel at home. Christian fellowship, how rich, we shall always remember this privilege. Our days were spent in seeking the lost and visiting those who needed the Lord. The highway and the byway is where we must seek those who are without Christ. Brother Benshoff planned well for this part of our meeting.

From day to day we were welcomed into those homes that ministered to our physical needs. We could not have asked for more from any people.

This church has a great future and a great opportunity. New homes are appearing everywhere and many of the people are coming to this church for spiritual help.

The church choir and the mens' chorus rendered a great

service during the meeting. Special nights which brought out night after night various groups to the service helped greatly. Folks from Johnstown first, second and third churches and groups with their special music added much to our meeting. Rev. and Mrs. Zimmerman, Rev. Percy Miller and family, Rev. E. M. Riddle, Rev. and Mrs. Leath-erman, Rev. and Mrs. George Jones, and Rev. J. L. Bowman were present during our meeting.

We thank the church for this opportunity and our thanks also for the offering we received.

May the church be faithful in all things, "Until He shall Come," is our prayer.

Mr. and Mrs. Samuel Adams.

The New Press Fund

GOAL—Not less than\$15,000.00

Cash to date\$11,310.48

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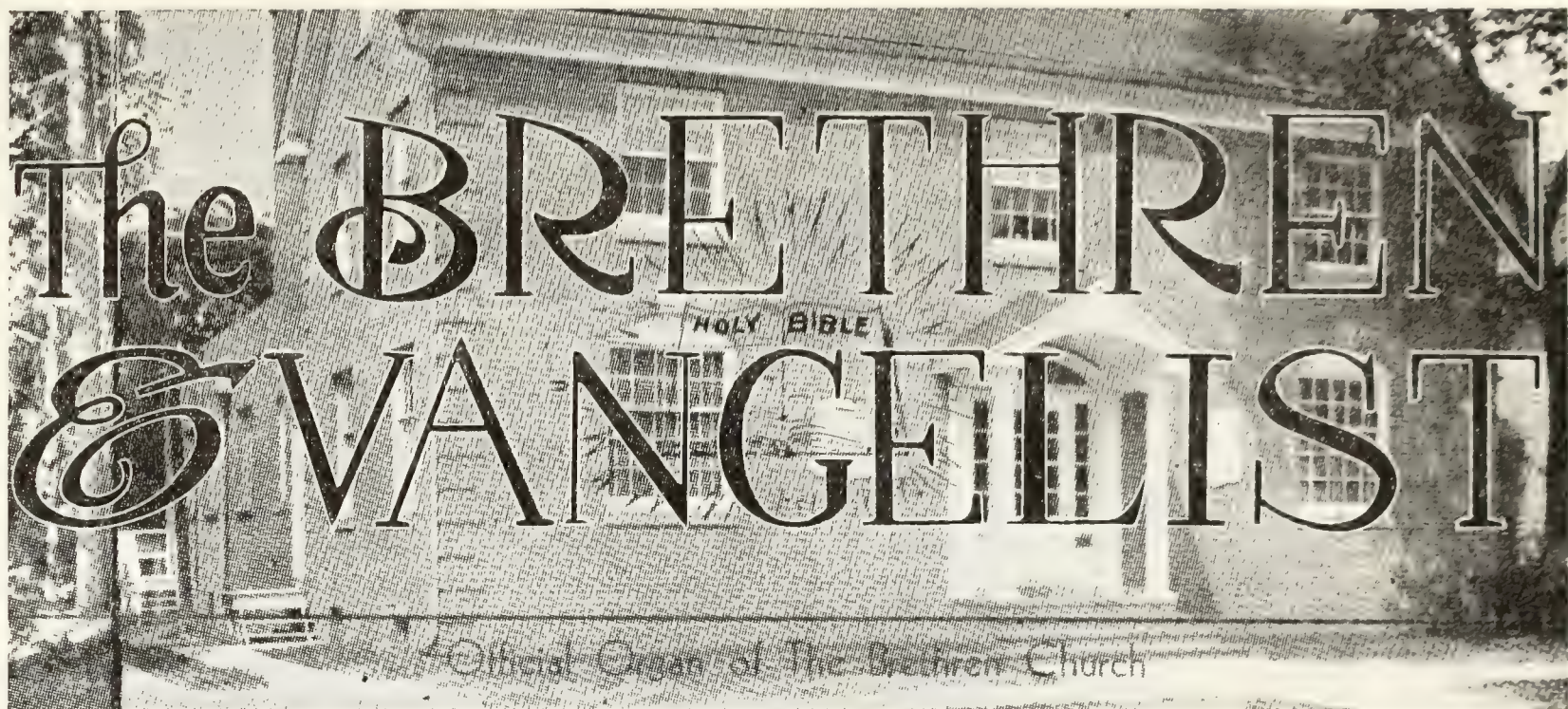
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*Just to Remind You
of
Publication Day
January 23, 1949*

THE BRETHREN EVANGELIST

Published weekly, except the last week in August and
the last week in December.

THE BRETHREN PUBLISHING COMPANY

Ashland, Ohio

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EDITOR OF PUBLICATIONS—F. C. Vanator

EDITOR MISSIONARY NUMBER—E. M. Riddle

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INTERESTING ITEMS

Oakville, Indiana. A fine deed was done by the Oakville "Flower Committee" just prior to the Christmas time. Brother Henry Bates says, "The Flower Committee of the Sunday School visited the sick and aged and distributed poinsettias to bring a little cheer to them at the Christmas season."

Brother Bates, always a booster for subscriptions to the *Brethren Evangelist*, is right on the job at the new pastorate at Oakville, urging the members of the congregation to subscribe. We feel that is the proper attitude for every pastor and congregation.

The Oakville church observed the departure of 1948 and the coming of 1949 with the following program: 6:30—a carry-in supper; following the supper the annual congregational business meeting; at the close of the business session the "Older" young married people's Sunday School class provided a program of entertainment and recreation; at 11:30 the New Year's Eve Candlelight Watchnight Service was held.

Canton, Ohio. On Sunday morning, December 5, the Canton Church held a service of dedication for the new vestments for their Choir. The choir and congregation have been working for some time to get these robes, aiming to have them before the Christmas season of this last year. They succeeded.

Brother Beekley says, "Another Sunday School Class is being formed for the children in the Junior Sunday School in the basement. That's what makes a Sunday School grow."

Nappanee, Indiana. Brother J. Milton Bowman has this to say in a recent bulletin, "Our church pews have come

at last. They are really beautiful. The choir furniture is almost ready." He also says that many laymen helped to load, unload and assemble the pews.

December 12 was Cash Day for the new church in the Nappanee congregation. We have not learned how much was brought in.

Waterloo, Iowa. Brother V. E. Meyer reports that the sum of \$5,555.71 was received recently by the Waterloo Church from the estate of Harry Miller. It was given to be used in the Lord's work.

Brother Meyer also reports the gift of a new maroon Choir curtain, the gift being made by Mr. and Mrs. Charles Klingaman and Helen Jordan; also that Mr. and Mrs. Bert Holmes gave the choir a lovely mirror.

We note that a Christmas party—a pot-luck supper, followed by a program—was held at the Waterloo church on Thursday evening, December 23.

Louisville, Ohio. A recent issue of Brother John T. Byler's "Pastor's Helper," his monthly church paper, carried a very interesting note which we want to pass on to our readers. "The Junior Christian Endeavor Society has adopted a little girl, born of leper parents. She lives in Siam and her name is 'Sao Kao.' She is twelve years of age. A Christmas offering was sent to her."

Mexico, Indiana. Rev. Robert Higgins, pastor of the Mexico-Loree Circuit says that a number of the Mexico young people attended the recent All-Day Youth meeting which was held at the Denver Church.

He also sends a program of the Christmas Cantata, "The Gift Supreme," which the Loree Choir gave in the Mexico church on December 22.

St. James, Maryland. The following is from the St. James Bulletin: "Again the W. M. S. has met the challenge and answered it. Over 100 pounds of clothing was sent to the mission at Lost Creek, Kentucky. Mrs. Roy Lowery sponsored the clothing project for the Signal Lights. Mrs. Isaac Litton, chairman of the Benevolent Committee, sent a Christmas box for the W. M. S. with over 50 pounds of candy, cookies, toys, etc."

Gratis, Ohio. We note that Rev. and Mrs. George H. Jones, and a friend Miss Ethel Smith from Johnstown, Pennsylvania, who were enroute to St. Petersburg, Florida for the winter, paused long enough at Gratis for Brother Jones to have a part in a Sunday School and morning worship service in the Gratis church. Brother Jones was a former pastor.

Brother Crick says, "The Cash in the Christmas Stockings, hung on the Christmas tree, totaled \$66.70. This sum goes to the church redecorating fund." He also says that the church gave the Cricks a generous and varied supply of edibles.

West Alexandria, Ohio. The formal installation of Brother Harold R. Garland as pastor of the West Alexandria church was held on Sunday afternoon, January 2nd.

Sunday evening, January 16 has been set aside by the West Alexandria church as the time for the rededication services of their newly painted, redecorated and re-equipped church building. Delegations from surrounding churches are invited.

(Continued next Page)

The Editor Thinks Aloud

Fred C. Vanator

FAITH, TRUST AND CONFIDENCE

FOR THE PAST ten years that the editor has been identified with the Publishing House, the first two years as the Secretary of the Publication Board, and the past eight years as Editor of Publications, we have fully realized that the Publication Board has made the three words at the head of this column the key words of its work—the Faith and Trust being in God and His help, and the Confidence being had in the membership of the Brethren Church.

Few, if any, projects have ever been attempted by the Publishing Company in these recent years without seeking the approbation of Almighty God. Projects were not started in any haphazard manner, but were born in prayer. For after all, the work of the Publishing of the "Glad Tidings" of the Gospel is the work of the Divine as well as the human. Being but instruments in the hands of God, therefore, it behooves us to "consult" with Him in every effort, regardless of how small or great.

If Jesus had not meant what He said, He would never have said it. Yet he said, "Whatsoever ye ask in my name, I will do it." There is also the element of "nothing doubting" that must be taken into account. The erecting of the building and the ability to purchase the land came through prayer and faith in God that, if it was to be, He would show the way. He did! After meeting what seemed insurmountable difficulties, it was done. Equipment was the next thing and we prayed—so did you—and many thousands of dollars were saved in the purchase of this much needed equipment. Especially is this true of the new suction feed, pile delivery, magazine press. Out of practically a clear sky came the opportunity to purchase a press, just the kind we needed, at a saving of about \$7,000.00. At the present quotation on the same press the saving is appreciably more, we would say nearly \$10,000.00. We had an opportunity to buy a folder, just the kind we need—at a great saving—but possibly we did not pray enough and it slipped by.

Nevertheless, the thing that we want to impress on your minds at this time is that the first thing that should be uppermost in our minds is that there is a necessity for all of us to put our trust in God and to have faith in His ability to provide. Paul wrote, "My God will supply all your needs through the riches of grace in Christ Jesus." To me, that means material things, as well as spiritual. God is the owner of all material things and it is His purpose to supply all the needs of His children.

The Publication Board has had confidence in the membership of the Brethren Church. That confidence has been vindicated. When the call came to give for the various needs of the Publishing Interests, the church-at-large responded in a magnificent way. We needed a new automatic Kluge job press—the money was forthcoming from the Brethren. We needed a cutter and a stitcher and a mailer—the offerings grew. We needed the new magazine press—the church is making great contributions to that project, and we are sure, will finish the job before next conference

time. The elevator became a "must"—the call went out and it was met. Sure, the Board has confidence that the church, seeing the need, gives willingly and graciously, and, we are sure now we can say, since the gifts have been coming in so wonderfully these past two years, they have been given in many cases, sacrificially.

But why should we not give? We pray; God hears our prayer; He sends the impulse out into our hearts; what else is there for us, as Christians, to do except respond? Constantly the Christ is saying, "I gave my life for thee; what hast thou given for Me?" And we must answer.

I heard a man once say, "Every one who conscientiously prays for a cause, must by the very fact that he so prays, give to the support of that cause." He prays because he believes it is worthy of his prayer; and he also gives because he believes it is worthy of his support.

The Publication Day offering is a NECESSITY. If it were not, the Board would never ask for it. There might come a time when all the equipment that is necessary for the putting out of all the literature that the church should have is in place, that the Board could say, "Now we do not need to insist on this offering." But that time is not now present. The need is great—let's make our offering great by sacrificing a bit. We can do it, if we will to.

Think it over! THEN ACT!

Interesting Items

(Continued from Page 2)

Ashland, Ohio. In spite of more sickness than is the usual run in the Ashland Congregation, the attendance has been holding up marvelously well. Especially is this true in the evening attendance, both on Sunday and in the Mid-week services. Special services are arranged each Sunday evening and the interest grows. Last evening the editor had the privilege of showing slides of the Brethren's Home at Flora and explaining them. Next Sunday evening, January 9, the regular Youth Night, which is observed once each month, motion pictures of the Publishing House and a Missionary Film will be shown.

On Wednesday evening, December 29th, Brother H. H. Rowsey, pastor of the church, baptized five persons, four of which were recent converts at the Garber Memorial Brethren Church, a new project which is sponsored by the Ashland Church (Park Street), and which we are trusting will, in time become a strong Brethren Church. As yet it has not been organized as a regular church. This work is advancing in a fine way since the fall season has given renewed impulse to the effort. Brother William Fells, a student at the college is doing the preaching; Brother Robert Holsinger is acting as class leader, and Brother Robert Hoffman is Superintendent of the Sunday School. Both of these boys are students at the college and seminary.

Meyersdale, Pennsylvania. Brother W. S. Benshoff who recently assumed the pastorate of the Meyersdale Church, expresses his appreciation for the fine way in which they were received at the time of their moving into the parsonage—members setting the furniture in place, stocking the larder and serving the Benshoffs a piping hot supper.

The World, The Church, and Us

Rev. Cecil H. Johnson

(Moderator's address, delivered at Mid-West District Conference at Mulvane, Kansas, October 8, 1948.)

IN THIS COMPLEX and confused world situation in which we find ourselves it is difficult for us as Brethren to find our proper place in it. In order to do so it seems imperative that we step aside from our usual thinking for a little while and with the aid of the Spirit of God take a look at the World and the Church and then, as with the aid of a powerful field glass, try to find ourselves in the picture. Having found ourselves we then shall try to discover what place in it we occupy; what part we are to play; and what is the importance and the responsibility that is attached to us in this great world drama.

LET US LOOK AT THE WORLD. From almost every news report today we hear that the world faces great crises: that of the real possibility of another world war which with the use of atomic bombs will all but destroy civilization from the earth and turn back the calendar of human progress by hundreds if not thousands of years.

It seems to me that the world has always faced a crisis. At every period in world history there has been present impending calamity, the seemingly unsurmountable obstacle and the imminent danger of collapse. Yet the world has survived. There has been the collapse of one civilization after another, and empire after empire, and nation after nation but the world goes on. But not FOREVER!

Listen to God's Word: They shall perish, but thou shalt endure: yea, all of them shalt wax old like a garment; as a vesture thou shalt change them, and they shall be changed. Ps. 102:26. (read verses 25 to 26). As Brethren people we are agreed that this is the Church age and the final age of world history. Is the world growing old like the many forms of life within it? I believe it is. There are now two and three quarter billion people in the world and we are told that in so short a time as ninety years from now it will have doubled its population. Estimates are that twenty to thirty million people are dying each year due to insufficient food. World food supply poses a great crisis. Other experts tell us that we face a real shortage of fresh water to meet the domestic needs of the great cities of our country and others. This might easily become a real and difficult problem.

The first and the greatest crisis that ever came upon the world was in the Garden of Eden when Satan came and tempted man to sin and the human family fell under that temptation. All of the trials, calamities and judgments that have come upon the world since have come because of sin. The Deluge came upon the world as God's next judgment of sin and the third great trial or crisis to come is the tribulation which will mark the close of this age when God will again judge the world.

Sin, dear people, is the world's greatest problem. This is indeed a troubled world. We would further note some things in our national life: It is estimated that another war would cost America the astronomical sum of 500 Billion dollars which would mean national bankruptcy. We are beset with

strikes which cost labor untold millions and threaten to destroy our economic life and our great industrial system. The increasing consumption of liquor which cost America nearly 10 Billion dollars last year. Our increasing divorce rate which threatens seriously the institution of the home with a national average of about two divorces out of five marriages. There is the everpresent problem of race hatreds and prejudice. Anti-Semitism is still a world problem. Crime is on the increase along with the increased use of liquor, narcotics and tobacco.

We have seen momentous things take place in the last few years that will go down in world history as epoch making events. We have witnessed the crushing by the Allied armies the greatest and most powerful military machine the world has ever seen. We saw the fall of two great empires, Germany and Japan. We saw the formation of the United Nations. We have seen Russia rise from a third rate nation of thirty years ago to become one of the greatest of world powers and which now threatens the peace of the world. Last May we heard the startling news that the Zionist Jews had declared to the world the creation and birth of a new nation, or rather the rebirth of an old nation, Israel. Over 600,000 Jews are now in Palestine to establish this new nation, even according to the promise of God as given in the Prophecies. This passes as one of the greatest problems now before the United Nations. So we might go on.

Things do not remain the same. Great things are in the making. Tomorrow's news is unpredictable. The world is growing old. Time races on and is running out. The world is in great trouble and that trouble is sin. What the world needs is Jesus!

LET US LOOK AT THE CHURCH. As I look down there upon the world in all its tribulations I see the Church. Not the Roman Catholic Church, nor the Protestant Church, nor any one of the different branches of the Church, but the Church Universal, the Church of the Living God: that body of believers, who through faith in Jesus the Christ have been baptized into that one body and have received the gift of the Holy Spirit of God. This is the true Church. "If any man have not the Spirit of God he is none of His." I see in the world both the true and the professing Church. Sometimes referred to as the visible and the invisible Church. I'm not so sure as to that designation.

The Church today is facing a crisis. It seems to me that the Church has always been face to face with crisis. In fact the Church was born in a great crisis. It then faced great persecution, was then swallowed up by the world and lost in the dark ages having departed from the true doctrine and dominated by the Roman hierarchy. Then came the revitalizing influence of the Reformation followed by the growing coldness and division into the numerous divisions of Protestantism. Now we are experiencing the lukewarmness, against which the Church is warned by our Lord. These things have plagued the Church throughout

her history yet the Church goes on and will go on to the end of this age when God will have finished His great purpose in the Church.

Has the Church kept her covenant with her Lord? Has she carried out her Mission in the world? It is estimated that there are about 750,000,000 Christians in the world or about one-third of the world's population. The Gospel has been taken to all the nations of the world and to the islands of the sea until there is scarcely a tribe on earth where the gospel has not been preached. The Church has translated the Scriptures into over a thousand different languages and dialects. She has established hundreds of great institutions of learning throughout the world. She has controlled governments and influenced many others. The Church has within its ranks the best minds in the world. Its moral code is the basis of judicial jurisprudence in most of the leading nations today.

The Church has great and powerful organizations through which it wields its influence. In America we have The Federal Council of Churches and the American Council, each opposing the other. Recently there was organized The World Council of Churches into which membership and fellowship were invited both the Roman Catholic Church and the Jewish faith both of which refused. We can observe the struggle for power between these different groups as we go about our work as Christians today.

Can we not see in the world picture of the Church the great world Church of the prophetic Scriptures in the making? I believe we can. Can we not see in this bright appearing picture that the world Church has taken all the glory? That it has a form of godliness but denies the power thereof: The Power of the Holy Spirit? But, can we not see also within the total body of the Church those saving elements, smaller bodies of Christians, faith missions, strictly Christian institutions of learning, and leaders of influence and power who are truly Christian which all together constitute the real source of Missionary accomplishments in the world? I believe we do.

Let us remember that God is not only dealing with the world today in respect to sin but that he is dealing with the Church also in respect to obedience to His revealed will and our faithfulness in carrying out the Great Commission. Not in preaching a social gospel, not in creating a better world or social order nor by helping man to build and to climb his own ladder to a higher plane for that is folly. But rather we are sent to preach the Gospel of Christ and redemption from sin through faith in Jesus Christ who taught men saying, "I am the Way, the Truth, and the Light, No man cometh unto the Father but by me."

LET US LOOK AT OURSELVES. Now that we have located the Church in the world let us see if we can find ourselves as a Denomination, as a Church in the picture. Having found our Church let us find our local Church and then our own individual selves. Let us see if we can discover our own personal relation to the total scene.

What are we doing? A tourist came upon a scene where a number of men were at work apparently constructing a great structure, and began to inquire what they were doing. The first man he asked replied, "I'm just working here for wages to feed and clothe my family." The second said, "I'm doing just as little as I can to get by and draw my pay." But the third man replied, "I'm building a great

cathedral." We are engaged in the greatest work in the world, that of building the Church.

What is the Brethren apology? Why did we come into being? What is the reason for our existence, if any? These are questions I have had to answer for myself and which every one of us must answer if we are to see the Brethren Church continue. Alexander Mack and those seven other souls who stood with him on the banks of the Eider, nearly two hundred years after the Reformation, must have had a reason for standing apart and alone and for pressing forward to establish the Brethren faith. Said they, "We will take the New Testament scriptures as our rule of faith and practice and accept them as an easy yoke." We, Brethren, have taken the Bible, the whole Bible, and nothing but the Bible. I believe God called the Brethren Church into being and therefore we are responsible to Him. We are Brethren because we believe in Brethren Doctrines and we believe those doctrines are true Bible Doctrines. There is no other Church like the Brethren Church. If there were reasons for the Brethren Church in Mack's day, there are even greater reasons for the Brethren Church in our day. I'm not ready to sell out and quit business. I heard Mr. Churchill say, "I did not become Prime Minister to liquidate the British Empire." We have a basic, fundamental message of Bible doctrine of God's plan of redemption in Christ and of the Christian way of life to present to this lost and needy world and we must present it.

The Brethren Church today faces a crisis. Applying the principle already used I would say we have always faced a crisis. We have the alternative today of sticking to our God given message given by our Lord Jesus in the Great Commission and receive God's help and blessing or follow the course of the Modern Church and the devices of men, and face God in the judgment for failure. We are a small Church, we have a big job to do and we propose to do it. The reasons why we have remained a small church are not difficult to understand in the light of our Church history. We too, can grow like certain other small Denominations we could mention are growing today because we have a great message, a great Saviour and a great way of life to present to the people.

Is there a field and is there a need? The world is the field and the need is great. America has been evangelized and there is a church in almost every community in our land; but the great task and the great challenge to the Church today is to RE-EVANGELIZE not only America but the civilized nations of the world. Statistics show that 52 percent of our population in America has no connection with the Church. The remaining 48 percent includes many who do not know Christ as their Saviour. Our field is every field where the whole gospel is not preached: half gospel is not enough.

What is the Brethren Church doing today and what have we accomplished? In the short period of nine years since our unhappy experiences of division which left us almost entirely without a mission work, either Home or Foreign, our Missionary Board has reorganized and promoted the work and at present I am told our South American work is greater than what we had before. Our Home Mission work also has been growing rapidly with new church buildings built, new Churches established and plans under way for still greater things. Our Kentucky work was never in such fine condition as at present. Our Brethren Home is

filled with people and many fine improvements have been made and it too is in a prosperous condition. Our Publishing Company found itself with no building, no money and some wornout machinery; but today we have a fine brick building, a new press, many other pieces of modern equipment, a good job business and a fine subscription list for the Brethren Evangelist. Our Woman's Missionary Society continues to keep the pace set many years ago and at present are ready to build that new College Chapel. Our Brethren Laymen have organized and developed into a real and active body of Brethren men that know where they are going and what they are doing. Our National Sunday School Association has reached a high point in its effort to serve the Church. Our Camps are producing many of the recruits for the ministry and many other consecrated workers for the Church. Our College and Seminary likewise were never in such good shape both financially and in student enrollment. Our Sisterhood Girls and our Boys' Brotherhood are marching forward under the banner of Christ. Our Christian Endeavor is a much alive organization with great plans for the future. Our Brethren Youth movement is positively the most forward marching body the Brethren Church has ever seen. We will soon have leaders to lead, missionaries to send, preachers to fill our vacant pulpits and to open new Churches and extend our borders. Our Youth are on the march. We must provide the fields both at home and abroad. We must encourage them and challenge them to great things. Faith inspires faith. It is true we have weaknesses but let us think of our strength instead. We have our needs also. We need another foreign mission field. We should have more new home mission points opened each year. We need to complete our line of Brethren Sunday School lesson materials. We need more Brethren leaders, both preachers and laymen, who will give themselves to the writing of books—Brethren books. We have a mission in the world, a great work to do and let us be convinced that thinking, and planning and working objectively will help us most of all to achieve the desired goal. Let us create loyalty to the Brethren Church by every legitimate means. Let us give more attention to our distinctive Brethren Doctrines. Let us take courage.

There are dangers to be avoided as there have always been. Beware of liberalism. We have the old fashioned gospel to preach. We believe the Word of God. Beware of materialism and the social gospel. Man cannot save himself. Beware of mergers for they mean death to minority groups. What I have said thus far has been said with our entire Denomination in mind but I have had in mind also every District, every local Church and every individual member of the Brethren Church.

Our District has its own peculiar problems and advantages. I recommend that we press forward, under the grace and power of God and to the exaltation and glory of Jesus' name, preaching the Word in all its fullness and power, and planting Sunday Schools and Churches across the land until Jesus comes again.

—Fort Scott, Kansas.

Faith is a moral quality. Our Lord saw this clearly, because he never linked faith with knowledge but always with repentance. The opposite of faith is not unbelief, it is impotence.—The Outlook, New Zealand.

Horizon Unlimited

ANOTHER MEMBER OF THE PUBLICATION BOARD SPEAKS

Rev. W. C. Berkshire, Mission Board Representative

IN THE FIELD of Christian publications there are "horizons unlimited." It is a world of opportunity in which we live. It is a day of opportunity for the Brethren Church. To see the possibilities in the field of publications and advance in the strength of the Lord, might well be our objective.

Our Lord said, that "the children of this world are in their generation wiser than the children of light." We see continually, how true this is. The business world uses every modern method and invention to promote its interests. Quality, production and efficiency, all are of primary consideration in the enterprising world. In contrast, note how often the "children of light" are resigned to "the methods of yesterday, the machinery of antiquity." Upon this basis, quality, production and efficiency cannot be guaranteed in the Lord's work.

The most modern machinery, the best executive minds, the most skilled laborers and the best methods known, are not too good for the Lord's work. They are not too good for the Publishing interests of the Brethren Church.

The improvement program promoted by the Brethren Publication Board is more than press and equipment. It is basically, a program to improve efficiency and quality. To this end let every member support this phase of our work generously, with continued prayers and gifts.

—New Lebanon, Ohio.

CARE SEED PACKAGES

Two CARE seed packages containing potential vast harvests of food for humans and fodder for livestock in Europe are announced by Executive Director, Paul Comly French.

Thirty-one selected varieties of vegetable seeds, enough to plant a garden up to 50 by 150 feet, are contained in the package designed for family use. The other, weighing 20 pounds, hold enough hybrid field corn seed to plant 2½ acres and provide valuable feed for fattening meat animals or maintaining a high level of production in dairy cattle.

The new CARE packages are being offered for \$4 each, and orders are now being received by CARE at 50 Broad Street, New York 4, N. Y., as well as at all CARE offices throughout the country, for guaranteed delivery in eleven European countries. Orders should be sent at the earliest possible date to insure delivery in time for the planting seasons.

"This latest expansion of CARE's service, supplementing our \$10 food and clothing textile packages," Mr. French said, "comes in response to many appeals both here and abroad. It has been pointed out that since Europe's recovery depends upon its ability to produce for itself, anything Americans can do to provide the means of production will speed the recovery. These seed packages sent now, will go a long way toward solving Europe's food problems next year."

Late Governmental Figures Regarding Income and Expenditures

Dr. Robert M. Hopkins, Director of the National
Stewardship Institute

TO THOSE WHO HAVE been studying the rapidly mounting expenditures that are involved in the increased cost of living and have noted the alarming lowered ratio which benevolent giving sustains from year to year, it will be of interest to note these recently released figures from the U. S. Department of Commerce. These cover income and expenditures for 1947.

First of all, it must be borne in mind that the national income has reached an all time high. The income for 1947 is reported to have been \$202.5 Billion. The latest governmental reports indicate that the national income in 1948 will probably be at the even higher figure of \$215 Billion. It was \$179 Billion in 1946 and has been climbing steadily since the depression year of 1933 when it was 39.5 Billion. In 1939 at the outbreak of World War II it was \$72.5 Billion. In other words, there is now available five times the amount for expenditures that was available in the depression, and over two and a half times the amount when World War II began. Let us note how this unprecedented income is being spent.

Food, which in this analysis includes both tobacco and beverages, has taken almost one third of these expenditures, \$61.8 Billion. Food purchased for off-premise consumption has increased 17% in the past year. Expenditures for tobacco, which account for \$3.9 Billion, have increased almost 14%. Tips with meals, which are also included in this total expenditure, have increased from \$442 Million to \$449 Million.

Clothing, with which are included many accessories, accounted for personal expenditure of \$22.6 Billion in 1947. They were \$22 Billion in 1946, as that indicates there has been but little increase here.

Housing and household operation combined occupy second place in total expenditures. They were \$36.4 Billion in 1947, almost a 15% increase over 1946. The purchase of electrical appliances made the largest gain in these expenditures, and was almost twice that spent in 1946.

For transportation, expenditures doubled what they were two years ago in 1945. Expenditures for new automobiles and net expenditures for used cars, the largest item of increase, were almost doubled in one year, 1946, 1947, while the comparison between 1945 and 1947 reveals an increase of twelve fold.

Recreation increased during the year from \$8.6 Billion in 1946 to \$9.4 Billion in 1947. Motion pictures, which receive the largest income in recreation, showed a slight decrease of \$5 Million, but professional baseball and football, together with horse and dog races, show a combined increase of \$13 Million.

Private education and research had made an increase in 1946 over 1945 of \$164 Million, and a further increase

of almost \$60 Million is now reported for 1947. Most of these increases are credited to higher education.

The expenditures in 1947 for religious and welfare activities were, according to this Government report, \$1,615 Million Dollars. This is only Five Million Dollars above these expenditures in 1946, but it is actually Four Million Dollars less than the \$1,619 Million Dollars reported in 1945. These annual reports, which are released by the Department of Commerce, are criticized by some church statisticians. One reason for such criticism is undoubtedly due to the fact that many churches and benevolent institutions do not report their income and expenditures. Therefore, these critics feel that since they have not reported, the Government statistics can do little more than indicate trends. The trend, as thus revealed for these expenditures in 1947, is far from encouraging.

According to this report for 1947, only eighty-five cents out of each One Hundred Dollars expended last year was devoted to religion and private welfare, which is less than 1%. When the expenditures for private education are included, of which a large portion was given for church supported colleges, and when other additions are made which may be properly included in benevolent giving, this percentage is lifted to approximately 1.5%.

If the forty-six million Protestants in the U. S. A., the twenty-five million Roman Catholics, the nearly five million Jews and the million others who are affiliated with other religious bodies, gave in 1947 on the average, the average amount which was given in 1947 in twenty-one Protestant churches that hold membership in the United Stewardship Council, the total amount given would be \$1,614 Million. The United Stewardship Council carefully computes the average for those Protestant denominations which are members of that body, and this total is ascertained by applying the proportion to all the religious groups as indicated.

It is of interest to note that this projection would make a total of \$1,614 Million, which is almost identical with the amount reported by the Government, as indicated above, \$1,615. The Government, of course makes its computation for all religious bodies and it includes all private social welfare and foreign relief agencies.

By following either process, it is evident that the total amount given for church and related charity at the present time is just about four times the amount which is given in tips with meals, and it is less than half the amount which is being spent on tobacco. Church and charity, therefore, continue to occupy a place in expenditures comparable with tips and non-essentials. This ratio between benevolent giving and total expenditures grows less and less as the total income rises and benevolent giving in the aggregate makes but comparatively slight increase.

This proportion in 1947 was less than one-third what it was in the depression years of the thirties. This is the more regrettable when it is remembered that all dollars are depreciated in value. There is undoubtedly urgent need for concerted effort to challenge all citizens to mount to higher levels of intelligent, generous stewardship expression.

Be the strongest "salt" and the brightest "light" you can from now on.

National Sunday School Association Page

Influence

Rev. E. L. Miller

WE SHALL NOTE two phases of influence as we go along. There is that phase shown and cast while we are here living among our fellows. And there is also that phase that goes with the legacy we leave to posterity and the ages to come, be it good or bad. Is there a text? Certainly, and here it is: Romans 14:7, "For none of us liveth to himself, and no man dieth to himself." Some one is touched with our grief and also with our joys. If born for only one short day or hour, some one is touched and influenced by that advent. And certainly if that day or week should be extended into months, years or decades of years, all the more our being here has influenced some person or persons in some manner or other. Our living is done among our fellows, and we both influence them and are influenced by them. Sometimes the circle of associates may be small and our influence is more or less restricted. Then at other times it may be very sensibly felt at great distance. But whatever, it is felt.

The declaration of the scientist that the pebble tossed into the pool of water affects every drop of water in the pool is correct. The drops nearest to the point of entry will be affected first and most apparently. But to the edge of the pool the disturbance is felt and often seen, though it may grow less and lighter. And a man's influence upon the society of which he is part is likened unto that pebble. He comes into the midst, and whether a Jesus with every influence for good, or a Judas Iscariot, Adolph Hitler, Benito Mussolini or Al Capone with the influence all in the other direction, yet is the influence felt.

So our entering the picture and living here does make a difference to and with our fellows. And it is constantly being shown to us that men do not die unto themselves. At times the effect of the parting one may not be too great, even upon those who are rather close to him. But then again, what wonderful effect the departing of others does have upon those near and further removed too! We mourn, lament, meet and miss. They have tied themselves to us in such fashion that our entire lives are affected by their going. They leave holes, empty places in the order of things, places that cannot well be filled. So we see that both barrels of our text are loaded. May it ever be for good.

Living and dying today are both very costly. The high cost of living is readily matched by the high cost of passing on. It is true for many of us that we can hardly manage to get together the wherewithal for living. And yet with funeral expenses as they are, one dare hardly think of dying. Yes, living and dying both have their expenses. May we say that they also have their dangers, not all of which are physical? But both our living and dying may be

of such character that all about us may be impressed and influenced for every good. Much complaint may be made about the manner of some folks' living, while at times it is not quite so about their dying. When a very disreputable character died quite suddenly an elderly lady asked the question, "What was the complaint?" She got a ready reply, "No complaint at all, lady, everybody's satisfied." The kind of life lived by the departed brought that answer, a life with influence of the wrong sort, but the influence was there. And it followed after.

How wonderful that men living good and exemplary lives cannot take their influence with them when they leave us. And how awful that when some men die they cannot have all their influence pitched out into the darkness with them. The Lord knew what He was about when He had Joshua destroy Achan when he was caught in his sin of stealing from God. He had him and his kith and kin, bag and baggage, and all his belongings obliterated. God wanted neither Achan nor anything belonging to him left that might remind men of him. And of course the terrible lesson to those who would rob God is also put before men. All that was left of Achan was a bad memory of him. God knows all about the influence of living men and also of the dead. And we know it too, and there is the rub. Indeed, we are wonderfully and fearfully made. Stress the wonderful side and don't go into reverse action. Then all your influences shall be for good.

But this is supposed to be an article for the Sunday School page and as the radio men would put it, "Where is the plug?" that is, the plug for the Sunday School and its work. Here it is. The Sunday School is an institution exerting influence for good only. Be on hand to get the inspiration afforded by this great auxiliary of the church of the living God. The Sunday School teaches the wonderful Word of God and presents the gracious Son of God. The eternal truth and the eternal Son, the greatest influences for good in this wicked old world are taught so that they might shine out through the lives of young and old with an influence that eternity alone will be able to evaluate or measure. Like Dorcas of old, let us be full of good works and alms deeds which we do so as to make our world better and a nicer place in which to live. You can neither live or die to yourself, so make the most and best of it while you move, live and have your being here on God's footstool. And you cannot take your influence with you. Make it good.

—Maurertown, Virginia.

"Following Jesus" implies doing business on Jesus principles.

Early rising and hard work would cure half of the world's diseases.

BOOK WANTED

Brother E. J. Beekley, pastor of our Canton, Ohio, Church would like to obtain possession of a book entitled, "Lectures on Preaching," delivered before the Divinity School of Yale College, 1877, by the Rt. Rev. Phillips Brooks, D.D. If you have such a volume that you would part with, address Brother Beekley, at 604 Paar Place, N. E., Canton, Ohio.

WITH THE LAYMEN

SOUTHERN INDIANA LAYMEN MEET

THE SOUTHERN Indiana Laymen met at the Peru Church on Monday evening, November 15, 1948. The ladies of the church served a very bountiful meal in the church dining room.

We gathered in the main auditorium for the evening program. Brother Fayette Shoemaker acted as program chairman. Rev. Elmer Carrithers, pastor of the host church, gave a short welcome. James Donaldson of the Mexico Church acted as song leader. Miss Dorcas Carrithers accompanied at the piano.

The opening number was, "Praise Him, Praise Him." We were then led in prayer by Harold Donaldson, Harry Mishler and James Kraining. "Showers of Blessing" was sung. Morris Rufe favored us with a musical reading, "Ain't God Good to Indiana?"

Brother Shoemaker then introduced Rev. Woodrow Brant of Warsaw as speaker of the evening. He began by saying that he would like to change the alphabet—"I'd like to get U and I closer together," emphasizing that the ministers and laity should get closer together. The Lord Jesus when He was here on earth gathered a company of men about Him. We should fellowship together through the Lord Jesus Christ. "Let's get on fire for Christ. Not only are ministers called for full time service, but laymen as well." He gave two poems which were fitting, "How to Kill Your Preacher," and "Are You an Active Member, or Do You Just Belong?" True fellowship comes through showing God to those who know Him not. "Stop and think or stop thinking!" Do you have a burden on your heart for the neighbor who is going to hell? Psalm 119:59 says, "I thought on my ways and turned my feet unto thy testimonies." If you are right with God and are thinking right, the results will be action. What are you living for? "To me to live is Christ." "We can learn to know each other better by learning to know the Lord Jesus Christ better. We must depend on the Lord for strength for we cannot do anything within ourselves. We can't all be Simon Peters, but we need a lot of Andrews." He closed with the poem, "In The Road."

The group then sang, "Oh, Master Let Me Walk With Thee."

Brother H. D. "Bud" Hunter had charge of the business session. The Secretary's and the Treasurer's reports were read and approved. The roll call of churches resulted in a count of eighty-three present. The Loree Church extended us an invitation for the next meeting which will be held on February 21, 1949. It was voted to give the entire evening offering toward the Station Wagon Fund: The offering amounted to \$212.40.

This being the time for the election of officers, the election was held and resulted as follows:

President Kenneth Stout, College Corner
Vice-President Walter Shinn, Loree
Secretary-Treasurer Guy V. Purdy, Roann
Brother H. D. Hunter dismissed the meeting with prayer.
Guy V. Purdy, Secretary.

NORTHERN INDIANA LAYMEN'S BROTHERHOOD MEETS

THE FORTY-EIGHTH Quarterly meeting of the Northern Indiana Laymen's Brotherhood of the Brethren Church was held in the Goshen church December 6, 1948.

The usual fine supper was served to the men in the basement by the ladies of the church. Rev. C. A. Stewart of New Paris gave the invocation.

Following the supper, Mrs. Harold Hummell played organ music while the men assembled for the meeting proper. Charles Wick, president of the Goshen Laymen, was in charge and extended a cordial welcome to all present. Herman Roscoe led in group singing. For devotions Rev. W. E. Ronk of Goshen read from the third chapter of Philipians and offered prayer.

Mr. Wick then expressed great pleasure in having with us Dr. Glenn Clayton, President of Ashland College and Seminary, and introduced him as the speaker of the evening. In reviewing the conditions of the lay organizations of the church, he noted that they have definitely outgrown the infant stage, and he was looking toward the future with great anticipation. The general theme of the message was, "Be Ye Doers of the Word." The laymen are the service organization of the church to get things done. To be doers you must have an individual, personal experience, which gives a will to do. The Pilgrims had it. The founders of the old church, school and government had it. Today the need is great—the job is big—if we want, we can affect a change. Through the avenue of missions we have the opportunity of extending the power of conviction to the utmost. To accomplish this we must put away doubt and fear; selfishness must be replaced with sacrifice. We must walk closer to Jesus. We do not need more plans to build—we need simply to kindle the fire of the Spirit in our hearts. "Inasmuch as ye have done it unto one of the least of these, my brethren, you have done it unto me."

President Harold Hummell then took charge of the business meeting, and introduced Rev. E. M. Riddle of Ashland, Ohio, and Oscar Robarge, National Vice-President of Bryan, Ohio.

One hundred and ninety-one men answered to roll call, during which they brought cash and pledges amounting to \$1,120.73 in support of the Station Wagon Project. The present officers were re-elected. The regular offering for the National Laymen's Organization in support of the Station Wagon Project. The present officers were re-elected. The regular offering for the National Laymen's Organization in support of the Chapel Fund amounted to \$119.11.

With the promise of a "fish supper" the invitation of the Milford Church was accepted for the March meeting. President Hummell appointed a Project Committee, with Brother Swintz of South Bend as Chairman, to work along with the presidents of the Warsaw, Nappanee and Elkhart organizations.

Announcement was made of the Christmas truck leaving from the Nappanee Church on December 18th, for the Lost Creek, Kentucky, mission, and an invitation was given to all churches interested to send along food, clothing, bedding, toys, books, paint, tools, articles of furniture, etc.

Plans are being made for a joint meeting of the Northern and Southern Districts at Warsaw in June.

Max Miller, Sec.-Treas.



CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for January 23, 1949

"ICH DIEN!"—"I SERVE"

Scripture: Luke 22:24-26; Matt. 20:25-28

For The Leader

"Onward, Christian soldiers, Marching on to war; With the Cross of Jesus Going on before." These words from that great hymn, "Onward, Christian Soldiers," is a challenge that is wrapped up in our subject this evening. Christ's great army of soldiers needs each of us. We are indeed in a warfare, and it is against evil. The ultimatum is served. Either we make a definite warfare against the evil of our day, or we go down under it. Are you going to be a faithful "server" in Christ's army? We hope you will say, "Yes," for then you will be helping the cause of Christ just that much.

DISCUSSION

1. WHY "THE RIGHT" FAILS. Many Christians throughout the land are perplexed because of the outcome of November wet-dry battles, especially in a state like Kansas which was "dry" for sixty-eight years. Now the manufacture and sale of alcoholic beverages will be permitted. "Christian Life" points out that the wets gave "all out support to defeat the dries. Big money, subtle, but high-powered advertising," were used. Further we quote from "Christian Life," "At the same time, the anti-liquor forces were weakened by divisions, lack of money and lack of the united support of those who profess to back the temperance cause." And adding to this we would say that the amazing indifference on the part of the great bulk of Church people sadly contributed to the defeat of "the right." Instead of a head stuck in the ground attitude, we should follow our subject tonight, and serve. We should be out on the firing line. Sufficeth it to say that church people could control every office, and block every evil in the nation if they would stand up and say, "I serve."

2. MORAL RUIN A HINDRANCE. In the last war, a great many of our young men were turned down at the induction centers because of their ruined physical conditions. Ruined because of their immoral sins and abuses. Do you know that the same thing is true among those who should be the willing workers for Christ and His Church? Space does not permit a lengthy discussion of this matter. It is terrible, but true, that the gross, immoral sins of the world have made devastating inroads into our young people who come from our Christian homes. Stick your heads into the clouds, parents, if you don't want to believe this is true. Better still, come down to earth; snoop around a little, and "get hep" to what your young people already know to be a fact. A young person can no more serve in the ranks of Christ with a dissipated moral spirit and body, than a young man can serve in the army of his country with a broken body. This is a really serious situation among young people today.

3. WHAT TO DO ABOUT IT. There is a way out! God can use anyone, regardless of their past. Though broken in body and spirit, they can be reclaimed at the cross of Christ. But the conversion, or reconsecration must be genuine. There is no time for young people, who, filled up with remorse over their sin, walk to the altar in "reconsecration," knowing full well while doing so, that at the next temptation they willingly will sin. If God is to use us, we must be sincere!

4. THE KIND OF YOUNG PERSON GOD WANTS. A careful study of the scriptures reveals that God used young people in His work who were perfectly normal human beings, the like of which there are a lot of today. In other words, young people today have talents, energies, and time just like Bible young people did. David and his sling; Samuel and his restless night; the young servant of Naaman; the lad with the fishes and loaves, and many others could be mentioned. In each case you will note that they were talented, and were willing to be used of God. As a result, their names shine forever. The kind of a young person God wants today is one who is willing to be used of Him. First, we must yield ourselves to Him. Second, we must abstain from the fleshly lusts. There are many temptations which beset a Christian young person who sets out to do His will, and we must carefully guard against them.

5. POWER FOR VICTORY. The strongest soldiers and the best are sent to the hottest battles, and the most strategic points. Why? Because the best can do the best. They are well fed, clothed, and cared for. Why? Because they are needed for victory. They are valuable to the final outcome of the battle. We, in saying, "I Serve," certainly need great power. If we are to be successful in our Christian living, we must trust in Christ for strength. We must seek the abiding presence of the Holy Spirit for power and strength. We must seek the abiding presence of the Holy Spirit for work and ability. All of us are tempted to sin. In our weakest moments we are tempted to yield. The outcome depends on how closely we have been living with Christ. The life that is precious in His sight, is the life the tempter seeks to destroy through sin. So watch! The world needs more and more young people who are willing to be pure in mind, body and spirit, to fill in the depleted ranks of Christian laborers. It is far better to live for Christ in purity of life than to serve sin and selfishness with tragic consequences. So, let's face the issues squarely. There is no middle ground. When we say, "I serve," it means in the fullness of ability, going and doing what He wants us to do. Are you willing?

QUESTIONS FOR DISCUSSION

1. What about the "double life?" Can a person be careless in daily life, living a "shady" life, and still do an effective work in the Church?

2. What do you think we should do about those whom we know are not living decent lives and yet are holding offices in our churches, Sunday Schools and Organizations? Should they be permitted to continue in the work?

3. Is there such a thing as keeping your sins from your fellowmen?

4. What solution would you offer to solve the low morals problem of young people today?

Prayer Meeting Topic

Contributed by Rev. C. Y. Gilmer

OUR BELOVED

It is not for a King we are longing,
To make the world-kingdoms His own;
It is not for a judge who will summon
The nations of earth to His throne.
Not for these, though we know they are coming;
For they are but adjuncts to Him,
Before whom all glory is clouded,
Besides whom all splendor grows dim.

We wait for the LORD, our Beloved,
Our Comforter, Master and Friend,
The substance of all that we hope for,
Beginning of faith and its end;
We watch for our Saviour and Bridegroom,
Who loved us and made us His own;
For HIM we are looking and longing;
For Jesus and Jesus alone.

—Annie J. Flint.

THE FAITH OF OUR LORD'S SECOND COMING

Scripture: 1 Thess. 4:13-18

Hymns of the Second Coming

Prayer

Seed Thought Provokers:

THE MOST GLORIOUS FACT of the past is that Jesus came to die for sinners and rose again (1 Cor. 15:3, 4). The grandest fact of the future is His second coming (1 Cor. 15:51-58). The certainty of our Lord's return is specified in 318 references of Scripture. The final word at His ascension was the certainty of His return (Acts 1:11). The Lord's institution of the Cup points to His return (1 Cor. 11:26). And so does the Lord's Supper (Luke 22:16; 29, 30; Rev. 19:6, 9). Jesus said He would return (John 14:3).

Conversion could not be the Second Coming. The New Testament writers, although converted, still looked forward to His coming again. The coming of the Holy Spirit was not the Second Coming of Christ for after Pentecost 150 references are given in Scripture informing us that Jesus is yet to come. The spread of the Gospel is not that return, and neither can humanitarian enterprises be the personal return of Christ. Death is not the Second Coming for after our Lord's return there will be no more death.

Our Lord's Coming will be personal. It is the "same Jesus" that went away who will return (Acts 1:11). He said, "I will come again." His Coming will be unexpected (Matt. 24:36, 42, 44; 25:13). The Rapture is preliminary to our Lord's coming to earth again. In the Rapture He will come FOR His saints. Then will occur the resurrection of the righteous and the living righteous will be translated. After having taken the saints to Heaven He will return to earth bringing His saints with Him (1 Thes. 3:13;

Jude 14; Rev. 20:6). The exact time of His coming is not to be known of man (Acts 1:7; Mark 13:32). However there are signs that tell of the approaching end of the age (Matt. 24:6, 7). One sign is the persecution of the Jews and their return to Palestine (Matt. 24:9; Isa. 11:10-16). We see an increase of knowledge (Dan. 12:4). We are living in a time of false messiahs (Matt. 24:23, 24). There is a great falling away from original Christian faith by modernism (2 Tim. 3:1-5; 4:3, 4). Prophecy seems well fulfilled. Evidently the full number to be saved according to the election of God have not yet entered the church invisible.

When Christ comes in the Rapture the bodies of the saints will rise first. Living Christians will be translated (1 Thess. 4:16, 17). The resurrection of the unrighteous will occur a thousand years later (Rev. 20:5). The lost living ones will be left to face the Great Tribulation. Only martyrs for the faith will be saved out of this period (Rev. 20:4). The Revelation of Christ from Heaven will end the Tribulation (Zech. 14:1-6).

The Lord's Coming will bring the glad resurrection (1 Cor. 15:51, 52). The saints will escape the Great Tribulation. It behooves us to be ready (Matt. 25:6; 24:42). Let us be diligently occupied in Christian service (1 Cor. 1:7).

COMMENTS

On The Sunday School Lesson

by The Editor

Lesson for January 23, 1949

JESUS AND THE WILDERNESS PROPHET

Lesson: Matthew 3:4-17

PROBABLY ONE OF THE best known characters in the Bible is John the Baptist. And he should be well known, for a careful study of his life will give us much of the background and the feeling of the Jews of his day. We meet him very briefly in the time of his birth and his relation to Jesus. But he dawns suddenly upon us when he comes out as the "Wilderness Prophet" and preacher along the shores of the Jordan River.

In our text today we get a description of both the man and his activities. He was evidently an out-of-doors individual, rugged in appearance and in health. That he was able to attract men to him is evidenced by the statement found in verses 5 and 6 where it says, "Then went out to him Jerusalem and all Judea, and all the region round about Jordan, and were baptized of him in Jordan . . ." That he was a convincing and a convicting preacher is shown by the words, "confessing their sins."

Outdoor preaching was not anything new to the Jewish people. All, or most all, their prophets were men who came suddenly on the scene and held forth in a very forceful manner in the streets and on the corners of the highways. John was no exception, and he had a message that carried conviction to the hearts of his hearers. After all, it is not so much the appearance of the messenger, nor the actual words which he speaks, but rather the content of the mes-

sage which he brings and how it fits into the lives of his hearers. John the Baptist had a message that struck terror into the hearts of his listeners. It is found in almost its entirety in the words of the Golden Text: "Repent, for the kingdom of heaven is at hand."

But while John the Baptist did not have complete understanding of the thing he was doing, yet he had been informed that he was to introduce One who was "to come after him," One who "was preferred before him," and One "the latchet of whose shoes he did not consider himself worthy to unloose," but One that he was to almost doubt at the very end of his life. And it was of this one that Jesus said, "There is no greater prophet than he."

The main thing to take into account in this lesson is that John the Baptist performed the task that he was set to do, namely, the presentation of Jesus as "The Lamb of God who taketh away the sin of the world."

We note that John was a very humble man. He was one who had the opportunity to present himself as the Messiah. But when asked if he was the one who was the Anointed of God, very plainly said he was not. In his words, "He must increase, but I must decrease," are found the essence of his strength and his loyalty to his task. How wonderful that he was able to baptize Jesus and to hear the voice of God say, "This is my beloved Son; hear ye him."

Our lesson should be that we should take our tasks with the same sincerity that John the Baptist did. Do the thing that God sets before us and do it with all our strength, even though it lead to imprisonment and death, as John found it doing.



News From Our Churches

CERRO GORDO, ILLINOIS

We are still carrying on since Brother Charles Johnson left as our pastor. We have been having a service every Sunday morning, which has been in charge of a class or organization of the church.

November 14th we had Mr. and Mrs. Jenkins and children from Springfield, Illinois, who are "Youth For Christ" workers. They really brought a wonderful message in music, the three boys are wonderful singers, all under eleven years of age. The mother is the pianist. Mr. Jenkins is not a minister, but he made a wonderful gospel talk. We had a large attendance at this meeting. We are looking forward to having them back.

November 28th the Woman's Missionary Society held their Public Service Program with Miss June Byler, who is soon to go to South America as a missionary, as guest speaker. She brought a wonderful message which everyone will remember for a long time. The meeting was well attended.

The Sisterhood girls are going to have charge of the

service this coming Sunday. The Sunday School has purchased a piano for the Junior Sunday School room.

We trust the Lord will be with us and help us to carry on to His good until we can get a pastor.

Mrs. Loretta Metzger, Secretary.



FREMONT, OHIO, REVIVAL

We started a revival in this city on November 8th and continued over the 21st. The beginning was not encouraging as at this church the pastor and wife, had during the previous month, gathered in seventeen souls, and I was told by one of the leaders of the church, "Our pastor and wife have done good work here, and very few pastors would have stepped into a church like ours under such conditions as prevailed in our church a year ago. May I also say that I have great hopes for our work here now and I want to tell you we had a wonderful harvest recently and I feel much encouraged with this work as it is now going." I told him, "Brother this is the smallest congregation I have had during any revival I have ever held. But I can not blame you people, but the blame lays with the evangelists for the small congregations." He responded "Brother may I say you have more people hearing you than any other evangelists we have had during the last eight years, don't be discouraged, even if we have no converts. Our church is getting strengthened and uplifted and we feel ready to go on." However I was hungering to see the lost come to hear about a Savior, who could save them from their sins. We continued visiting and our wives sang some very beautiful songs in solos, duets from time to time. Several selections were rendered by the members of the church, which we enjoyed very much. One very rare treat we had at an evening service that is, George the pastor and Alex Burkett sang us a song "backward." Reader, did you ever hear it that way? If not then you take a trip to Fremont and ask them to sing a song "backwards" for you; I am sure that they will oblige you.

We enjoyed the kindness and hospitality bestowed upon us by the Fremont Brethren, and we are thankful to them for their many prayers and their interest in the service. We appreciated the opportunity while in Fremont staying with our daughter, son-in-law and family, Rev. G. S. Hagenbuch and wife who spared nothing for our comfort.

There were three that came to receive their Savior next to our last service, for which we praise the Lord.

S. E. Christiansen.



UDELL, IOWA

Our many friends will be glad for more news from this little mission church. We have a number of things to praise the Lord for. We are still laboring in this worthy field. The new furnace has been in use for six weeks and has given satisfaction. The walls have been "kemtoned" and the New Look is commendable. One family presented the church with a brand new Pulpit on Homecoming Day, and Dr. George T. Ronk, our guest speaker, was the first to stand behind it with a spiritual message.

Brother Ronk is an old friend and standby to this church. His two messages on Homecoming Day reached the hearts

of many who heard, and brought tears to their eyes. He can "touch the spot."

The Offerings from the "Acre for The Lord" brought in over \$270.00 for the day. Now all bills are paid except \$179.00 on the furnace. That will be cared for soon, we hope.

The W. M. S. is faithful and makes its usual contribution to our auxiliary activity. A young man, Lawrence Powell, is our new Sunday School Superintendent, and is doing a fine job. He is clean in every way and talented; he does solo work; object teaching, and leads the singing. We sure miss his sister Doris, who is in College some sixty miles away. Some of our spring and summer gains in attendance have been lost, but we are still hoping to regain them.

Our Sunday evening attendance is good. One Sunday evening recently we had about 90 people present. People linger after the service to visit and talk about the good things. We are looking forward to our mid-winter revival. It is much needed. Beginning January 2 we will have Rev. Hugh Sawyers with us for two weeks or longer who will bring us the Old Gospel Story in Message and Song. Carl Long will be the song director. Keep us in mind when you pray.

W. R. Deeter, pastor.



CAMBRIA, INDIANA

The Cambria, Indiana, Homecoming was held on Sunday, November 28. During the morning worship the pastor brought the message. In the afternoon service three special numbers were given. Rev. C. Y. Gilmer, guest speaker from Huntington, spoke on the subject, "The Good Samaritan"; Mrs. Gilmer told of her travels with Miss Louisa Kugler through Pennsylvania and the eastern churches. A basket dinner was served at the noon hour.

There were ten children in Sunday School on Sunday morning, December 5, which was an increase over the average. Attendance has been good, usually over twenty, and up to thirty-one two weeks ago. The Lord is still supplying courage and hope. May He continue to bless us all.

Bright Hanna, Lay Pastor.

Christian Endeavor News

WALTER C. WERTZ AGAIN MADE HEAD OF
CAMBRIA COUNTY BRETHREN C. E. UNION

At a recent meeting of the Cambria County Brethren Christian Endeavor Union, held in the Second Brethren Church of Johnstown, Pennsylvania, Walter C. Wertz of Conemaugh was elected president of the organization for the fourteenth consecutive year. This organization of Brethren Christian Endeavor Societies functions in this particular section in behalf of the Brethren C. E. work. Other officers were elected as follows:

- First Vice-President ..Floyd S. Benshoff, Johnstown Third
- Second Vice-PresidentGeorge A. Leidy, Vinco
- SecretaryMrs. Orville Boyer, Johnstown, Second
- Asst. Sec.Blodwyn Leidy, Vinco
- TreasurerMrs. Charlotte Apple, Johnstown Third

The Third Brethren Intermediate C. E. Society was named Banner group of this meeting. Raymond Grumbling, president, accepted the banner and the chorus books for the society.

Several special musical numbers were rendered during the course of the meeting. The next meeting is scheduled to be held on February 1st at the Johnstown Third Church.

Laid to Rest

SINGER. Elder Ralph M. Singer, 55 years of age, an ordained minister of the Brethren Church, whose residence was at Mineral Point, R. D. 1, Pennsylvania, departed this life at 6:00 P. M., Friday, December 3, 1948, at his residence.

Brother Singer was born April 11, 1893 in Jackson Township, Cambria County, Pennsylvania, son of James M. and Matilda (Sell) Singer. On March 15, 1912 he was married to the former Anna Daugherty, who survives along with five children—Mrs. Twila Smith, James M., Lyle D., William L., and John B. all of whom live in the home locality. He is also survived by two half-brothers, George and Walter Singer; two sisters, Mrs. Lucy Mackall and Mrs. Cora Byers, and a half-sister, Mrs. Grace Byers; and seven grandchildren.

Mr. Singer was quite a public-spirited citizen in the affairs of community life. He was endowed with the gift of sociability, and was ready in conversation, writing and public speaking. He had been handicapped for a number of years with a bad heart condition. As a licensed minister he was pastor of the Brethren Church at Mt. Pleasant, Pennsylvania for a period of three years. On September 15, 1946, he was ordained to the full gospel ministry. At the time of his decease he had charge of the Raystown Brethren Church in Bedford County, Pennsylvania.

Funeral services were conducted from the Vinco Brethren Church, Tuesday afternoon, December 7, with Rev. C. Y. Gilmer, a former pastor, in charge, assisted by Rev. J. L. Bowman, twice a former pastor, and a life-long friend, and Rev. C. F. Zimmerman, pastor of the Third Brethren Church, Johnstown. Interment was made in the Pleasant Hill Cemetery on Benshoff Hill, near the city of Johnstown, Pa.

C. Y. Gilmer.

MILLER. Ira Miller, a life-long resident of the New Paris, Indiana, community, passed away very suddenly on December 18, 1948, at his home in New Paris. He had been in failing health for some time, but his death was unexpected. He was a member of the First Brethren Church of New Paris and had been active in the church for many years. He would have been ninety years old his next birthday in the spring. He leaves his companion, Rebecca, and two sons, Orb and Everett Miller of New Paris.

The service was conducted by the pastor, assisted by Rev. W. I. Duker a former pastor, on Sunday, December 19, in the church in New Paris.

C. A. Stewart.

Revival Reflections

By John Funk Locke

This evening of Thanksgiving Day, 1948 seems a good time to put some reflections on paper, having just preached a Thanksgiving sermon on the subject "We can be thankful." Certainly we at Mt. Olive Church can be thankful for the wonderful way in which the Lord blessed in our Fall meeting this year. Brother Vernon Grisso was with us two weeks in October and won many friends among our people. The meetings were well attended, the audiences being consistent in size and enthusiasm. The special musical offerings were many and very appreciatively received. Of course the real interest in such a meeting is what it accomplishes for the lasting benefit of the church. Twelve were baptized and received into the church at the close of the meeting and Brother Grisso went home a happy man, I know. Last Sunday the attendance was excellent at the morning service and at the Communion service at night. The fine spirit of the meeting continues with us. It is to be hoped that others may be baptised in the coming months who were contacted then. A revival should never be over when the last service with the evangelist has been completed. We know that the prayers and interest of our people will keep going.

We wish to publicly thank the Smithville Church for the loan of our genial brother for these special labors with us. He was greatly appreciated. We feel that he rather liked our church and community too. For which we are duly thankful.

Oak Hill, West Virginia

The day following the Mt. Olive Meeting it was my good fortune to be able to commence a meeting with Brother Rose at Oak Hill, West Virginia. It was raining when our meeting closed the night of October 17. Then during the night the rain turned to snow. Imagine, if you can, the weird and rare beauty of golden autumnal glory in the forests topped by a fluffy snow. All day as I drove toward Oak Hill it seemed to get colder so the snow became more plentiful in the forests in the afternoon. For the first time in 37 years, I was told, it snowed there before it frosted.

Arriving safely at Oak Hill I set up my picture machine in the church and moved in my baggage to my abode with one of Oak Hill's most distinguished citizens, Dr. H. A. Duncan, Sr. Then I went to Brother Rose's for the evening meal. At the table as we happily visited the phone rang and Mrs. Rose received the tragic word to deliver to her husband that his father had just died of a heart attack. Heroically our brother held back the surging sorrow that seizes us at such a time. He laid plans quickly for the work of the church and his classes at a nearby high school while he should be absent. Then we went to the evening service. Lest the service should suffer, he made no mention of the sad news that had come to him until time for the benediction. Needless to say my sympathy for him was great as was my admiration for his Christian fortitude and devotion to the Lord's work. Smith Rose loves the Lord and he loves His church and the consecration which he brings to his pastoral labors is of the highest order. The Lord has surely been good to the Oak Hill brethren in sending them this man of God as their leader. He is a faithful Bible teacher whose manner of life adorns the doctrine of

God our Savior. The gospel trumpet will give forth no uncertain sounds where he ministers. He seemed to me to be the right man in the right place, after I had spent two weeks among his people and observing his work. Brother Rose is favorably known among us all for his fine contributions to our Sunday School Quarterlies, having done the verse by verse commentary in the Adult Quarterlies for some years.

Dr. H. A. Duncan, Sr. proved to me a most delightful host and helpful companion. Together we did most of the fine meals justice. On several days his brother James took his place. Needless to say the meals were excellent and the fellowship fine. Dr. Duncan delighted me with stories of his experiences of the many years of his practice and of his recent trip to Brazil and other Latin American points.

Brother Rose was most gracious as entertaining pastor. In his car he conducted me over some of the most scenic regions imaginable in their autumnal glory. With him I was privileged to assist in the anointing of two of the faithful saints who were ill. Besides our visiting we also made two trips to the Gatewood Church where he gave me the privilege of filling his regular afternoon preaching appointments.

Both of the Sunday morning services were broadcast over the local radio station. These worship services were carefully prepared for by the pastor and the choir. I was privileged to hear a transcription of one of these services at the radio station with a number of the choir attending. This is a revealing experience! The choir sounded fine.

The attendance was gratifying. Many persons came every night. There was a fine fellowship and spirit about the meeting, the people seemed eager and attentive. Each night at 7 until 7:20 a group met in the prayer room upstairs for silent prayer. The only audible prayer was the closing one. This was deeply impressive and decidedly helpful to those taking part and for the meeting in general. A number were baptised and received into the church at the services the Sunday following the close of the meeting.

The offerings were very generous. The church has the custom of guaranteeing a minimum sum for the meeting. This they far exceeded. Naturally I appreciate this tremendously even though I had no right to expect it.

Those who attended the recent Southeastern District Conference at Oak Hill know that the church is clean and beautiful in its new paint throughout. Never in its entire history, so far as I am able to learn, was the church in a more favorable position to make progress. Let us who read these lines pause and pray for the pastor and people that a rich spiritual and numerical growth may be theirs in spite of all the seductive enticements of Satan.

Again I say a sincere "Thank you" to all who helped make my visit there so pleasant.

Smithville, Ohio

At Smithville, Ohio we had a two weeks meeting almost compressed into one wonderful and memorable week. Beginning with Sunday morning, November 7, and continuing through November 14th, the services proceeded without interruption each evening. Brother Grisso had planned with his congregation that this week should be kept free as far as possible of other engagements. It was a most encouraging thing to see busy people there at every service for

the entire meeting. A goodly number were there every time. Here again I found a most appreciative and receptive people. There was a fine atmosphere of worship in all the services. The Smithville Church is a beautiful place of worship, as most of our people should know from the report of its rather recent improvements carried in the pages of the *Evangelist*.

Besides the good music which was provided from the local congregation we had one evening, the first Monday, a most notable addition to the regular services in the person of the nationally known bell ringer, Wilbur Fish. This musical Fish even drew melody from glasses and from a set of cranks. Harmony from cranks is rare.

Mrs. Locke accompanied me to Smithville and we were most comfortably cared for at the parsonage. Our visit here was a happy continuation of that which had begun earlier when Brother Grisso was with us at Mt. Olive. I remarked to the church as I began, that I would be satisfied if my visit among them could be as profitable for them as his was for us. From the viewpoint of additions to the church I regret to say it was not. From every other angle the meeting was most pleasant. The Smithville church is a most notable church. The people seemed like a happy family. The response to the live leadership of Brother Grisso seemed to be quite healthful. It was a pleasure to sit in the Sunday School class of Brother J. Garber Drushal, President of the Missionary Board of the Brethren denomination. This was the first time I ever knowingly preached to a professor of Speech. I tried to forget his professorial and academic attainments and regard him as just a brother. The Drushals never missed a service so he must have done something of the same sort.

Stanford Amstutz did us the great favor of giving his colored pictures of his recent trip to Europe one night after the services. This private showing and lecture was very educational and enjoyable.

On Tuesday and Thursday mornings of the week I spoke before the Seminary Chapel in the College Chapel room at Ashland. Here it was good to see the fine student body and to renew friendships with brethren of the faculty. The subjects given were: "Personal Questions" and "Are Christians Christian?" On both occasions I was the guest of Dean Stuckey to dinner following.

On Friday morning Brother Grisso introduced me at the Smithville High School, one of the nicest High schools I have ever been in. Here I spoke to the student body and faculty on, "Youth is the Time."

Of meals I can only say they were superb. And like the meals, so was the offering. This generous people rewarded my humble efforts as though I had labored much longer among them. For the hospitality and generosity of all we are deeply grateful.

On Saturday it was our happy privilege to meet with Brethren Drushal and Rev. W. C. Berkshire of New Lebanon as a sub-committee of the Fraternal Relations Committee of General Conference. Brother J. Garber Drushal is now the secretary of the committee and many of you will be receiving communications from him relative to the work of this Conference committee. It was a pleasure to confer with these fellow committeemen. Afterwards we were dinner guests of the Drushals and following that we were their guests at a colorful football spectacle when Wooster defeated Wittenberg.

It was good to be back in our own churches again too. We can be thankful they did not fail to help us by prayer and their faithfulness to the services while others served in our stead. Brother Fels Lam preached at Mt. Olive and Dr. Jacob Huffman, M.D. spoke on "Alcohol in the Human Body" one Sunday morning; Rev. William Rhodeffer of the Church of the Brethren and Miss Mable Gibson of the Week Day Religious Education program filled other appointments at Bethlehem.

Thanks be unto God for His goodness in all the above activities.

Bishop Edwin Holt Hughes preaching in Tremont Baptist Temple in Boston this past summer gave this descriptive definition—"A Cocktail Lounge is nothing but a saloon in petticoats."

Travel Flashes

Dr. Charles A. Bame

One by One

One by one we are born into this world. One by one we grow up to be the kind of person we become. One by one ("whosoever will") we unite our lives with the Master. One by one, we pass to the beyond. Mobs are always wild, passionate, pliable and mostly wicked. Acts 19:21-41. One by one we give an account to God. Romans 14:12. One by one, each shall receive his own reward according to his own labor." 1 Cor. 4:8. Quite individualistic is this measuring of ourselves by Christian standards. Socialism as a "gimmie" proposition has always been a failure and, as I believe in the revelations above recounted, always will be so.

Social Measurements

Social measurements always portend and include trouble. By them, some must be superior and, most of us, puppets of the overlords. Limiting others to some men's assumed superior intelligences and standards is nothing so unlike our "all-men-are-created-equal," our Declaration of Independence and our Constitution, as irreligion; and all should rejoice that we know well that the source of these pyramiding standards is nothing save the Spirit of Christ and His eternal Word, and but for the sake of which there would never have been an America, a Constitution or a Declaration of Independence. It is to be hoped that soon, we shall again return to the ideals of the precious Word of God, the example of our Lord Christ, and the great document of the Founders, without which the world would now, so far as one can prognosticate, be utterly and hopelessly lost. It is high time for Christians to study their politics in the light of the revelations of our Lord Christ, and practice them in the voting booth.

Well, now I have been traveling some, but not in my new auto. No, not a new Cadillac or Packard, but the old one renewed since the wreck. It is good enough and does not make me "stick out my nose and hold up my head" as if I were the owner of any of these bull-nosed things that whiz by one, swifter than the wind, to end up in the hospital or jail.

Pride

Pride still and always will go "before destruction and a haughty spirit before a fall." Prov. 16:18. Even socialism would be better by millions of years than that "sorry" end. Americans have so much money for which they have not given account to God that deadly breakers are not too far ahead to be seen by the humble.

Once, Brethren cried out loudly against pride. For two centuries it was a part of their message loudly, unashamedly acclaimed; but now it is almost entirely shunned and our children are so fed up with ungodly dancing, shows, mimicry and imitation of things condemned and preached ever since the believing people tried to be true to the Word of God that one with a few years of experience and observation may well wonder where to find a sign of unworldliness and humility. Where, I ask, shall we find it?

A Great Day Coming

Is there a day of accounting? Yes, unless we cast off all the admonitions and teachings of the precious Word. "All shall come forth from their graves; they that have done good unto a resurrection of Life and they that have done evil, to the resurrection of judgment." John 5:29. "Thou shalt be recompensed at the resurrection of the just." Luke 14:14. "If!" But note the conditions.

There are more beauty parlors in most cities than prayer meetings. Women spend more to be in style than for missions; for cocktails than food for the millions of hungry. Professed Christians ride around in expensive autos and pay into the treasuries of clubs, lodges and for pleasure trips more than into the treasuries "where moth and rust doth not corrupt nor thieves break through and steal." But they have been warned and admonished. "Verily, I say unto you, they have their reward." Now, not in the "great day coming." Now! Mark 6:5.

"To serve the present age

My calling to fulfill;

O! may it all my powers engage

To do my Master's will.

—Wabash, Indiana.

A Tribute to an Estemed Brother

Dr. George Stanley Baer was an highly esteemed brother and co-laborer in the great work of Christ and His church. No one could question his loyalty to his church, his sincere conviction as to the truth of her doctrines and ordinances, his readiness to serve with the full measure of his talents and the utmost limits of his strength. For many years as editor of the **Brethren Evangelist** and much responsibility in the Bible School literature, which then included the "Angelus," one of the best Sunday School papers ever published, he carried on with becoming dignity, with admirable literary style and staunch adherence to our historic teachings which have made us Brethren. The departure of some of the leaders of our church from these teachings grieved his honest soul in his contention for the truth. The unhappy division of the church not only displaced him from his position of trust and influence, but brought untold agony to his soul. His heart was given to peace and love and not to contention and strife. He was therefore sensitive to these unseemly things and given to kindness and forgiveness.

However he bore it with becoming grace and yet there is no doubt that it took toll of his strength. He manifested the finest attitude in Christian spirit in all his dealings, willing to go the second mile if need be, but not willing to compromise on matters of principle. He was free from any dishonorable practices in his life and his work. One of those wholesome, congenial Christian gentlemen who diligently labored to the very best of his knowledge and entitled to the confidence of his fellowmen. Certainly our Lord can say to Dr. George Stanley Baer, "Well done, good and faithful servant: thou hast been faithful over a few things, I will make you ruler over many things: enter thou into the joy of thy Lord." May our dear Lord give grace and strength to the bereaved family.

Claud Studebaker, South Bend, Ind.

The Publication Board is only asking
That ALL Churches do their best
For the Offering This Year



Remember

January 23 Is Publication Day

The Brethren Evangelist



PHOTOGRAPH BY HAROLD M. LAMBERT

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The

Field Secretary

Travels

Nine churches were contacted on my first trip in December. Dutchtown, near Warsaw, had been on my slate for over two months, waiting for a date when I could be with them.

Here is a lively, country church and one that is prospering. Under the leadership of the Rev. Wm. Overholtzer, they have recently rebuilt their church. The building really has been transformed, with a new entrance, a balcony, class rooms, lights, and decorations. The congregation has greatly changed in the past few years, since my last special meeting with them. New folks received and a number who have been translated to the church triumphant, changes a church body. This congregation and pastor deserve commendation and praise. A fine audience greeted the speaker in spite of heavy rain and wind.

The evening of the same day was spent with the Warsaw people. Brother Chas. Webb was present, also, with pictures concerning the relief work which has engaged his time for the past two or more years. Warsaw is progressing.

The next few days were spent in South Bend, Elkhart, Goshen, and New Paris, calling at schools and homes to contact prospective students. It was also a privilege and a joy to share in the Northern Indiana Laymen's meeting and banquet in the Goshen Church. Over 200 men came for this meeting, with determination to reach their goal for the evening. This group had decided to raise \$1000 or one-half the amount needed for the new station wagon, which is enroute to Argentina. When the attendance record was given they reported \$1021.00. Well, there was great rejoicing. This was a fine example of service by Christian laymen. God can wonderfully use such an organization of men.

Enroute home calls were made at both Bryan and Fremont. Fine reports are coming from these places, also. Such a trip gives one increasing courage and determination.

Two days in the office, then off this time to Washington, D. C. to assist in the special dedication services for the new Brethren Church in the capital city. Like people in Nehemiah's day, these folks also had a mind to work or they could not have been ready for the day.

Dec. 19th was the first service in the new church. Your Secretary was honored to be chosen the speaker for this first service. Then President Drushal delivered the afternoon message, while Dean Stuckey was the evening messenger. Miss Ruth Clapper of New York, accompanied by her mother, presented beautiful numbers at each service. The Rev. Clarence Fairbanks, Thoburn Lyon, the moderator, the Building Committee and, in fact, the entire church should be praised by the Brethren at large for beginning such an attractive and inviting building in the District of Columbia.

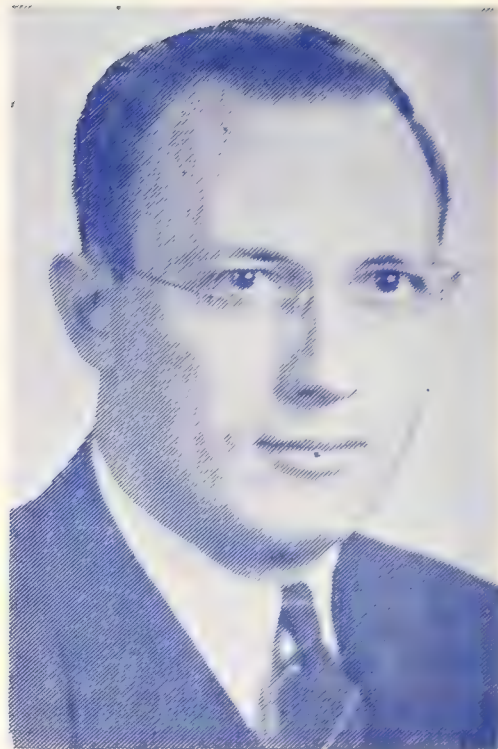
Enthusiasm, inspiration, and genuine happiness was running high on this dedication day that these people could once more worship in their own church.

I am sure a detailed report will be sent by the pastor.

On to Hagerstown and Waynesboro. At Hagerstown the Aults have been well received. The church building was carefully decorated during the summer. The work at this place is one of exceptional promise. Due to the kindness of Brother Ault, I was taken to Waynesboro, where we made several contacts with people who are yet faithful to the church and her institutions. On account of the very disagreeable weather, we were not able to see everybody who resides in that city and com-

(Continued on Page 8)

Navigation Toward Tomorrow



by

J. Garber Drushal,

President

One of the modern wonders of transportation is the science of aerial navigation by which pilots and crew chart the course of the huge airliners that now roam about the ever-smaller globe. Or at least it appears the second-cousin-to-the-impossible to the non-mathematical unwinged landlubber. It involves apparently striking and astounding mathematical precision, calculations of the future where miscalculations would be hazardous.

Some of you have doubtless sat up on the flight deck of one of these flying boxcars to observe the mysteries of flight operation. You were amazed. No land in sight, nothing but open sea. Then the navigator looked at the sun, took a bearing, maybe used his radio, slipped the slide rule back and forth, then casually said: "At 2:41 p. m. our plane will be right over Rock Cay Island." Just to prove him wrong you checked your watch very carefully. But miracle of miracles at 2:39 there appeared on the horizon a tiny speck. At 2:40 you saw that it was an island. At 2:41 you were over it—or so near that you sheepishly admitted the navigator right again.

These calculations are designed to get the plane to its destination on schedule. The ability to predict mathematically accurate courses into time and space has become habitual. In many ways navigation has come a long way since Bowditch.

You know there are some people who would have all of life like that. They would want to predict with almost complete certainty every turn and event of life. They would hope that at the beginning of the year the pastor of the church or the moderator of the denomination could sit down and pencil out the new year. They want the slide rule to show the events of the coming era: the progress, the landfall, the new horizons.

Mayhap it is fortunate man cannot take these calculations. Tomorrow is not navigated in this manner. You do not say, "On March 3 at noon, I'll be there and do thus and so." Rather, the changing waves of life's vicissitudes, the winds of the day drive his craft of life first to one place and then another, with the permissive and persuasive will of God.

Frankly, sometimes your Missionary Board of-

ficers wish for a little of this calculated certainty. They would like to say that there will be \$40,000 here for foreign missions, \$40,000 here for home missions, \$15000 here for this project. But this is not the case. What faith will bring forth is not that predictable. But this is not cause for despair.

Moses moved forward by cloud and fire. Paul moved westward by the call of the Spirit. Where there was a willingness to move out the Great Navigator provided the means and the end.

Thus the Missionary Board greets the new year with this hope and faith in God. Guided by His Spirit, the onward march of the Christian church in general, and the Brethren denomination in particular will find new vineyards of service.

Whence shall this march lead?

It may lead to new mission fields. It may lead to new missionaries. It may lead to new churches. It may lead to new ventures in Brethren expansion.

How far will the Great Navigator plot the course?

As far as the individual spirits of the believers in the Brethren Brotherhood consecrate their whole souls to the work of the church, that far will the new year take this church. Your part? Your opportunity is unlimited.

Navigators must take account of rocks and shoals, storms and air pockets. But these are not reasons for not starting the journey. The Pilot of the church bids her move on.

"Chart and compass come from Thee;
Jesus, Saviour, pilot me."

May this be the guiding prayer for 1949!

Letter From Miss Kugler In South America

Villa Constitucion (S. Fe), 26. Dec. 1948.
Rev. E. M. Riddle

Dear Mr. Riddle,

Last Tuesday, 21st of Dec., I arrived well in Buenos Aires. Mr. Zeche and some friends came to the port to meet me. I came with everything well through the custom-house, but I had to pay 19.15 pesos tax for my Kodak, which I used taking pictures during all the time I was visiting in the States. But as I bought it there, I had to pay tax for it. All the equipment about which Neptune Co. took care is yet in bond (deposit) from the Moore McCormack Line. I didn't receive any paper or list from the Neptune Co. Tomorrow I will go to Buenos Aires and see what I can do.

On Wednesday night I arrived in Villa Constitucion. Many from our congregation were waiting for me. I found everything in the best condition. Certainly each one from our members was faithful co-operating in the Mission work during my absence. On Friday evening, we had a Christmas program prepared by Miss Noemi Herrera, Benjamin's sister. It was very good, everybody enjoyed hearing the children and young folk in their poems and songs. I was happy and surprised at the same time. I wouldn't have expected that Noemi would be able to prepare such a good program.

For today, Sunday, my young people had prepared a special program to celebrate my return. At noontime, we had dinner all together and we were about 35 around the table.

I am happy to be back again in my activities, but continually I remember as a great experience in my life, my visit to the States. It means a real blessing for me that I could visit so many of our churches there and know all of you. Thank you for all your sympathy, help, love, and prayers.

At this time it is very hot here, more than during conference time in the States.

Greetings to all my dear Brethren in the States.

Sincerely, In His Service,

H. Louisa Kugler.

CHURCH TEST IN AFRICA SPEAKER SAYS CHRISTIANITY MUST ACT AT ONCE

Christianity must win Africa in the near future or it never will, Chief Albert Luthuli of the Zulu tribe said in a speech to the World Mission assembly recently.

The simple African culture, he said, is crumbling under the thrust of Western civilization's commerce and industry, "with tragic results" for a people "quite unprepared for such a dramatic and swift change in their way of life."

IN A TRAGIC PERIOD

"The people of Africa," Luthuli said, "are passing through a tragic period of spiritual, moral and mental confusion; there is a disturbing spiritual, moral and physical deterioration."

It is imperative, the chief warned the 3,000 delegates attending the largest Protestant conference in twenty-three years, that the Christian church attain the same missionary standard in Africa as exists in other overseas areas.

"We especially need help in the field of education and social rehabilitation, with special emphasis on securing and training African leadership, both clergy and lay," the missionary-educated chieftain said.

"The task of winning Africa," he continued, "is unfinished and urgent. The task is for now, or it will be too late."

SAYS EXPANSION IS NEEDED

Luthuli made his appeal a few hours after Dr. Ralph E. Diffendorfer, who conceived the idea of the World Mission assembly, outlined the needs of an expanded Protestant missionary program.

Diffendorfer asserted that "we never will get Christ before the world today if we do not have bigger plans and exercise more tremendous power than we have exerted in the past."

"We have done nothing of that kind yet," he declared. We have just gone on smugly as we were, doing our jobs in the old way . . .

"Christians must either serve the needs of all God's men better than the Communists or be prepared to yield ground to them. 'The Soviet idea is the one that speaks directly to the problems of Asia, speaks to the hungry and landless, the debt-ridden and the oppressed.'"

Bible Studies On

Christian Character

Having attended the summer camp of the Brethren missions, which was held in Cordoba during January and part of February, I copied the outlines of the Bible Studies on Christian character given by C. F. Yoder and when the reports of the camp were made in Rosario, those who were not there desired to know more about these studies. So I arranged for meetings on Saturdays in which I reproduced them as best I could.

I must say that the meetings were well attended and the studies received with enthusiasm. At the close of the series there were beautiful testimonies given as to the blessings received, which caused much emotion to all. Thank the Lord for these studies on Christian character. Pray for the youth of Rosario that there may be a rich harvest of workers. We are now preparing for the Christian Endeavor convention which comes Nov. 1-3.

Francisco Fiorenza.

This Is The Hour For Continuing Home Mission Advance

R. F. Porte, South Bend, Indiana

"The criminal is the product of a spiritual starvation. Some one failed miserably to bring him to know God, love Him, and serve Him. As a result, the criminal's mental attitudes and actions are guided by a selfish individualism. He has no respect for the law—he hates it. Moral traditions are subject to his scorn as he declares war on society." This is the estimate of the moral and spiritual lapse in our world by J. Edgar Hoover. The Christian teachings of the centuries have not gone unheeded by every one but have been sadly neglected by too many people. After a great war there is always a moral decline, but let it be observed that every great war brings the world to a much lower state of morality and spiritual understanding. Crime increases at the rate of 7.4 per cent every year. In 1946 there were 36 murders, 33 cases of rape, 185 felonious assaults, 172 robberies, 981 burglaries, 630 stolen automobiles, 2580 miscellaneous larcenies of various types committed in each day of 1946. Mr. Hoover mentions a case where some boys of 14 years of age fought the police with tommy guns and did not surrender until the police killed one of their number. How did the boys get the guns? They robbed a National Guard Armory. Their leader was 18 years old.

"Criminals are not born, says Mr. Hoover. They are the product of neglect, the victims of indifference, the result of an age which has thrown morality in the junk yard!" It does little good to place the blame on parents, the school, or the church. The problem affects every last person in the whole wide world. The solution of moral and spiritual decline is a problem in which every person must be interested. Suppose we say, "Somebody must be responsible for this problem," and the voice is unanimous, "Yes." Whom do we blame? The church, the school, the home in varying degrees. This does not solve the problem at all. How shall we begin to solve our problem? First, by strengthening these institutions by universal participation. The next step is to deepen and crystallize individual moral sentiment against destroying factors in our world. The moral and spiritual effect of the church, school, and home rests upon a fertile soil in some human hearts. The products of land and factory are definitely determined by very definite conditions which we know well, so also the spiritual and moral institutions of our nation and the world. God's acre will not produce unless man cultivates that acre just as he cultivates the acres he hopes to harvest for himself. God's moral and spiritual acres will not produce unless God's servants are diligent in their cultivation of the harvest we each hope to have. The church is the one institution which develops spiritual convictions. Other good institutions tell about moral and spiritual values but the church calls people to accept them and define them. There are too few people with settled convictions on settled and defined Divine truth.

This is no time to relinquish the work of missions because our task is not completed. You do not need to go

out of your home community to find people who know almost nothing about the fundamentals of the Christian faith. It could almost be said that there are people who do not know who Jesus Christ is. A general observation will prove to any one that there is no deep impression in many people as to the essential meaning of Christ the Savior and His hope and promise to people everywhere. The believers in Christ have a solemn duty assigned to them to witness for Him to every person in the whole world. The test of a true friend and believer in Christ Jesus is the witness he gives. If we properly witness for Him and cause others to take knowledge that we have been with Jesus we have then faithfully carried on our witness. A statement before me says that Protestant Christians give one dollar per person per year to spread the Gospel in all the world. That is not too aggressive, is it? History shows the beneficial results of preaching the Gospel to hearts of good will. In the light of these facts and the light of the present moral decline, Christian people are being challenged to increase the effort to preach and teach the Gospel of Christ. Let us remember our commission, "In all the world to every creature" and in the light of facts there are people who need to know the Savior.

This writer is deeply moved by the fact of paganism in the world. A few years back one might consider an atheist as a sort of freak, but today it is a movement openly declaring its determination to destroy the Christian faith. The moral condition of our people will be tested by the response of professed Christians against this atheistic movement. The worst anti-Christ efforts today are masked under the most subtle cognomens. Very few people have any idea what the so-called "New Deal" really means. Certainly some of the facts in the news should arouse some suspicion. This writer may not be too far afield when he declares that the so-called "New Deal" is nothing more than man's attempt to work out his own economic and moral destiny. The depression of the thirties weakened the moral stamina of many good people. These good people sold out to the liquor traffic for one thing and the next step might be, will these people sell out to a human colossus? Will people trust God and believe His Holy Word? The signs make one tremble in fear lest many good people sell out to a human savior rather than believe in and suffer for the Savior God sent down to earth to bring us life everlasting. God save our people from selling their birth-right for a mess of pottage! How shall people of good will escape being deceived? Listen to preachers that hold up Christ and believe in the Spirit inspired Word of God. Danger is here now in the form of bold unbelief, apostasy from the Christian faith and way of life, and in the plain indifference of millions to all warning from consecrated preachers and periodicals which declare the fundamental truth of God. The solemn warning against the encroachments of sin today is being sounded by the offices of the church of the first born in Christ to all who will hear.

Perhaps the greatest reason for continuing the Missionary advance is because the light is more greatly needed when conditions are the darkest. The terrors of the French Revolution were kept out of England by what was called the "Holy Club" of Oxford. These men prayed; they fasted; they sang; they expounded the Scriptures; they became evangelists. Spiritual fires soon ignited. The arm of God was moved. Preaching became creative. The Gospel message took effect. Men began calling upon God.

History will reveal to us that what is happening in the world today began in Germany in May 1, 1776. Green's history of England reveals that the Wesleyan revival saved England from the fate of France and England has had a tremendous affect upon the moral and religious trends in America because the Wesleys and others preached the Gospel of salvation in the new world. Adam Weishaupt tried to launch radical socialism before Marx. It took the power of God manifested in Christian believers who counted not their lives dear unto themselves, but by earnest prayer and fearless preaching and Godly living stopped the hordes of atheism in a time just as fertile as it is now; so Christian people today may take courage and undertake the one and only way to stem the tide of atheism by reinaugurating intercessory prayer groups and fearless preaching of the Gospel of Christ the power of God unto salvation and

live separate lives from the world and worldly things. Church members who ally themselves with organizations which despise the Name of Christ as the only Savior from sin and who use the Bible only as a token of religious morality instead of the infallible eternal Word of God are 75% defeated before they ever start to deal with the moral problem of this hour.

The fearless prophet of God in the Methodist Church Dr. Bob Shuler points out the terrorism of Palestine culminating in the assassination of Count Folke Bernadotte, the best friend the Jews ever had. What is wrong here in Palestine? Israel rejected the Savior of all sinners, the best Friend sinners ever had, the Lord Jesus Christ. I may say no truer word than this in summary of this short writing when I say that the whole world has not known to bow the knees at the cross of Christ at Calvary and ask for pardon. The enthroned Christ is the hope of the world. Israel proves the results of rejecting Christ; our empty, prayerless churches, and unbelieving social reformers in many pulpits is proving to be the weakening of Spiritual power among us to stem the modern tide of atheism, infidelity, and moral decay. As did Gideon of old, may the faithful of God lift the light and take the sword of the Word of God by which they shall be able to defeat the assaults of sin in these last days of this dispensation.

BIBLE READINGS

THE FIVE ALLS

Between Stratford-on-Avon and Bidford, in the county of Warwickshire, there is a country inn with the sign of "The Five Alls," and on the sign are painted the sun, a soldier, a ploughman, a lawyer, and the King. The meaning of which is: the sun shines upon all, the soldier fights for all, the ploughman ploughs for all, the lawyer pleads for all, and the King rules over all.

Among the many "alls" in the Scriptures are five which embody the message of the Gospel.

1. SIN

"All have sinned and come short of the glory of God" (Rom. 3:23). To sin means not wrong-doing merely, but to miss the mark of God's requirement as expressed in the ten commandments, and to come short of God's holiness, righteousness, truth, love, and the Lord Jesus Christ is God's Perfect Ideal of what man ought to be.

2. SACRIFICE

Of Christ in His death, it is written, "He gave himself a Ransom for all" (1 Tim. 2:6). Literally that means "a procuring price." He laid down His life for all. The sacrifice He made was—"Himself." No one but Himself could pay the price, nothing less than giving His life

could meet the need and the requirement. Nothing else is needed, for He has given what was demanded. Those who receive Him know the losing power of that ransom.

3. SUPPLY

"Freely give us all things" (Rom. 8:28). The greater includes the lesser. Since God has not spared His Son, He will not spare us anything. "All blessings" are ours (Eph. 1:11) "all promises" (2 Cor. 1:20), and "all things" (1 Cor. 3:21-23). With such a store we cannot starve, and with such a supply we shall have plenty to pass on to others.

4. SANCTIFICATION

"To redeem us from all iniquity" was one of the purposes for which Christ died (Titus 2:14). "Iniquity" means lawlessness, and lawlessness is man's self-will in opposition to God's will. Self-will is the essence of sin—any want of conformity to the will of God.

5. SERVICE

"Whatsoever ye do, in word or deed, do all in the Name, of the Lord Jesus" (Col. 3:17,23). If all we say and do, in all the relationships of life, are done in the Lord's name, all will be well done; for to act in His name means to act as He would act, with his authority and sanction.

—Prophetic News and Israel's Watchman.



I know that the Lord is always on the side of the right, but it is my constant anxiety and prayer that I and this nation should be on the Lord's side.—Abraham Lincoln.

Youth

And Our Missionary Program

by Virgil E. Meyer

Who will answer these questions? Our young people are quite naturally concerned about the future—their future. When they are approached about the question of giving their lives to the full time work of the Lord in our church, they want to know and have every right to know something about the future plans of the church. Isn't it time to begin to look ahead and make some plans for a larger Brethren Church and a larger Brethren Mission work? Let us look at some of the problems through the eyes of our young people.

I. OUR YOUTH AND CHURCH EXTENSION

For years we have been saying that we must build some new churches, new congregations, or die as a denomination. We have said that we cannot stand still; yet we have built only two new congregations in the last nine or ten years. The bottleneck seems always to have been a lack of sufficient ministers to pastor our existing churches and to start new ones at the same time. In the last five years very few men have come out of our seminary to take over churches. We have every reason to believe that situation will very soon be changed! In seminary and pre-seminary work we now have 34 young people who are training for full time Christian work. It now seems that there might be 20 more who will enter college next year for the same purpose. In the next seven years we have every reason to believe that we will get at least 25 ministers out of this group.

The question that the church must answer is: Are we going to expand our denomination enough to give ample opportunity to work? Will we now start to build new congregations? Out of this group of 54 there will most certainly be a number who will want to go into mission work. More than this, with our present youth emphasis work, we have every reason to believe that we will continue to have a large number of young people volunteering for the ministry and the mission field. I am not worried that we will have an over supply of ministers or missionaries. I am deeply concerned lest our youth get their training and be

ready to serve only to find that a visionless church has made no provision.

Our young people are asking where the funds are coming from to start new churches. How will we finance an expanded ministry? They want to know what our plans are. They are asking whether they will be able to make a living in the Brethren Ministry. They want to know whether we are deadly serious about forging ahead for Christ, as a denomination. In the moderator's address of last conference Brother Whetstone expressed it thus: "Finally, in our look to the future, we must intensify our vision. Without a

vision the people perish. We must know where we are going before we can hope to get there. Churches grow and move forward on the beam of vision. After all, we have the Church as we have it today, because that is all we have wanted it to be. It matches our vision, and it cannot go beyond that vision." In this mission program of building a larger, more efficient church here at home, our young people would say "what are your plans?"

II. OUR YOUTH AND OUR MISSION PROGRAM

Four of our young people have gone into foreign mission fields in the last year. Ten young people presented themselves as potential mission workers at our last conference.

This should prove to many of

us that our church is on the move. Our young people are willing to give themselves to the Lord's work for the winning of lost souls. But there are questions.

Where will we get our training? Our own church provides no mission training program! It is pretty easy to throw stones at our seminary on this score. But wait, let us look again. The seminary has a very limited faculty. With teaching Bible in the college as well as carrying a full seminary course there just isn't time to put in another course. They are going to need more help. But alas, when we look over the giving of the church in the educational day offering last year we find that we gave only \$16,772.67. That is less than one dollar per member! If we are going to have young people giving their lives for the Lord's work the very least the church can do is train them.

A Church which is not at heart a missionary Church, which is concerned chiefly with its own selfish interests and has little desire to extend its messages to others, is not the Church of the Gospel or the Master. Christians should be the first to recognize that yet today we have the spectacle of secular states on fire with missionary enthusiasm and rejoicing in every expansion, no matter what the cost, setting an example to a self-centered and lukewarm Church. Moreover, such states are also paying great attention to the training of the young, thus insuring a rising generation to carry forward the cause. In the Church we hear on every hand the complaint that there are few to take the places of the devoted Churchmen of the older generation who are now too rapidly passing from the scene; and, if that be true, the Church is facing a dubious future.

—Bishop Oldham.

CHINA

Then the young folks want to know where they will be sent after they get their training. Will we make it possible for them to serve in Kentucky by providing adequate living accommodations? Will we guarantee them a salary that will give them at least the necessities of daily living?

Will we send our young volunteers to our South American Mission Field? They want to know, "Do they really need us? If we prepare to go to South America will the church give us what we need to work with?"

III. OUR YOUTH AND THE FUTURE OF THE BRETHREN CHURCH.

Brethren Youth have heard the call to witness to "the uttermost parts of the world." The church must get the vision and train these young people to the fullest. We must assure them that we are going to go forward as a church. We must start new congregations. We must build new churches. We must support them in our mission fields. It looks to me as if we have the greatest opportunity to grow in the next few years that we have had for a long, long time.

If we are to make the most of our opportunity, we must continue and strengthen our youth program. We will have to increase our mission giving. We will have to double our giving, double it again, and possibly again. Do I hear some crying that we can not possibly afford it? A better question would be can we afford not to? When the people of the Brethren Church start praying about their mission program there will come inspired giving. When our young people are inspired to give their lives dare we be any less inspired than to give our prayers and our dollars? I think I know the people of the Brethren Church well enough to believe they will support such a program. Our young people want to know your plans.

Pastor Brethren Church—Waterloo, Iowa.

THE SECRETARY TRAVELS

(Continued from Page 2)

munity. I am sure it is most gratifying that Brother Ault is willing to serve these people in any need or emergency.

By the time this report is read, the New Year will have been ushered in. Brethren, why not make this a greater year? Why not challenge every church to be a soul winning group? When all else is said and done, it remains that our first task is to win souls for the Lord.

Each day during the last week of the year, it was my privilege to broadcast a devotional message from the new Ashland FM station. The Ashland Ministerial Association regularly has this period each week. Ashland College and the Missionary Board were mentioned on every broadcast.

May God give us sufficient grace to be humble; love enough to be willing to burn ourselves out for Him; and the unction of the Spirit to activate every act.

A Prosperous, Happy New Year To Every Reader of This Column.

E.M.R.

From the Theological Seminary in Chungking, West China, comes the following thrilling story.

"O Lord, I thank you for shutting me up in prison, for here I have found the liberty that is in Christ Jesus." That prisoner's prayer echoed down the long cell-enclosed courtward.

As the church service progressed and 200 convicts rose to sing, the rattle of chains accompanied the first note. But what a slight noise compared to hearty "Amens" and "Praise the Lord's" that punctuated the prayers! Well might they sing and praise, for "this is the Lord's doing, it is marvelous in our eyes." Of the 1,000 inmates of the Shungking Municipal Prison, 39 received Christian baptism there behind gray prison walls at Christmas time; another 203 followed on Easter Sunday. Several of the 203 were members of the staff in charge, including Wang Yung, warden of that section of the prison. Now they have organized their own church, complete with deacons. Of the ten convict-deacons, four are serving terms for opium smoking or selling, two for graft, and four for murder! As we left them—still singing choruses—Warden Wang remarked with a glow on his face, "You know, after I saw their changed lives, I could not refuse to believe in the Lord myself. Here, indeed, the Lord Jesus has come to set the captives free."

We rejoice in the work that God is doing in this prison through Chinese Seminary students; we rejoice in their church work and in their factory, college, and street-corner evangelism. Do pray for them.

Rise and Progress of the People Called Quakers. By William Penn (about A. D. 1695). A reprint. The introduction to this little reprint is written by Dr. William W. Comfort, ex-president of Haverford College. He states that Penn wrote this treatise as an introduction to the journal of George Fox, who was the founder of the Society of Friends, to "bring back the people to that acceptable union of faith and works which had so often been thrown out of balance in Christian history."

It is to be hoped that this testimony to the early faith of the Quakers, which was a revival of First Century Christianity, may, in this day, bring a reaction to modern Quakerism, which is so far off "balance" in many groups that the original evangelistic faith and zeal are submerged by good works and the energy of the flesh.

William Penn reviewed the history of the Christian Church, with its ups and downs, and then described in detail the distinctive testimonies that made the seventeenth century Quakers "a peculiar people zealous of good works," "as Christ, their Redeemer, prepared and moved them by his own blessed Spirit, for which they waited in their services and meetings . . ." Their emphasis was upon present-tense salvation, "the Light of Christ within, as God's gift for man's salvation." Again, "forgiveness of sins that are past through Christ the alone propitiation" was affirmed, but the Atonement as the primary basis of God's dealing with sinners has usually been side-stepped by most Quaker writers.

Another section gives a very keen appreciation of the life and character of George Fox, who shook England with a victorious life message. The booklet ends with earnest exhortations to Friends for consistent living.

The Inner Compulsion

by Rev. J. M. Bowman

General MacArthur sensed that the great need of Japan in her defeat was theological. This great nation was tragically defeated, deceived by its military leaders, its pagan gods, and by its Emperor, who was considered divine. Japan is looking for a new way of life, so MacArthur challenged the Christian world to send one thousand missionaries to Japan. They came, but how? Twelve hundred Catholic priests, one thousand nuns, and a mere one hundred Protestant missionaries volunteered. Of the twenty-three hundred who went, only one hundred were Protestants. Fifty per cent of any Japanese crowd will now accept Christ, if He is presented to them in a dynamic way. This is a tremendous challenge! Unless the Protestant Christian Church awakens to this great opportunity in Japan, China, and other countries now, Catholicism and Communism will make a clean sweep.

G. P. Raud gives the following facts in "Europe's Millions." In Czecho-slovakia and Rumania, only 7% are Protestant; in Poland, 4%; in Yugoslavia, Russia and France, 2%; in Greece, Italy and Portugal, one-fifth of 1%; in Spain, Bulgaria and Belgium, one-tenth of 1%. The same condition exists in Mexico, Central, and South America. What has happened to the Protestant Churches, and to the Brethren Church in particular?

The inner urge, the inner flame, the inner compulsion, the driving power of the Holy Spirit in the hearts of the individual believer has staggered to slow motion, and in some cases stopped completely. This power of the Spirit is the only hope of the Christian Church against the political organization of Catholicism and Communism. What can we do about it? Get back to God's plan of evangelism. Matthew 28:19, 20 is the Great Commission. "Go" is the command. The world is the target. The going individual, the going local church, and the going denomination are the growing ones. If Matthew 28:19, 20 is the Great Commission, then Acts 1:8 is the Final Commission. If the Church fails to put into practice the commission to go and witness for Jesus, she fails, no matter how much blustering activity she may promote. We are agreed that the Church needs a great Spiritual awakening. If we started with one Christian, and won another for Christ in one year, and each would win another each year, in twenty-five years the entire 3,000,000,000 people in the world would be Christians. Instead, the population of the world is increasing more rapidly than souls are being saved. That puts a real responsibility upon **our** generation **now**. It may not be our business to **win** the world for Christ, but it is our business to **witness** to the whole world. If we use modern facilities for travel, fly missionaries into outposts, use the press, tracts, radio fully, moving pictures and other visual aids, it is possible to witness for Christ to all nations in our generation. If we practice both the Great and Final Commissions; stir into flame the gift that is within us, the results would astound the most skeptical.

There are some signs of reassurance. At the great Youth for Christ Conference at Winona Lake in July, thirty to forty teams of zealous missionary groups are being sent to Europe and Asia. They will blanket many countries with the Gospel of Christ. Multiplied thousands are being saved. Some of these new converts have actually been crucified and tortured to death by communists because of their faith in the living Christ. Christianity means something to them! What does it mean to us?

At this convention, the great world missionary Oswald Smith, whose local church is giving \$170,000.00 per year to missions, gave an invitation. He asked for recruits for foreign missions in the age group of 17 to 30. That night, 200 volunteered to go as quickly as they could be prepared. It was a sight to stir one's soul! Their slogan is "Evangelizing the World in our Generation." This is an ambitious program. It can be done!

Another sign of reassurance is the fact that our Brethren Youth are rising to the challenge of full time Christian service. Our organizations, however, are slow in providing fields for service and the proper means of preparation. We are long on talk and short on action. So afraid are we of a dominate witness for Christ that we are prone to criticize those who have Holy Spirit zeal and enthusiasm by calling them fanatics. If Paul the apostle were alive today, he would be considered by many church leaders, fanatical. In fact, he was. He was a fool for Christ's sake! He would not be accepted by many today.

In Acts 1:14, one hundred and twenty believers tarried and prayed for ten days until Jesus' promise to send the Holy Spirit should be fulfilled. What do you suppose the Lord thinks of the Brethren Church today? Although costs have more than doubled in the last few years, our missionary giving has remained practically the same. The Home Missionary Treasury was depleted in the middle of the year. Many other groups are increasing missionary gifts several hundred per cent. We are at ease in Zion while the greatest challenge in our history faces us. We are so slow to go! It takes us forever to get moving! Let us search again for that inner compulsion, the Holy Spirit. Let us all take to heart the Final Commission in Acts 1:8. "But ye shall receive **power** after that the Holy Ghost has come upon you, and ye shall **be witnesses** unto me both in Jerusalem (local community), and in all Judea, and in Samaria (Home Missions), and unto the uttermost part of the earth (Foreign Missions). What does Jesus think of us as individuals? When was the last time that you individually witnessed to some soul about Jesus Christ? What about our local churches? Are cobwebs over the missionary boxes? The hour calls for action! The uttermost parts of the world is our target. Could it be possible that Christ is saying of us Brethren, "Awake thou that sleepest and arise from the dead, and Christ shall give you light?"

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Nappanee, Indiana.

LETTER FROM THE "BYLERS"

Dec. 4, 1948
Ave. Lugones 230
Cuidad de Cordoba, Argentina

Rev. E. M. Riddle
Sec'y of Brethren Mission Board
Ashland, Ohio

Dear Bro. Riddle:

Greetings once again from Cordoba! The Lord continues to bless us with new experiences here. I feel that you'd be interested in knowing that at present we are engaged in a tent campaign. This is in a district not too far from Cordoba called Barrio Commercial. We have one family of Believers there who come to our church in Cordoba. They are fine workers in the church and it is in their home that one of our annex Sunday Schools is conducted each Sunday. Since this little town is about 20 miles from here and there is no other work there (Catholic or Protestant) this family would like to see if there will be a great enough response to start a work there with preaching services and Bible Study conducted regularly. They have offered a lot next to their house for the building of a small chapel if the response merits such a project.

The tent meeting began on Monday night. The young people and Bro. Andenmatten met several nights to mend the tent and make benches the week before. Each night a number of the people go from here to these meetings. Brother Andenmatten packs as many of our folks as possible into his old '29' Studebaker. The rest of us ride out in an old omnibus that looks and sounds as if it were on its last trip. (They do frequently break down and you still have to walk to your destination.) Without exception, during the trip out to the Barrio, this bus has been crowded far beyond its capacity. Every seat is occupied and there are usually at least twice as many people standing. They crowd together like "sardines" all through the aisles and the entrances. Then there are usually 10 to 14 hanging on the outside of the bus. We have never seen or been in such a crowded bus before. It takes 45 minutes in this exasperating omnibus to reach our destination, whereas in a car, it only requires 15 minutes. There is an hour between buses and this is the only way to go unless we walk. I frequently think walking would be far better because of the rudeness on the part of many of the men. The decent women are obliged to carry large hat pins (and use them) if they want to be left alone. I must wait until January before I can get a license for the bicycle, so I can't use it yet. You can imagine the anxiety on the part of everyone and particularly the women—who are so frequently molested—about the coming of the Station Wagon.

The first night of our meeting, there was only one adult from the Barrio in attendance—the rest were members from Cordoba who went out. The children even stayed outside. But each night there have been a few more who come inside and last night most of the benches were full. There are nearly always more standing outside through the whole service than the number who will enter. (Since we have

come to this community the Catholics have been handing out propaganda, telling the people not to come to our meetings and that they would conduct mass this Sunday and baptise anyone or marry them free of charge. So you see, we have a bit of competition!) Norman Romanenghi plays his accordion, and his sister, Elsie, has been giving flannelgraph stories each evening for the children. We are so glad that we brought a good supply of such material, for it is scarce and expensive here. However, the children like it. Last night, we tied the organ on the top of Bro. Andenmatten's car and took it out to use also. It helps the singing to have one or two instruments. No one has responded yet, but each night the interest is more keen. There have been some strong Pentecostal efforts down here, but their reputation as well as their testimony, is for the most part, bad. It takes several nights for the folks to see just how we're going to act and what we're going to do before they want any part in the service. So far our contribution is limited to playing instruments and singing in a quartet. Brother Andenmatten and several people take turns preaching a simple Gospel message.

I think we are going to continue another week in this place and then go to another Barrio where there is no work. We are hoping that by viewing the response in these places, we can judge whether either of these communities might be a good place for us to live. There are many different sections where we have looked for a house, but it is difficult to know in which one we ought to consider living. We want to go where there will at least be a kind response to our being in the community. One appreciates good neighbors and those who will make good playmates for Susan. Some places do not have good bus service or are poor locations or other reasons. In all our looking we still have not found anything for rent in the 200 pesos per month category. There is a lot of building and quite a few for sale and again the price varies according to the neighborhood. Actually it would be difficult to get anything suitable under 30,000 pesos or even more, or \$5000 plus. A larger place with a garden, garage, and a few fruit trees—in a good location—would go up to 50,000 or 60,000 pesos or \$12,000. We shall look again this afternoon.

We shall be anxious to see Louisa when she comes. I'm sorry that I can't meet her with the station wagon. There is still no answer on that. We really need it. Even the house-hunting would go much faster with a car. However, we are getting a good initiation into how the majority of the people get along all the time.

We had a nice meeting tonight and a fine crowd. It was Saturday night and we didn't expect too many but they came anyway. I hope that June will soon have all her necessary papers so that she can soon join us. We continue to look forward to her coming, as well as the coming of Louisa. We trust that before many months, we will have the station wagon. It will have so many valuable services to offer.

As ever,

Rob, Jane, & Susan.

What Missions Will Do For Your Church

by Bernard B. Stanton

God pity the Church that has no missionary interest or zeal!

A Church without a missionary passion is lifeless, narrow, selfish, disobedient, backward and subnormal. It is not worthy of the name "Church." It can look forward to no progress. It is under divine disfavor. It is a weak organization and bound to be spiritually feeble.

On the other hand, a Church with a missionary outlook has a brighter uplook, and a promising forward-look. A missionary Church is a progressive Church. Its interest is in others. It has spiritual power. It advances in all things. It is awake, alive, victorious. It is a normal Church.

God announced to Adam His plan of propagation. He said, "Be fruitful and multiply, and replenish the earth." The same command was given to Noah after the Flood. A similar idea was presented to the disciples of Jesus Christ when He told them to "Go into all the world and make disciples of all nations."

It is always God's plan and purpose, physically and spiritually, to multiply and propagate. It is His will for the individual. It is also God's will for the Church. It is His desire that both the individual Christian and the Church reproduce themselves. Disobedience to that law results in stagnation and death.

God has told the Church to "Preach the Gospel to every creature." If it does not do so, it soon finds itself a rebel against God, and a spiritual nonentity. When a Church obeys that Great Commission, it finds itself basking in the sunshine of His smile, the recipient of His greatest blessings and a leader in spiritual affairs. A Church with a missionary vision, passion and program is in line with God's will and His law of reproduction.

The Church that strengthens the missionary program strengthens itself. A missionary vision necessitates a solid doctrinal foundation. Doctrines relating to man, sin, grace, faith, salvation, redemption, and kindred teachings must be studied and understood. A doctrinal Church is bound to be a strong Church.

A missionary program calls for an increasing prayer ministry. Could a Christian be missionary-hearted and not find his prayer-life developing? Could there be real interest without earnest intercession? A missionary Church is a praying Church. A praying Church is a progressive Church. A praying Church is bound to be a powerful Church.

A Church with a missionary passion is a giving Church. Missions takes money and a lot of it. Can a missionary Church profess to be interested in winning the lost and then withhold its offerings? Convictions must be backed up by contributions, or the profession is vain. The Gospel must be accompanied by giving. And a giving Church is a strong Church.

It has been proven time and again that when a Church starts giving liberally for missions, the Church itself is blessed abundantly, financially as well as spiritually. God blesses when the Church progresses in missionary spirit.

A missionary Church has a world outlook. It is lifted above local provincialism, petty jealousies and minor problems. When the Church starts to look upon the masses of unsaved in the world, and sees them as Christ did, "as sheep having no shepherd," it will not be long before the Church will have a missionary passion and program. Then the Church's ministry will be as broad as the purpose and plan of God.

A missionary Church is an interesting Church. If the local congregation loses itself in the routine of weekly meetings and ordinary local activities, it may become very dull indeed. But when missionary programs are conducted, world maps spread out, pictures shown and reports and letters from the foreign fields are read in public, there is new interest and a fresh spark of vitality added to the humdrum routine.

A good missionary program in the Church gives the congregation a new goal for which to strive, a new objective to reach. That is always inspiring. It gives a high and noble purpose to the local Church. It offers a cause worthy of our best support. It presents a calling to which the young people can rally and to which they can give themselves in unselfish service for God and mankind.

The Church with a strong missionary vision invites missionary speakers, who add new interest, blessing and life to the local Church. No matter how well-liked and beloved the pastor may be, a new face behind the pulpit, a different voice, a fresh message from a missionary is a welcome variety. The visiting missionary is a new and vital link between the local group and the world-wide missionary program.

A strong missionary program in the Church should lead to a revitalized evangelistic effort at home. When the congregation is made to realize that the heathen in some other place are lost and bound for eternal Hell, and that it is necessary to send missionaries to them with the Gospel, the local Christians should awake to the fact that their own friends and neighbors are just as lost as the heathen across the sea. Fresh interest and renewed effort is stirred up to win the lost in the community.

In these and other ways, a missionary program in the local Church will strengthen, revitalize and add to the progress of your Church. Missions can do wonders if you let them.—Selected from Missionary Digest.



NEWS

From the Christian World



MARTYR SEED

A brilliant Chinese student was offered a fine position with the Government. When Bishop Wilson S. Lewis asked the young man why he refused the splendid offer and volunteered to preach the Gospel for a mere pittance, he said: "During the Boxer uprising I lived in an inland village where there was a temple for devil worship. The Christians were led by the soldiers to that temple and ordered to renounce their religion and bow before the devil image or they would be executed. I saw one hundred and sixty-three of my townsmen walk by the devil god with heads erect, when a little bow would have saved their lives—then out to a great beam over which they placed their heads for the swift stroke of the executioner's sword that sent their heads rolling in the dust. My father was one of that number. It was the unshaken integrity of their faith that thrilled me and gave me a longing for the New Life. I must go back and tell my fellow townsmen of Christ."

INTERNATIONAL CONCERN

For many centuries the care of the Holy Places has been a matter of international concern. After the Crimean War (and one of the causes which led to this war was the dispute between France and Russia over the Church of the Nativity at Bethlehem), the present rights of the communions in the Holy Places were laid down and have been rigidly adhered to ever since. Every communion knows what portion of the building it may occupy, the time and duration of their services, when they may burn incense and what routes they may travel. One can only hope that the Holy Places will escape severe damage in the present controversy, and we prayerfully echo the words of Jehovah through Isaiah: "Speak ye comfortably to Jerusalem and cry unto her, that her warfare is accomplished."

U. S. LIQUOR BILL: MILLION EVERY HOUR

The U. S. liquor bill is \$1,100,456.62 an hour—enough hourly, to buy 110 homes at \$10,000 each.

The figures were computed by Mrs. D. Leigh Colvin, president, National Woman's Christian Temperance Union, Evanston, (Illinois) after an analysis of the latest federal expenditure report issued by the U. S. Department of Commerce.

And the actual drink bill is only half the final cost, she adds.

"An equal sum must be added to cover the cost of drink-caused crime, insanity, disease, broken homes, poverty and other human and economic waste."

She estimated the gross cost to the public of more than \$2,200,000 an hour.

Eighty-seven drivers in Colorado had their driving licenses revoked during October for excessive drinking. Ninety others had licenses suspended for the same reason.

The nation's relief load has increased 54 per cent in the last three years in spite of the post-war prosperity boom. At the same time the costs have gone up 136 per cent. This sharp upward turn is attributed to inflation, unemployment among unskilled workers displaced by skilled veterans and movement of many families to other parts of the country, causing temporary family emergencies.

Two thousand five hundred German children are to be taken into Dutch homes for three-month periods. The Protestant churches of the Netherlands has extended the invitation through Hils-werk, the German Protestant relief agency (EPS)

The American Bible Society has continued to send Bibles through the iron curtain. Forty thousand Gospels went to Yugoslavia recently, additional Bibles were sent into Poland and into Russia.

FISHERS OF MEN

LESSON XLI—EL CASO DE UNITARIANOS

Text—2 Cor. 13:14—“The love of God, the grace of the Lord Jesus Christ, and the communion of the Holy Spirit Be with you all.”

The hope of being saved while rejecting the only Savior, is a false hope.

1. Does the sun cease to be one sun because we know it as light and heat and power?
2. Does a man cease to be one person because known by his will and his reason and his conscience?
3. Does God cease to be one God because revealed in his work as Father, Son and Holy Spirit? See text above.
4. What is the end of those who dishonor God the Father? Rom. 1:19, 20.
5. What about those who reject Christ the Son? Jn. 3:36.
6. What about those who dishonor the Holy Spirit? 1 Cor. 3:16, 17.
7. How about those who dishonor the children of God? Mt. 10:40, Acts 9:1-4.

NO OTHER NAME

A Japanese student in the University of Chicago said to me, “I am graduating this year and returning to Japan. How can I tell my people what you have in your religion that we do not have in ours?” I said to him, “Tell them that we have Christ. No other religion has one who lived the perfect life as he did; One who died a vicarious death as he did; One who actually saves us from sinning as He does; One who is coming again to reign as He is coming.” He said, “I will think it over.” Before he left he came again and said, “I believe you are right and I will try to persuade my people to learn and follow the Gospel.”

LESSON XLII—THE CASE OF LEGALISM

Text—2 Cor. 3:6—“He hath made us ministers of the new Covenant, not of the letter, but of the spirit, for the letter killeth, but the spirit giveth life.”

The legalist gives lip-service without love and has the body of worship without the life.

1. What trouble did legalists cause at Antioch? Acts 15:1, 2.
2. Why was the letter of the law given? Rom. 8:3; Gal. 2:15, 16.
3. Why was the new covenant given? Heb. 8:7-13.
4. What are the seven steps in Christian salvation? Eph. 2:4-10.
5. What do they lose who trust in the letter of the law for their salvation? Gal. 5:4.
6. What one word tells how to fulfill the law? Gal. 5:13, 14; Rom. 13:9, 10.
7. What is “the law of Christ?” 1 Cor. 9:21; Gal. 2:20; 6:2.

A Jew once gave me a “frontlet” which is a tiny parchment in a roll with the ten commandments printed upon it. It was enclosed in a little capsule of tin, which was held against the forehead by a rubber band. He fully believed that he should thus obey the law literally. I tried to show him that it is obedience to the spirit of the law which God desires. But it behooves us to ask if it is not possible that we also may be too much concerned about forms to discern the spiritual teaching they convey.

LESSON XLIII—THE CASE OF CLERICALISM

Text—Rom. 12:10—“In honor preferring one another.”

A Pharisaical tyranny stifles the spiritual life of the church.

1. What text teaches the equality of believers in Christ? Mt. 23:8; Gal. 3:27.
2. What passage reveals the role of Peter in the church? 1 Pet. 5:1-3.
3. What passage reveals the beginning of clericalism? Jn. 3:9, 10.
4. What does Jesus say of such usurpation? Rev. 3:2, 15.
5. Who is the only Head of the church? Eph. 1:21-23.
6. Who is the only Vicar of Christ? Jn. 16:13, 14.
7. What great privilege have all believers alike? 1 Jn. 2:27.

A MODERN DIOTROPHES

A pastor of another denomination related to me the story of a bishop who was noted for his very rigid discipline. For any offense against the customs or traditions of the church, he would insist upon expulsion. But at last his own daughter complained to the church that her father was obliging her to sin with him. As soon as he learned of the accusation he disappeared and was never heard from again. Jesus was stern enough with the hypocrites but also merciful with the repentant sinners.

LESSON XLIV—THE CASE OF BALAAM

Text—Rom. 8:13—“If ye live after the flesh ye shall die.”

1. Of what evil deed was Balaam guilty? Rev. 2:14; Num. 35:1-3.
2. What is the meaning of “the way of Balaam?” 2 Pet. 2:15.
3. What was “the error of Balaam?” Jude 11, 12.
4. What does God say about the same sin in Titus 1:12, 13?
5. Do we have such hypocrites in the church today? 2 Tim. 3:1-6.
6. What will be the end of such deceivers? 1 Cor. 6:9, 10.
7. What precious truth should we always remember? 1 Cor. 6:19, 20.

THE DOCTRINE OF BALAAM IN MODERN LIFE

Balaam could not curse Israel, but he taught the heathen to tempt the Israelites to fornication and thus expose them to divine destruction. That is Satan's shrewd way of destroying modern Christianity. He is turning people away from the stern command to repent and believe the Gospel and is substituting a social Gospel of diversion. I overheard one high school girl say to another, “No one pretends to be good now any more.” That is what sinful beings like to believe, and that belief will be their destruction.





CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for January 30, 1949

"LET GOD SPEAK—THROUGH ME!"

Scripture: 1 Corinthians 3:16; 4:2

For The Leader

AT THIS, the first day of Christian Endeavor Week, we should reaffirm our faith, life, and purpose in Christ. It should be a time of reconsecration and re-thinking on our duties as a Christian young person. Our scripture this evening is very thought provoking. For one to measure up to the suggested standards will take a high degree of careful living on our part. But with the Spirit of God working in us, it is possible. If we are to let God speak through us, we must be purified vessels. It is not permissible for us to partake of sinful pleasures if we intend to be used of God. The two ways are incompatible. Tonight we shall consider some of the requirements of being a proper person through which God can speak.

DISCUSSION

1. **DEFILED TEMPLES.** Our scripture plainly teaches us that we, as Christians, are temples of God. In the next verse, it gives a severe warning if we defile our bodies. God says He will destroy that person. So, if we lead others into sin, or yield ourselves to sin, we are under that condemnation! The picture we would leave with you in this respect is that of young people, wholly yielded to Him, engaging in Christian pastimes, living pure, wholesome lives, being modest in dress and conduct, and having respect for themselves, and others. Can you measure up? If so, God can surely speak through you.

2. **TEEN YEARS GOVERNS ENTIRE LIFE.** We believe in the complete forgiveness of sins by our Heavenly Father, through our faith in Jesus Christ, and the obedience of His commands. Yet it is folly to think that we can "run wild" in sinful activities during early life and not reap the results through the years. Many a person has been useless, compared to their abilities, because of the sins of their youth. A man had a very expensive watch which he valued highly, and which kept perfect time. However, all of a sudden it refused to keep good time. A jeweler took it apart and found nothing wrong. Again and again he tore it down and rebuilt it, but could find nothing wrong with it. Finally he concludes that the watch must be magnetized. So he asks the owner where he might have been with the watch, and discovers that the owner had been working around some electrical equipment, magnetizing the watch. It had become magnetized with that with which it had come in contact in other days. It was rendered unfit for service by its previous associations. So, let's be careful what we do now, so that there will be no regrets when our time of service comes.

3. **WE ARE WHAT WE WATCH.** We are always doing things the way we see others do it. Dress, hair-dos habits,

customs, etc., are all done as others do them. Often a new idea comes from one person, and we make an idol out of that person. We ask you, who is the one you are following, in the moulding of your life ahead? Two girls, roommates in a certain college, had two pictures on the wall. At the foot of the one girl's bed was the picture of Marie Antoinette, a despicable character of history, coarse, rough, and hard. Over the foot of the other girl's bed was a picture of the Madonna, Mary, holding the Christ in her arms. Each morning, the first thing each girl saw was the picture above her bed. In life, after graduation, the first girl became rude, rough and vulgar. The second, a noble character, sweet, unselfish, and kind. What made the difference? That which they looked upon daily. Do you look upon your movie idols, your "he-men" of the flesh? Do you look on the sensuous, lustful models of the screen and magazines? If so, your life will be that kind of a life. Better to look on Christ, and you will become like Him. Then God can speak through you.

4. **KEEPING OUR HEART IN TUNE.** Perhaps the greatest of failures on our modern life is that of failing to keep our hearts in tune with God. That clanging cymbals, and busy schedules of today's life are anything but encouraging to a real fellowship with God. What one of us has not gotten up at the last minute and rushed through a demanding busy day, to the hour of retiring without giving one thought to communion with God? That is fatalism in God's service. If we do that, we will soon be so far from God, He'll be a stranger to us. It is a sad fact, but true, that in America we have more time saving devices than ever, yet have less time to live. Something is wrong with our appraisal of values and time. But, if God is to speak through us, we must ever walk in that spirit of communion in which He can speak to us! If we fail in this, we have failed in all.

5. **SPEAKING GOD'S MESSAGE.** You will note the subject is "Let God Speak—Through Me." It is vital that we note that it is God's message that is to be spoken, not ours. So many times we hear people say, "Now here's what I think," or "I think it is thus and so." That is pretty poor talk. Rather it should be "God's Word says thus and so." If God is to speak through us, it must be by the use of His Holy Word in our message. The ideal sermon would be the reading of proper scripture passages, less comment. The Bible says the Word of God is a two edged sword, and the sword of the Spirit. It says nothing about man's opinions, or ideas, as possessing any convicting power. So, if we are to speak for Christ, it must be His message. In our talks, sermons, etc., we must adhere as closely to the Bible as it is humanly possible to do. At any rate, when we speak for God, it must be after we have spent much time searching the scriptures for thoughts, verses and truths.

DISCUSSION QUESTIONS

1. List things which tend to spoil our testimony for Christ.
2. In what ways can God speak through us?
3. Are sermons all preached from the pulpit? Explain.

God's "I wills" of judgment are as sure as His "I wills" of mercy.

Prayer Meeting Topic

Contributed by Rev. C. Y. Gilmer

TILL JESUS COMES!

By Etta Gracey Storr

"The grace of God be with you all
Till Jesus comes"—What benediction!
It makes the cares and trials of life
Seem but a light affliction;
It brings the thought that He may come
Today, perhaps tomorrow!
It takes the hurt from pain, and leaves
A balm for all our sorrow.

"Till Jesus comes!" They thrill our hearts
Those words of expectation;
O Lord, Thy loved ones watch for Thee
With glad anticipation.
Of all Thy grace bestowed on us,
Help us to tell the story,
That others in this hope may rest
And meet with Thee in glory.
—The Bible Advocate.

THE SECOND COMING MOTIVATES PRACTICAL DUTIES

Scripture: Luke 19:12-27

Hymns on the Second Coming

Prayer

Seed Thought Provokers:

THOSE WHO THINK that the doctrine of the Second Coming of our Lord to restore all things and to reign in peace and glory discourages missionary effort are sadly mistaken. Instead this great doctrine motivates for steadfastness in the faith, and for confidence of hope (1 John 2:28). It lends courage for exercising Christian patience amid trials and vexations of this earthly life (James 5:7, 8). It enables one to keep cool and to persevere (1 Peter 1:13). It inspires us to have victory over the lusts of the flesh (Col. 3:4, 5). It reminds us that our citizenship is in Heaven (Phil. 3:20, 21). It aids in observing temperance in all things (Phil. 4:5). It helps us to be pure and holy and keeps us under Christ-control (1 John 3:2, 3). Looking for the blessed hope causes us to live godly lives (Titus 2:11-13). By it our Saviour admonished us to be watchful (Luke 12:35-40). It activates for good works (Matt. 16:27; Rev. 22:12). It moves us to urge and persuade sinners to repentance (Acts 3:19-31). What greater motive can be found in Scripture for the cultivating of Christian virtue?

Let us pray about this supreme motive and make it the possessor of our daily lives.

If you are God's man you will be cussed and discussed.

COMMENTS

On The Sunday School Lesson

by The Editor

Lesson for January 30, 1949

MEETING AND MASTERING TEMPTATION

Lesson: Luke 4:1-13

THAT TEMPTATION can be met and mastered is very definitely shown by the fact that Jesus, in His humanity, met and mastered all of the temptations that satan, in all of his power and cunning, set before Him. That they were real temptations we dare not doubt. That Jesus could have yielded to them there is also no argument, because anything that is set before a person to tempt him is not a temptation unless there comes an inner urge to yield to it. It is not the temptation that is sin, it is the yielding to it that becomes the wrong. The old song which we sing so often has it just right, "Yield not to temptation, for YIELDING is sin." The urge to yield to temptation is human; the power to resist temptation is spiritual.

We have often heard it said that Jesus could not yield to these temptations; but it should rather be said that He could not yield and remain the divine Son of God. But nevertheless He was tempted and did not sin, as we will find in our Golden Text: Hebrews 4:15.

Our lesson revolves around three questions—Why did He not sin? How did He resist? What were the results? Let us see!

Why did He not sin? Was it because He was the Son of God? Verse one tells us the element within, that was the basis of His power, "And Jesus, being full of the Holy Ghost . . ." He was "led by the Spirit," or urged or impelled. There was an inner prompting. He responded to it, even as He should.

How did He resist? The Word of God became His weapon. He said, and He meant it, "It is written." In other words, He knew the Word and also the Author. He knew just what to quote. When tempted, try letting God put the right scriptures in your mind and heart. It is a pretty good rule to follow that if there is the least doubt in your mind as to whether you should do the thing presented, better go slow. "When in doubt, go slow," is a very good rule to follow in any phase of life. When God and satan come face to face, satan always loses.

What were the results? With Jesus it was the ministration of angels. The Word says that these came upon the departure of the tempter. It also says that satan only left Him for a season. Do you think that the "wilderness temptations" were the only ones that Jesus had to endure? Even to the very end of His life He was beset by them on every hand. Remember how He prayed in the garden, "O Father, if it be possible, let this cup pass from me!" Tempted? Certainly, yet He was able to say, "Nevertheless, not my will, but thine be done."

Do we have temptations like He had in our day? Certainly we do; and we can meet and overcome them like He did—by the power of God.

Prayer Requests - -



Pray For:

1. Visa to be granted for Miss June Byler so she can leave for Argentina by March 16, 1949.
2. The Bylers in South America that they may be able to locate a home soon.
3. Superintendent Zeche and all of his helpers in Argentina.
4. Every church at home receiving missionary aid.
5. The missionary spirit may truly work AT HOME, then we shall have the assurance that this same spirit will reach around the world.
6. Our church—that she may have a growing missionary vision and a greater evangelistic fervor in this new year.
7. Peace among the nations.

THE NEW YEAR

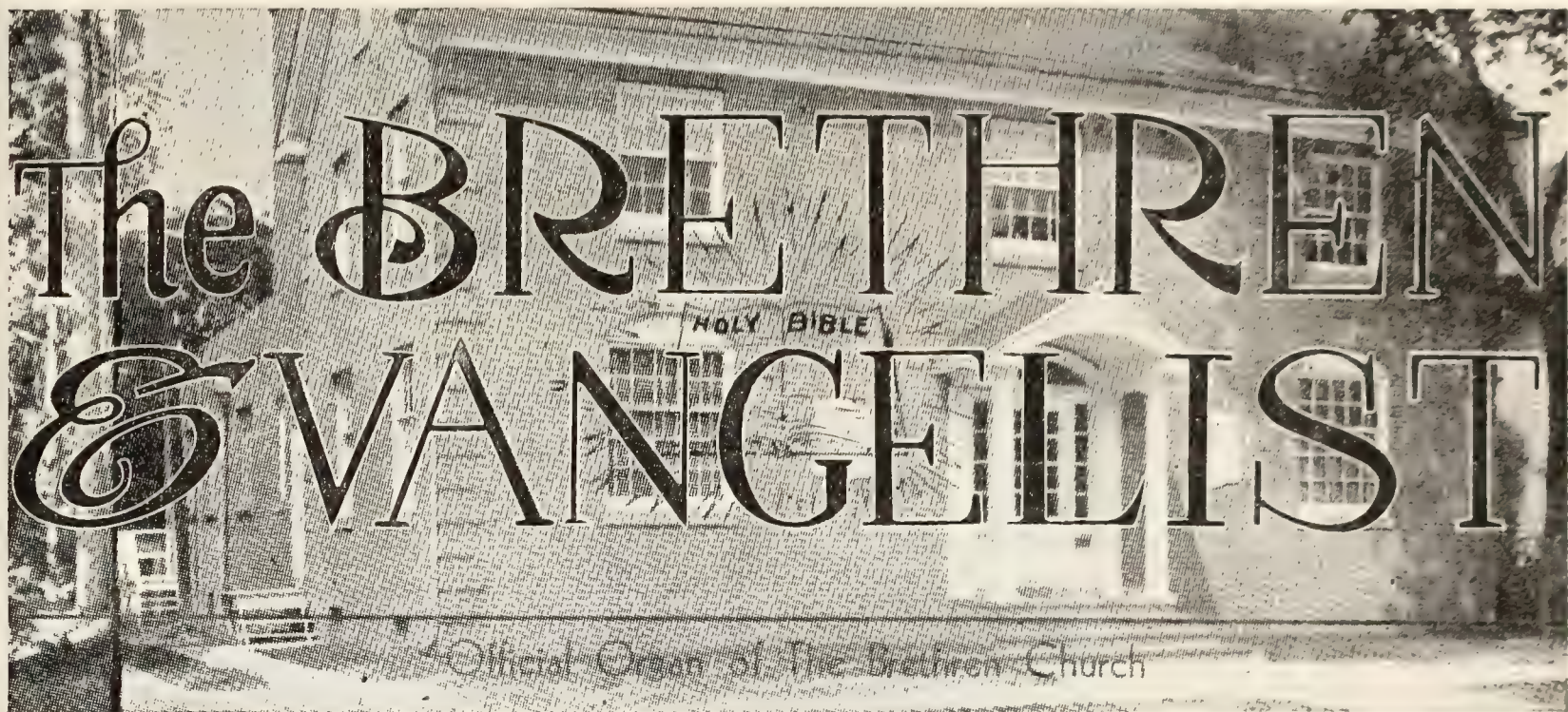
A flower unblown; a book unread;
 A tree with fruit unharvested;
 A path untrod; a house whose rooms
 Lack the heart's divine perfumes:
 A landscape whose wide border lies
 In silent shade, 'neath silent skies;
 A treasure with its gifts concealed—
 This is the year that for you waits
 Beyond tomorrow's mystic gates.

—Horatio Nelson Powers.



*The dedication of the new church at Muncie, Indiana, is being planned for January 30th.
 Later announcement will be made.*

E. M. R.



God Is In Every Tomorrow

*God is in every tomorrow,
Therefore I live for today,
Certain of finding at sunrise,
Guidance and strength for the way;
Power for each moment of weakness,
Hope for each moment of pain,
Comfort for every sorrow,
Sunshine and joy after rain.*

*God is in every tomorrow,
Planning for you and for me;
E'en in the dark will I follow,
Trust where my eyes cannot see.
Stilled by His promise of blessing,
Soothed by the touch of His hand,
Confident in His protection,
Knowing my life-path is planned.*

*God is in every tomorrow,
Life with its changes may come,
He is behind and before me,
While in the distance shines home!
Home—where no thought of tomorrow
Ever can shadow my brow,
Home—in the presence of Jesus,
Through all eternity—now!*

—Author unknown.

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INTERESTING ITEMS

Stockton, California. In a recent communication from Brother Charles E. Johnson, recently installed as pastor of the Stockton Church, he says, "Last night a man handed me an envelope containing \$50.00 to be used in decorating the inside of the church. It is so badly needed. Work will begin at once. As soon as it is completed I will begin a meeting . . . Our need is more adults. We have young people and children, and a finer bunch you never saw. The adults have given until it hurts trying to keep ahead of the growth . . . What is badly needed here is a few hundred dollars spent on the buildings to make them attractive. With this I believe the work would be self-supporting in a short time." Looks like here is a place where a few dollars invested will go a long way.

Meyersdale, Pennsylvania. A reception was given for the incoming pastor, Rev. W. S. Benshoff and his family by the Meyersdale church soon after they arrived in their new home. We quote from Brother Benshoff's bulletin of January 9th: "A sumptuous turkey dinner, with all the trimmings, complete to dessert, was enjoyed by one hundred and ten guests on New Year's Day at the noon hour, it being the Pastor's reception. We thoroughly enjoyed the event which was held in the church basement. John H. Blocher was the Toastmaster, and Mrs. Paul K. McMillan was pianist. We wish we could name all those who furnished food and labor; suffice it to say that we, (your pastor and family) really appreciate the wonderful things you did for us that day. No one has ever had a better, more heart-warming reception than that which we experienced. The weather was stormy as could be, but it certainly did not spoil the spirit of those in attendance. Members of the Meyersdale Ministerium and their wives were

guests. Each minister gave a brief response of greeting. The committee on arrangements was: Mrs. Harry T. Staub, Mrs. George Wahl, Mrs. C. M. Bird, Mrs. Clara McKinzie, A. L. McDaniels and Robert C. Lorenzen." Brother Benshoff says, "This was a REAL affair."

Brother Benshoff says that there has been a fine increase in the attendance at the Mid-week Prayer services.

The Tuesday evening service of the Meyersdale "Christian Emphasis Week" was held on January 11th in our church. Two hundred and sixty-four were in attendance.

The District Missionary Board of the Pennsylvania District met at the Meyersdale parsonage on January 3rd. It was a regular scheduled meeting of the board.

Masontown, Pennsylvania. We note from Brother Freeman Ankrum's bulletin of January 9th, that the laymen, in their regular meeting in January, had a very lively discussion upon the Book of Revelation which will be continued in their February meeting. At the meeting the organization voted to give \$10.00 to the Press Fund of the Brethren Publishing Company. May we hint that it might be a fine thing for other Laymen's Organizations to follow their example!

Brother Ankrum reports that at the meeting of the Pennsylvania Examining Board recently held in Masontown, the board acted favorably upon the request of Robert Hoffman of the Berlin Church for Licensure. Brother Hoffman is a pre-seminary student in Ashland and is doing good work as the Superintendent of the Sunday School of the Garber Memorial Brethren Church in east Ashland, a project which is sponsored by the First Brethren Church of Ashland.

Uniontown, Pennsylvania, Second. We note that the following were ordained to the offices of deacon and deaconess in the Second Church at Uniontown: Deacons—Eli DeBolt and Walter Solomon; Deaconesses—Mrs. Elijah DeBolt and Mrs. Leroy Solomon. Brother Freeman Ankrum had charge of the service.

Johnstown, Pennsylvania, Second. We note by Brother N. V. Leatherman's bulletin that the Executive Committee of the Cambria County Brethren Christian Endeavor Union met at the Second Church on Sunday afternoon, January 4th, to make preparation for the Quarterly Meeting of the Union which is to be held on February 1st.

Brother Leatherman reports that a very lovely Candle Light service was presented recently on Sunday evening during the C. E. hour, in charge of Mrs. Morris Kline, assisted by other C. E.'rs.

Nappanee, Indiana. Brother J. Milton Bowman reports that in averaging the attendance in Sunday School for 1948, it was found that the average was 274. A goal had been set for a 268 average, which was more than met. The gain of 30 per Sunday average is shown above the average of the past three years.

Oakville, Indiana. Brother Henry Bates reports that a group of faithful men and women gather in the church each Sunday morning at 9:15 to pray for the services of the church.

Revival services will be conducted in the Oakville Church from March 1 to 14.

(Continued on Page 6)

The Editor Thinks Aloud

Fred C. Vanator

WASTE MAKES POWER

I LIKE Scientific magazines. That is, the practical kind like "Popular Science" that takes you into its confidence and speaks in terms the ordinary layman can understand. Such magazines sort of keep you informed concerning the advances that are made and permit you to talk, at least semi-intelligently, concerning these advances.

Well, in last month's issue of "Popular Science" the caption on one article was the above words, "Waste Makes Power." The opening paragraph of this article said, "The reciprocal aircraft engine has taken a free ride on the turbine wheel. The power now wastefully spewed out in its exhaust has been harnessed and put to work on the crankshaft—adding power, range and payload."

After telling what may be accomplished, the writer adds these significant words, "And all this uses no extra fuel nor adds any appreciable weight to the airplane."

This set me to thinking!

Here is an idea that can be taken over in the work of the church. Not alone in the realm of motors, but in practically all avenues of material advancement, men have been endeavoring to make use of "waste" materials to secure more efficiency and greater economy. "Waste" materials are more and more going into finished by-products, or are helping to make the original article more serviceable or productive.

But has the church looked at this side of its problem? Has there been any considerable investigation made concerning the matter of "waste" in time and money in the work of the church? Has the matter of wasted energy and the "foolish" expenditure of time among Christians been called to their attention in such a way that they have felt the urge of a new duty to their church? Has there been a consistent effort to turn wasted dollars into channels that would furnish additional power for the spread of the Gospel?

Just take your pencil and paper and figure out what might be accomplished by the membership of your church if each one would only save one hour a week of what is now "wasted time," and only five cents a day of that which is "wasted money," and use it in the Lord's cause. A church of fifty members, utilizing this waste would find itself in possession of 2,600 hours of time, and \$912.50 in money for additional "power." What advances could be made! The church in general surely needs to wake up to its opportunities. Has your church done anything about it?

Think it over!

Someone has said that Jesus has given us a triangle as a pattern of life. He is standing at one corner saying, "If you want to do something for me, do it for the poor fellow in the other corner of the triangle."

Office Gleanings

By The Editor

Corrections for your Annual

In issuing the General Conference Annual Number of the *Evangelist*, which should be in your hands long before this time, much difficulty was encountered in getting exact addresses, due, in part, to the many changes. Every effort was put forth to get these correct. But in spite of all we could do, errors crept in, and the only thing we can do now is to use these columns to make the proper changes. To the present time we know of, or have been informed of, only three changes to be made. Others, no doubt will come to our notice. These changes are as follows:

1. Chester F. Zimmerman's street address in Muncie, Indiana, should be changed to 1413 Kirby Avenue. (Pages 51 and 55).

2. E. D. Burnworth's address should be Rural Route, Gaston, Indiana. (Page 55).

3. In the Pennsylvania District list of churches the Secretary of the White Dale Church, Terra Alta, West Virginia, should be Mrs. Frank Arnold, Rural 4, Terra Alta, West Virginia.

Should you find other changes of address that should be made, write the editor and these will be made in future issues of the *Evangelist*. We suggest that, having read this and noted the changes, that you get your annual number and make the necessary changes as above, NOW. Then it will not be forgotten.

They Help

In renewing her subscription to the *Evangelist*, Mrs. Ida E. Beard of Arlington, Virginia, who is a member of the Milledgeville, Illinois, Brethren Church, but living in Virginia, very kindly sends us \$2.00 to cover next year's subscription, and tells us that she surely enjoys reading the entire *Evangelist*. We appreciate her "upping" the price for us.

In the same mail came another \$2.00 subscription to the *Evangelist* from Brother Harrie C. Funderberg of New Carlisle, Ohio. Brother Funderberg contributes to the column, "Bits of Brethren History," which is run intermittently in the *Evangelist*, and which, we are told, is enjoyed by our readers, especially by those who are older and have a memory of these things. Thanks, Brother Funderberg.

A Valued Gift

The personal desk and office chair which Brother Baer had in his home has been given to the Publishing Company by Sister Baer. The desk is of beautiful oak and the arm chair is matched to it. Sister Baer said it was Brother Baer's wish that this equipment be placed in the Business Manager's office as a gift. Thus it becomes a constant reminder of his services to the Publication Interests and a

(Continued on Page 10)

Is Heaven A Real, Literal Place?

Rev. Harrie C. Funderberg

WHEN JESUS SENT JUDAS away from the upper room with the words, "That thou doest, do quickly," (John 13:27) and satan entered into Judas so that he, burning with hate, went to the chief priests to betray Jesus for thirty pieces of silver; and when Jesus finally convinced the eleven remaining disciples that He was to be crucified the next day—it must have been the darkest hour any of them had ever seen. Misery and death filled their hearts, so, to comfort them, Jesus breaks forth in language which is aimed to bring joy to their hearts, and He says, (in John 14:2-3) "In my Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you, and if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am there ye may be also."

So, Heaven is a "place." Jesus called it that twice. He has gone to prepare such a place. It is in the Father's house of many mansions.

We have no account of how these disciples took this message, "let not your hearts be troubled," but to realize that heaven was an actual and blessed place, must have thrilled their hearts beyond expression.

Do not think of heaven, then, as a ghostly, unreal, indefinite state. Rather think of it as literally real and as concrete as the houses in which we live. Human minds seem not to comprehend the beauties of God's Paradise, with its streets of gold and its gates of pearl, and that Jesus is preparing these many mansions for His own. A prepared place for a prepared people—human eye is too dim to behold its beauties.

The last two chapters in the Bible—Revelation 21 and 22—tell us something of this wonderful place that Jesus is preparing for His own. It is called "The Holy City," and again "That Great City," the "Holy Jerusalem," having the glory of God, and her light like unto a stone most precious, even like a jasper stone, clear as crystal.

The Word describes the City of God as a literal city, with walls of shining jasper, one hundred and forty-four cubits high, and with streets of gold. The foundation of the walls of the city are decorated with every kind of precious stones. The twelve gates are of pearl. This wonderful city is twelve thousand furlongs square. With ten furlongs to an English mile, or eight to a Roman mile it can be readily seen that this City far surpasses all the cities of the earth in size—fifteen hundred miles square. Refresh your memory by reading the two chapters to which we have referred.

Where is Heaven?

We know it is up, somewhere, away from the earth.

Part I



The scripture states that Jesus "went up" while they beheld Him (Acts 1:9). Elijah went up in a whirlwind in a chariot of fire into Heaven. Paul said he knew a man that was caught up to the third heaven—presumably himself. So we get the direction of Heaven as being up.

When Christ reigns on earth we will reign with Him. The scripture says we will come back to reign with Him. It also says, "If we suffer, we shall also reign with him." "Blessed and holy is he that hath part in the resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." So then, for a season of a thousand years the Christians' Heaven is going to be on earth, during that happy reign of Christ, which reign is pictured in Isaiah 11:1-16, and in Micah, chapter 4. In this period peace and happiness will be perpetuated, and even the ferocious beasts will have lost their anger. "The wolf also shall dwell with the lamb and the leopard shall lie down with the kid, and the calf and the young lion and the fatling together, and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox; and the suckling child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Isaiah 11:6-9.

Oh, the peace and joy on the earth when Christ shall reign as the King of kings and the Lord of lords. Then the nations "shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more." (Micah 4:3) and all nations shall serve the true God in peace and holiness.

"Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped; then shall the lame man leap as the hart, and the tongue of the dumb sing: . . . And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." (Isaiah 35:5, 6, 10.) Then, and then only can we look for lasting peace.

(To be continued)

The Biblical Ordinance of Anointing for Healing

Rev. Delbert B. Flora

I. AFFLICTION. "Is any among you sick?"

1. Addressed strictly to believers (Christians)—"among you."
2. "Sick"—the Greek word is "astheneo" which has primary reference to physical infirmity. This is not a psychological disorder, which would be "atheneo-psuchos," mental infirmity.

II. PRESCRIPTION. "Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord."

1. "Let him call for the elders."—The one who is sick takes the initiative. The elders, plural number, of the local congregation of the church are representative of the universal Church of which Christ is the Head. The calling for the elders manifests faith.
2. "Let them pray over him, anointing him with oil."—The revised Version margin renders, "having anointed," in which Dean Henry Alford and others concur. This places the use of the oil before the prayer, which would seem the more natural.

(1). "Anointing"—The Greek word: "aleipho"—The Biblical usage:

—Genesis 28:18, 19 with 31:13. The Hebrew word for anoint here is "mashah," from which comes "Messiah." The Jewish scholars who translated the Old Testament into Greek about 200 B. C., which is called the Septuagint or LXX, used James' word for anointing in this instance, i. e., "aleipho." Notice that Jacob did not rub the oil on the stone.

—Ex. 30:31. The Hebrew sacred word "mashah" again is translated by James' secular or profane word (so-called by some) "aleipho." The oil is used here also for a sacred purpose.

—Ex. 40:14, 15. "Anoint . . . anoint." Again James' word is used as the translation of the sacred word in connection with a sacred use of the oil. "Anointing." The Hebrew sacred word is used, but this time the Septuagint uses the sacred word from which we get "Christ." Note that both James' word and the word from which we get "Christ" are used for the same ritual.

—Num. 3:3. Once more James' word is used for an anointing which is sacramental.

It is true that anoint is used in other instances where there is no sacred meaning or intent, but we are establishing the use of the oil by God's servants in sacramental ritual, as directed by James.

It should be noted that the New Testament writers quote from the Septuagint as holy Scripture. At least thirty times they quote from it directly.

We conclude therefore, that James rightfully used his word for a sacred ordinance.

(2). "With oil."—The significance of the oil is not that of a medicinal agent.

—Consider the religious use of the oil already seen in the Old Testament.

—Oil is often used in the Old Testament as symbolical of the Holy Spirit. The anointing and consecrating of the tabernacle and its furniture may be studied here. Our point is more definitely taken in the following considerations.

(a). 1 Samuel 10:1-6.—The anointing with oil expresses communion of the Holy Spirit to Saul.

(b). 1 Samuel 16:13-14.—The gift of the Spirit, symbolized by the anointing, having been conferred upon David, it was necessarily withdrawn from Saul.

(c). Zech. 4:1-6.—The question, "What are these?" is answered in verse 6, "by My Spirit." The Holy Spirit was to be the strength of Zerubbabel in his work of restoring Jerusalem. The oil flowing into the lamps symbolized the Holy Spirit in power.

(d). The Holy Spirit is the principle of life and sustenance.

Psalm 36:10—life flows out from God.

Genesis 1:1, 2—the Spirit had work in creation. "Moved" is given in the Revised Version margin as "was brooding" upon, as a hen broods upon her eggs and hatches them.

Psalm 33:6—"breath" is "Spirit" in Hebrew.

Genesis 2:7 (cf. Job 12:10)—from the Spirit all creature life continually flows.

(e). Jesus performed His miracles of healing and did all His work in the power of the Holy Spirit.

Matt. 3:16—at the beginning of His ministry He was, in a special way, filled with the Spirit.

Luke 4:1-14—His period of temptation was endured in the power of the Holy Spirit.

John 3:34—the Spirit was not given Him by measure.

Acts 1:2—He gave His commands in the power of the Spirit.

Acts 10:38—direct declaration that He healed in the power of the Spirit.

Remember that He is the Head of the Church which is represented by the elders in this ordinance.

SUMMARY:

1. This anointing is a sacramental and not a medicinal application of the oil.
2. The oil is a Scriptural symbol of the Holy Spirit.
3. The anointing with oil symbolizes the coming of the Holy Spirit, who is the life principle of the earth and in whose power Jesus healed, upon the sick person in healing power.

4. This is to be done "in the name of the Lord." The Lord's name is used as the vehicle of healing power.

—Acts 3:6; 9:34; 16:18—"In the name of the Lord" signifies "in the authority given by the Lord." Comparable with the well-known phrase, "in the name of the law."

5. Prayer will be considered below. Suffice it to say that all believers recognize the value and power of prayer.

III. RESTORATION. "And the prayer of faith shall save the sick, and the Lord will raise him up; and if he have committed sins, they shall be forgiven him."

In sickness, let the sick man inform the elders of the church. Let them, representing the congregation of the faithful, pray over the sick man, accompanying that prayer with the symbolic and sacramental act of anointing with oil in the name of the Lord. Then, the prayer of faith shall save (heal) the sick man, and the Lord shall bring him up out of his sickness; and even if it were occasioned by some sin, that sin shall be forgiven him. Such is the simple and undeniable sense of James.

1. "The prayer of faith."—James 5:13-18 is an argument for the efficacy of prayer in all kinds of afflictions. One special instance is given, that of one sick. One example of this efficacy is given, that of Elijah. For the sick believer, prayer and oil are to be used together.
2. "Shall save the sick."—Souls are saved by the blood of Christ, not by anointing oil. James used "save" in the sense of "heal" as is often true in the Gospels. See Matt. 9:21, 22; Mark 5:23; 6:56, etc., where the same word that James uses occurs. James is talking about sick Christians who are already saved in the Lord.
3. But not all who have been anointed and prayed over live—WHY? If all would live, death could be entirely prevented and that is not possible under this dispensation.

We may only conjecture as to the answer and dare not speak with too much finality, for we cannot see behind the veil. Even Paul, when he prayed to have the "thorn" removed, was denied—2 Cor. 12:8-10. Some one says, "The very essence of prayer is acquiescence in the will of God." Paul did that. It would be presumptuous for us to say that the great apostle did not pray the "prayer of faith."

James says, "and if he shall have committed sins, they shall be forgiven him." This seems to be the force of his words, "And even if he be in a state of having committed sins, i. e., abiding under the consequence of some commission of sin, it shall be forgiven him." It is not taught here that this certain sickness is necessarily the result of having committed particular sin. Disease is the result of the fall of man, and a righteous man may be sick because of imperfection of the body. But the illness may be the direct result of disobedience to God. Compare John 5:14. Perhaps all those who are suffering as a direct result of sins are healed and raised when they follow James' instructions. But let us not understand that all who are healed following the anointing service have been sick because of sins committed. As in the case of Paul, God may have a gracious purpose in not restoring one to health.

Although we cannot certainly answer this question, the believer, the child of God, will derive a great comfort from having placed himself in the hands of his kind Heavenly Father by means of this sacred ordinance of the anointing with oil.

NOTE: The ordinance of anointing does not preclude the calling of a physician. James no place in these instructions, implies that we are not to use every means at hand to bring about our recovery. In fact, when he says that the sick person shall take the initiative in calling for the representatives of the church, he suggests that the sick shall do his utmost for his healing.

—Ashland Theological Seminary.

Interesting Items

(Continued from Page 2)

Loree, Indiana. Brother Higgins showed the colored slides of the Brethren Home at Loree on Sunday evening, January 16.

He reports that the Woman's Missionary Society will hold its Public service on Sunday evening, January 30, and that the Southern District Laymen are to meet at Loree on Monday evening, February 21.

Dayton, Ohio. On January 2 the Valley Brethren Youth met at the Hillcrest Church at 4:00 P. M. for a short business session, followed by lunch and a time of fellowship at 6:00 o'clock. At 7:30 Rev. Gil Dodds was the speaker of the evening.

Brother Whetstone reports that a new electric refrigerator has been installed in the church kitchen. Also that the Dayton Laymen voted to pay \$100.00 on the Byler Station Wagon.

We note also that because of ill health Miss Susie Sny-

der, for many years the Dayton choirmaster, has been compelled to relinquish the task. Mrs. Frank Blackstone has been elected to fill the position thus made vacant.

On Sunday evening, January 9, the Hillcrest Brethren combined their services with the Ft. McKinley Church of the Brethren, with Marjorie Robinson of the Hillcrest church giving a reading and Brother Whetstone bringing the message.

Washington, D. C. Brother C. S. Fairbanks says there is always a first for everything! This happens to the new church in Washington quite frequently now; first meetings are reported for the Christian Endeavor; first Missionary Night, with W. M. S., Sisterhood and Laymen meeting simultaneously. Just watch the Washington church grow.

Lanark, Illinois. We are in receipt of the Christmas program, "The Guiding Star," which was given at Lanark on December 26th. Brother McCartneysmith says, "This play was presented to the largest audience we have had since coming here. It was well prepared and presented. Not a single error in the entire presentation. A pleasing White Gift Offering was presented at the close of the play."

Berlin, Pennsylvania, Sunday School Graduates Cradle Roll



Above we present a picture of the Graduating Class of the Berlin, Pennsylvania, Cradle Roll Department. There were twelve of these youthful graduates, but only six are presented in the picture. The caps and gowns were made by the Cradle Roll Superintendent, Mrs. Walter Johnson. Mrs. Johnson says that she was graduated with them, but we feel that she will take a post graduate course.

In the picture, reading from left to right are: Donna Mae Wyand, Donna Lee Walker, Richard William Layding, Jr., Mary Susan Cober, Joyce Eileen Cober and Stanley Landis Scheller. Absent from the picture are: David Clair Long, Richard Bruce Landis, David Earl Fogle, Shirley Martha Hendershot, Larry Gene Platt and Paul Leslie Bird, Jr.

Percy C. Miller,
Pastor Berlin Brethren Church.



NEWS

Send all C. E. News Items
To Rev. W. St. Clair Benschoff
228 Main St., Meyersdale, Pa.

CHRISTIAN ENDEAVOR NEWS FROM BERLIN, PA.

THE BERLIN Brethren Young People's Christian Endeavor has reached some of its goals. We have made our goal of ten per cent increase in membership. The officers are:

- AdvisorMiss Geneva Altfather
- PresidentBetty Pritts
- Vice-PresidentLois Walker
- Secretary-TreasurerGaye Pritts

We change program committee personnel every three months.

On November 21 Rev. Percy Miller made a talk to the society on the subject of "Stewardship."

Each member of the C. E. has received a name from our Kentucky mission. The members each sent a Christmas gift for one person. We did this instead of exchanging names in the society.

We had a Progressive Party on November 26th. We started out at the President's home and went to the Advisor's home; from the Advisor's home to one of the member's home; then to the Vice-President's home and from there to the church. At each home a game was played and refreshments were served. The theme was an Indian Party. The thought was of Thanksgiving. At the close of the party the reading, "Thanksgiving Through Thanks-Living," was given by Dolores Mosgrave. We closed with the song, "Count Your Many Blessings." There were eighteen at the party. We had three visitors from Johnstown.

We are now getting the Brethren Youth Magazine, and The Brethren Evangelist.

We gave the play, "The Lord's Acre," at the Brethren Youth Rally in Johnstown. We also gave it at Meyersdale.

We have given money for missions and for the Thanksgiving offering.

Gaye Pritts, Secretary.

This truth comes to us more and more the longer we live, that on what field, or in what uniform, or with what aims we do our duty, matters very little, or even what our duty is, great or small, splendid or obscure. Only to find our duty certainly and somewhere, somehow to do it faithfully, makes us good, strong, happy and useful men; and tunes our lives into some feeble image of the life of God—Phillips Brooks.

Loretta Carrithers Ordained To Full Gospel Ministry

ON SUNDAY AFTERNOON, December 5, 1948, Mrs. Loretta Carrithers, wife of Rev. Elmer Carrithers, pastor of the Peru, Indiana, Brethren Church, was ordained to the Gospel Ministry in the Peru Church. The service of ordination was conducted by Rev. Claud Studebaker, pastor of the South Bend Brethren Church and Rev. Willis E. Ronk, pastor of the Goshen Brethren Church. Mrs. Carrithers has been a licensed minister for some time, having been so licensed while Brother Carrithers was away serving our country as a Chaplain during the late World War. In this capacity as a licensed minister, Sister Carrithers served churches in Ohio and Iowa. The program of the ordination service follows:

Music—2:15 to 2:30 Miss Dorcas Carrithers
 Invocation Rev. Elmer Carrithers
 Reading of the Minutes of the Indiana

Ministerial Examining Board Rev. Carrithers
 Vocal Solo—"I Know a Name" Rev. Austin Gable
 (Pastor of Denver-Center Chapel Circuit)

Devotions Rev. J. Milton Bowman
 (Pastor Nappanee Brethren Church)

Vocal Solo—"It Pays to Serve Jesus" Rev. Gable
 Ordination Message Rev. Willis E. Ronk
 Ordination Service Rev. Claud Studebaker

Assisted by Rev. Willis E. Ronk
 Vocal Solo—"I'll Go Where You Want Me

To Go" Rev. Gable
 Benediction Rev. Elmer Carrithers

The Indiana Ministerial Examining Board is composed of Rev. Claud Studebaker, Rev. Willis E. Ronk and Rev. J. Milton Bowman.

Boys' Brotherhood News

ELKHART, INDIANA, BOYS' BROTHERHOOD ORGANIZED

On Tuesday evening, December 14th, the boys of the Elkhart Brethren Church met in an organizational meeting with nine Seniors, fourteen Juniors and six adults present. The following officers were elected:

Juniors

President Ned LaDow
 Vice-President Ronald Deuel
 Secretary Herbert Heaton
 Assistant Secretary Tommy Brunner
 Treasurer Robert Henriksen
 Assistant Treasurer Robert Forgey

Seniors

President Benny Mahoney
 Vice-President Ted Schrock
 Secretary Paul Wehrly
 Assistant Secretary James Plank
 Treasurer Carl Cummings
 Assistant Treasurer Terry Upson

All boys nine years or older may join by the payment of the twenty-five cents National dues. A service of installation was held for the above officers and the sponsors of the Brotherhood on Sunday, December 26th.

Travel Flashes

Dr. Charles A. Bame

In The Fog

We live ten miles from our church. We are in the Wabash Valley and our church nearer the Mississinewa, a more famous tributary. It is in the territory of this river, famous as the roaming ground of the first white child (Francis Slocum) in the Northwest Territory, carried away from her family in New York; lost for many years, and then found by her brothers who were amazed to find her so orientated to her Indian family and religion and customs that she remained true to her Indian environments rather than try to readjust himself to what we call civilization. (But is it?) It may be, but unless we can find a better way to live in the new world created by modern inventions and warfare, we may need to write a new definition to that word.

Out of the Fog?

No, not yet—maybe in deeper. For, what has that all to do with fog? Well, in between these two rivers, we do have fog. Several kinds. Of some kinds I shall try to write. It is the Sunday before what will be Christmas Sunday, even though we did have our Christmas Party at the church on December eleventh, Christmas DAY is a thing of the past. Store-keepers did not wait until after Thanksgiving this year to get out their Christmas novelties and nonentities. Christmas Day as a Day has ceased to exist and now it is a whole season of just about a month. Already, the post-office had warned that after the twelfth of the Christmas month, there could be no assurance of pre-Christmas delivery of things mailed! What a "mess" prosperity makes of things! What a fog is that!

No Church Tonight

I had such instructions from our Moderator who lives near the church. Between these famous rivers, I believe we have more than the usual rainfall, moisture and fog. The Sunday Night Service is less a problem in the per-centum of attendance than in the cities, since most of the BIG churches have had to vacate for the movies. The small sects, not having worshipped crowds, nor allowed the ungodliness of diluted Christianity to overcome them can still get enough folk to come to get some spiritual help and inspiration. But our people recently voted to continue the evening service save on impossible nights—when it is too foggy for safe driving and when it goes below zero. For good or ill, it seemed wise rather to do this than to vacate entirely (like the others do) or to endanger lives by being unable to "see more than 20 feet ahead," as the Moderator said it was on that night, having just made the trip from Wabash to his home near the church. It was kind of him for we would not have been aware of it amid the city lights and a full moon, shining! (Believe it or not).

Other Fogs

It may be said that this fog made the service that night, quite impossible for us. And I presume that the good Lord will take that into account in the Day of Rewards; but there are fogs which we well know He will not excuse. There are so many things of which we may be sure, if we are informed and instructed in the Word of God, for which foggiess will never be excusable; for "all that are in their graves shall come forth, they that have done good, unto the resurrection of life, and they that have done evil unto the resurrection of judgment. John 5:28, 29. There is no foggiess in the revelation in God's Word; it is our ignorance of it and our inexcusable willingness to have it so, that puts us and keeps us into the fog concerning what is right and what is wrong.

Get Out of the Fog

There is no excuse for ignorance in America—at least any Brethren folk I know, and I have been in almost every congregation. Ignorance is excusable only when knowledge is impossible. Morons, and imbeciles will receive all the mercy a gracious God can give; but if professed Christians wish to fog themselves up with the education (?) of the movies and taverns and the slushy rot of such that comes into our homes through the radio; if they do that (as many do) and avoid and shun the knowledge many pastors are, with aching hearts, wishing and ready to offer, who can expect that even a gracious God will excuse that? If the good fellowship of the pastor and brethren are refused, avoided, eluded or eschewed, and the company of the wild, licentious, frivolous, trifling, petty, often filthy guffaws of the unregenerate chosen, even on Sunday, then we know by Sodom and Gomorrah, Babylon and Nineveh, even Jerusalem, God's future ruling city, what will happen to Hollywood, Los Angeles, New York, Chicago and all the rest—even to the smallest of them?

Need A Fog Lamp?

A fog lamp is of some assistance; but not assurance. We need more than that. To get out and keep out of the moral sloppiness of modern life is the best country in the world, we need more and more, the Lamp of God's Word, rather than less and less. Psalm 119:105. Twenty-five times in the Book of Exodus it is said, "Ye shall know the Lord." At least 12 times Paul asks the divided, quarreling Corinthian church, "Know ye not?"

The Clear Sky

There are so many things we may know, escaping horrowing and inexcusable ignorance (Rom. 2:1-6), which oh, so many account irrelevant by all we can see and know, that we'd better try getting out of the fog into the clear sky. Stop the mad rush for material things and re-evaluate the spiritual. Try getting the only real and abiding knowledge extant, God's message to man. Once it was said, "they that sit in darkness have seen a great light"; now it would seem that "they that sit in darkness, love it and revel in it—and sure as day is light, play the Devil in it."

What We Can Know

Jesus said, "If any one is willing to do his will he shall know." John 7:17. And Paul wrote, "We know that the whole creation" groans and travails "for the redemption of our bodies." Rom. 8:22. And, "We know that all things

work together for good to them that Love the Lord." Rom. 8:28. Also, "We know that if our earthly house of this tabernacle is destroyed, we have a building of God." 2 Cor. 5:11.

John says, "We know it is the last time," and that "we are in him." 1 John 2:18. Yet again, "We know that we shall be like him," same chapter. "We know that we have passed from death unto life." 1 John 3:14, and that "we have the petitions we desire of him." 5:15; also that "We know that we are born of God." 5:19. Best of all: "We know that he was manifested to take away sin and in him is no sin." 3:5.

But why more? Look into it in your own concordance and discover more. Let us conclude this "foggy" article with the admonition of our "Master," who on the last night of His life said: If ye know these things . . . happy are ye if ye do them." John 13:17. Let us get out of the fog and into the brilliant, glowing light of the glorious gospel of the son of God.

—Wabash, Indiana.

Young Men and Boys' Brotherhood

Monthly Devotional Lesson

- 1. Scripture Order
- 2. Prayer Circle
- 3. Scripture: 1 Samuel 3:1-20
- 4. Lesson: "The Boy Is Father of the Man"

CAN YOU EXPLAIN our lesson title? It is like the proverb: "As the twig is bent, the tree is inclined." You may have heard it said of a boy of good promise, "You will hear of him some day." This was true of a boy who grew up to be a true man. He was Samuel of whom the Scripture says he "was established to be a prophet of the Lord."

Samuel means "asked of God," for he was in answer to his mother's prayer. He was true to his mother's training and prayers. More than half of what parents ever do for a child is done by them for the child by the age of three. Samuel may have been anywhere from three to seven years of age when his mother "lent him unto the Lord" to serve in God's house. This was a great sacrifice for a loving mother. But Hannah loved God. It is like missionaries leaving their children in the homeland to be trained there, while they are in foreign service. Those who love the Lord more than their children or parents, love their "loved ones" more because they love the Lord. The Lord takes care of such "loved ones" because they place them in His hands while they are in His service.

God deals with every boy as he starts on the road to manhood. God calls the soul to salvation and then to Christian service. Eli, the priest, was attended by Samuel. Eli had bad boys, but Samuel refused to be led astray by them. God called Samuel to reprove Eli for not punishing his wayward sons.

When God called Samuel, Samuel thought it was Eli calling him. Samuel did not mind getting out of bed as some boys do. He was prompt and ready for service. He had the "Here-am-I" spirit. He was eager to serve when he heard the calling voice. How much better that is than murmuring, sulking, and arguing.

A little child once wished he were a painter so he could help God paint the beautiful sunset. God does not need that kind of help from us. But with our willingness and co-operation our lives may be made to conform to the beauty of all His works by our being led and molded by His Spirit. God can make a Christian life more beautiful than the sunset He paints, if we are God-controlled.

Eli knew that God had caused a boy to bring him a rebuking message. Poor Eli was made to suffer for his weakness as a father. He had no right to be easy with his sons. He thought he was good to them, but he let them go into the depths of sin. If our parents really love us they will even severely punish us to keep us out of sin.

God called Samuel by name. Does He know your name? Who taught us that even the hairs of our heads are numbered? Why did He so teach us?

Samuel served the Lord when but a boy. His readiness for every boyhood task and duty trained him for becoming the last and best of the judges, and the first and among the best of the prophets in Israel.

"Wanted! Young feet to follow
Where Jesus leads the way,
Into the fields where harvest
Is rip'ning day by day;
Now while the breath of morning
Scents all the dewy air,
Now, in the fresh, sweet dawning,
O follow Jesus there!"

5. Business, and recreation

OFFICE GLEANINGS

(Continued from page 3)

memorial to his thoughtfulness. We wish to express the thanks of the Brethren Publishing Company for this gift.

Additional Press Fund

Miss Ida Becker, Falls City, Nebraska	\$8.00
Goshen Brethren Church, Goshen, Indiana	1.00
Waterloo Brethren Church, Waterloo, Iowa	5.00
Vinco Brethren Church, Vinco, Pa. By Mrs.	
Ruth E. Broad	5.00

(See box on page 16)

The New Water Cooler Delivered

At long last the New Electric Water Cooler, so kindly purchased with the money given by the National Woman's Missionary Society, has been delivered. While it is not connected as yet, the shop force want to send out a fervent "Thank You" to these good women. Coming, as the water does, right past the furnace, without refrigeration it is very unpleasantly warm, and must be run off for a considerable length of time before it is fit to drink. Through the new cooler there will be a welcome change. It will be of as much value to us in winter, therefore, as it will be in summer when the water is just naturally warm. We trust that it will soon be in operation.

Wedding Announcement

MADISON-MOORE. Helen Madison and Bill E. Moore were united in marriage on July 17 at the parsonage in South Bend, Indiana, with only the immediate relatives attending. Bill is a member of the South Bend Brethren Church. They are at home to their friends at 1207 Melrose Avenue, South Bend.

SAMACOVILIS-RIDDLE. Dora L. Samacovlis and James Riddle were united in marriage on August 21 in a beautiful church wedding. The bride has attended the South Bend church for some time. At home to their friends at 1428 E. Bowman Street, South Bend.

SHOLLY-CARLTON. Darlene Iona Sholly and Charles H. Carlton were united in marriage on September 11 in a beautiful church wedding. The bride is a member of the South Bend church. At home to their friends at 130 E. Altgeld Street, South Bend.

TREZISE-DALE. Norma Jean Treazise and Bobbie V. Dale were united in marriage on September 18 in a beautiful double ring ceremony. At home to their friends in rural South Bend.

TREZISE-GORDON. In a double wedding with the above couple, Mary Lou Trezise and Carl Gordon were united in marriage on September 18. They too will reside in rural South Bend.

GUNNETT-BILLETT. Jean Ernestine Gunnett and Everett Ray Billett were united in marriage in a beautiful ring service at the South Bend parsonage on September 18. Mr. Billett is a member of the Goshen Brethren Church. At home temporarily to their friends at 502 S. Byrkit Street, Mishawaka.

DREIBELBIS-PAULSON. Ruth Ann Dreibelbis and James F. Paulson were united in marriage on September 19 in a beautiful church service. The bride is a member of the South Bend church. At home to their friends at 409 E. Wenger St., South Bend.

CARPENTER-FERRO. Margo Carpenter and Robert T. Ferro were united in marriage on October 9 in a beautiful church wedding. Mr. Ferro is a member of the South Bend church. At home to their friends temporarily at 1722 N. Obrien Street.

CALL-GLASSMAN. Jane M. Call and Russell Glassman were united in marriage on October 9 in a beautiful church wedding. Mr. Glassman will be in the service for some months yet and his wife will be at his station to live near by until they are able to establish their home in South Bend.

MATELA-McCLURE. Mary Jane Matela and Robert E. McClure were united in marriage on November 6 at the South Bend parsonage with only the immediate relatives attending. Mr. McClure is still in the service and they cannot be certain about their establishment of a home.

We congratulate these fine young couples and wish for them every good blessing of life and every sweet blessing of grace, as they start life's journey together.

Claud Studebaker.



CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic of February 6, 1949

"LET GOD SPEAK—THROUGH A UNITED CHURCH"

Scripture: 1 Cor. 12:4-14

For The Leader

THIS IS THE SUNDAY in which we observe the founding of Christian Endeavor. It was the year 1881 that saw the first C. E. Society. Since that time it has become a factor in the training of countless church leaders throughout the world. Today we are thinking in terms of a united Church. We well remember the old story of a man with many sons who sought to impress on them the necessity of sticking together, and asked each son in turn to break the bundle. All failed to do it. Then, separating the sticks from the bundle, he asked his sons to break them. The sticks were easily broken. The moral is, stick together, and you will be strong, and cannot be broken. Protestantism has lost much through its lack of united composition. There are factors which have caused this breakdown of union effort. To get a fair picture, we must consider many angles.

DISCUSSION

1. A UNITED CHURCH EFFORT IS IDEAL. Everywhere you go, you will see something which the past generation saw little of. That thing is church cooperation. We well remember the story from Noah's ark of the cross-roads churches: One singing, "Will There Be Any Stars In My Crown?" On another corner a church was singing, "No Not One." The third was singing, "That Will Be Glory For Me." Today, churches are at least engaged in united efforts for right and Christ in the community. This is fine provided it is a mutual cooperation without one church seeking to be dictatorial over the others in the community. It is fortunate that our community churches can work together in this way.
2. YET THERE IS A DANGER. This danger goes farther than just earthly principles of operation. It reverts back to scriptural truth. God has always purged His evangelization body, the visible church, from the things which would destroy its message and mission. Divisions have often served to separate an indifferent group from an active, gospel preaching group. (The merits of these, if any, must often be doubted in the long run.) But it is the case, and as long as Christendom flourishes upon the earth, these will take place. Thus Christianity is divided into two camps, those who seek to honor Christ and preach His word, and those who in thought and act, seek to deny part of the Bible, declare parts of it as not for this age, or seek to preach a gospel which is not scriptural. It is dangerous for us to unite with such, lest our own testimony be destroyed.
3. MANY MEMBERS AND ONE BODY. Regardless of union efforts, or not, we are still a part of the great effort

of Christianity. Each in our own individual way, doing our own individual job as a Church and as a Christian. The sum total of our efforts is a work which must be reckoned with in the world. Let no person fool you. The Church has been the one force for righteousness and law that this world knows about. Speak to your law enforcement officials, and they will tell you what the lack of Sunday School and Church training is doing to our boys and girls. Your laws stem from the tenets of the Christian faith. The church stands for righteousness, law, order, decency. We, in our own individual ways, must uphold these principles of conduct that our nation and government might be preserved.

3. WHICH WAY ARE YOU LEANING? It should not be necessary for us to ask such a question. But because it is such a real problem today, we must. Doesn't it occur to you that when we pledge ourselves to follow Christ and serve in His Church, that it should be 100%? Yet how often we have to keep encouraging people, visiting them to get them out of the "miff tree" (cold up there). We have to put on special incentives and contests to get people to come to church. We have to listen to their excuses, (no reasons) as to why they do not come to church. Others then, bless them, lean so far into the work that they are always loyal, faithful, dependable and willing. Are you the kind of a person that must always be tugged at to come to church, or can your Pastor class you among the ones whose loyalty is never in question?

4. A COCK-EYED SITUATION. Speaking of pillars in a church, did you ever think what kind of a church building would result if our spiritual lives and attitudes constituted the physical properties of the building? This leaning, for instance. Picture the faithful who stand straight, strong and solid. Then picture the ones leaning as far out of plumb as they can. Picture the missing pillars. Picture those who have crumbled in the dust of their spiritual lives. Picture those who creak and groan when asked to serve or give. Then wonder how we get anything at all done in our churches. We once saw a building which looked pretty tottery. But one who knew told us it was very safe. And he pointed out that in the places where the strain and weight were greatest, the strongest pillars were located. Thus the building stood. Are you a strong, loyal pillar, that you can be used where the work is hardest? It's a good thing to think about on this anniversary of Christian Endeavor.

QUESTIONS

1. How old is C. E. tonight? Who was the founder? Where did it originate?
2. Name the officers of our own Brethren National Society of Christian Endeavor.

NOTE: Pastors, C. E. workers, and Officers: Are you getting the Program Booklet being furnished by the National Society of Christian Endeavor of the Brethren Church? This monthly booklet contains booster news from your National officers, program outlines and helps, playlet and party plans, etc. Address a card to W. S. Benshoff, 228 Main St., Meyersdale, Pa., and a copy will be rushed right off to you. Do it today.

The big things in life are never done by fussy people.

Prayer Meeting Topic

Contributed by Rev. C. Y. Gilmer

HIGHER THINGS

I thought I needed earthly things
That worldly eyes adore,
Until the day when I confessed
I needed Jesus more!

I thought I needed earthly fame
And compliments galore,
Until the sound of Jesus' Name
Could satisfy me more!

I thought I needed earthly friends
To linger by the door;
But now I know that Heaven sends
Kind souls who love Him more.

All else is unimportant here
Nor gold nor earthly things,
If I can have my Saviour near
My heart to Heaven sings!

—James A. Sanaker.

CHRISTIAN JOY VERSUS SELFISH PLEASURE

Scriptures: Psa. 16:11; 35:9; 43:4; Neh. 8:10; Isa. 12:3; 61:10; John 15:11; 16:24; Rom. 14:17; Phil. 4:4; James 1:2; 1 Peter 1:8; 1 John 1:4; Jude 24, 25

Hymn: "Earthly Pleasures Vainly Called Me"; "O Say, But I'm Glad."

Prayers of Gratitude

Seed Thought Provokers:

GOD SAYS people who live in pleasure are dead while they live (1 Tim. 5:6). Moses knew that pleasures are but for a season (Heb. 11:25). The vanity of human courses in the works of pleasure are listed in Eccl. 2:1-11. Pleasure leads to poverty of the pocket book (Prov. 21:17), and of the soul (Eccl. 12:1). It leads to fear (Isa. 21:4), and to judgment (James 5:1, 5). The boundary line of pleasure is set in 1 John 2:16.

The secret of happiness is "to glorify God and to enjoy Him forever." Consider Scriptural reasons for Christian joy: redemption through the blood of Christ (Eph. 1:7; Rom. 5:1); personal salvation from sin by the grace of God through faith in Christ (Eph. 2:8, 9); the new birth by the Spirit of God (John 3:3, 5, 7); personal experience (Gal. 2:20); divine ownership (1 Cor. 6:19, 20). Yieldedness to God (Rom. 6:13; 12:1, 2); the lordship of Jesus by the Holy Spirit (1 Cor. 12:3); the Spirit-filled life (Eph. 5:18); bearing the fruit of the Spirit (Gal. 5:22, 23); assurance of success in Christian life and service (2 Cor. 9:8); victory over sin, death and Hell (1 Cor. 15:57; Rev. 21:1-7).

Pleasure is for today; joy knows a tomorrow. Pleasure pleases; joy satisfies. Pleasure shines in; joy shines out.

Pleasure has an end; joy remains. Pleasure sours; joy stays sweet. Pleasure is earthly; joy is Heavenly. Pleasure glorifies self; joy glorifies God. Pleasure weakens; joy strengthens. Pleasure wastes; joy feeds. Selfish pleasure leads to hatred; joy is the result of love.

Of pleasure the weak and compromising Christian says, "I see no harm in it." The stalwart saint says, "I see no good in it!" Judge doubtful indulgences in the light of 1 Cor. 10:30-33. We are not to behold vanity (Psa. 119:37). We are to glory in the Cross that has crucified us to the world (Gal. 6:14). Second Timothy 3:1-5 gives the Bible view of those who live in pleasure. Anything that antagonizes Christ and the gospel the Christian will joyfully avoid (James 4:4).

Pray for those who should not be enslaved to the world.

COMMENTS

On The Sunday School Lesson

by The Editor

Lesson for February 6, 1949

THE TEACHING MISSION OF JESUS

Lesson: Mark 1:14-15, 32-39; Luke 4:16-21

SOMETIMES we have difficulty in putting our finger upon the center of the lesson. But in this lesson, which deals with the teaching mission of Jesus, it seems to the writer that that which was the impelling force in the ministry of Jesus is found in Mark 1:35 where Mark reports the early morning activities of the Master. He says, "And in the morning rising up a great while before day, he (Jesus) went out, and departed into a solitary place, and there prayed." The last three words, thus quoted, really tell the story—He came to bring God's message to men, direct from Him.

Dealing, as this lesson does, with the teaching mission of Jesus, we turn our thoughts, first of all, to the reason for Jesus coming into the world, and second, to the things which He taught.

With regard to the first, we realize that, in the words of Jesus, He "came to reveal the Father" unto His followers. His words to Philip's appeal, "Show us the Father and it sufficeth us" are the evidence of this. He said in answer, "... he that hath seen me hath seen the Father." (John 14:8, 9) The fact is further substantiated by Jesus' word in Matthew 11:27, where He says, "... neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him." So, in this revelation of the Father we find the reason for much of the teaching ministry of Jesus.

This leads us to our second thought—what was it that Jesus taught? In the closing words of Jesus as He was about to ascend to the Father, having completed His task here on earth, (words found in Matthew 28:18-20) we find one part of this command of Jesus (which we call "The Great Commission") contains the words, "teaching them to observe all things whatsoever I have commanded you ..." or as might well be said, "whatsoever I have told

you to do," or "of which I have taught you the meaning." In other words, He wanted His disciples to continue to "teach" the things He had "taught" them.

We can get a pretty good summary of what Jesus taught by turning to John, Chapters 13 to 17. We would suggest that this particular portion of the scripture be carefully re-read with a view of gleaning the important things that Jesus was to leave with His disciples.

Throughout His earthly ministry, which only lasted for three and one-half years, Jesus taught as much by what He did as by what he said. We find Him putting words into actions. We see this exemplified in the story of the curing of the paralytic borne of four and let down through the roof to Jesus. (Mark 2:1-12) Note the first words of Jesus to the sick man, "Son thy sins be forgiven thee." This evokes the question in the minds of the scribes, "Who can forgive sins but God only?" Note Jesus' answer, "Which is easier to say, Thy sins be forgiven thee, or, rise up and walk?" Then He puts His teaching, (the matter of forgiveness of sin) into action and says to them, "But that ye (the scribes) may know that the Son of man hath power on earth to forgive sins," and then He turns His word to the palsied man, "I say unto you, Arise, and take up thy bed, and go into thine house." The result? Immediate action and healing. And thus He taught as He ministered. There are many more such illustrations.

The force of Jesus' message is set forth in the second verse of our printed text: "... the time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the Gospel." That message has not changed! It never will change! No real preacher dares preach any other message! The Gospel? It is set forth in John 3:16.

Mark 1:22 tells why His message carried the weight it did—"... he taught them as one who had authority, and not as the scribes." His message was directly from God.

The Luke passage in our lesson tells us what the content of His message was: gospel to the poor; broken hearts healed; captives delivered; eyes opened for the blind; captives liberated; the acceptable year of the Lord preached. That's His message for us today and every day until He comes for His own which coming will fulfill the cause for which He came the first time.

NEWS FROM OUR CHURCHES

VALLEY AND MT. PLEASANT, PENNSYLVANIA

The Valley Church, Jones Mills

On November 28, 1948 we brought to a close our work with the Valley Brethren folks of Jones Mills, Pennsylvania. This was indeed three and one-half years well spent in the Lord's work that will not soon be forgotten, having made many friends both in and out of the church. I must say that I never have, and doubt if I ever will, live in a community where I will be received by members of other churches as I was received here. However, this was probably due to the writer's organizing what we called the "United Young People's Rally," which was made up of all the churches of the community, with a service held in a

different church each Thursday night, a service which consisted of the singing of hymns and choruses, after which the message was brought by some outside speaker. (Someone outside the community.) It was our aim to have a different speaker each Thursday evening. The people of our Valley church manifested the old Brethren spirit of generosity, bestowing gifts upon us, too numerous to mention, from time to time.

About a year and a half ago a project was started by the young people's class to redecorate the interior of the church building. We are happy to report that this project was completed and a re-dedication service conducted on November 14th, before our departure. On this occasion we were happy to have as our Guest Speaker, Rev. Percy C. Miller, pastor of our Berlin, Pennsylvania, Brethren Church.

Mt. Pleasant Church

We also are happy to report that from June 8, 1947 we served the Mt. Pleasant, Pennsylvania, Brethren Church. Here we found a very loyal group of folks, even though they are small in number, they are desirous of seeing their church stay on top. Here, too, we made friends that shall long be remembered. From these Brethren also came many gifts that were deeply appreciated by both pastor and family.

Farewell Party

These two churches sponsored a farewell party in the Donegal Grange Hall, to which all the other churches of the community were invited, and to which invitation some of all the other churches responded. On this occasion the Valley Church presented us with a set of dishes, service for eight, while the Mt. Pleasant Church presented us with a set of Club Aluminum Cookware. The Methodist Church gave us an all-purpose serving tray. Then, too, we received some personal gifts from friends in the church and community, such as, a chenille bed spread, bed blanket, towel set, and some gifts of cash.

We take this means of thanking these churches for the fine spirit of thoughtfulness towards us during our stay in their midst, and upon leaving them. We pray God's richest blessings on them and that He will soon send forth a shepherd to care for them. Thanks Brethren, for everything.

H. R. Garland.



FALLS CITY, NEBRASKA

Three months have passed since Rev. H. E. Eppley was installed as pastor of the First Brethren Church of Falls City, Nebraska.

On November 5, Rev. Cecil Johnson and family returned to Falls City for the wedding of their daughter, Gertrude, to Gerald Wissinger, son of Mr. and Mrs. Walter Wissinger of Falls City. Rev. Johnson, assisted by Tommy Shannon, performed the ceremony. A reception followed at the church.

Rev. Eppley began a two weeks revival meeting on November 4th. From this meeting eight were baptized on December 19th. Six others are waiting for the consent of parents to also be baptized.

On December 19th the children and young people put on

a fine Christmas program. The White Gift Offering was presented at the same time.

On January 2nd we had the pleasure of having Dr. L. E. Lindower and Spencer Gentle of Ashland, Ohio with us. They led a Sunday School Institute which was most helpful to all of us. Any one desiring help in Sunday School work can have it by calling on these two men. They know their Word and know how to present it.

Our advanced Teacher's Training Class expects to start their lessons as soon as the books arrive. We plan to be a growing church through the year of 1949.

Mary E. Rieger, Cor. Sec.



REVIVAL AND OTHER INTERESTS AT LOST CREEK

All the workers are very busy here at Riverside. There are three grade school teachers and eight in the High School. Here is a tentative daily schedule. At 6:15 A. M. the teachers and workers meet in Brother Drushal's home for prayer six days each week bringing before the Lord the needs of the school and the problems that may arise. Breakfast is at 6:15 A. M. All assemble in the High School chapel at 8:00 o'clock for the daily chapel service. One of the teachers leads the chapel service each day. At the close of this service the grade school children go back to their building. Dinner is served at noon and school is out at 3:15 P. M. Supper is at 5:00 o'clock. Around 76 eat in the dining room each meal. Each dormitory has its own devotions at 6:15 P. M. The students assemble in the dining room at 7:00 P. M. for study, four nights each week. We need a larger library room in which to study. The prayer meeting service is at 6:30 P. M. each Wednesday evening. All the boarding students must attend. Once each week, on Friday evening, a social is held in the dining room for students who are fourteen years old and older. A new Girl's dormitory with a social room would be wonderful. Sunday School, morning worship and Christian Endeavor are held in the church chapel on Sunday. The workers go out to their various mission points (7 of them). Rev. Drushal preaches in the church chapel in the morning and in the chapel at Stacy in the afternoon.

Mr. and Mrs. Archie Martin came in September to be on the teaching staff. Mrs. Martin taught music. Brother Martin became the school coach and field Evangelist. Rev. Drushal asked Brother Martin to hold the revival at the church. The revival began Sunday, October 3rd. Then Brother Martin became ill with virus pneumonia. Brother Drushal asked the writer to continue the revival beginning Thursday evening, October 7 to the 14th. During this time there were 18 first time confessions. Brother Martin finished the revival.

This is a great work. It is a land of few churches and many people who need to have a saving knowledge of Jesus Christ presented to them. School houses are used instead of churches for religious services. And now if the school houses cannot be used for this purpose after June, 1949 what will these mountain people do? Where will they worship? It seems like there is a law that will prohibit school houses being used for religious service after next June.

In one week in October, nineteen Brethren were here at Riverside. Many others have been here since then. Do plan

to drive down here. The roads are most excellent and the hills are beautiful, ever changing and Riverside is only 343 miles south of Ashland, Ohio. A beautiful \$45,000.00 concrete bridge crosses the Troublesome River at the entrance to the Riverside school campus. The iron bridge was swept away by a flood in 1939. The river had to be forded since that time until we drove here from Linwood, Md. We were the first to cross this fine bridge, August 17, when it was opened to the public for the first time.

There are many needs here at this Mission and we are praying that the Lord will meet every need. About the middle of October, Mrs. Keck got a 20 qt. kettle for the kitchen. The Brethren at Teegarden, Ind., got this. On October 21 we left Lost Creek for Ashland, O. We took Sister Carrie Stoffer of Haddix along. She teaches school there and wanted some of her personal things since they have their cottage (thanks to the National W. M. S. and other friends). Sister Stoffer's home is at North Georgetown, O. We stopped at 11:00 P. M. to visit some friends in Columbus, O. They have a lunch room at the corner of the Ohio University campus. We left Miss Stoffer at the Mansfield railroad station and soon were in Ashland. We were glad to be present at the inauguration of our new college president. We saw the Homecoming football game in the rain. Then on Sunday Brother and Sister W. A. Beeghley sent back with us one dozen salt and pepper sets for the dining room here. The Sisters of the W. M. S. of the Ashland Brethren church sent 35 dozen cookies for the dormitory students. And how these students did enjoy the eats. They said "Go again" to us. Since this time cookies have been received from the Brethren at North Georgetown, O.; Maurertown and Mr. Olive, Va., and Linwood, Md. The students are charged \$14.00 per month for board and room and the cookies help them to have something more often for dessert.

On Sunday evening, October 24 we visited the Brethren at Pleasant Hill, O., and presented the Riverside work to them. We were well entertained by Rev. Floyd Sibert and his family and the offering took care of the expenses of our trip to Ashland. Two large skillets were also given for the kitchen at Riverside. Since that time several more have been given and now the kitchen is well supplied with skillets. In Dayton we drove past the Brethren church. We stopped and since the janitor was present we went in. It certainly is a fine church. We got Miss Stoffer at the Cincinnati bus station and continued to Lost Creek.

Mrs. Keck attended the Rally of the Southeast District which was held at the Hagerstown Brethren church, Monday, November 8th. She is the president of this district. We believed that she should attend the Rally and we do wish to thank all those who took care of the expenses of this trip.

On Friday, November 5th, Mr. and Mrs. Ora Bair of Canton, O., brought the new 14 cu. ft. Worthington refrigerator in their Dodge station wagon. This was a W. M. S. project of the Ohio District. Praise the Lord for this. It was needed so badly. So many things are needed here. Will you remember this Faith Mission in prayer? A dinner bell was placed on a pole, Monday, November 8th. Now we can hear the call for meals. Many thanks to Brother and Sister W. A. Beeghley of Ashland, O., for the bell.

On Sunday, November 7th, as I returned from the service at Howards Creek, I noticed that we have driven the

car (1947 Ford) 10,000 miles since we got it March 27. Most of this has been driven for the interest of the work here at Riverside. How wonderful it is to be found doing the work of the Lord. The bus, the Dodge truck and Brother Drushal's care are constantly in service for the work here. Is there a need for Christian work here?

Three of our dormitory boys have Christian parents; 6 one Christian parent; 20 No Christian parents. Thus you can see the great need of Christ in the hearts of these people. Pray for these mountain folk.

Elmer M. Keck.



FREMONT, OHIO

The following report is rather a lengthy one and yet we wish to make known to our many brothers and sisters in the Lord the progress here in the Fremont First Brethren Church.

On Sunday, October 24, ten souls came forward and confessed Jesus Christ as their Lord and Saviour. Four of them were adults.

During the evening service these ten were baptized and it certainly was an inspiring sight and our souls were certainly blessed. The services went off with perfect peace and they all said that they had received a blessing in it.

The following Sunday, October 31, the above ten souls entered into the Laying-on-of-hands service, and received the right hand of fellowship of the church. Those received into church fellowship were: adults—Mr. and Mrs. Clyde Booze, Miss Pauline Miller and Miss Betty Miller; children were—Helen, Janet, Clyde, Jr., and Margaret Booze, Paul and George, Jr. Hagenbuck. We praise the Lord for these souls, this day and every day.

During the two weeks prior to our Homecoming Day most of the young people of our church got busy and redecorated the basement and the kitchen of the church. The results are really beautiful and inspiring, and our many thanks go out to all those who have helped in this fine and splendid work.

On November 7, we observed Homecoming Day. The attendance was very good, the blessings were many, and the fellowship was a delight to our hearts. The speaker of the day was Dr. Glenn L. Clayton, President of Ashland College. He delivered a fine, inspiring message in our morning service. The folks were really blessed with the message and also with the fact that our College has a spiritual man such as Dr. Clayton at its head. New hymn books were dedicated and sung from for the first time at this service.

Miss Julia Naugle played two numbers for us on her accordion—"The Old Rugged Cross," and "In the Garden." Mrs. Glenn Clayton sang, "No One Ever Cared For Me Like Jesus," a song from our new hymnals. Dr. Clayton spoke on the "Dynamics of Faith." Mrs. Susan Metzgar, a former member of our church was received back into fellowship with us during the morning service. Sister Metzgar was a member of our former Fostoria church, and since that church has been disbanded, she has had no home church until she was received back with us. We are very anxious to obtain the names and addresses of any of those who were former members of the Fostoria Church in the hope that such can be reclaimed for our church. If you

know of such or have this information, please write me here at Fremont.

After the morning service a dinner was enjoyed by seventy-four of our members and friends in the newly redecorated basement. The menu was meat loaf and scalloped potatoes, with the extras. It was a carry-in dinner and was excellent. Two of our members also celebrated their birthdays at this dinner—Brother W. R. Fellers and George Hagenbuck, Jr. Two beautiful and delicious cakes graced the tables in honor of the occasion.

The afternoon service was well attended. A number of our brothers and sisters from Bryan, Ohio, were with us in the afternoon. The singing was under the direction of Brother Charles Hineman of Bryan. Miss Gladys Hineman acted as pianist. The Bryan Laymen's Quartet composed of John Farlow, Robert Perkins, Rollin Scott and Mr. Hineman sang, "I Want My Life to Tell For Jesus," and "Wandering Child, O Come Home." Brother Hineman gave us a very fine solo, for he sang, "The Holy City."

Dr. Clayton spoke in the afternoon on the words of God from Jeremiah 2:11, using this as a basis for his message, and it was very fine and inspiring. Since the afternoon service was the opening service of the Revival, the message centered on that theme of "The Glory of the Lord."

Our Revival and Evangelistic services were held nightly except Saturdays from November 8 through the 21st. The evangelist was Rev. S. E. Christiansen of Georgetown Delaware. Both Brother and Sister Christiansen arrived here Monday afternoon after a tiresome trip from their home in Delaware.

Rev. Christiansen is a very capable evangelist and has been used much of the Lord here in Fremont. Each evening instructive and enlightening information was given the people on "Dispensational Truths" from a chart which was hanging on the platform. His messages were elevating and convincing and especially convicting. Although there were only two who made public confessions and one who reconsecrated her life to the Lord, we will never know how far reaching was the effectiveness of the Word of God. There were a number of folks under convictions, but they would not yield unto the will of the Lord.

Sister Christiansen did much to aid in the services. She added much in the way of singing, doing solo work and assisting in duet numbers, accompanied by Mrs. Hagenbuck, who also aided her in singing. Special music by members of the church and Sunday School and outside groups did much to add to the meetings. Group singing of choruses and hymns was led by the pastor. The attendance was very encouraging, our average attendance for the two weeks being thirty-five. This, we are told, has surpassed the attendance of many previous revival services in this church.

On Wednesday evening, November 24, the pastor spoke at a joint Thanksgiving Service in the city; six other churches aided in promoting the service.

On Sunday, November 28, Mrs. Katie Jenkins and Mr. Floyd Kinsey enjoyed the rites of Holy Baptism by Triune Immersion. These two people had accepted the Lord during the Revival and publicly confessed the Lord on the closing night of the services. They were received by the laying on of hands on Sunday, December 5th.

On the evening of December 5th we held our Love Feast

and Holy Communion. Twenty-five attended, but we had anticipated forty; yet because of so much illness the number was not as great as expected. The complete service was held by candle-light. It was impressive and the presence of God was certainly felt, recalling to our minds the first service conducted by the Master Himself. Several came from a distance to partake of this service, the Smiths and Mrs. Campbell of Inkster, Michigan, motoring home after the service. If those who love the Lord are able to travel that far, don't you think some of us who live close, should be anxious to attend more services of our churches?

I have been deeply blessed and encouraged to go on to greater service here in Fremont, especially since recalling to my mind all that the Lord has done for us since coming here. I trust that you shall also receive a blessing from the Lord as you read this report, for in a way you, too, may have been working here in Fremont by means of your giving to the District and National Mission work of our Church.

I also wish to thank publicly the members of the Mt. Olivet Brethren Church in Georgetown, Delaware, in being kind and considerate in permitting Rev. and Mrs. Christiansen to be with us for the services in November. This is also the sentiment of the members of the church.

George S. Hagenbuck, pastor.

Laid to Rest

PEUGH. Ethel May (Meyers) Peugh was born November 30, 1894, near Coleta, Illinois, the daughter of Joseph and Martha Runyon Meyers. She was married to S. Glenn Peugh at Lanark, Illinois, on August 25, 1921, by Rev. Z. T. Livengood. She became a member of the Milledgeville Brethren Church in 1911, during the ministry of Rev. Marcus Witter. She was, therefore, a member of this church for thirty-seven years. She was a member of the Loyal Daughters Class and one of the very faithful attendants at most of the services of the church until her late illness.

She is survived by her husband, S. Glenn Peugh; two sons, Melvin and Richard; one grandchild, Barbara Ann Peugh; one sister, Mrs. Ruth Dusing of Coleta, and one brother, George Meyers of Chadwick, Illinois. Mrs. Peugh passed to her heavenly reward from the same house which she entered as a bride. Her works do follow her, and her children shall rise up and call her blessed. Services conducted by the undersigned.

D. C. White.

JOHNS. Mrs. Nannie E. (Flenner) John was born August 16, 1869 and passed to her reward with her Lord and Master on October 1, 1948 at the age of 69 years and 15 days. She had been a loyal, faithful member of the Brush Valley Brethren Church (Pennsylvania) for fifty-three years, having united with the church in 1895. Her husband, Henry Johns, preceded her in death on April 27, 1944.

She is survived by two daughters: Mrs. William Slagle of Templeton, Pennsylvania, and Mrs. Andrew Johns of Adrian, Rural, Pennsylvania; also nine sons: Hollis R., James H., Clifford R., Wilfred E., Clarence E., all of

Adrian, Vernon B., Arnold C., both of Kittanning, and Charles R. of Chicago; one sister, Mrs. H. F. Johns; forty-one grandchildren and one great grandchild. The services were in charge of the writer, with burial in the Myers Cemetery.

Percy C. Miller.

SOWER. Mrs. Melvian A. Sowers was born June 14, 1868 and died August 13, 1948 at the age of 80 years, 1 month and 29 days. She had been in failing health for many years. She was the last surviving member of the immediate family of Rev. J. B. Wampler, who passed this life to be with his Lord on February 26, 1913.

Mrs. Sowers was a charter member of the North Vandergrift, Pennsylvania, Brethren Church. She is survived by two sons and one daughter: John of Bel Mar Beach in New Jersey; Earl of Apollo, Pennsylvania, and Mrs. Pearl Wagner at home. She is also survived by nine grandchildren and eighteen great grandchildren.

Funeral services were in charge of the writer with burial in the Apollo Cemetery.

Percy C. Miller.

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Office of the General Secretary of the Church

A heart-shaped illustration of a mountain landscape. In the background, there are snow-capped mountains with a waterfall cascading down. In the foreground, a river flows through a rocky valley, surrounded by evergreen trees. A circular callout at the bottom right contains the text: "The waters from among the eternal hills will never fail."

The waters
from among the
eternal hills will
never fail.

THE BRETHREN EVANGELIST

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the last week in December.

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INTERESTING ITEMS

Gratis, Ohio. We learn from Brother W. S. Crick's bulletin of January 9th, that in a recent meeting of the official board of the church a committee composed of Woodrow W. Essig, Robert L. Zimmerman and Norman D. Michael was appointed to solicit bids for the re-decorating of the interior of the Gratis church house. The impulse for this project came some time ago and the money to do the work has been gradually accumulating until at last they are ready to proceed with the task.

Berlin, Pennsylvania. Brother Percy C. Miller, pastor of the Berlin church, says that the two auxiliaries of the church have made contributions toward the purchase of an electric dish-washer for the Brethren Home in Flora, Indiana.

St. James, Maryland. We learn from the St. James bulletin that the Woman's Missionary Society held an All-Day meeting in the church on January 19th, with Mrs. James Norris in charge of the morning program and Mrs. David Poole of the afternoon session, at which time she gave the Mission study. At noon a covered dish dinner was served. The offering taken was for the Haddix, Kentucky, Cottage Fund.

We note also that the project of the St. James Layman, namely, the putting up of a garage at the parsonage, is progressing in fine shape, the walls having been laid and the work ready for the carpenters.

Evangelistic services of one week have been scheduled for the week of February 27th, with Brother James Ault, pastor of the Hagerstown Brethren Church as the evangelist.

Loree, Indiana. Brother Robert Higgins, pastor of the Loree Church, says that the "pews" of the church have been given a "new complexion," this being done by concerted effort of many of the members of the church. He also says that the floor is being refinished, some of the pews repaired and returned to place. This completes the renovation of the auditorium which has been done by volunteer labor.

Stockton, California. We learn that Brother Charles Johnson, recently installed as pastor of the Stockton Church, has purchased a home in that city the address of which is 26 West 4th Street, and that they are busy getting it in shape to move about February 1st. So after that time Brother Johnson's address in the Conference Annual should bear that new street and house number.

Ohio "Valley" Laymen Meet. We note that a meeting of the Ohio Valley Laymen was scheduled for January 17th at our New Lebanon Church. Mr. Harold Bayless of General Motors was the speaker, using as his subject, "Standing in the Gap." It was a dinner meeting.

Nappanee, Indiana. We glean from Brother Milton Bowman's bulletin of January 16th that Revival meetings are scheduled to begin at the Nappanee Church on January 31st, continuing through February 13th. The evangelist will be Brother C. A. Stewart, pastor of our New Paris, Indiana, Church.

Elkhart, Indiana. We quote from a letter just received from Brother L. V. King, pastor of our Elkhart Church: "We had a wonderful service Sunday (January 9). Baptized four Juniors, three boys and one girl. Had 377 for Bible School, 300 for morning service and 100 for evening. It was just a regular service without any special occasion. Things are looking up and encouraging . . . January is Membership Month with a goal of an increase each Sunday of the month, and the final big Red Letter Day the last Sunday which will be known as Membership Sunday, when we will try to get every member present. It will also be Cash Daay."

Elkhart has set the date for their Evangelistic meetings as February 7 to 20, with Rev. W. C. Berkshire of New Lebanon, as evangelist.

Masontown, Pennsylvania. Plans have been completed for the Woman's Missionary Society Public Service in the Masontown Church. It is being held on Sunday morning January 30th. We note also that the W. M. S. is sponsoring a service by an Ashland College Gospel Team, which will be held on Easter Sunday, April 17th. Services are also being scheduled by this team for the previous Friday and Saturday nights.

Brother Ankrum's bulletins bear a new dress in that a picture of both the church and the adjoining new parsonage graces the front page.

Oakville, Indiana. Beginning the first Sunday in February all the boys and girls below high school age will gather in the church basement to hold their own opening exercises. A program is being arranged that will be of especial interest to the young folks. Mrs. Henry Bates, wife of the pastor, is supervising this new departure for the church until some one else can be prepared to carry on. This is being done to make the services attractive, not alone to those already in attendance, but also to attract those of the community.

(Continued on Page 12)

The Editor Thinks Aloud

Fred C. Vanator

BUT THE LORD WAS BRIEF

IN MY READING, recently, I came across a thought provoking five paragraphs that I want you to read with me. The little article is titled, "They Buried a Brewer." It follows:

"Columns filled the paper. Throngs filled the streets. Ecclesiastics crowded the sanctuary. Politicians and townsmen of high and low degree had their calls of condolence properly inscribed in the news of the day. It was like the death of Dives. Everyone was there but Lazarus. He had died of his sores.

"If fifteen thousand attended the funeral, there was an even larger company that did not arrive. Many of this large crowd were already dead of alcoholism. Some were murdered by people inflamed by drink. Some were in asylums, driven there by the madness brought on by drink. Some, not dead, were too sick to come.

"On hospital beds, with various and loathsome diseases, they heard the name of the great brewer, but their thoughts about him and his product were not laudatory, and so were not printed. Other thousands missed the exercises because they were in no condition to be seen on the big avenue or in the costly cathedral. Poverty due to drink kept them from attending. It was a great affair.

"They buried the brewer. His predatory path was strewn with money. He had made sport for the people, and increased their thirst so they would buy more drink. Poor Lazarus, who lay at his gate, was dead and had been tenderly carried to Abraham's bosom. Nothing is said about his earthly obsequies, but, being a beggar, we may guess that they were short.

"Dives died also and was buried. The Lord is brief in His Word, but we may be sure that Dives had a big show, but the Lord was not interested in it, because He was not in it. His eye was on Lazarus."—The Presbyterian.

Of course, as usual, this set me to thinking!

We mean no disrespect, nor are we trying to be "funny" or sacrilegious, but by this method we are seeking to impress a few facts upon our minds.

Just suppose that some one would ask God to write a little more specifically about Dives of the scriptural story. What do you think He would say? I believe He would say, "What has been written is sufficient; it tells the whole story."

That story was brief and to the point—"The rich man died and was buried, and lifted up his eyes in hell, being in torments." What more could He say? Dives' opportunity had run out, for it was there and he failed to grasp it; therefore he had to take the consequences. The Lord never over estimates, nor under estimates any proposition. His statements in His Word are usually brief, but very comprehensive and to the point. He leaves no room for doubt. He always says what He means, and means exactly what He says. To go to great length to tell more of Dives' life

story, would be but to take away the emphasis which He wanted to be expressed.

God says, "Go work in MY vineyards and in MY fields; sow wheat, not tares; gather grains not weeds of discord. The opportunity lies before you—grasp it!"

Think it over!

Office Gleanings

By The Editor

Returns from the Publication Day Offering to date

Ever since the first of January we have been receiving returns on our Publication Day Offering. This offering should now have been taken in practically all of our churches. We would appreciate it very much if these offerings could be sent to our office in the near future. We realize that many churches have a "waiting period" in the sending in of their offerings, in the hope that additional offerings may come. This is commendable and we would not want to "rush" any church Treasurer in sending in the amount which is the largest obtainable. But last year we received an offering in January covering the "previous" year. That seems a little too long to wait.

We express appreciation in advance for the offerings that we know will come in. Below are the ones already in our hands:

Goshen Church, Goshen, Indiana	\$ 98.11
(This in accord with Goshen's quarterly budget)	
Mr. W. P. Spiggle, Middleton, Virginia	2.00
Verda Hade Hess, Waynesboro, Penna.	5.00
Maggie Kring Frank, Johnstown, Pa., First	5.00
Mrs. Elbert C. Smith, Springfield, Ohio	3.00
Terra Alta Church, Terra Alta, W. Va.	18.11
Carl E. Boone, Wabash, Indiana	2.00
Laura Rager Manges, Crawfordsville, Indiana	5.00
Hazel Rodabaugh, Elizabeth, W. Va.	2.50

And now we come to the additional gifts to the Press Fund

Verda Hade Hess, Waynesboro, Penna.	\$ 5.00
John I. Oberly, Wyatt, Indiana	15.00
Mrs. Maude Webb, Goshen, Indiana	100.00
Myrtle Laughlin, Hagerstown, Md.	10.00
Mr. and Mrs. Ira Hildebrand, Johnstown, Pa.	10.00

(See Block on page 16)

Do more than just look at the "Block"—do a little figuring. We did and we find that it only takes a little over \$3,500.00 to reach our ultimate goal of \$15,000.00. This ought to be easy for us to reach by General Conference time. But it should be constantly on your minds.

"The Big Fisherman"

Have you read Lloyd Douglas' latest book, "The Big Fisherman?" It deals with the life of St. Peter, and is very interesting reading. You will remember Douglas as the author of "The Robe," which was so popular and still is. We are able to supply you at the regular price of \$3.75, sent to you postpaid, while our supply lasts. Remember that book rates have increased as have all other postage rates.

(Continued on page 7)

Is Heaven A Real, Literal Place?

Rev. Harrie C. Funderberg

Part II



I CLOSED my former article with the Christian in a blessed state. Isaiah 35:5, 6, and 10. Then after the end of the thousand years, the last sinner will be judged; the earth will be purged by fire of all the taints of sin forever, and at last the New Jerusalem will come down from God out of heaven—the “Father’s House” of many mansions. That “Tabernacle of God” and our heaven, will consist of this wonderful city on a new earth, surrounded by a new firmament. Then there will be no need for a light, because the Lord God and the Lamb shall be the light of it, and there will be no night there. Then Christ will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God, and God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away. Revelation 21:3, 4. (Who wouldn’t want to be there?)

Then in heaven “His servants shall serve Him, and they shall see His face, and His Name shall be in their foreheads, and there shall be no night there, and they need no candle, neither light of the sun, for the Lord God giveth them light . . . and they shall reign for ever and ever.” Revelation 22:3-5. May God make heaven real to us. It is a real place—a literal place prepared for His saints.

We must remember that Jesus went to heaven with a physical body—His body came out of Joseph’s new tomb to meet His astonished disciples who were afraid when they saw Him. Jesus said to them, “A spirit hath not flesh and bones as ye see me have . . . It is myself, handle me and see.” Luke 22:39. He invited poor, doubting Thomas to “reach hither thy finger, and behold my hands, and reach hither thy hand, and thrust it into my side, and be not faithless, but believing.” John 20:27. Later John the beloved, in writing of Him, spoke of Jesus as the One “which our hands have handled” (1 John 1:1). A long time later, when Jesus met the aged John on the “Patmos Isle” and gave him the revelation, Jesus laid his Hand His physical hand, upon the head of John. Yes, Jesus in heaven, has a physical body—a body of flesh and bones; a body of material substance. In 1 Corinthians 15:50, Paul says, “flesh and blood” could not inherit the kingdom of God. But never did he say that flesh and bone could not.

When Jesus ascended to heaven from the Mount of Olives, there stood by the disciples two men in white apparel who said, “Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven.” Acts 1:11.

Now note. They said “this same Jesus”—the Jesus in

heaven is not another, but the same, the Jesus Who will return for His saints. When He comes again to Jerusalem the Jews will look on Whom they have pierced (Zech. 12:10); His feet shall stand in that day upon the Mount of Olives (Zech. 14:4). Jesus now has hands and feet, and it is not unreasonable to suggest that they are the same hands and feet, with the nail scars in them. Heaven, then, must be and surely is, a real, literal, physical place.

Enoch, in heaven, has a physical body. Enoch did not die. Enoch walked with God, and he was not; for God took him. (Genesis 5:244). In Hebrews 11:5 we are plainly told that “By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.”

(Note: “Enoch did not die; people may have looked for his body, but it was not found, because the body was the part that was translated—the body of Enoch did not remain here. So it must still be alive today in heaven. God did not send Enoch anywhere, but rather took him to that happy homeland of God and His angels and departed saints.” Evangelist John R. Rice.)

Elijah also is in heaven, with a physical body. Of all the races of mankind there are but these two of which we have any definite knowledge of going to heaven without going through the medium of death. Then, there must be three physical bodies in heaven—Jesus, Enoch and Elijah.

History teaches us that it is at least probable, that even those that are in heaven are temporarily clothed with some kind of a physical body, awaiting the resurrection of their own bodies. However, we do know that when Moses appeared on the Mount of Transfiguration with Elijah to talk with Jesus, that he appeared visibly in the sight of the disciples. Moses who had died and his body had been buried by the angel of God (Deuteronomy 34:5, 6) appeared visibly to the disciples.

Samuel, when he was called back from the dead appeared visibly to Saul and to the witch of Endor (1 Samuel 28:12).

In hell the rich man saw Abraham and saw Lazarus in his bosom (Luke 16:23).

John saw under the altar the souls of them that were slain for the Word of God, and for the testimony which

they held (Revelation 6:9). Even if the souls now in heaven do not have physical bodies, they surely appear visibly to men.

Again history says heaven is a real, physical place, and as literal as the city in which we live; of physical proper-

ties and dimensions, made of material substance. Heaven is real and Jesus is there preparing a real place; a real mansion for His redeemed, so that "where He is, there we may be also."

—New Carlisle, Ohio.

What Is Marijuana?

"Marijuana" is a Mexican nickname for the hemp-plant our forefathers, 100 years ago, raised on farms all over New York state as the raw material from which in those days hemp rope and twine were made. Long since the manufacturers of such products turned to other cheaper and better materials from Central America and the Philippines—source of "Manila" rope.

But birds and winds have scattered the seed of the hemp-plant far and wide, and four years ago it was growing as a wayside weed all over this state (New York.)

This American hemp (*Cannabis Americana*), is the twin of the Indian Hemp (*Cannabis Indica*) that, under the name of "Hashish," has been a lethal curse to the Orient for centuries.

American Hemp is the only narcotic plant, except tobacco, that grows on the North American continent. And, though our ancestors never dreamed what they were letting loose upon our generation, hemp is the deadliest narcotic known to Medical science. Any physician or druggist can tell what the reaction of other narcotics will be, but no scientist can predict what will be the effect of "Cannabis," the active principle of the hemp-plant, Marijuana.

Four years ago under various names—"Mary Warners," "Merry Wonders," "Mary Janes," "reefers," "greefos," "loco (crazy) weed," "hay," "Moochas," "mooties," "Mu," "Muggles," "Love-weed," "Joy-smoke," etc., this deadly narcotic, in cigaret form, was being bootlegged throughout the State, Grade and High School children being the major target for their sale, at anywhere from 25 cents to a dollar each! And every kind of criminal activity was the result of their sale.

In 1943 with the loyal backing and hearty cooperation of the W. C. T. U. and the State Grange, the Christian Civic League secured passage of a stringent law requiring the cutting, drying and burning of Marijuana, whenever found growing; with heavy penalties—fine or imprisonment, or both, for failure to do so. And because the law is still actively in force, a "word to the wise" as to how to identify Marijuana may be in order.

It is an "annual" growing from 3 to 4 to 13 or 14 feet in height. The stalk, from about $\frac{1}{4}$ to 1 inch in width, is fibrous and tough. The spearhead shaped, sawtooth-edged leaves are from 3 to 8 inches long, from $\frac{1}{4}$ to 1 inch in width. They number from 3 to 9, sometimes 11, on a stem, branching like the spreading fingers of a hand; dark green above, light green beneath. The bunchy, greenish blossoms are one-tenth inch across. The seed is smooth and globular.

For four blessed years, thanks to this law, we did not find a trace of the sale of these "Killer Weed" cigarettes

anywhere in this State. But recently the Menace of Marijuana has begun to creep back upon us. Three months ago Buffalo newspapers reported that 9 bootleggers of "Killer Weed" cigarettes had been apprehended there, and 200 of these cigarettes, which they were retailing at \$1.00 each, were confiscated and destroyed. And two weeks ago in Albany a man was arrested for selling Marijuana and other narcotic drugs.

Thus I am issuing a warning to Northern New York and the Canadian Provinces by telling a few of the results that happened before we secured the Anti-Marijuana law, and may be duplicated at any time.

First. It causes hyper-exhilaration, a jovial mood with uncontrollable, often silly laughter; and a feeling of unusual mental ability and superhuman physical strength.

Second. The second effect of Marijuana is that of visions (phantasms—pleasing, sensual, or gruesome, as may be), coupled with a remarkable loss of relation as to space or time. One addict feels he could climb a mountain or cross a continent in a few strides. To another seconds seem like minutes, hours like days.

Third. The third effect of Marijuana is extreme aphrodisia. Sexual desire flames into undeniable, uncontrollable passion.

Fourth. The reaction of Marijuana upon its victims is a resistless desire to kill, coupled with hallucinations that someone is doing them or attempting to do them, bodily harm; and that they must defend themselves.

A Rochester pastor told me of a high school boy he knew about, who after smoking two Marijuana cigarettes, killed his father, mother, two brothers and a sister, with an axe!

When asked by the authorities why he committed the awful crime, he said: "I thought father and mother and the family were after me, that they were going to 'get me' and cut my legs and arms off"; (a persecution complex, as the psychologists call it, a frequent symptom) "and the only way I could think of to stop them was to kill them."

Perhaps you think, because your boy or girl does not even smoke tobacco cigarettes, that they are safe from the deadly peril of Marijuana. They are not.

In Denver, Colorado, were two High School boys who had grown up together, close friends like David and Jonathan. One, on the sly, had become addicted to the use of "reefers." One morning, on their way to school, he stopped and smoked one. Immediately siezed with the idea that his friend intended to kill him, he took out his pocket knife, plunged it into the heart of his chum, and the best friend he had on earth fell dead at his feet!

Two girls in Newark, N. J., became Marijuana addicts. The price was high, but the appetite for the drug was

powerful and insistent. So they provided themselves with a gun, and, after the other passengers left, held up the conductor of the trolley car upon which they were riding. He refused to give; they shot him dead, got \$2.10 from his pocket, and life-imprisonment in the State prison of New Jersey.

We could go on and multiply these cases end on end, but suffice to say that repeating the terrible crimes committed in words would do little good. It is action against these things that counts. Just let us remember that while Marijuana addiction produces a ghastly harvest of hold-ups, suicides, murders, rape and unspeakable orgies of lust among grade and high school children, it is astounding the multitudes of intelligent people, well informed in regard to the less important matters, who do not even know what Marijuana is, much less what it is doing! And there is not only total ignorance, but apparently total lack of interest among some who should be most interested.

Let us not only be aleft and active in destroying Marijuana wherever found growing, but let us spread the warning concerning it until public sentiment is sufficiently aroused to destroy the traffic in this Killer-Weed drug throughout the Nation.—From an address by E. L. Tiffany, M.D., New York.

Brethren Youth

BRETHREN BEREAN BAND NEW YEAR WATCH MEETING

A PRACTICE of a number of years' standing is the New Year's Watch Meeting conducted under the auspices of the young people of The Northern California Brethren District Conference.

Fifteen years ago the young people of our churches formed their organization. The beginning was very modest and humble, but in a few years the activities affected the entire area. In a comparatively short time these young people selected a name that they desired should characterize their aims and dominate their purposes and programs. Their text is Acts 17:11b, "they received the Word with all readiness of mind and searched the Scriptures daily whether these things were so." God give us strength to emulate the Bereans of St. Paul's time.

This new year found our Bereans at the hospitable home of our camp mother, Mrs. Estella Huse. Sixty-two persons gathered there to watch 1948 depart and welcome 1949. After a rousing song service of deeply spiritual choruses led by Howard Crom, and with the first president of the Bereans, Enid Ruth Quinlan, at the piano, Brother Charlie Johnson led in prayer. The president, Alvar Bryce Platt, then conducted a brief business meeting. Most of the business pertained to improvements to be made at the camp ground and in a little while \$180.00 was provided for that purpose.

The various groups, as they come naturally to form as to age and other considerations, then spent some time in pleasant social exchange. It is real joy to be in meetings where you find people enjoying happy Christian fellowship, some of whom a year ago knew nothing about

joys of the Christian life. Here were a number of such folks and they praised God for His great salvation, purchased by the Lord Jesus Christ at the cost of His suffering. Their warm testimonies of His saving grace and power and their prayers for unsaved loved ones and friends were an inspiration to us older ones, and we determined by the leadership of the Holy Spirit, to put forth greater effort to gather in more precious souls for the day of His coming kingdom. As some of us thought of God's dealings with us during the year, we recalled that from about eight years up to seventy years of age, souls had made the great decision. We praise Him.

After refreshments and at about 11:30 P. M. another chorus was sung; then a reading by Bessie McDonald, followed by a Scripture lesson by Virgil Ingraham. A period of testimony then followed. Brother Charlie Johnson gave a short talk. The Bereans then went to their knees in prayer and continued their devotions while 1948 silently slipped into the past and 1949 was newly born. Thanks to God for saving sinners and for other manifold blessings, and asking His guidance by the Holy Spirit in the new year, constituted the burden of their prayers.

Rising from prayer the Bereans wished each other a good New Year. Not as the world, did they observe the coming of another year. Two more institutes; a day at the District Conference; participation in all revival meetings; then the summer camp at their own Camp Berea, are all before them for this term. All visitors to California are invited to meet with us. The Bereans are active in all departments of Church work. We are sending greetings to the brotherhood.

J. Wesley Platt, Pastor Counsellor.

» » » » Our Poet's Corner « « « «

"THERE IS NO GOD?"

Dot Custer

We have the sun with its beautiful rays,
And rain which is helpful in many ways;
We have the earth on which Christ once trod,
And still some say, "There is no God!"

We have the moon and stars that shine,
And flowers made by a God divine.
We have blue sky, and birds that fly,
They believe there's a God! Yet some say, "Not I."

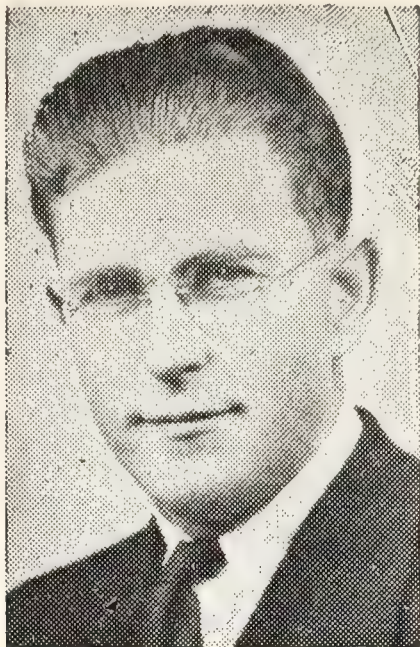
We have the Bible which doth unfold
The sweetest story ever told.
Still there are many, though it be odd,
Who yet will say, "There is no God."

You know it's tragic, but it is true—
Here's what the unbelievers do:
When tragedy strikes, this is their plea:
"Oh, my God, my God, won't you save me?"

Yes, there's a God, at last they admit,
But they're somehow ashamed to mention it.
I wonder if we, who know God above,
Unashamedly tell of His wonderful love?

—Pittsburgh, Pennsylvania.

Rev. H. A. Garland Installed As West Alexandria Pastor



ON SUNDAY AFTERNOON, January 2nd, Rev. Harold A. Garland, recently called to the pastorate of the West Alexandria, Ohio, Brethren Church, was installed formally as pastor of that parish. The service was held at the 2:30 hour. The program of the afternoon follows:

PreludeMary Stewart at the piano
InvocationRev. H. A. Garland
Congregational singing
DevotionsJohn 10:1-18
Congregational hymn
Special number by the Choir
MessageRev. Floyd Sibert
Installation Service, conducted by Rev. S. M. Whetstone
Response by a lay leaderMrs. Hendrickson
Response by the pastor, Rev. Garland
Prayer of ConsecrationRev. Whetstone
Closing comments
Congregational Hymn
BenedictionRev. William S. Crick
Postlude

Rev. Garland formerly served a number of churches in the Pennsylvania District.

OFFICE GLEANINGS

(Continued from page 3)

New Postage Rates

And speaking of postage rates, please get your Sunday School orders in plenty early, before we mail out our "bulk" of orders, for when we have to pay extra parcels post postage on your order it makes a great inroad into the returns on the literature. For when we can ship on our permit, these quarterlies go out by permit weight, but when they must go in single shipments we have to send by parcels post, for we must have a certain weight in order to take advantage of the permit rate. So—it will help us a great deal if you GET YOUR ORDERS IN EARLY.

Spiritual Meditations

Rev. Dyoll Belote

REMNANT RELIGION

"And the residue thereof he maketh a god, even his graven image." Isaiah 44:17.

THIS IS TAKEN from Isaiah's prophecies, and is an intensely graphic description of conditions in his day with reference to men's attitudes toward religion.

My mother was a seamstress, and would be away from home sewing in the homes of her customers for days and weeks. Often when she came home she would bring with her a bundle or flour-sack full of remnants from the goods with which she worked. These were carefully looked over and saved to be used in making quilts or comforters during the long winter evenings. Some of the remnants would sometimes be better for carpet-rags, which suited grandmother who was a carpet-weaver. Some pieces were good for one purpose and some for another, but always the quilt-patches were sorted out first. And you all understand how these were joined together in "catch-as-catch can" fashion to complete a top for the quilt. And this method of procedure was permissible and successful in making what was sometimes called "Crazy Quilts."

Our text and context tells how the men of Isaiah's day sought to mingle their devotions with their everyday life, but with their personal needs and desires getting first place in the division. **They attended to their physical needs first, and to their religion afterwards.** In a certain parish in which I served, in soliciting contributions for the support of the church, the good sister assured me that they always took inventory at the end of the year, and if, after they had met all their obligations with their creditors, they had anything left they gave something to the church. Well, it seemed quite obvious that they must have worked in the RED constantly, or else that woman was an arch-prevaricator.

The worshipper of whom Isaiah speaks chose a tree which he cut down and converted into fire-wood, using part to warm himself, and part to cook his food. He was a frugal fellow; he built his fire around the stump, so he would get some good out of that—and then, when he was warmed and fed—he took what was left of the stump and shaped it into some likeness of some sort and worshipped it. "Some divinity," that, for a man to accord honor and worship to it!

Mother got the left-overs of the cloth with which she had worked, and out of them she patterned her bed-cover. And that could be done without any despite to propriety or good-judgment. But when men start doing as the central figure of our study did, they are flouting the Almighty in the face. For far too many folks religion gets the last time, means and talent; all other human wants and desires having received first attention. Men even live their lives in sin and worldliness and debauchery, and then, when life grows bitter and drab, they turn to a religious faith (or perhaps better, to a semblance of a godly life), and fling

the ashes of a misspent life in the face of the Almighty and expect them to be accepted by God in lieu of a righteous existence as their token of appreciation of God's long-suffering goodness in sparing their lives.

I am reminded that this method of dealing with God runs directly opposite to that of the Lord, who warned His followers in no uncertain terms: "Seek ye **FIRST** the kingdom of God, and His righteousness; and all these things **SHALL BE ADDED UNTO YOU.**" It will do to bring remnants and left-overs to construct a quilt, but not to offer the remnants of a misspent life to the Almighty and expect to be rewarded satisfactorily for such an offering.

Rather would we commend the example of David when the plague came upon his land because of his unwarranted numbering of his people, and against the advice of his counsellors. Having been directed to build an altar on the threshing-floor of one Araunah, he was offered all the materials necessary to complete the carrying out of the service. David's reply to the offer sounds almost like words from the New Testament: "... neither will I offer burnt offerings unto the Lord my God which have cost me nothing."

—Linwood, Maryland.

Boys' Brotherhood News

Fred W. Brant, News Editor

A LAYMAN HELPS THE BROTHERHOOD

Fred W. Brant

A FAMILY which was suffering from the loss of their home in a tornado sent their young son, Tom, to his aunt. Three days later they received a telegram which read, "Returning Tom. Please send the tornado." The pep of such "young tornadoes" as Tom should and can be used to the Glory of God in the Brotherhood.

A fine Christian man that saved many lives in the Johnstown flood was telling his many friends about it after he got to Heaven. There was a man that would speak up at each hearing of it and say, "Fiddle Sticks." The man complained to St. Peter about always hearing "Fiddle Sticks" every time he would tell his story. St. Peter told him that he shouldn't mind, that that was only old Noah.

I am conscious of the fact that some of you have had more experience than others. We are all indebted to our beloved Brother Leatherman for going to work after he had the vision that something could and should be done with our young men and boys. Brethren, the Young men and Boys' Brotherhood is the greatest thing that ever happened in the Brethren Church.

Brother Layman, God will hold every one of us responsible for his part. I can't do your work. You can't do mine, and by the Grace of God I wouldn't want to if you were willing. I don't intend to be robbed of the joy, the God-given joy, that is mine and of every one that labors in God's Vineyard.

I do thank God that He sent to us, of the Berlin Brethren Church, a man that is interested in our young people.

He does more than make suggestions. He helps to make them work. Pastors sent from God do, like Jesus, help us. Pastors, in the name of God, don't make suggestions that you do not think worthwhile to help put them into practice. That will kill the Spiritual life in a church sooner than most any other sin. Did I say "sin?" Yes, you sin against God and High Heaven and against His little ones. What does God's Word say? "It would be better for a mill-stone to be tied to your neck and you cast to the bottom of the sea than to cause one of God's little ones to stumble.

The young men and Boys learn to pray in the Brotherhood. Men and Brethren, the greatest need of the church today and of the nation today is Prayer. God pity the Pastor that has a church where the Laymen do not pray. The future will have many praying Laymen, if we do what God would have us do for our Young Men and Boys' Brotherhood.

OUR CONSOLATION

We have our friends to comfort us
In sorrow and distress,
And always there are worldly goods
To give us happiness.
But consolation deep and real
Can come from God alone,
And only if we ask Him with
A fervor all our own.
There is no other way for us
To overcome our fears,
And find the path to perfect peace
In trouble or in tears.
There is no sympathy on earth,
That ever can compare
With all the everlasting joy
And solace of a prayer.
Because we know that God gives ear
To every word we say;
And when we feel that we are lost,
He helps us find the way.

—Berlin, Pennsylvania.

Of Interest to Ministers who Travel

United Air Lines has filed a notice of a tariff which, if approved by the Civil Aeronautics Board, will give reduced airline fares to the clergy for the first time in history.

Harold Crary, vice president—traffic and sales of United, has sent a letter of intent to the Air Transport Association in Washington, detailing his company's plan to offer the clergy a 25 per cent discount on basic airline fares. He said United expects to file a tariff with the Civil Aeronautics Board on January 28 for an effective date of March 1 to provide this reduced transportation for all ordained or licensed clergy. Such persons would have to hold a clergy card issued by United Air Lines for which there would be a \$3 annual charge.

The reduced fares would apply between all stations on United's 80-city system except Honolulu and Avalon, Santa Catalina Island.

Ashland College News Letter

By Arthur Petit

AS YOU READ THIS, the first semester of the largest student body in Ashland College in history will have been completed and students will be registered for the second half of the year which begins the first of February. Six hundred students is some experience to a college which before the war never saw many more than 300 at one time. A number of new students are entering at this time, but the number is still incomplete as this is being written.

Dr. Pete is busy planning his trip with the a cappella choir again this year. If satisfactory arrangements are made, northern Indiana and Illinois will hear the choir this year. Several churches as yet have not replied to letters about the choir trip. As soon as possible, the itinerary will be published in the Evangelist and otherwise. So far, Nappanee, Goshen, Elkhart, Milledgeville and Elgin (Church of the Brethren) have replied.

The basketball team is doing well this season although they have not won half of the games they have played. In the last three games they lost by 4, 5, and one one point respectively to Hiram, Wooster and Heidelberg. The season is a little more than half over.

The campus broadcasting transmitter, a five watt outfit is now broadcasting daily to the campus and to the people of Ashland for about 500 yards from the campus. All this and the daily FM broadcasts have been made possible by the gift of Miss Florence Cleaver who gave the means some two years ago for the setting up of a radio broadcasting minor in the Ashland College curriculum.

The election of the May Queen will be held shortly after the beginning of the second semester. Only junior girls are eligible. Several Brethren girls are included in this number. May Day this year is May 15. It is not too early for Alumni and friends of the college to plan to be here. May Day is one of the most beautiful, and is the oldest, tradition on the campus. It has survived all of the changes of more than 30 years of changing student bodies.

Muncie Dedication Day

FIRST BRETHREN CHURCH

Blain and Kirby

MUNCIE, INDIANA

SUNDAY, FEBRUARY 13

2:30 P. M.

Dedication—The Rev. E. D. Burnworth

Dedication Speaker—The Rev. Claud Studebaker

Pastor—Rev. Chester F. Zimmerman

A Belated Tribute

I trust it is not too late to offer a word of esteem for one of God's noblemen, Dr. Geo. S. Baer. If it were necessary to say that we always agreed on everything, I could not write. If it were to say that he was great as most men count greatness, neither could that be said. But since we may all "be fully persuaded in his own mind" (Rom. 4:5), and still be Christ's, I am constrained to offer this word.

Dr. Baer was my associate in the editorship of Brethren Publications for six years; we came in at the same door, lived in the same room, much of the time, did our separate tasks, submitted our product to the Brotherhood, came and went to our homes, attended the same church, sat at the same communion, prayed together.

For six years I was his pastor and he, one of my best listeners. Of very different temperament and backgrounds and as to the sources of our religious thinking we never to my present memory had a single conflict in our conversations nor a dispute as to either's position on the great subject of theology, the greatest subject for clashes.

He did his work and let the world think what it wished. If I remember rightly there was no thought in him to force anyone to believe what he taught, as long as he was connected with the Publishing interests.

So far as I know, there was just no quarrel in him. I do know that he had temper but he did not surrender to ugliness with it; he had opinions and expressed them on paper so well as to receive the commendation of one of the most consistent and wise Dunkers I ever knew: J. H. Moore, for decades, the editor of the Gospel Messenger who, in a personal letter to me said of Dr. Baer: "That man knows what he wants to say and where he is going." If he was handicapped in speech, he was agile and keen with his pen. He could and did suffer "ill-treatment with the people of God" without rancor or complaint; he could surrender his position rather than fight and return to a lesser position for the sake of the Cause and none ever know that feelings were ever on the outside of his heart. He was pure, unreservedly Brethren, Christian, saint, surrendered. What more needs to be said.

It does seem sure to me that no better monument to his memory could be raised than to finish the debt on the new press this year! If he looks down from the Home in Glory, or if God allows the thoughts of the departed to urge the living to fit into the pattern of their thinking, as I believe possible (Heb. 12:1, 2), then I believe none can doubt that he is saving: "For my sake, for the sake of the Brotherhood, please get that debt paid. We can have it if we want it hard enough."

Charles A. Bame.

Wabash, Indiana.

Five minutes spent in the companionship of Christ every morning—aye, two minutes, if it is face to Face and heart to Heart—will change the whole day, will make every thought and feeling different, will enable us to do things for His sake that we would not have done for our own sakes, or for anyone's sake.—Henry Drummond.



CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for February 13, 1949

HAS OUR NATION A CASTE SYSTEM?

Scripture: Gal. 3:26-29; Acts 10:9-18, 34, 35

For The Leader

THERE IS A PROBLEM in the world today that presents itself as an imminent danger to our livelihood. It is the antagonism of and to less fortunate races of people. The problem is not an easy one to face, much less to solve, in the face of materialistic philosophies which seem to be running the ways of men. Only in the way of Christ, as taught in His Word, will the answer be found. But men are not willing to look to His Word, nor accept His way, so the trouble increases by the day. In our own day we can create good will by Christian attitudes towards those of other races. Let us do it.

DISCUSSION

1. **YES, WE HAVE A CASTE SYSTEM!** In India, there is a system of classes. You are born into a particular one, and you remain in that through your entire life. In fact, your caste is imprinted on your forehead. While we do not mark them as such in America, yet there are ways in which people "know their place." Even among the so-called white race these castes exist. You have your elite, or "upper crust." Then the middle class, and the poorer class. Parts of our towns are known as "millionaires row," or "the other side of the tracks." And in social circles, you must "belong," or you can't get into a particular party. And do you know that people in our churches even speak of those they'd rather not have join their church! That's even true in Brethren Churches. We wonder what these people who are so hostile to the negro race, for instance, are going to do when they must sit beside one of them in heaven's banquet halls!

2. **THE GRAVE DANGER.** It's as true as day follows night, that the racial picture in America is changing, and changing fast! Heretofore, the whites have, by numbers and intelligence, held the upper hand in American life. Now, the facts indicate a definite change. Our foreign and negro populations are increasing far more rapidly than our whites. It is highly probable that the day will come when we might have a Negro for President. (Many readers will disagree with the statement, but not because they don't believe it, but because they don't want to believe it.) It is a possibility! The grave danger lies, not in a Negro, or any one of another race being a President. The grave danger lies in the long cherished resentments, humiliations, anti-American philosophies, etc., inbred in those of other races, becoming a ruinous power in our American way of life. It is possible!

3. **THE BIBLE HAS AN ANSWER.** It is true that God is no respecter of persons. This fact should be held uppermost in all our minds in thinking of this race question. All those who accept His Son as Savior and Master, are held in the highest esteem by our Heavenly Father. Thus before

God, there is absolutely no difference between an Italian Mexican, Spaniard, Chinese, or Negro. Before God, men are either saved or lost. In fact, long before the so-called "white race" knew of Christianity, men of other races were carriers of the gospel. And who of us are able to say concerning the possibility of other races becoming even greater carriers of the gospel than we have been?

4. **THE BIBLE HAS THE ANSWER.** We've been trying for years to solve the race problem by education and reform. The truth of the matter is that the people will just not stand for a doctrine of the equality of the races. In the scriptures it tells us "ye are all the children of God, by faith in Christ Jesus." These choice words enlighten us on the true solution of race relations. When men love Christ, they love each other. Color, race, and station are forms of pride and conceit. These vanish before the matchless grace of our Lord. Now, if we could get the various opposing groups in our nation to bow at the feet of Christ, believing, accepting, and following Him, the race problem would indeed vanish. But as long as men have their selfish interests at heart, there is no solution. So the problem is not so much race relations, as it is how to get men to love Christ, and thus each other.

5. **THE ANSWER TO THAT.** God has provided a way in which men can be brought to a love for one another. It is through Evangelization. History proves that when gospel evangelization slows down, these other problems arise. When missionary work is highest, the other problems tend to disappear. So, it is our suggestion in solving the race question and caste system in America, that we energize an intense program of gospel preaching. In no way does this infer a "social gospel" preaching, for that has been tried in the last several decades with absolute failure in solving the problem. Men cannot be taught to live together from the outside; it must come from the heart. The gospel of Jesus Christ has the answer to the world's ills. It permits rich men, poor men, high "caste" and low "caste," white and black, educated and unlearned, to worship God together. Only in churches is such a thing possible. Pray that we can keep our churches awake to their spiritual responsibilities in this direction.

QUESTIONS

1. Is your church open to anyone in the community who would want to come and worship? Think carefully before you answer!

2. Could a church, with a family group or groups in power, and to which you must belong, (or there isn't any place for you) be called a church with a "caste" system?

3. Suggest ways in which we ourselves can help to solve the race and caste problems of our own community life.

FIRE AT LOST CREEK

Just as the second side of the EVANGELIST was about to go to press, Brother Riddle, Missionary Secretary, informed us that the Wheeler Hall, at Lost Creek, which housed the twenty-five boys and Brother and Sister Keck, had burned to the ground on Sunday evening, January 23. Fortunately no one was hurt. Brother Riddle says that the Mission Board is taking steps immediately to go to their rescue.

Prayer Meeting Topic

Contributed by Rev. C. Y. Gilmer

THE ANVIL OF GOD'S WORD

Last eve I paused beside a blacksmith's door,
And heard the anvil ring the vesper chime;
Then looking in, I saw upon the floor
Old hammers worn with beating years of time.
"How many anvils have you had," said I,
"To wear and batter all these hammers so?"
"Just one," said he, and then with twinkling eye,
"The anvil wears the hammers out you know."
"And so," I thought, "The Anvil of God's Word
For ages skeptic blows have beat upon,
Yet, though the noise of falling blows was heard,
The Anvil is unharmed, the hammers GONE."
—Log of the Good Ship Grace.

CHRIST ON THE AUTHORITY OF SCRIPTURE

Scripture: 2 Tim. 3:16, 17; 2 Peter 1:21; Matt. 5:18

Hymns of the Bible

Prayer

Seed Thought Provokers:

JESUS SAID, "The Scripture cannot be broken" (John 10:35). He cited the Genesis record as the reason for His disapproval of divorce (Matt. 19:4-6; Mark 10:6). Unless the Genesis record is true Christ was using a false basis for His teaching. There is nothing evolutionary about the doctrine on marriage. In Luke 11:51 Jesus referred to Abel as an historical character. He also cited the record of Noah as an historical fact (Matt. 24:37-39; Luke 17:26, 27). Our Lord's coming was revealed to Abraham (John 8:56). Jesus said that fire really fell on Sodom and Gomorrah (Luke 17:28-30, 32). He warned us to remember Lot's wife (v. 32).

Jesus did not scoff at the Book of Genesis. Referring to Exodus 3:6 Jesus in Mark 12:26 asserted that Moses was the author by verbal inspiration. He accredited Moses for the law and circumcision (John 7:19, 22, 23). In Mark 7:9, 10 He calls the command of Moses the command of God.

Jesus gave full credence to Old Testament miracles (John 6:49; 3:14, 15; Luke 4:25-27). He regarded the Queen of Sheba an historical character (Matt. 12:42). He made Jonah a sign and seal of His own triumphant death and resurrection (Matt. 12:39-41). He believed in the later Old Testament Books such as Zachariah in the temple (2 Chron. 24:20, 21; Luke 11:51); and Daniel's prophecies (Matt. 24:15). Jesus did not accommodate His teachings to the understanding of the people but sought to correct false notions always (Mark 12:24).

Jesus used Old Testament Scriptures as authority of righteousness against the temptations of Satan (Deut. 6:13, 16; 8:3). Jesus quoted Deuteronomy as the Word of God. Jesus gave the "Golden Rule" as a teaching of the

law and the prophets (Matt. 7:12). He verified Hebrews 1:1 that "God . . . spake in time past unto the fathers by the prophets."

Jesus accepted Old Testament prophecies concerning John the Baptist (Mal. 4:5; Matt. 17:9-12). He contended that He must fulfill what the prophets had written about Himself (Luke 22:37; 24:44; Matt. 26:54-56; Isa. 62:1, 2; Luke 4:17-21). How could one believe Jesus without believing Moses? (John 5:46, 47). Luke shows the Jews rejected both Moses and the resurrection of Christ. David was inspired to write of Christ (Mark 12:36; Matt. 22:41, 46). Jesus cited His disciples to David and the prophets concerning His coming suffering, death and resurrection (Luke 24:44; Matt. 1:22; 2:15, 17, 23; 8:17; 12:17; 13:25; 21:4; 27:9, 35; Mark 15:28; John 12:38; 19:24-36).

Jesus repeatedly declared that His atoning death was foretold in prophecy (Luke 18:31-34; Matt. 26:23, 24; Mark 14:20, 21). John 15:24, 25 refers to Psalm 69:4. John 13:18 on the Betrayer refers to Psalm 41:9. Other statements on fulfilling of Scripture are John 17:12; Mark 14:49. While on the cross the following verses of Psalm 22 were fulfilled (1, 8, 18). Read John 19:36, 37. After the resurrection Jesus still relied on Old Testament Scripture (Luke 24:13-27). He classes as "foolish" and "slow of heart" all who refuse to believe "all that the prophets have spoken." Read Luke 24:44-46.

Jesus declared the Word of God infallible and eternal (John 5:39; 17:17; Matt. 5:17, 18; Luke 16:17). Jesus did not attempt to correct or improve on the law of Moses, but to contrast it with the traditions of men (Mark 7:1-13; Matt. 15:1-10). Jesus declared that Scripture is the actual Word of God. To scorn the Scripture is to deny the Saviour.

COMMENTS

On The Sunday School Lesson

by The Editor

Lesson for February 13, 1949

FACING CHALLENGE AND OPPOSITION

Lesson: Mark 2:3-8, 16-17; 3:1-6

AS WE APPROACH this lesson we begin to find that Jesus' failure to do things in the old established way and refusal to be bound by the "traditions" of the fathers, brought Him into ill-repute in the eyes of the scribes and Pharisees. We find these men, who were steeped in the letter, not in the spirit of the law, becoming more and more incensed because Jesus persisted in effecting cures on the sabbath day. But more particularly, as in the lesson today, we find them horrified because He lay claim to the ability to forgive sins, thus making Himself equal to God, if not God Himself, a thing that is implied, even if not directly stated in so many words. This implication comes from the word of Jesus to one borne of four, "Thy sins be forgiven thee," which brings the question in the minds of the scribes and Pharisees, "Why doth this man speak blasphemies? who can forgive sins but God only?" Note the word "only" in this connection.

Moreover, when they saw Him "lowering" (in their estimation) Himself to eat with publicans and sinners, they were all the more sure that He was not what He claimed to be. For to them, no self-respecting Jew would defile himself by association with sinners, let alone with the hated publicans, who by the very fact that they were the medium through which the Roman tax was gathered, became a source of annoyance and hatred.

But Jesus gave the words in Mark 2:17 as His justification: "They that are whole have no need of a physician, but they that are sick: I came not to call the righteous, but sinners to repentance." It was true that He ate with sinners, but He did not take on their attitudes. Nevertheless, His activity in this respect caused the breach to widen and opposition to become more determined.

We find an example of this determined opposition in the story of the curing of the man with a withered hand, as told in our second scriptural passage—Mark 3:1-6. In verse 2 we find these significant words, "And they watched him, whether he would heal him on the sabbath day; that they might accuse him." This is further demonstrated, after the healing, in the words in verse 6, "And the Pharisees went forth, and straightway took counsel with the Herodians (strange combination this) against him, how they might destroy him."

Is it not a rather strange thing that these Pharisees, who were so against the Roman government, would team up with the leading political party of their time—a group which always stood at odds with the Pharisaical teachings and who were in complete sympathy with the Roman government? But the desire to accomplish their own ends made for them "strange bedfellows"—and so the opposition grew.

Turning to the practical side of our lesson, we should be caused to look around us and we will find that far too often there is to be found some who never like a thing done in any manner that is opposite to the old established custom. We find them saying, "It was never done like that before—so it should not be done that way now." And, sad to relate, they can see no good in new methods nor in advanced steps, and they become a part of the opposition, when, in reality, they should get behind the effort and help it on to its ultimate conclusion. Often times this is the same kind of opposition Jesus met.

Interesting Items

(Continued from Page 2)

Smithville, Ohio. A Sunday School Institute was scheduled for the Smithville Church on the afternoon and evening of January 23rd. Dr. L. E. Lindower, who is a member of the Ohio District Sunday School Board was in charge of the Institute. A fellowship supper was planned for between the sessions.

Dr. Don Falkenberg of the Bible Meditation League was the Guest Speaker at the evening service of the Smithville church on Sunday, January 9th.

Milledgeville, Illinois. Brother D. C. White says, "Fourteen Junior Christian Endeavorers enjoyed a waffle and sausage breakfast a short time ago and presented the pastor and wife with a surprise Harvest Home Offering, which

was done up in a huge box, tied with red crepe paper ribbon. It was filled with good things to eat." Brother White adds, "Who says Juniors can't do things?"

We learn from Brother White that there is progress in the recently established Children's Church, which includes the children from the Cradle Roll to twelve years of age. The program follows the order in the regular church service, except that object lessons, flannel-graph stories dramatization or Bible games are substituted for the sermon. All children are given offering envelopes, thus they are being taught to give of their own free will. These offerings are being used for missions and education.

Ashland, Ohio. When a church can, by dint of hard work and the arranging of a special program, get from 90 to 100 out to a mid-week prayer service, it seems to be something to feel very good about. But when a church consistently for many weeks is able to have that 90 to 100 people out, without any special planning of a special program—well, that is something else, and we are all too apt, after a while, to forget that it is "something to feel very good about." But that is what the Ashland church is enjoying week after week. With these attendants divided into three groups—adults, young people and children—the interest shows no abatement. It seems to be the common thing to have 30 to 40 adults; 40 to 45 young people; and 20 to 25 children in their respective groups. And the strange part of it is that the time of closing comes upon a very reluctant body of people to hear the benediction. For all this we are exceeding glad.

Advances in the work of the Garber Memorial Brethren Church, a new work which is being sponsored by the Park Street church, becomes more noticeable each week. New homes are being reached and new faces at the services are a constant reminder that there always can be found a place for work for the advancement of the work of Christ, wherever we may go.

Udell, Iowa. A card received from Brother Deeter, dated January 17th, bears the following good news: "BIGGEST Revival in Udell for thirty-four years. Average attendance 132; offerings \$500.00.

Waterloo, Iowa. An item from the Waterloo, Iowa, bulletin that the young people, under the supervision of Abe Glessner, had a coasting party, with twenty-eight young people in attendance. And here in Ashland we haven't had enough snow to even sweep off of our sidewalks.

Brother Meyer reports that a series of movies, dealing with the life of St. Paul, is being shown each Sunday evening during the month of January, and the first Sunday in February. There are seventy-five in attendance at the first one.

New Pastor at the Sergeantsville-Calvary, New Jersey, Circuit. In a note from Miss V. E. Hackett, Secretary of the Calvary Church, we learn of the arrival of their new pastor, Rev. Joseph J. Margush, who arrived in Sergeantsville on January 3rd; and who, together with his wife and little girl, is now about settled at the parsonage. Brother Margush came to us from the Church of the Brethren at Topeka, Kansas. Place his name and address in your Annual number. Sister Hackett says, "We ask the prayers of the Brotherhood in behalf of our brother as he labors among us, that many souls may be won for the Lord in this part of His vineyard.

Laid to Rest

BACHTEL. (In memoriam by her pastor) Mrs. Martin (Emma) Bachtel departed to be with her Lord whom she loved and served most faithfully for many years. One daughter, Mrs. William Meinke and her husband are left to carry on the rich heritage of faith. They, too, are the same type of faithful members in the church.

The Bachtels came to South Bend in the year 1896 and early in the year placed their membership in this church. Before the close of the year they were called and ordained to the office of deacon and deaconess. This office they honored in gracious and faithful service for many years.

Mr. Bachtel was called home seven years ago and Mrs. Bachtel joined him in the heavenlies on October 22, 1948. Her buoyant and aggressive spirit tabernacled in a frail body which had been seriously ill many times, but her spirit never was subdued. Though for many months the body was weak and suffered greatly, yet she planned and attended a family reunion on Sunday before her death, also planned to attend communion in the evening but was not able, yet was able to partake in a home communion. We had planned to be away for two weeks and did leave Monday feeling that she might be given some time to remain with us, but on Friday morning she was called to her heavenly home.

We were extremely sorry to be away. We loved her so much and certainly would have driven back, as much for our own sakes as to be with the family, but did not get the word in time. Rev. C. A. Stewart, formerly a member of this church and well known to the family, now pastor at New Paris, Indiana, was called to officiate in this church which she loved and to which she and her husband had contributed so very much time, service and sacrificial giving to build and maintain.

We shall miss her greatly. She was of that high type of gracious Christian humility, blended with good sense and understanding in the things of the world and the things of the Spirit, combined with an aggressive and diligent purpose to do her best for God and man. May our dear Lord fit others to fill the ranks as these builders of churches are called to the triumphant church above. Our comfort is in the glorious hope of heaven. May our sympathetic Lord bind up the broken hearts and give us strength to take up life as it is left to us and press on until our call comes, and may it be that welcome from our Saviour, "Come, ye blessed of my Father . . . Enter thou into the joy of thy Lord."

Claud Studebaker, South Bend, Ind.

STRYCKER. Mrs. C. C. (Sophia Kurtz) Strycker departed this life to be with her Lord on December 11, 1948, from the family home in South Bend, Indiana. She had been ill for many months, and seemed to be improving slowly, but her illness was from a weakened heart and the load became too heavy and she was not able to bear the strain.

For many years she and her family have been faithful members of the First Brethren Church of South Bend and have filled various important offices of the church. The son, William, is now moderator of the church and the

daughter, Mrs. Helene Hostetter is the president of the Woman's Missionary Society. She was a fine type of mother who maintained an ideal home with her beloved husband and gave to the world a fine family and was also diligent and active in the various good things of life. Her great desire in her sickness was to get well enough to be able to attend church. Though she could not fulfill this longing, there is great comfort in the glorious hope of heaven where there is no pain or death.

Services from the South Bend Church by the writer, assisted by Dr. W. I. Duker.

Claud Studebaker.

LENHART. James C. Lenhart was born December 25, 1871 on a farm near Coleta, Illinois, the son of Philip and Matilda (Fike) Lenhart, and passed away December 11, 1948, at the age of 76 years, 11 months and 16 days. He was one of a family of eleven children.

His entire life was spent in the vicinity of Coleta and Milledgeville. He was united in marriage to Anna May Fike on December 10, 1896. To this union the following children were born: Harold, Beulah, Ila and Lyle. Mr. and Mrs. Lenhart lived on their farm until 1936, after which time they made their home in Milledgeville. He was preceded in death by his wife on November 20, 1943. He had been in good health until two weeks before he passed away, when he suffered a heart attack.

He had been a loyal member of the Brethren Church of Milledgeville over a period of 54 years, being baptized by Rev. Talley. He was a devoted husband, father and grandfather, and an ever-faithful neighbor and friend to all who knew him.

He leaves to sorrow at his passing, two brothers, John of Storm Lake, Iowa, and Otis of Forreston, Illinois; two daughters, Mrs. Beulah Nye and Mrs. Ila Estabrooks of Milledgeville; two sons, Harold of Pole, Illinois and Lyle of Dixon, Illinois. There are also eight grandchildren: Kenneth, Homer, Owen, Dan and Ella Mae Nye; Phyllis Engler; Donald Taylor and Lois Ann Estabrooks; and three great grandchildren, besides other relatives and a host of friends. Four sisters and four brothers preceded him in death.

For the past several years he has found much pleasure and comfort in doing things for and with his family, friends and the church which he served. The pastor, church and community extend their sympathy and consolation to those who remain to mourn his passing.

D. C. White.

LONG. Henry Jacob Long, son of Philip H. Long and Catherine Conrad Long, was born in Milton Township, Wayne County, Ohio, October 28, 1879. He passed away November 21, 1948, at the age of 69 years and 24 days, at his home in Milton Township, near Rittman, Ohio.

He was married to Jessie May Mougey of Milton Township in 1902. To this union were born seven children, three of whom preceded him in death. Those remaining to mourn his passing in addition to his wife, Jessie May, are two sons and two daughters: Wendell Philip Long, Sr., of Atlanta, Ga.; Mrs. John Leshner of Wadsworth, Ohio; Peter E. Long of Rittman, and Helen V. Long at home. He is

also survived by twelve grandchildren, and by a sister, Mrs. John C. Rohrer, of Rittman, Ohio.

Henry Long served faithfully and continuously as a Rural Mail Carrier out of the Rittman Post-office from September, 1920 until the time of the illness which terminated in his death.

He was a member of the Brethren Church at Smithville, Ohio, where he served diligently in various capacities. Brother Henry Long underwent a long illness of just about one year's duration. During this time he was a magnificent testimony to his Lord in his patience and willing spirit that everything was according to the Lord's will. Many a weaker brother and sister found strength and words of comfort at his bedside.

Services were conducted from the Smithville Brethren Church on November 24th, with his pastor, the undersigned, in charge. His former pastor and very good friend, Rev. J. G. Dodds, brought the sermon of comfort. Rev. Isaiah Royer, a former school teacher of his, had the devotional meditations. Burial was made at the Rittman cemetery.

Vernon D. Grisso.

Wedding Announcement

TAYLOR-DAVISON. On Christmas Day, 1948, at 1:15 P. M., occurred the marriage of Evelyn Mae Taylor and Gerald Gene Davison, at the Brethren Manse, in Udell, Iowa.

The groom is a young farmer near Moulton, Iowa, and the bride a school teacher of Mystic, Iowa. Both belong to the Lord. They will be at home on his father's farm near Mt. Ararat Church, south of Udell. Twelve relatives were present. Ceremony by the writer.

W. R. Deeter.



News From Our Churches

SHERWOOD, MICHIGAN

Dear Brother Vanator:

It seems about time we reported our mission work here in Matteson Township. We have met each Lord's Day for Sunday School and worship—a new work without a pastor or a church home! We have been tempted and tossed about, just as our Lord was after He was baptized by John. It seems that each new work, each new convert, is pounced upon by Satan and his imps and he tries to throw his fiery darts at God through the new and weak, both church and individual.

Here we have a community that has been without a church since about 1916. Prior to World War I, a Meth-

odist Church was here in east Matteson. Division and a church mortgage finally put it out of existence.

Today our efforts to bring the gospel to this generation of folks of this community is indeed a venture in missions. If ever any work was tested by fire, this one has been. Nevertheless God has heard our prayers and the work is continuing on.

Since starting it has been a struggle to get the adults out. The children are responsive and loyal. Our Sunday School now has an enrollment of thirty-one. Our average attendance for the twelve Sundays is twenty-three. Our Sunday School has been self-supporting, having a total offering of \$36.22. Mrs. Pippen's children's class started with four and now has twelve enrolled. We hope soon to add a Junior class to our Sunday School.

Our church worship has had an average attendance of twenty, with a total offering of \$42.59. The following persons have preached for us: Rev. Walter Gibson, Rev. I. D. Bowman, Clarence Wilhelm, Walter Lichtenberger, Lyle Lichtenberger and myself.

On Sunday evening, December 19th, we had a very nice Christmas program, and it was greatly enjoyed. The young people's and children's classes presented most of the program, and it was greatly enjoyed by our local folks. Treats were given to all present. We had forty-five out for this service, including Keith Miller, student at North Manchester College, and Robert Crowe, student at Ashland College.

On December 26th, Lyle Lichtenberger, Louis Smith, Wayne Kreps, Robert Crowe, Carol Robbins and Jackie Bushong from Elkhart and Nappanee (some are students at Ashland) had charge of the services. This program was greatly enjoyed and we look forward to another program with them. These young people got up at six o'clock, drove nearly two hours through zero weather, and we think that is a real witnessing for the Lord.

We want to thank the many who have helped us along thus far—space would not permit all. We thank the Indiana Mission Board who have pledged us \$10.00 weekly. Brother William Meinke of South Bend, Indiana, sent us our first gift—a \$20.00 bill. We thank him and trust God's work will be honored. We also thank Rev. I. D. Bowman for his kindness in guiding us in this work. Many times we have counseled, prayed and written each other about this field of work. Words fail me to express all the joy and appreciation that has been ours in serving the Lord in this humble mission field.

Yours in Christ,

Fred Pippen.



CHEYENNE, WYOMING

We are in the grip of one of the most severe blizzards for this area in many years. It is now in progress (January 3) with the temperature standing at six below zero, a wind with a velocity of forty-five miles an hour, and visibility standing at zero. I am not working today as it is impossible to get even a few blocks; no city busses or school. I am sure the stockmen will experience great live stock losses.

We were forced to withdraw our services last evening, January 2nd, it being the first time we have ever with-

drawn on account of the weather. I am very happy to report the steady growth of the work here.

Last Sunday we baptized one, and will have another for next Sunday, with prospects of more very soon. We plan our business meeting for next Sunday, at which time we will lay our plans for the coming year, along with holding the election of officers. We feel that we have a very full year ahead of us in that as soon as the weather conditions will permit we hope to resume the work on the building in order that it might be completed by early spring. Here is a wish from the pastor, that it might be completed by Easter, with a two week Evangelistic campaign to follow. Then in June we plan a Vacation Bible School. Then, too, we want to remind you that the Mid-West District Conference will be held in our new church in 1949. It may be that several will avail themselves of a visit to our fair city at that time.

We want to give God the praise for the way the homes of this area in the city have been opened to the work here. Many have signified their intention of attending here when we get into the upper part of the building.

We are experiencing some difficulty in heating the basement in the present open condition of the building, which accounts for our decrease in attendance of late.

We are sponsoring a Community Night on the first Wednesday evening of each month. We believe this is going to be very beneficial in drawing the community together and to help them to become better acquainted with each other and the work which is being done for the advancement of the spiritual welfare of the community.

As the message in music goes out from the spire of our new building each Sunday morning and evening, will each of you join with us in prayer for the outpouring of the Holy Spirit in the year 1949, not in Cheyenne only, but throughout the Brethren Church, to the extent that great advancement may be made through the leading of that same Holy Spirit in the work to be done.

The Cheyenne Brethren Church extends greetings and a wish for great things for the entire Brotherhood during the year 1949.

Frank W. Garber, pastor.



EVANGELISTIC MEETING AT LANARK, ILLINOIS

Although our Corresponding Secretary has already made a report of this excellent two week evangelistic campaign so ably conducted by Brother and Sister Adams, it is my desire to take this opportunity of expressing my personal appreciation as well as that of the Church, for the splendid work accomplished by these faithful servants of our Lord.

Biblically based soul searching sermons were presented each evening in a most forceful and dramatic manner to an interested audience by Brother Adams; and Sister Adams conducted the singing in a manner pleasing to all. Special numbers were presented each evening, including several fine duets by the evangelists. It was a pleasure to work with these fine people, and their presence here will be long remembered.

We feel that the Church has been strengthened and spiritually enriched through the efforts put forth, and much lasting good accomplished. The field here has been gleaned

very closely during the past two years, and results as far as additions to the Church would not seem so great; yet we feel that the Lord had His way, and we are confident that the seed so carefully sown will produce a great harvest according to His will.

The Church and its minister covet for Brother and Sister Adams the opportunity of presenting their ministry of evangelism to many churches through the coming years, and it is a pleasure for us to recommend them to any church that can use their services.

L. O. McCartneysmith, Minister,



LOST CREEK, KENTUCKY

Another Holiday season has come and gone. This year we had a two weeks' vacation, when all the workers left for their respective homes. It left just four of us to "keep all the home fires burning." And what, with getting ready for the Christmas program, the home coming of our children, and what not, kept us more than busy. It was really no vacation for us who kept things going through the two weeks.

But the work was much lightened by the many, many expressions of interest in the work, helpful enclosures, etc. It was indeed a most delightful time, though a very busy one. It would not be possible for me in this report to list the things received. But may we say that so far as our experience in the work goes, there was the largest expressions of good will and interest in the work that we have ever known. God make us worthy to have been the custodian recipients of the same. We have tried to write every person making any kind of a gift whatsoever, but it has been a big job as there were so many letters to write, and writing letters is work. If anyone has been missed it is not intentional in any way, just one of those things that happen under the press of work. We have done the best we could under the circumstances.

But the above is not what has led me to write this time. The thing that has called for this article is Stacey. You know a building program was started there last spring when that grand group of Indiana Brethren came and did such a magnificent job there. Developments now have shown that that their labors were not in vain, and that the choice of a location was a most providential one. May I tell you that Stacey is a growing community, really a village now with five stores in it. It is just a short distance from good coal mines, and house sites are very high there now. The Indiana Brethren got most of the cement blocks laid, and some of the roofing material on. Then we here took over, got the rest of the blocks laid, the roofing completed, the inside floor leveled off, and a very good concrete floor down, with mostly local help and little of it costing anything for labor. By late October, though it was not completed, we went into the building for services, after quite a struggle in getting the metal window frames in, the frames having come after the blocks were laid.

The attendance right along has been most gratifying; the interest in the services much more so. When we worshiped at the old school house, the young folks seldom stayed in for church service. Now they are staying in and giving good attention, i. e., many of them. At the old school house we have had practically all the young folks

walk out when church service began. That is all different now. They are staying in, and listening. We had our first Christmas tree at Stacey this year. We also had a Christmas program, and gifts were also given out. But better than all this has been the attendance, which for the last month or two has been from around 90 to 120. So many more older folks are taking more interest now than they ever did before. In short Stacey has been a sort of inspiration to us, and we have enjoyed so much going there helping get things in shape for services.

We have just now had the building wired for electricity. A local man there volunteered to do the wiring, and he has done a good job of it. Before you read this we expect to be using the lights for services there. The Sunday School there raised the money to pay for most of the wiring material, the offerings running from \$2.80 to \$8.00 per Sunday. A concrete approach to the building has recently been put in. This adds much to its appearance and use. We are hoping to have the room ceiled soon now, and then a dedication service. In short here is a real opportunity for Brethren growth with the right kind of a man there as pastor, which is now needed so very, very much.

In this connection, there is a property there right across the road from the church, or nearly so, which the owner is offering for \$2,000. He is now holding it for us to see if we can find someone who would like to invest in this property. May I here say that it is certainly a very safe investment at that figure, and then also would be a real help to the work there. Will you join us in prayer that the Lord will soon find a brother who would like this kind of a very safe investment. Of that we are certain.

Now just a word about the school here. The thing that we would like to mention here is that we now have three young men in school who plan or have planned to give their lives to Christian service wherever the Lord leads them. Two of these are here just taking Bible work. This is a thing we have prayed and longed for and now it seems on the way. The opportunities are large, will we meet them and use them for the advancement and upbuilding of the Kingdom of God?

G. E. Drushal.



WEST ALEXANDRIA, OHIO

At Conference time in August the writer was contacted by various churches needing a pastor, (as are many of our churches) but we were led to accept the invitation to become pastor of the West Alexandria congregation, and for which acceptance we are not sorry. Here we find a fine, loyal and interesting group of Brethren, interested in their church in every way. Recently they completed their redecorating program which consists of new paint, both inside and outside; floors sanded and refinished; new rugs throughout the sanctuary; a new oil furnace with blower. The laymen presented a new electric clock; a friend of the church here in town, presented the church with a Sallman picture, based on the Twenty-third Psalm. The church also has new seats (new to the church) purchased from the United Brethren Church in Dayton, at a reasonable price. Then the church here has some good carpenters that did a fine job in making the seats fit the church.

We have been very busy ever since the day of our arrival

on December 2nd, getting set up and ready to live again. Then the church had a Christmas play under way which we got into and tried to give what help we could. I was officially installed Sunday afternoon, January 2nd, at 2:30 P. M., with Rev. Floyd Sibert of Pleasant Hill, bringing a challenging message, and Rev. S. M. Whetstone of Dayton, in charge of the installation service.

On New Year's Eve the West Alexandria church had a Watch Night Service which began at 9:00 P. M. with a social time in the basement of the church and concluded with a worship service from 11:15 to 12:00 o'clock. This service was much enjoyed by the forty who attended. The church at the same time had a surprise "pounding" for the pastor and family. Many were the gifts that were brought: many different kinds of canned goods, dried foods, meats, sugar, etc. We indeed thank these Brethren for their fine spirit of giving.

We observed our postponed Fall Communion on Sunday evening, January 9th. The rededication of the newly decorated edifice was held on Sunday, January 16th, with Rev. W. C. Berkshire of New Lebanon, Ohio, bringing the message of the evening and Rev. W. S. Crick of Gratis, Ohio, in charge of the act of dedication. A fuller report will be given later. Brethren, pray for us.

H. R. Garland.



BRYAN, OHIO

Things are going very nicely here at Bryan, every department shows a continual growth, both spiritually and in increased numbers in attendance. Last night (Tuesday, January 12) we held our Boys' Brotherhood monthly meeting with twenty-two in attendance, and several boys who usually attend were not there.

The Child Study Club, organized only a year or so, has a membership of thirty-two. Our morning worship attendance average for the year was 184; Sunday School—171; evening service—71. The morning attendance on January 9th was over 200; Sunday School—198; evening service—77.

The whole church has been completely redecorated, upstairs and down. A project is being sponsored now to install folding doors in the basement to make room for more Sunday School rooms. The Junior Church has an average attendance of between 50 and 60. Nearly all our auxiliary organizations have pledged themselves to visit and invite others to Church and Sunday School. The Senior W. M. S. made over 250 calls last month. Yesterday (January 12) I received a call from a local store, telling me that one of our members had purchased a new Royal De Luxe Portable Typewriter for me, and they were delivering it immediately. The donor's name was withheld by his request.

E. J. Black, pastor.

The New Press Fund

GOAL—Not less than	\$15,000.00
Cash to date	\$11,469.48

The BRETHREN & EVANGELIST

HOLY BIBLE

Official Organ of The Brethren Church

Benevolent



Number



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Brethren
Home
and
Sup't. and Matron
Mr. and Mrs.
James Scott*



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INTERESTING ITEMS

Berlin, Pennsylvania. We note from Brother Percy Miller's bulletin of January 23rd, that Brethren John Hepler and Frank Meyers were ordained as Deacons at the morning service on Sunday, January 16th.

Masontown, Pennsylvania. We quote from Brother Ankrum's bulletin of January 23: "In the meeting of the Builders Class last Tuesday, at the church, definite steps were taken to aid in the coming redecoration of the main auditorium of the church. This work is to be done before the meeting of the Pennsylvania District Conference next July."

Johnstown, Pennsylvania, Second. Brother N. V. Leatherman, pastor of the Second Church, reports that at their recent business meeting it was decided to appoint a committee to draft a new constitution to be submitted to the church for consideration at a later date.

It was also decided to hold their Spring Communion on Easter Sunday evening, with pre-communion services to be held on Wednesday, Thursday and Friday nights previous.

Muncie, Indiana. Brother Chester F. Zimmerman, pastor of the Muncie Church, announces their Spring Communion as scheduled for the first Sunday in May, or May 1st.

We note also that a service of dedication for the ministry was held for Walter McCormack, setting him apart for this service. It was held in the Muncie Church on Sunday morning, January 23, and was conducted by the pastor, Brother Zimmerman, assisted by the Deacons. Brother McCormack has enrolled as a pre-seminary student in Ashland College and Seminary, beginning his work there at the opening of the second semester.

A Laymen's Banquet was held in the Muncie Church on Friday evening, January 28th. It was also a re-organization meeting for election of officers.

Huntington, Indiana. Brother C. Y. Gilmer, Huntington pastor reports as follows:

Rev. Alvin Grumbling preached at the Huntington Church at a recent Sunday morning service. Brother Grumbling graduates from Ashland College at the close of the first semester, and enters at that time as a student of the Seminary. He is at present Youth Director for a church at Albion, Ohio. He is Brother Gilmer's son-in-law.

On Sunday night, January 11th, a delegation of twenty-two persons from the Huntington Church attended the revival at our Roanoke, Indiana, Church. Eleven men of the Huntington Men's Chorus furnished special music. Brother S. C. Henderson, pastor of the Roanoke Church, brought the evening message at the Huntington Church on Sunday, January 23rd.

The parsonage fund at Huntington now amounts to \$440.00.

Brother Gilmer was given and has accepted a unanimous call for another year as pastor, beginning April 1st.

An Easter Sunrise Service has been planned and the Laymen are sponsoring an Easter breakfast.

Also a two week Vacation Bible School will be held following the close of the public schools.

Oakville, Indiana. We note from Brother Henry Bates' bulletin of January 23, that three additional Deacons were to be elected on January 30th.

Brother Bates reports a fine increase in attendance at their Sunday evening service.

Mexico, Indiana. Brother Robert Higgins, Mexico pastor, reports a gain in the 1948 yearly average attendance over that of 1947.

Because of conflict in Brother J. M. Bowman's schedule, the Revival at Mexico which was scheduled for February 5th, had to be postponed and will be held at a later date, probably early in March.

Brother Higgins recently spoke at our North Manchester and Flora Churches in behalf of the Indiana Sunday School and Camp Work.

Guest Speaker at Southern Indiana Laymen's Meet. We note that Brother Henry Bates, pastor of our Oakville Church, is to be the Guest Speaker at the Southern Indiana Laymen's meeting which is to be held at our Loree Church on February 12th.

Bryan, Ohio. Brother E. J. Black, Bryan pastor, reports that a gift of seventy-five cups was presented to the Bryan Church by Mr. and Mrs. J. R. Johnston.

The redecorating of all the rooms of the basement of the Bryan Church, including the kitchen and wash rooms, has been completed, and the new ceiling in the auditorium adds much to the beauty of the place.

Elkhart, Indiana. Brother L. V. King reports four more baptisms on Sunday, January 9th.

The Elkhart Senior Sisterhood girls were hostess to the Goshen S. M. M. on January 10th.

Louisville, Ohio. Brother John T. Byler, Louisville pastor, reports a joint meeting of the Louisville Berean Class

(Continued on Page 11)

The Editor Thinks Aloud

Fred C. Vanator

MUCH MATERIAL ASSISTANCE BEING SENT TO THE KENTUCKY MISSION FIELD

The heart of the Brethren People is really shown when emergencies such as the recent disastrous fire at Lost Creek, Kentucky, are brought to their attention. In a very few hours after the news of the burning of the Wheeler Hall, movements were afoot in Ashland to send down to Lost Creek many different types of articles, such as bedding, clothing, and other needed articles. Brother Charles Munson hurriedly gathered together all that he could load in his car and left on Wednesday morning for Kentucky, returning home on Thursday afternoon. The Kecks were in Ashland for a few days and left this morning (Friday, January 28th) with their car loaded with all they could get in it, but leaving many things which could not be loaded, and which will be later taken to the field by Dean M. A. Stuckey in his station wagon. The two Ashland Woman's Missionary Societies got together and made six comforters on Thursday, and these, together with others donated, will make about one dozen covers which were sent from Ashland. A sizeable amount of cash was raised in Ashland to help with the purchase of clothing for the Kecks, who lost everything they possessed in this fire.

We can only speak for Ashland, but we know that in very many of the other churches in the Brotherhood the same interest and generosity has or is being manifest. We hope to have lists of the things most needed in this field at a later date.

Since writing the above we have learned that sixteen comforters were sent from Ashland to Lost Creek. Brother Munson, who made the initial trip to Kentucky, informs us that the emergency for heavy bed covers is met at the present time. We would suggest that those who desire to make additional contributions to this worthy work, contact either Brother Drushal, or Brother Keck with inquiries as to what is needed most. Blue jeans and T-shirts for the boys who lost everything in the fire will always be acceptable.

The re-building of the structure is now one of the most important things to be reckoned with. A sturdy fireproof building should be erected to take the place of the burned building, in order that another such disaster may not take place. We should never cease to be thankful to God that this did not happen in the middle of the night, when all the boys would have been in grave danger of losing their lives.

Thank God every morning that you have something to do, whether you like it or not. Being forced to work and forced to do your best, will breed in you temperance and self-control, diligence and strength of will, cheerfulness, contentment, and a hundred other virtues the idle never know.—Charles Kingsley.

Office Gleanings

By The Editor

More 100% Churches

We are always glad to report renewals of our 100% Evangelist subscription lists. We report in this issue the following returns to the list: Smithville, Ohio; Nappanee, Indiana; Loree, Indiana; Mexico, Indiana. We know of others that are remaining on the list, but since their renewal lists are not yet in our hands, we wait to report them until later. Many of our churches are very near to the 100% list, but lacking the entire number they are not reported on this list. Maybe we should list the churches who attain that number as "Near 100% Churches."

Added to the Press Fund

Mrs. Maude Kestner, Ashland, Ohio	\$10.00
Mr. E. B. Miller, Manistee, Michigan	50.00
Mr. Jonathan Moore, Marianna, Pennsylvania	5.00
Mr. W. E. Ruse, North Manchester, Indiana	5.00

(See box on page 16)

Additional Publication Day Offerings

Mrs. Maude Kestner, Ashland, Ohio	\$ 5.00
Fairview Church, Washington C. H., Ohio	20.00
Mrs. J. J. Wolfe, Howey-in-the-Hills, Florida	10.00
Sadie Lauss, Sergeantsville Church	1.00
Denver Church, Denver, Indiana	34.97
Mrs. W. H. Beachler, Ashland, Ohio	10.00
Mrs. Annie Long, Berlin, Pennsylvania	5.00
Mr. & Mrs. J. I. Hereter, Hagerstown Church	20.00
Mrs. Mary Turner, Bethlehem Church	2.00
Mr. & Mrs. C. C. Long, Clay City, Indiana	10.00

Muncie Church Dedication

Special dedicatory services will be conducted February 13th after an eighteen year struggle by the congregation at Muncie, Indiana.

Sharing in the day's dedicatory services will be Reverend Claud Studebaker of South Bend, a member of the Missionary Board; Reverend E. M. Riddle, Ashland, Field Secretary for the Missionary Board; Prof. Delbert Flora, Ashland Seminary, a former pastor at Muncie; Reverend E. D. Burnworth, the recently retired pastor, under whose efforts the congregation was led and inspired to complete the church. Brother Burnworth's ingenuity and advice, with the help of every consecrated leader, will be climaxed in the most eventful occasion in the history of the Brethren Church at Muncie.

Reverend Chester Zimmerman, the new pastor since January 1st, will be in charge of the services of the day.

—E. M. Riddle

Field Secretary of Mission Board.

"That You May Know"

AS IS THE USUAL CUSTOM, the month of February is turned over to the Brethren's Home and Benevolent Board to contact the churches of the Brotherhood in behalf of two very important Interests of the Brethren Church, namely, The Brethren Home at Flora, Indiana, and the Superannuated Ministers' Fund.

We are not going into any elaborate plea for these offerings; neither are we going to make any demands. We are simply going to lay the facts before you and permit you to be the judge of the cause we represent.

THE HOME

WE DO NOT need to tell you that, with rising costs, the need for additional funds to support the Home is causing the Board to expend a great many more dollars each year than was necessary a few years ago. Also, with triple the number of residents in the Home today, compared with just a few years ago, the cost of maintaining the Home has not raised in proportion to the increased number there; yet it has materially increased above former years. Our offerings for this cause, while they have been good, have not increased in a ratio equal to the increased cost.

THE OFFERING

WHEN WE NOTE from our last financial report that the Churches and individuals only gave the sum of \$7,384.72, and when we realize that this amount covers both the "Home" and the Ministers' Fund, we can see that the Brethren Church is only giving about 40 cents per member to support our "Home" and to pay our monthly obligation to our retired ministers and the widows of our ministers. Breaking that down in the ratio of our Board's division of these funds, it would mean that only about 30 cents per member is given to the "Home" and 10 cents per member to the Ministers.

REPAIRS AND UPKEEP OF THE HOME

EACH YEAR finds your Board with additional problems in the matter of upkeep of the property. Just now adjustments must be made on our electric wiring, as the

present system is overloaded; water is in part of the basement and that must be taken care of. These, on the surface, seem small items, but they require financing. Coal, as most of you know, is another item which has risen in price far above former costs—and it takes just as much high priced coal as it did low priced.

BROTHERHOOD OBLIGATION

THE BRETHREN CHURCH, through its representatives at General Conference, has, by its vote, placed its sanction on these two very important phases of our work. In admitting life members to the "Home" the Brethren Church, through its elected Benevolent Board, assumes the responsibility of taking care of these admitted residents during their remaining years. Thus the Church assumes, not only a moral, but also a legal responsibility for the obligation thus taken. In the matter of retired ministers and widows of ministers, here, too, is a Conference-imposed obligation. We must keep faith with them and we have here, surely, a moral, if not altogether legal, responsibility which we should feel duty bound to fulfill.

THE OFFERING

THE OFFERING to be taken is altogether free-will. You are only asked to give as you see and recognize the need. One way to approach it is to ask yourself how you would like to be treated if the position was reversed, and then give as you find response in your heart to God's call to you.

YOUR BOARD

YOUR BOARD gives freely of its services. No one receives any salary as a Board Member. Sometimes in cases of long trips, necessitated by business for the Board, expenses are paid. But note that in the report of last year, that only \$18.80 was reported as spent in this manner. Where can your dollars go as far?

Faithfully yours,

The Brethren's Home and Benevolent Board of the Brethren Church.

"I Give Because"

Fred C. Vanator, President of The Benevolent Board

OVER OUR RADIOS, out from the pages of many of our magazines, staring at us from the counters in our stores, comes a phrase that has caused the sending in of countless box tops and soap wrappers, and the burning of much "midnight oil." It reads something like this, "I use 'Crackling Corn Crisps' or 'Pink Perfumed Powder' because . . ." and then follows the words which are supposed to bring the urge to send in the box top or wrapper, "finish this sentence in twenty-five words or less, enclosing

one box top, or a reasonable facsimile, etc." The words that are supposed to follow, which the person writes, are to express his personal satisfaction with the product. But many times the words written are not so written because they show the individual's real attitude toward the product, but because here seems to be an opportunity to get something for nothing. Where one person may write in all sincerity, there are countless hundreds who really never have tried the article, and who are simply putting down

the words which they hope may be chosen by the judges, thus sending the prize their way.

The writer has often wondered if we were to send a message out over the entire Brotherhood, asking each one to enter a contest, completing a sentence "in twenty-five words or less," which began with the words, "I will give to the Benevolent Offerings of The Brethren Church BECAUSE . . .," just what sort of completed sentences would come to us? If we are honest with our God and ourselves, just what would we write?

Remembering that the answers should be "in twenty-five words or less," we wonder if some of them would not read like the following:

"I give to the Benevolent Offerings of The Brethren Church because of habit; each year the envelope is given to me and I put whatever is handy into it—a coin or a small bill."

Another might be expressed thus: "I give to the Benevolent Offerings of The Brethren Church because this is one of the regular offerings and I feel duty-bound to contribute and I give a small amount to keep my conscience clear."

Then we might find this one among the contestants: "I give to the Benevolent Offerings of The Brethren Church because I like to see my church get credit for an offering to each interest of the church—it don't make much difference about the amount." (Just the right number of words—25.)

Another could read: "I give to the Benevolent Offerings of The Brethren Church because I like to divide my offerings, but I give my greater offerings to the cause in which I am most interested—sometimes outside our church."

But some would be sure to write like this: "I give to the Benevolent Offerings of The Brethren Church because I feel the urgent need. I am not so much interested in winning a prize as I am in helping to fulfill a need. I am not giving for the sake of my conscience, nor to see my church's name on the list of givers, nor even from a sense of duty, but rather because the seeing of a need and the recognition of the need as such, is a call to support that

need. Therefore, in keeping with the plan which the Lord has given us, I am paying a portion of my tithe to this work, and then out of that which remains to me, I am making an 'offering' of thanksgiving, over and above this obligation. I know I am not apt to win a material prize, although sometimes even that comes; but of this I am sure, the spiritual blessings which accumulate with each succeeding offering far outweigh any concrete, material prize which might be allotted to me. For to ultimately hear the Lord say, 'Well done thou good and faithful servant, thou hast been faithful in a few things, lo, I will make thee ruler over many things; Enter thou into the joy of thy Lord,' is far better than an accumulation of material things here on this earth, which things must in the end be left for 'moth and rust to corrupt and for thieves to break in and steal.'"

Now, very frankly, if you were the judge and had to make the decision as to which person was most worthy of the prize, what would you do? stay by the twenty-five words or less, or, having read all the entries carefully and prayerfully, award the highest prize to the one who gave the best reason for giving? Of course there can only be one reasonable answer!

When we remember that the judgment for all our actions comes from the Great Judge, the God and Father of our Lord Jesus Christ, we can have little doubt where HE will place the emphasis. The answer is found in those words of Jesus, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto Me." He does not hold us so much responsible for what we give, as for what we keep, and that which we "consume on our own selves." He knows what we can do, and He has every right to expect us to do that which we are able.

Before you place your offering in the Benevolent Envelope this year, sit down and state to yourself your reason for giving: "I give to the Benevolent Offerings of The Brethren Church—Brethren's Home and Superannuated Ministers Fund—because . . ." It very likely will surprise you (and maybe your Benevolent Board) what you will find yourself depositing in that envelope—if you will be honest with yourself and your God.

"Spectators -- Or ?"

John C. Eck, First Vice-President Benevolent Board

AS YOU PERUSE the pages of this issue of the official organ of the Brethren Church, we pray that you shall be inspired by the writers to a deeper consideration, consecration and searching of the Scriptures in order that you may not be a **spectator**, but a participant in this race. What race? This race that tells whether the Life members of the Brethren Home and the retired ministers, as well as the widows of the same, shall be cared for this year in the same way that has been our special duty in past years.

Our offerings have been sufficient to care for our needs to the present, but our expenses have been increasing and therefore our offerings need to be increased.

Many of our Brethren have been "spectators" in years past when it came to the Benevolence Offering; in fact too many of the Brethren do not support our Benevolent offerings as well as some of the other offerings.

In reference to searching the scriptures, let me give you a few verses to read from the Book of Life—St. Matthew 20:20-28, inclusive.

Are you, too, wanting to have seats, in order that you may not need to participate in this race? I am sure there are a few Brethren that are looking for seats, but are also wanting to be participants in this worthy cause of helping others, just as our Master and Lord came, not to be ministered unto—but to minister—to give His time, ser-

vice and finally His life as a ransom for whosoever will call on His name for salvation.

There is another Book out of the Book of Books, that of Malachi, the entire third chapter of which you should use for meditation before you close your envelope for your share in this race.

This new year is still very young and there is still time for you to make some new resolves, among which is that you will be a better Brethren in 1949 than you have been in the past. In your faithfulness to the services of the church; in your witnessing to the lost, and in your stewardship of what God has entrusted to you to use for the extension of His Gospel and cause among men.

What an opportunity we have of service under the banner of Christianity, an opportunity that is not afforded under any other religion.

Therefore, Brethren, whatsoever you do, do all to the Glory of God, and when we have run our race on this earth and have been faithful to the end in our stewardship of time, talents and substance, we shall be rewarded.

Why not take God at His word this new year of 1949, and give your tithe, plus your offerings, for Benevolences, and the other interests of the Brethren Church, that your life may be happier and your rewards greater?

—New Lebanon, Ohio.

Why Give To Benevolences...?

Fred W. Eccard, Second Vice-President Benevolent Board

AT THIS TIME of the year the members of your Benevolent Board think of what can be done to impress every member of the Brethren Church with the importance of supporting this Benevolent Offering, in order that we may provide food, shelter, medical and nursing care to the aged of our church that wish to take advantage of this opportunity in their declining years to live within the Brethren Home at Flora, Indiana.

In addition to the support within the Home, we give aid in a material way, to a number of our retired ministers and their wives, which is also a very worthy project.

The Brethren Church always has been missionary-minded in thought and action, both in Foreign and Home missions, and this certainly is a Home mission project.

The Benevolent Board is faced with rising costs in the operation of the Home. Therefore it becomes necessary that every member do his best in supporting this worthy institution.

There have been a number of improvements made at the home in the past few years, and your Board has a number of other things in mind to improve the operation of this institution, if the church at large supports this worthy cause as we think it should be supported.

The Superintendent and Matron, Mr. and Mrs. James E. Scott, are doing a fine piece of work in taking care of all the needs of the farm as well as looking after the welfare of the residents of the Home.

Again we are looking forward to a large offering in order that we may do greater things in the future to make life more pleasant for the aged within the Brethren

Church, who wish to take advantage of the opportunity that the church can give toward their support in their declining years.

—Dayton, Ohio.

"Today's Need"

MRS. S. M. WHETSTONE, Member of Benevolent Board
(Representing the National W. M. S.)

THE TIME is again approaching when we have the opportunity to help in a very worthy cause. Perhaps in our hurry of every day life we do not think of those who are not as fortunate as we are. We think, perhaps, of only today. But what of tomorrow? Tomorrow cannot alone mean the day following today; but it can refer to the declining years of our lives. You may say, "O, I am saving for my old age." Perhaps you are. But what about those of our own faith who were never able to do so?

Some, because of low salaries, or because of misfortunes, were not able to do that. If we are Christians, not in name only, it is our duty to help our brother. To meet this need, each year we, of the Brethren Church, make our contribution to this worthy cause. Such contributions are to provide for the Aged Ministers and for the Brethren Home, located at Flora, Indiana.

It is indeed a small return for the many years of toil and sacrifice those ministers have given to our church. As this offering increases, so can the allotment increase to these worthy servants of the church. Everybody knows the cost of maintaining a home is much greater than in former years. So it is with the Brethren Home. It is designed to be commodious to all who live there. It is kept in this condition only as we, as Brethren people, supply the means to do it. Let us all face it as our own personal obligation to help make it as it should be. Will you join us in prayer that the response will be much greater this year than ever?

—Dayton, Ohio.

Chas. Munson Says . . .

In "Brethren Youth"

this wont make a bit of sence so you better quit reading now so you keep on doing something against your better judgment do you always do things you are told not to do well you can see by now that there isnt a bit of sence contained in this paragraph say you really are a die hard arent you really expect something dont you in fact you can hardly wait to get to the end to see what it is well why didn't you start at the end o k young people give your money to the benevolent offering to be received february 20 it will help to support our church home in flora indiana and also it will help to support our aged ministers and their wives if you cant give a lot at least give a little so there

The Unthinking Layman (A Parable)

BROTHER JIM JONES was a churchman of the old school; always at his place in church, ready to work and sing and pray. He never cheated in a horse trade nor lied about his dogs, and was always honest with his neighbors and his God.

Among his stock was old Bill Crow, a black mule nearly a third of a century old. His faithful service had been almost as long as his years.

One morning Brother Jones hitched Bill Crow to the plow and started across the field.

"Git up!" said Brother Jones.

Bill Crow didn't move. He just turned his head and looked mournful like at his boss and then laid down. His working days were over.

Brother Jones knew that, because it was the first time that Bill Crow had ever refused to move. As he looked into the mule's eyes he knew that he hated to quit. But there was no help for it; and so he turned the old mule out in the woods to die.

That night Joe, Brother Jones' boy said, "Pop, what've you done with old Bill Crow?"

"Why, son, he fell down at the plow this morning and I turned him out to die. Guess his working days are over."

"You turned old Bill Crow out to die!"

"Why, sure; he ain't no good any more."

"But, see here, Pap; ain't he been working for you all his life?"

"He sure has, son, and he worked hard, too."

"And you goin' to church every Sunday and singin' 'I Want to Be an Angel?' Pap, do you reckon an angel would treat Old Bill Crow that way after he'd worked for him all his days?"

This was putting the thing in a new light to the old man, and Brother Jones began to feel that he had been pretty mean to old Bill Crow. He spoke to his wife about it, and she told him that if he didn't go out and get old Bill Crow and bring him to the barn and feed him and treat him well from that time on, she'd leave him. Every person about the place seemed to think that Brother Jones had treated old Bill Crow outrageously mean; and Brother Jones got so ashamed of himself that he sneaked down into the woods and hunted up the old mule and brought him back.

From that time on every day was Sunday for old Bill Crow.

* * * *

Now, Brethren, we are made to wonder if Brother Jones was made to think further and fulfill his duty in the matter of the Superannuated Ministers? The ones that had served him well through many years gone by!

Have we ever thought of the DUTY we owe to those who diligently spent the best years of their lives serving the church—many at a tremendous sacrifice? Do we realize that we really OWE something to these men who have been caused to retire from active service ONLY because

they could not continue? It is not their desire to "quit" or "lay down" on the job. The spirit is perfectly willing, but the flesh shouts a bold and defying "No!"

The Brethren Church has never even thought of "turning the retired worker out to die." Hence the need and duty are brought together in the Benevolent Offering which is to be received on Sunday, February 20th.

But we need also to remember that this is really a "Two-Pronged" offering. Only part of it goes to this needed "Interest." So we say, "Not less for the Brethren Home, but more for the Superannuated Ministers' Fund." Let there be a union of DUTY and the JOY OF GIVING to this Offering.

By the way, the parable applies to Active Ministers, also, as well as laymen!

A Prayer For Retired Ministers

O Lord Jesus Christ, Thou gracious Shepherd and Bishop of our souls, we beseech Thee for thy ministering servants, now aged and infirm, and no longer able to work as active laborers in Thy vineyard. Leave them not, neither forsake them in this, their hour of temporal want and distress. Open the hearts and hands of Thy people for their support and comfort, that their pathway to the end of life on earth may be free from all worldly cares and anxieties. Let the fund which Thy Church has established for their relief be increased many fold, that neither they nor their helpless widows and orphans may ever come to want or have cause to complain of our neglect, but, as the members of one family and household of faith, may we rejoice together in Thy love shed abroad in our hearts. Through the Name of Jesus Christ, our most blessed Lord and Saviour. Amen.

BEARS IN THE BOOK

An old couple quarreled so frequently that the whole village knew it. Suddenly they ceased their bickering.

One neighbor approached them to ask what had happened.

"Two bears did it," said the wife.

"Two bears? We thought two bears caused all the trouble."

"Ah," said the husband, "but these are two new bears, which we found in the Bible. 'Bear ye one another's burdens' and 'Forbearing one another in love.'"

"Prayer connects you with the Divine battery of Life and power."

"If you want to be miserable, think about yourself—about what you want, what you like, what respect people ought to pay you, and what people think of you."—Charles Kingsley.

Spiritual Meditations

Rev. Dyoll Belote

DO YOUR CLOUDS WEAR RAINBOWS?

II Cor. 12:1-10

THERE IS A SONG which declares that "Every cloud will wear a rainbow, if your heart keeps right." And there can be no question that all of our lives experience "cloudy" days. But whether the "clouds" shall bring depression and melancholy to our lives, or if we shall be able to see the "rainbows of promise" to be found in connection with these "clouds" will depend upon our keeping our hearts right.

It seems to the writer of this little devotion that the key verse of our Scripture passage is the ninth. Here Paul represents the Almighty as speaking to him and declaring, "My grace is sufficient for thee: for my strength is made perfect in weakness." It is the Almighty that paints the rainbow across the blackness of the storm-cloud, and sets it in exquisite beauty against that blackness. And it is God also who can relieve the gloom and darkness of life by bringing the beauty and glory of His love into relief against the evil and darkness of the world, and so enable us to lose count of the storm-clouds in the multitude of "rainbows" which He makes to shine for us.

"Crosses," or "storm-clouds" are not often viewed as dispensations of divine grace. Most of us have never thought of these experiences in our lives as having any present "glory," when God intends them to be "reflectors" of His power and grace. Dr. George Matheson, the blind author of the beloved hymn, "O Love That Will Not Let Me Go," once offered a prayer of thanks for his affliction, in which he said: "I have been looking forward to a world where I shall get compensation for my cross, but I have never thought of the cross as having a present glory . . . Show me that I have climbed to thee by the path of pain. Show me that my tears have provided the reflection for my rainbow."

Shall we keep our hearts right that we may behold God's rainbows!

ATTENTION!

ALL SOUTHERN INDIANA LAYMEN

All Laymen of the Southern Indiana District please take note. Our regular quarterly meeting will be held at the Loree, Indiana, Brethren Church on Monday evening, February 21, 1949.

All Laymen are urged to be present.

When Jehovah passed down through Egypt that night He was not looking for Israelites or Egyptians, but for the "Blood of the Lamb."

Word From Brother Drushal Concerning The Fire At Lost Creek, Kentucky



Wheeler Hall, the Building That Burned

"The Lord gave and the Lord permitted the passing."

The Lord gave the Wheeler Home to the work at Lost Creek. The money for this building was given by John and Sarah Wheeler of Nickerson, Kansas, for the purpose of providing a home for the Mountain Children. In 1941 a very good, substantial building was erected, two stories above the basement story. It was a very well constructed frame building, above the basement.

On Sunday night, January 23rd, this building was completely destroyed by fire. How it started, we do not know. The boys had all gone out to the Christian Endeavor meeting, except one boy who was asleep in the room next to where the fire started. The Kecks were also in the building. This boy was awakened by smoke coming into his room. He at once informed Brother Keck, but the fire had such a start that they could do nothing to check it. They had all they could do to get out through a window, Mrs. Keck being helped out that way.

We are glad that no one was seriously hurt. Brother Keck was slightly burned about the hand and Mrs. Keck suffered the most with shock and some back injury. The building and contents are a complete loss. Personally, the Kecks saved nothing. All that the different boys had was lost, as they only saved that which they had on in the way of clothing—all else they possessed was lost. The Kecks estimate their loss at around \$2,500.00. One of the boys in the typewriter class in High School lost his typewriter and some other things. The boarding students, and the Kecks saved only what they were wearing. Brother Maurice Hall also lost much.

We are going along with the work by making some shifts, etc. Things of course, will be very inconvenient therein. But we trust we may be able to get along. We are not discouraged, for our God reigns, and HE IS ABLE.

We must not permit the temporary world to rob us of the Unchanging and Eternal.

Brethren Youth *More Than Ever Before -- For Christ and The Church*

BRETHREN YOUTH gives young people a program of TRAINING and a program of ACTION.

- Outlines will appear in THE BRETHREN YOUTH for study and discussion. These outlines can be used in a class, in a youth meeting, or for individual reading.
They will explain religious experience from the Bible as related to our Brethren Church.
- Youth booklets concerned with problems facing our young people. These booklets will present discussions on leading issues before our young people such as: gambling, drinking, dancing, missions and many other vital issues.
- Children's page in THE BRETHREN YOUTH.
It will give attention to our younger Brethren Youth. It will present programs and studies to help train our younger generation.
- A training course for our summer CRUSADER TEAMS.
This is a brief course designed to instruct our young people on the general work they will be required to do as Crusaders and Ambassadors.
- OVER 14 summer camps will be available for the training of our youth.
- Crusader teams will travel to churches for the purpose of conducting Bible School, youth meetings, church services and to do visitation work.
- Ambassador teams which will do construction work at churches where local aid is not available.
These teams will also take charge of youth meetings and services. Crusaders and Ambassadors will receive expenses plus \$15 per week to be applied to college tuition at Ashland.
- Lord's Acre Project—For RURAL BRETHREN YOUTH.

Land, stock or produce dedicated to God. Proceeds given to:
Brethren Youth; Missions;
Local church; Your choice of Christian service

- Life Work Recruit
Dedication of a life for future full time service for God.
This means that you will earn your living in full time Christian Service such as:
Ministry
Missions work
Other full time Christian profession.
- Tithing Band.
Dedication of one tenth of your earnings to God.
Tithing is the scriptural basis for giving.
Start when your earnings are small and it will not be difficult.
- Prayer Band.
You will spend at least 15 minutes each day in Bible reading and prayer.

"MORE" THAN EVER BEFORE—FOR CHRIST AND HIS CHURCH.

Bearing the cross means "MORE" than just an ordinary Christian life. M y O w n R eligious E xperience can be found in ways suggested by BRETHREN YOUTH. Will you say that by filling in the request blank?

Upon receipt of your request full particulars will be sent to you. Do "MORE" than ever before. Enlist your life now in the B. Y. program of "MORE."

If you are already doing some of the things suggested fill out a request blank anyway.

BRETHREN YOUTH suggests that you be a C. C. this year. Will you be a C. C. this year?

Brethren Youth

MIAMI VALLEY BRETHREN YOUTH MEET

On Sunday, January 2, 1949, the Brethren Youth of the Ohio Miami Valley held their second rally. The churches represented were, Dayton, New Lebanon, West Alexandria, Gratis, Gretna, Williamstown, Glenford and Pleasant Hill.
The attendance was about seventy-five for the afternoon and two hundred and twenty-five for the evening service. The evening service was conducted by the young people with Gil Dodds as special speaker. The project decided on was a safe for the Lost Creek Christian Training School.

The officers of this group are as follows:

PresidentRobert Keplinger, Dayton
Vice-PresidentPhyllis Deeter, New Lebanon
SecretaryGary Wilson, Dayton
Assistant Secretary..Dorothy Kincaid, New Lebanon
TreasurerJohn Williams, Dayton
Advisors: Norma Dafler, New Lebanon; Rev. S. M. Whetstone, Dayton; George S. Snell, West Alexandria; Rev. W. C. Berkshire, New Lebanon.

The President and Vice-President are students at Ashland College and the Secretary is attending Bowling Green.

The next rally will be held on March 20th at the West Alexandria Brethren Church.

Bob Keplinger, President.
Phyllis Deeter, Vice-President

National Goals Program

Rev. J. G. Dodds, Chairman

THE GRAVE DANGER OF COMPLACENCY

By C. Y. Gilmer, Member of the National Goals Committee

SOMETHING must ever beckon us on. Religion without a great hope would be like an altar without a living fire. The law of life is change. Standardization without provision for change means stagnation. Certain kinds of growth we shudder at because it comes to an end—disaster. But if we go in the right direction there is an everlasting quest. In the right direction we can go as fast and as far as we like. There is no zest in life without growth. Life in essence is growth.

"Let thy work praise Me saith the Lord." We are established by our works. Generally we are praised by our value. Of one the Saviour said, "She hath done what she could." Of most folk it could be said, "They did the best they did—not could." We allow the good to be the enemy of the best. Church workers are seldom inclined to pray this prayer for development—"Lord, send me to the hardest job that will not crush me." We develop by hard assignments of work. Work is first and the fee is second. If the fee is first the lowest of devils is the master. Christian work is a calling and not a profession.

Leaders must stand on something beside dignity. A good leader is a noiseless part of the machinery. He is an artist, quiet and simple, short on promises and long on performances. He is not a tinkling brass, but a spirit moving on the face of the waters. A bluffer is in contempt because he tries to make a lot of lather without any soap when he ought at least use a little. Let All things be done "decently and in order"—but do them. Do the thing and all will be educated by it. The Americans that raised the cry of freedom were few in number, but they were like the pinch of salt in the porridge, they gave their flavor of independence to the whole community. The example of the willing and faithful few tells. The power of suggestion brings results.

Seldom is any progress made through denunciation. Ridicule and unbelief is a hindrance to progress. Lack of faith reduces progress. Go forward. God said unto Moses, "Speak unto the children of Israel that they go forward." Keep sweet. Keep moving. Make progress. Do not fret. Do not worry. Create interest and desire. Have everyone doing something. Have committees do things. Liberate the people. Set them going. Do not stop initiative and invention. When responsibility is fastened upon people they are apt to respond. Trust produces self reliance and dependable workers. See clearly what the job is. You cannot do it yourself. But through the cooperation of all, solutions will be worked out. Inclination to pay the price will get results.

The largest room in the world is the room for improvement. The oriental says, "Sit, sit, sit," The occidental says, "Pep, pep, pep." The stronghold of Christianity is no longer in the orient, but in the occident. Growth comes by struggle. Without assuming responsibilities there is no development. Progress has no end except more progress.

The record for broad jumping was once less than 20 feet, and now it is about 26 feet. Life is growth. Let nothing get in the way of growth. In fact, to stay where you are you must run like everything.

Talk Up The Minister

YEARS AGO there was trouble in a certain church over the young pastor. Many members insisted upon his leaving; his few ardent supporters insisted with equal zest upon his remaining. Much bad feeling had been generated; the case was critical.

Finally two prominent officials called the congregation together and gave this counsel: "It is true that our pastor is not a great man. He does not preach learned or eloquent sermons. But we all know that he is a good man and that he is doing all in his power to promote our spiritual interests. Let us all agree to bear with him, instead of talk him down, let us go out from this meeting resolved to talk him up."

The advice was accepted. The result you can guess. The pastor remained in that church nearly half a century, and remarkable success attended his ministry to the close.

A good many people talk the minister down; they discount all his doings; they misunderstand his plainest sayings; they credit him with unworthy motives; they predestinate his failure. An angel could not succeed under such circumstances. That is unwise; it is unfair, and it is wicked.

How much better to "talk up" the minister! The world will accept him at your estimate and respect him according to the measure of your own respect.

Talk up the minister in your home. Help him to win and get the children saved. Lift up the minister along with the young people. Raise not a finger to break the spell of his uplifting influence.

Talk up the minister among your fellow members. Be his solid friend. Suffer no tongue of malice to speak against him in your presence.

Talk up the minister in the social circle, on the street, in the cars, in the factory, store, or office. Magnify his strong points, minify his weak ones. Speak kindly of him, or speak not at all.

Do you know what such loyalty to the minister will mean? In nine cases out of ten it will mean success!—Herald of Holiness. Taken from the Wesleyan Methodist Dec. 1, 1948.

It takes God a long time to get us out of the way of thinking that unless everyone sees as we do, they must be wrong.

"We must impart to little groups and through them to the world a new and burning vision. And, finally, with God's help we must turn back to Christ . . . to the flaming Master-Realist who actually lived and lives in love with life and with humanity. Through living with him and learning of him alone will come understanding and mastery of life." —Francis B. Sayre.

Interesting Items

(Continued from Page 2)

with the Young Married People of the Canton Brethren Church at Canton on Friday evening, January 28th.

The Annual Church Dinner Meeting of the Louisville Church, to which the whole family is welcome, was scheduled for Friday, February 4th.

Canton, Ohio. A Sunday School Institute is scheduled in the Canton Church for Sunday, February 6th.

Meyersdale, Pennsylvania. Brother W. S. Benshoff, Meyersdale pastor, continues to report increased interest and attendance at the services. This is very gratifying.

New Paris, Indiana. Brother C. A. Stewart, New Paris pastor, reports that Rev. Austin Gable, pastor of our Denver-Center Chapel Circuit, showed the sound film, "The Journey into Faith," on Sunday evening, January 16th in the New Paris Church, and that on January 30th the sound film, "The God of Creation," produced by the Los Angeles branch of the Moody Bible Institute, was shown by Rev. R. D. Smith.

On Sunday evening, January 9th, Rev. Jesse Hoover, who spent a number of years in the Far East and in Europe, was the guest speaker at New Paris.

Washington, D. C. Brother C. S. Fairbanks, Washington pastor, reports that Cash Day in the new Washington Church has been set for February 6th, with a goal set for \$1,250.00. They'll make it—they always do go over the top.

Pleasant Hill, Ohio. We received the following from Brother Floyd Sibert just as we were taking the "Interesting Items" copy from our typewriter. We quote: "The coping stones for our new brick educational unit were laid Tuesday. Save for the absence of the doors the building looks quite completed from the outside. The polished stone window sills were also placed yesterday. We meet Monday to consider bids for wiring. Once the wiring is done 'Our Gang' will start working on the lath and flooring. The original group of men numbered sixteen. If they all converge in the inside work we shall make short work of it. There will be some finish work to be done on the front wall of the church just back of the pulpit after we have done what we can. But still it should not be long before we can do a little rejoicing in our new unit that contains approximately the same floor space as the old building. Everything is paid for as far as we have gone. There has been no solicitation for money. The money has been turned in through our Sunday offerings. Our attendance has been very good, going over the 190 mark twice this month."

Other additions in your Annual. Inadvertently the designation, "Licensed" was omitted following the name of Brother J. D. Hamel, pastor of the Fairhaven, Ohio, Church. Please make this addition.

Warsaw, Indiana. A card from Brother W. B. Brant, pastor of the Warsaw Church, informs us that Evangelistic services will be held beginning on Monday, February 7th and continuing through February 20th, with Brother E. J. Black, pastor of our Bryan, Ohio, Church as evangelist. Brother Brant desires the prayers of the entire Brotherhood for this effort, and invites the surrounding churches to send delegations.

A Nickle For The Lord

Yesterday he wore a rose on the lapel of his coat, but when the plate was passed today he gave a nickel to the Lord. He had several bills in his pocket and sundry change, perhaps a dollar's worth, but he hunted about and finding this poor little nickel, he laid it on the plate to aid the church militant in its fight against the world, the flesh and the devil. His silk hat was beneath the seat, and his gloves and cane were beside it, and the nickel was on the plate—a whole nickel.

On Saturday afternoon he met a friend and together they had some refreshments. The cash register stamped sixty-five cents on the slip the boy presented to him. Peeling off a bill he handed it to the lad and gave him a nickel tip when he brought back the change. A nickel for the Lord and a nickel for the waiter.

And the man had his shoes polished on Saturday afternoon and handed out a dime without a murmur. He had a shave and paid twenty-five cents with equal alacrity. He took a box of candies home to his wife, and paid a dollar and forty cents for it, and the box was tied with a dainty bit of ribbon. Oh, yes, he also gave a nickel to the Lord.

Who is this Lord?

Who is He? Why the man worships Him as the Creator of the universe, the One who puts the stars in order, and by whose immutable decree the heavens stand. Yes, he does, and he dropped a nickel in to support the Church militant.

And what is the Church militant?

The Church militant is the church that represents upon the earth the triumphant Church of the great God.

And the man knew that he was just an atom in space, and he knew that the Almighty was without limitations and knowing this he put his hand in his pocket, and picked out a nickel, and gave it to the Lord.

And the Lord being gracious, and slow to anger, and knowing our frame, did not slay the man for the meanness of his offering, but gives him this day his daily bread!

The nickel hid beneath a quarter that was given by a poor woman that washes for a living. (Toronto Star.)

HAVE YOU CONSIDERED TITHING??

Benevolent Offering Date

Sunday, February 20

If you would prefer the 27th

that date will be satisfactory

to the benevolent board



CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for February 20, 1949

MAKING AMERICA SAFE FOR DIFFERENCES

Scripture: Matt. 7:1-5

THIS IS A LESSON on social relationships, that science which permits us to live together. When it works in harmony, we live in peace. When it gets out of balance, we have chaos. Things which make for disruption are selfishness, personal prejudices, jealousies, grudges, spites, etc. To counterbalance these evils we have peace, love, understanding, forgiveness and fair play, plus the rules of the game of life. Insofar as we are governed by the principles of our Christian living, are we going to be able to settle differences. That's why it is so important that we become Christians, and strive to live a Christian life always.

DISCUSSION

1. AMERICA, THE MELTING POT. The United States has often been called the melting pot of the races. True, about every race and nationality is represented in our citizenry. Bear in mind that the Christian principles and ethics which were incorporated in our Constitution is what permits this miracle to take place. Through a glass darkly we have seen what a real brotherhood in Christ could be. But, and this is the fly in the ointment, many of those who have entered our nation have not been interested in the rights of their fellowmen. They have entered by immigration and by birth. They have lived here, but are not motivated and controlled by the Christian principles which gives them freedom. This is the danger, then, that in allowing these to exist, we are endangering the freedom we have.

2. IT COULD GET WORSE. If these small groups, guaranteed liberty under the constitution, are to continue to spew their vile philosophies, they will in time gain in power sufficiently that they can control, and then what have you? Liberty will mean nothing. We are in danger when our liberty allows to exist the things which will in time destroy that liberty. We have gone overboard in allowing every ism, foreign thought and fanatic the right of free speech through voice, press and radio. These powers have only one thing in mind. the destruction of free speech in voice, press and radio. Let's get some sense into our reasoning and see where we are headed.

3. ONE EXAMPLE FOR PROTESTANTS. If you value your position as a protestant, be sure to read this article. In the United States we have allowed the Catholics every freedom of speech, and growth. To their advantage they have bought out the movie industry, the control of religious broadcasting, and the editorial position of many newspapers and magazines. Why? Because here they are in the minority. They have used these powers to remould a nation's thinking toward the Catholic. In a movie, or magazine article, or radio play, it is always a Catholic priest who is revered, who wins the struggle, or who is the

hero. Protestant ideals of marriage, home and worship are dragged in the mire. We could go on citing examples. But it sums up a gigantic effort on the part of the Catholics to overpower the protestant faith in America.

4. WHAT THIS WILL MEAN. It states in Catholic literature, in essence, that "in a country where we (Catholic) are in a minority, we will grant every religious liberty, seeking cooperation with other faiths. But in a country where we are in the majority, the Catholic Church will control." And we quote you from letters received from our missionaries to South America when we tell you that in those Roman Catholic controlled countries, that the government is controlled by the Catholics. Protestant missionary work is almost an impossibility. Where active, they must give a complete list of members to the Catholic controlled government. See what that means to Christians?

5. CHRISTIANITY THE ANSWER. Finally, bear in mind that the liberty we have, comes from Christianity. If America is to be safe for all men, it must cling to the principles which make for safety. Just to let a man have his own way because the Constitution allows it, is no good if he is intent on destroying that which allows him his freedom. When Christ is honored, revered and upheld by the people, then we have a place that is safe for all. When He is not, then no man is safe. Study the world conditions today, and you will see what we mean. Next week we will make suggestions for the improvement and cure of the conditions presented tonight.

QUESTIONS FOR DISCUSSION

1. Discuss the views of the writer. Do you agree or disagree? Explain your position.

» » » » Our Poet's Corner « « « «

Men of The Cloth

H. A. Gossard

The men of the Cloth
Are supposed to be clean;
Tho millers and moth
In their garb might be seen . . .

They, though seeming meek
Might deceive the astute,
And be but a sneak
In the "wool" of a brute . . .

I gaze at these men
And I measure their stride;
But fail in my ken
To discern the inside . . .

If one I should choose,
Though his vestment be fine
From hat down to shoes,
And he show every sign

Of goodness without,
He must brandish the test
Which proves beyond doubt
That God sees through his vest . . .

—Lanark, Illinois.

Prayer Meeting Topic

Contributed by Rev. C. Y. Gilmer

THE KEEPER OF THE TEMPLE

By Annie Johnson Flint

"Know ye not that your body is the temple of the Holy Ghost?" (1 Cor. 6:19)

How have I kept Thy temple, Guest divine—
The house that Thou hast deigned to call Thy shrine,
And bought at such a price, to make it Thine?

How have I watched beside its five-fold gate
Against the crafty foes that lie in wait,
And never let their vigilance abate.

Is there one purpose that Thou canst not bless,
Or one desire that I dare not confess;
One secret thought that Thou dost not possess?

Is there one room in body, spirit, soul,
Shut fast and barred away from Thy control?
Enter Thou in, O Lord! and take the whole.

Scourge from its courts whatever can defile,
Malice and wrath and selfish greed and guile,
Each word and act on which Thou canst not smile;

For Thou Thyself must cleanse Thy dwelling place,
Illumine with the brightness of Thy face,
And furnish with Thine all-sufficient grace.

Enter Thou in and make me all Thine own,
In spirit, soul, and body reign alone,
Without a rival on my being's throne.

KEEPING GOD'S TEMPLES CLEAN

Scripture: Romans 6:1-23

Clean Life Hymns

Prayer

Seed Thought Provokers:

CHRIST as our Example would not defile His body with evil habits (1 Peter 2:21). We represent Him and are to do His work (John 20:21; 14:12). We are to try to live as Jesus lived (Phil. 2:5). One cannot imagine Jesus using tobacco or imbibing alcoholic drinks! Read your Bible and see if the Holy Spirit leads you to believe that Jesus would do such things. It is a sin for us to do anything that Jesus would not do.

The Holy Spirit indwells the body of every Christian (Rom. 8:9). Read 1 Cor. 3:16, 17. The body of a saved person is the temple of God's Holy Spirit. The body belongs to the Spirit (1 Cor. 6:19, 20). God will destroy any man who will sin against Him by defiling a Christian's body. One cannot serve Christ apart from his body (Rom. 12:1, 2). Bad habits do not glorify God in the body. Rather they offend the Spirit. Anything that harms the body must grieve the Spirit (1 Thess. 5:22, 23).

The misdeeds of the body are bound to hinder a Christian's influence for good (1 Cor. 8:9-13). We dare not mis-

lead others; we must not lose their confidence in our Christianity; we are not to be "stumbling-blocks." A man should not do things that he would despise in women and little children (Matt. 18:6). A double standard is not of God but of this present wicked world.

Anything that enslaves the will and puts one in a yoke of bondage to the lust of the flesh is sin (Rom. 8:12, 13). To be controlled by the unlawful desires of the flesh is sin (Rom. 6:12; John 8:34). Enslavement of habit is always in evil matters. The habits of right matters is always a matter of control. Some boast of self-control, but nothing equals the God-controlled life. The practice of Christians should always show forth the mind of God. We should conscientiously reflect the will of God (1 John 4:17; Titus 2:12). If we have to give an account of every idle word we say (Matt. 5:37), we surely have to give an account for every misspent dollar (2 Cor. 5:10; Luke 16:2) which does not make us rich toward God. We cannot afford expensive habits as long as millions of heathen have not heard the Gospel. If there is any doubt about one's deeds honoring the Christ we should not indulge (Rom. 14:23; 1 Cor. 10:31).

COMMENTS

On The Sunday School Lesson

by The Editor

Lesson for February 20, 1949

MAN POWER FOR KINGDOM WORK

Lesson: Mark 1:16-20; Luke 6:12-16

AS WE APPROACH this lesson which concerns the choice Jesus made of those twelve men who were to be with Him constantly through the three and one-half years of His intensive ministry, we are made to stop and ponder over the incidents that must have led up to such a choice.

It surely must be quite evident to one who thinks, that Jesus did not just go out on a walk along the shores of the Sea of Galilee and, seeing some men who were engaged in fishing, very bluntly accost them and without any previous introduction, utter the words found in the second verse of our lesson, "Come ye after me, and I will make you to become fishers of men." Nor would it be reasonable that these men, who made their living by fishing, would "straightway" forsake their nets and "follow" Him, as is recorded in the next verses. But that is the story of the calling of Simon and Andrew and James and John.

That they had previous contact with Jesus and His teachings we know from other scriptures. Had He not taught the multitudes along the shore from their boats; had He not commanded them to lower their nets which encompassed a great multitude of fishes? Had not at least two of them been introduced to Him by John the Baptist with the words, "Behold the Lamb of God that taketh away the sin of the world," and had they not followed Him and remained closeted with Him for almost an entire day? No, theirs was not a blind following, nor an untutored obedience. They believed and thus they followed.

These men, which Jesus chose ever so carefully, were men that represented the different phases of life—from silence to impetuous boasting; from doubting to consistent faith; from absolute trustfulness to avariciousness and devilish cunning; from outstanding boldness to cringing fear; from heroic faithfulness to base denial—every phase of which can be easily traced through this band of men to which Jesus, on His last night with them could say, as recorded in our Golden Text, “You did not choose me, but I chose you and appointed you that you should go and bear fruit.

Did He do it blindly? Certainly not, for we read that He did not have to be told what was in men, for He knew. He could look through the material man into the very center of his spiritual being, and know him for what he really was. Did He not say, “I have chosen you and one of you is a devil!” And when making the choice of Matthew the record is that “He saw the man,” not his business, but the man himself. He knew the weakness of Peter for He said to him, “When thou art converted, strengthen thy brethren,” and when Peter declared that though all other forsake Him that he would never do so, Jesus said, “Before the cock crow, thou shalt deny me thrice.” How did he know? Well, He knows all things!

It was around these disciples or Apostles that the work of the early church grew. They furnished the original “man power.” Trained, as they were in Christ’s own school, they were able to make His message live on. There can be no other good reason for Jesus’ choice of these men to be with Him continually except that, knowing He must become the propitiation for our sins, He needed men in this world who knew Him and “the power of His death and resurrection” to continue the task which He had begun. And He is still calling disciples to “Come follow Me” and to become “Fishers of men.”

The Man With a Consecrated Car

He couldn't speak before a crowd;
He couldn't teach a class;
But when he came to Sunday School
He brought the folks “enmasse.”

He couldn't sing to save his life;
In public, couldn't pray;
But always his “jalopy” was
Just crammed on each Lord's Day.

And though he couldn't sing, nor teach,
Nor even lead in prayer—
He listened well; he had a smile—
And he was always there.

With all the others whom he brought
Who lived both near and far—
And God's work was greatly prospered
For he had a consecrated car.

—Exchange.

Why a Family Altar? It will hold our boys and girls to the Christian ideal and help determine their lasting welfare.

NEWS FROM OUR CHURCHES

UDELL, IOWA

Not since the days of S. H. Bashor, N. W. Jennings, and G. T. Ronk, has there been such a “Lift toward the Lord” in Udell, and that's been thirty some years ago. Our Victory Revival was a VICTORY indeed for His Kingdom.

We had all kinds of weather in this southern Iowa community. Ice, sleet, snow, rain, soft roads and frozen roads, wind and quiet. But the people rolled in for twenty-five miles around—Baptists, Methodists, Nazarines, Brethren, Church of the Brethren, Christian, and what-not. Sixteen first-time confessions, several renewals of faith, some dedications, etc. The average attendance was 132 for two weeks straight. The highs were—233, 232, 101 twice, 166, 148, 146, etc.

Never have we had such a flood of “specials” for a meeting. Some one was ready to respond each evening; solos, duets, quartettes, etc. One night the service was recorded on a “wire recording machine.” The meetings were announced over the air and the daily papers carried accounts of the progress of the services from time to time. It was the talk of the town, community, and over the county.

We have baptized and received 7, and will have three by letter and relation. Some were ill and could not be present for baptism, and we hope to have them later.

It's been a long, hard struggle in the valley during the past years, but now has come the Mountain Top experiences for which we are so happy and rejoiced that we feel like we are walking on AIR. Two new classes have been added to our church school, and there are requests for mid-week prayer, Bible study and singing. This will be carried out. The next move or buy will be new Hymn Books, and we feel the Lord will help us in this.

The Offerings during the meetings were sufficient to care for all the needs and the love gifts to the Singer and Evangelist were far above the average. Praise the Lord. We're Marching to Zion.

If you folks out there who have been praying and helping us in the past want to, you may say a BIG “AMEN!”

W. R. Deeter.



REVIVAL AT FLORA, INDIANA

It was my happy privilege to be with the Flora Brethren for a two weeks meeting in October. This happiness was greatly increased by the fact that their pastor, now Rev. Edgar Berkshire, was one of my ardent helpers in a seven year pastorate at Masontown, Pennsylvania. Our association brought back many pleasant memories. Since the honor and sacred duty of ordaining Brother Edgar to the Christian ministry was conferred upon me I shall always follow, with more than a passing interest, his work among the churches. He and his good wife and family were the best of help all during the campaign. It was a real pleasure and inspiration to work with them. Brother Berkshire took the opening service and conducted the song services in a most efficient manner. He has a fine congregation and is doing a good work in and through it.

The people of the Flora church are real Brethren who are not turned about by every passing breeze that blows.

They have a loyalty to their church that any of our churches might well emulate. This came to light when on the second week of our meeting a formerly prominent evangelist moved in and went to work about a block and a half from our church. Our brethren could have played checkers with the attendance, but they didn't. They had a task to do and they stayed with it. There was a constancy and seriousness on the part of those who came that would gladden the heart of any evangelist. The choir gave us valuable assistance as did also the Sisterhood girls. The special numbers were timely and a real challenge to saint and sinner alike. It seemed that two weeks was too short. The working power of the Spirit seemed to be just blossoming out in the middle of the second week. But with a building program on at home it seemed that I could not stay longer. The vows that were made and the moves that were taken toward a closer walk with the Lord made the revival effort more than worthwhile. A real revival keeps on reviving indefinitely after the revival campaign has stopped. Where this result is missing there may be a meeting but certainly there can be no revival. It is a most uncommon thing in these days to find the unsaved coming to an evangelistic service before a real revival has taken place among the membership. This should not seem to be surprising for it was our Lord who said, "If I be lifted up, (I) will draw all men unto Me."

The graciousness of the Flora Brethren would challenge any section of our brotherhood. There were more places to go and more good things to eat than I could manage. It seemed that every door was open to us, including the pastor and family, and a sign hanging out saying, "Come for all things are ready." We were most comfortably housed for a week and a half in the home of Mr. and Mrs. Raymond Jones. While they were right in the midst of remodeling and the erection of a new dairy barn we were nevertheless royally entertained. This does not exclude the two little Jones either—Harry and Fred. If any farmer desires real information on the erection of Quonset steel barns and milking machines let them write to "The Jones Brothers," Flora. Little Harry and Fred know the answers.

The last half of the last week I just had to spend at the Berkshires or the Berkshire Sisters weren't going to like me any more. I really owed it to them and more for they sang beautifully for me in the meeting and even little Loren came in with his share. We didn't have time to really finish our visit until it was all over. Every minutes of the meeting was enjoyable. I never found it easier to preach at any meeting I have held. (Again I want to thank them for the most Generous offering.) Brethren Swihart, Higgins, Carrithers and delegations were present at different times during the meetings. Rev. Males, Humbert, and the Church of the Brethren pastor were also present at the services. I greatly enjoyed the exchange of pulpits with the Peru Brethren on Thursday night.

With a good plant, a gracious and sizeable congregation and a Godly and efficient couple in the parsonage this church should prosper in the Lord. May the blessings of the Almighty attend their ways.

I shall not soon forget our visit with the good people of our Brethren Home. They have a real friend and pastor in Brother Edgar, and they love him.

Rev. Floyd Sibert.

We live in the present, we dream of the future; but we learn eternal truths from the past.

Laid to Rest

COCHRAN. On January 2, 1949, Brother Grover C. Cochran, a member of the Oakville, Indiana, Brethren Church for many years, passed from this life to the life eternal. Born in Henry County, Indiana, on June 9, 1884, he spent his lifetime in this area. Brother Cochran was very well known in these parts for his ingenuity, his desire to work, and his fine personal character.

Although ailing for some time, Brother Cochran could not bear to sit idly by, but chose rather to continue devoting his time and efforts to his hardware business and to his large orchards. He was always ready to help in any new endeavor at the church and continued to support the church, even when unable to attend her services.

Services were conducted at the home on January 6, with the undersigned in charge. Interment at Tomlinson Cemetery.

Henry Bates.

ROSS. On January 13, 1949, the Lord called home one of our faithful attendants and workers in the person of Sister Edith M. Ross. Born fifty-three years ago, the daughter of Andrew and Ella Ross, she spent her years right in this community. Having united with the Methodist Church while quite young, Sister Ross was not a member of the Oakville Church, but one would never have known this, judging from her faithful attendance at all the church's services, and her willingness to help in any way she could. Sister Edith was a member of the W. M. S. here. Although she had been doctoring for some months, her death, the result of a stroke, came as a shock to all who knew her.

Sister Ross leaves a sister, Mrs. Mary Siewert; a niece, Mrs. Jeanette White; and a nephew, Dr. Donald Siewert. Services were conducted in the Oakville Church with the pastor in charge. The ladies of the W. M. S. had a part in the service for their departed member. Interment at the Mt. Summit Cemetery.

Henry Bates, pastor.

MINNIX. Charles Minnix was born December 2, 1877 and departed this life at the family home, near Gratis, Ohio, November 21, 1948, being in his seventy-first year. He was a respected citizen and a successful farmer. More than three years ago he suffered a paralytic stroke. From this he had gradually recovered until he could be out of the house occasionally. During his illness, he accepted Christ as his personal Saviour, under the pastorate of Rev J. Edgar Berkshire. He told this pastor, four days before the end came suddenly, that he hoped to be able to receive baptism next spring.

He is survived by two daughters, one son, six grandchildren, two brothers and three sisters. Funeral services were held from the Gratis Brethren Church with Rev.

Ervan Eikenberry of the Old Order Brethren Church, a lifelong neighbor and this pastor officiating. Interment was in Fairview Cemetery, Gratis.

William S. Crick.

RAUDEBAUGH. Mrs. Mary G. Raudebaugh, a member of the Fair Haven, Ohio, Brethren Church, passed from this life to be with her Lord, on December 4, 1948. Her age was 69 years, 1 month and 6 days.

She was married to Dr. E. C. Raudebaugh on March 15, 1917. The stepchildren are Karl of Cleveland, and True of Columbus. She was preceded in death by her father, mother and four brothers.

Funeral by the undersigned from the Addis Funeral Home at West Salem, Ohio.

J. D. Hamel.

CASSEDAY. John B. Casseday, son of John and Elizabeth (Buckley) Casseday, was born on July 12, 1864, two miles east of Tunnelton, West Virginia, and died December 19, 1948, at Salem, Oregon, in the home of his daughter, Wilma Baker, where he has made his home for the past two and a half years. His age was 84 years, 5 months and 7 days.

Surviving are two sons: E. F. Casseday, who is principal of the High School in Terra Alta, West Virginia, and John F. Casseday, who is a druggist in Elkins, West Virginia; one daughter, Wilma Baker of Salem, Oregon, and seven grandchildren.

He was a member of the Brethren Church for over fifty-five years. Brother Casseday owned and operated the Casseday Hotel in Terra Alta for a number of years.

Funeral services were held at Salem, Oregon and Memorial services were held in the Fike-Watson Funeral Home, in Terra Alta, by Rev. Emra Fike on December 26th.

Mrs. Roy Whitehair.

Travel Flashes

Dr. Charles A. Bame

No Travel

Who ever remembers a time when it was more difficult to travel than now? This very morning, over the radio, we learned that a single man brought to Chicago a fifty-car load of cattle and sheep just to save them from starvation and cold. Incidentally these brought him \$170,000.00. Another tells that unless Uncle Sam helps to the tune of \$200,000.00, literally millions of sheep and cattle will be starved or frozen to death in the single state of Utah, while 7,000 people are crowded into scant space in small cities of the Rockies, cold, hungry and disappointed at not being in California, their destination, where, it is possible, they would not keep much warmer; and where other millions of dollars are lost in frozen orange and lemon juice, on the trees.

What a World!

What a world is this! Who can read Matthew 24, 25, or

Mark 13, or Luke 21, and remain blind as to what is happening before our eyes? I wonder if we are all ready for the trip through the air? I Thess. 4:15-18. "That will be some trip," as men say today. We'll need no rocket plane nor other method of travel and we'll not be disappointed with the speed or the luxury of the cuisine; (John 6:35; Rev. 7:16; 22:2) nor for the climate of the city to which we have been speeded; (Rev. 22:5) nor of its beauty; (Psalm 48:2; 50:2) nor of the company we shall have en-route; (I Thess. 4:17) nor of the elaborate refinements of the redeemed personnel when we arrive. (Rev. 21:8).

Are We Ready?

The supreme question for this trip is: "Can we go along?" Can it be said that we have been concerned and made the necessary reservations? Matthew 7:13-14. Three brief passwords must be on our lips. The passwords are: "Be ready," Matt. 24:44; 25:10; "Be watching," Matt. 24:42; 25:13; "Be sober," I Peter 1:13; 4:5; 5:8. It will be a "Travel Flash" indeed. Is your path shining "more and more unto the perfect day?" Prov. 4:18. Are you learning at the Tavern? at the Ball Game? at the Prize Fight? or the Bridge Party? Or even at home, lazing around while the pastor's heart bleeds for your disregard of his message and purpose to help you to be readied for the trip?

When Jesus comes to reward His servants,
Whether it be noon or night;
Faithful to Him will He find us watching
With our lamps all trimmed and bright?

—Matthew 25:7-8.

Have you ever come to the station just as the train pulled out, puffing with contemptible pride and disdain of your conviction that you just must catch that train? Well, "Better be safe than sorry!" We'll need to be all dressed and ready for this trip, also. To miss it will be sadness, sorrow, regrets and lamentations for endless time. Just picture "calling for rocks and mountains to fall" on one, and a desire to be hidden from that trip through the air! Luke 23:30; John 16:20; James 4:9; Rev. 6:16. I trust that it will never happen to any of the thousands who have heard the warnings and professed to leave all and follow the Lord under my ministry. Will it be excusable to miss that Travel? I say no! But one cannot be really Brethren and disbelieve the word of our Book.

"Holy Bible, book divine,
Precious treasure, thou art mine.
Mine to tell me whence I came;
Mine to teach me what I am.

Mine to tell of joys to come,
And the rebel sinner's doom:
O thou holy book divine,
Precious treasure, thou art mine.

—Wm. E. Bradbury.

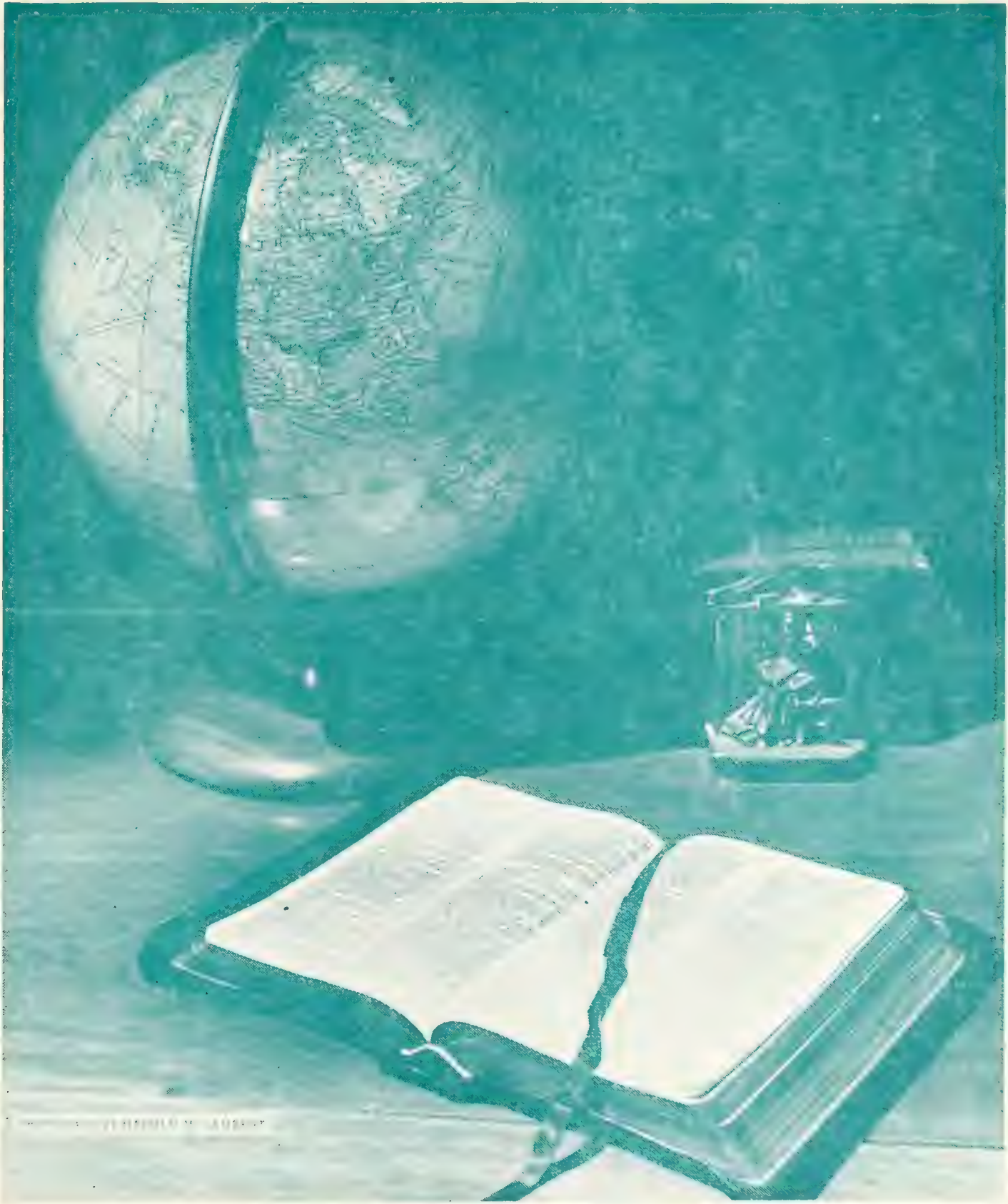
—Wabash, Indiana.

The New Press Fund

GOAL—Not less than\$15,000.00

Cash to date\$11,539.48

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THE BRETHREN EVANGELIST

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Fire At Lost Creek, Kentucky

Sunday evening, January 23rd, fire of unknown origin completely destroyed the Wheeler Home for boys. Twenty-five boys and Reverend and Mrs. Keck lived in this building.

The building is a big loss to the mission work, but we should all be so thankful that no life was lost.

The Kecks were heavy losers. The parents and two children lost all their clothing except what they were wearing, besides furniture, personal effects and numerous precious gifts which had been given them by friends and churches.

Within minutes after the word of the fire was received, the president and secretary of the Mission Board agreed that the Executive Committee of the Board be called at once and by doing so, we wired Reverend Drushal the same day that he could draw on the mission funds to the amount of \$500 for emergency relief, beds, blankets, clothing, etc., so that no one need suffer.

Brethren Churches came to the rescue also, Ash-

land people soon provided a load of blankets, comforters, linens, towels, and clothes. It was Wednesday when Mr. and Mrs. Munson delivered it at Lost Creek. Also, while the women were knotting comforters and collecting funds to help Mrs. Keck secure clothing, the ministers and laymen at Ashland were doing the good part for Rev. Keck by buying for him a new suit and other accessories.

Linwood, Maryland Church, the former pastorate of the Reverend Keck, sent word to the Missionary Board that all of their missionary gifts which came through the Sunday School, \$359.10, be sent to the Keck family.

Goshen, Indiana, sent a hurried message asking what they could do to help relieve the situation. Glenford and Gretna both responded.

Reverend Drushal writes, "We do hope and trust that the building can be put back. The Devil has tried hard to destroy the work here, and if he succeeds keeping this building down he will have accomplished a lot toward his goal."

REBUILD ** REBUILD

Everywhere for a week, I have heard—"We must rebuild." This work has gone on 44 years. It must continue. That is the sentiment of our people.

(The Board holds an insurance policy for \$2000 on the building which was consumed.)

So now we say—Everyone who has found joy in this missionary project at Lost Creek and wants to vote for a *New Building*, just mail your check or pledge with date for payment to the Missionary Board of the Brethren Church, 524 College Ave., Ashland, Ohio. (A report will be made every month.) This will be known as the "Boys' Dormitory Fund."

Some churches carry a sizeable sum in their treasuries; why not vote a gift for such a worthy purpose and thus have the Lord's money in service?

Who will start the Boys' Dormitory Fund?

—E. M. R.

Man's Task

Does God tap every man on the shoulder and give him a special invitation to do a specific task? No. Some have had special calls; others have not. What constitutes a call to service? Human need and our ability to meet that need. Where men need bread, God is calling those of us who have bread to share it with them. Where men need truth, God is calling those who know the truth to share it with them. Are men oppressed? God is calling to us to do everything in our power to liberate them. Are men stumbling along without Christ? God is calling every Christian to bring them Christ. If we cannot go and preach Christ to them ourselves, we can give our money to send others.

Always A Priority - - Our Church

by D. C. White

This subject impressed me with the fact of the overwhelming responsibility that rests upon every Christian to give to his or her church first place in their life and service. Then and not until then will the church be able to take her place as the power of God unto salvation in the midst of this sin cursed world.

It may be profitable to consider the first church as recorded in John 1:35-50. "Again the next day after John stood, and two of his disciples; and looking upon Jesus as he walked, he saith, "Behold the Lamb of God! And the two disciples heard him speak and they followed Jesus." This first chapter of John gives an account of the first disciples who came to Jesus. They were Andrew, John, Simon, Philip, and Nathanael. If we were organizing a church today we would call them the charter members.

These new members in a new organization were at once zealous for the church's success. They revealed a trait that is essential to the growth of the church by each bringing something into it and thus giving PRIORITY to their zeal, interest, and service.

We read that Andrew brought his brother Simon to Jesus. Who but God can know the loss to the church through all the ages had not Andrew brought Simon. In John, 6th chapter, he brought the boy with the loaves and the fishes. In John, 12th chapter, he brought the Greeks who said, "Sir, we would see Jesus." Andrew revealed a trait with out which every Christian will fail in his responsibility to the church, that of being a personal worker.

The other disciple who heard Jesus speak was the beloved John, who at the last supper leaned on Jesus' breast. Yes, he was always close to the heart of his Master. John had high spiritual insight, a trait which is absolutely essential in giving our church PRIORITY in this materialistic age.

Next we have Simon (Peter) who, if it had been left to man to choose, would have said, "No, you cannot depend on that fellow," but Jesus looked under the human nature and saw the hidden strength of his devotion and service. This trait also must be a part of the Christian life if the church is to have PRIORITY.

Philip, another member of the first church was the only one of the five whom Jesus directly called. This would lead us to think that he would be the most outstanding of them all, but in reality he was just a plain common person and Jesus had to make His sayings plain for him to understand them. Yet he had the knowledge that Christ was King of Kings and Lord of Lords. When the members of the church become filled with the gospel they will give our church PRIORITY.

The last of these five members of the first church was Nathanael, in whom Jesus said, "There was no guile." Here we find one who was upright and righteous in thought and deed. The crying need of the church today is an increase in the number of members like unto Nathanael.

What then were the outstanding talents of the first church? A—Personal Work. B—Spirituality. C—Loyalty. D—Humility in service. E—Righteousness.

The reason then for these men giving the church PRI-

ORITY in their lives and service was that they had looked into the face of Christ in whom was love, majesty, and power. When the church at large comes in contact with these magnetic powers of Jesus, then the noble, the pure, and the holy will be revealed and man will yield himself to the touch of the potter's hand and be made over a vessel pleasing unto God.

If the church of Christ is to have PRIORITY in the faithfulness of its members, they must get a fuller vision of the set face. "He set His face to go to Jerusalem." The face of Jesus moved slowly towards all that awaited Him there; betrayal, desertion, false witnesses, the mock trial, the scourge, the thorns, the cross and then, oh then, the darkness of the tomb. Jesus saw it all even in Gethsemane when He cried, "Oh, My Father, if it be possible, let this cup pass."

The men who held Jesus mocked Him and smote Him and when they had blindfolded Him, they struck Him on the face, and asked Him, saying, "Prophecy, who is it that smote thee!" This is a sad word picture of the face of Jesus, but one that should move every follower of the Lord Jesus to give His or Her church PRIORITY.

A larger number of church members are like Moses; giving one excuse after another to get out of giving their church first place, but they, like Moses, also lose the blessing. God told Moses that if he refused to obey and go speak to Pharaoh that He would send Aaron as his mouthpiece. Are you giving your church PRIORITY OF YOUR TALENTS AND POSSESSIONS? Some years ago I had an outline on "Consecrated Service" which I feel will be very profitable to use here. This outline is a conversation between some of the faithfuls of long ago. God speaking to Joshua said, "What is in thine hand, Joshua?" Joshua said, "A spear." Then God said, "Stretch out thy spear that is in thy hand toward Ai," and God gave Joshua victory through obedience. The church of today has a mighty spiritual weapon, the Bible. Let us use it and the church will have PRIORITY.

"What is in thine hand, Gideon?" He answered lamps, pitchers, and trumpets. God said, "Use them." God can take little things and make them mighty in the hands of the faithful.

"What is in thine hand, David? A harp?" Music can still the troubled breast and cause the tired heart to rest. Marvelous is the power of music for good. All God's gifts are in harmony. Almost divine are the strains of the organ, and the voice that sings forth His praises are like angelic music. Are you talented with this great power? Then use it for the glory of God and His church.

"What is in thine hand, Mary?" A box of precious ointment to anoint my precious Lord and Master. Some have said, "The perfume of that precious ointment has filled the world." The one that did that seemingly small thing shall not lose her reward.

"What is in thine hand, Dorcas?" Just a little needle going in and out so that the poor and naked can be clothed and warm. By this humble service Dorcas built for herself a monument greater than one of marble.

"What is in thine hand, Christian?" Is it a workman's tool, is it wealth, is it talent, is it love for the sick and sorrowing? Go see them. Is it a warm handshake and a word of cheer to the unfortunate of life? If we consecrate our all to Christ then our church will have PRIORITY.

What is our church to us? It may be a great inspiring structure with its great steeple pointing towards heaven or it may be just a country church in some neglected spot or just a building at some cross road. No matter which, it is our church and it is the bride of Christ. Let us treat His bride well, and ask ourselves the question, "What can I do for my church?" Well, you can love it. I heard of a business man who "Talked Up" his church and his pastor almost as much as he did his business and urged his customers to come hear his minister. You can be more loyal in attendance. You can be more friendly. Always greet those who are around you in the service. Tarry a while and enjoy the fellowship of God's people. Offer visitors your seat. You are no stranger and can easily find another one. Take responsibility and do whatever you are asked. Say to yourself, "I am through declining." Let each one of us resolve to do our best for Christ and His church in this year of 1949 and then I am sure our church will have PRIORITY.

HUNTINGTON, INDIANA

The Huntington Church is prospering in a most interesting way under the leadership of Reverend and Mrs. C. Y. Gilmer. It has been noted that their plans are made with a long distance view. Their summer Bible school is already in the program of planning. The same can be said for the preparation of a summer camp for their children and young people. The Easter Sunrise Service is in charge of their Laymen's Organization. This church has also been working on a parsonage fund which is represented by a thermometer which showed a rise of 100 degrees last Sunday. This church is rapidly being elevated in the eyes of the people of the city of Huntington as well as the denomination. Our readers will be interested to know that this church has given their pastor and his wife a unanimous call to remain in this position for another year beginning April 1, 1949.

BRETHREN CHURCH OFFICIALS

All money for Home Missionary Offerings should reach us promptly if you want your church listed in the report. Also, please be informed that our books cannot show and report gifts made to other causes or places. However if such gifts are sent in the name of the Missionary Board, you may designate how and where it is to be used. Your wishes will be honored.

E. M. R.

Field Secretary.

FIRE LOSS BY THE KECK FAMILY

Living room suite
Dining room suite
Bed with new coil spring and innerspring mattress
Large dresser
Library table
End table
Frigidaire
Electric 2 burner hot plate
Mixmaster—Sunbeam
Toaster
Electric Iron—Proctor
Portable Electric Sewing Machine—Singer
Two Book Cases
Two typewriters (L. C. Smith & Underwood)
One mimeograph (Roto-speed)
One Victrola with 200 records
Ironing board
Curtain stretchers
Three small lamps
One floor lamp
One folding cot
One feather bed
One set Encyclopedias
Heating pad and hot water bottle
Two cameras
One Axminster rug
One Congoleum rug
Electric clock
Mantel clock
Alarm clock
Cooking utensils and dishes
Two double blankets
Five quilts
Chenille bedspread
Four comforters
Fifteen sheets
Six pairs pillow cases
All the medicines
Twenty bath towels
Fifteen wash cloths
Table cloths, dresser scarfs
Pair of pinking shears
Set of silverware (8)
Pressure cooker
Books and school notes and sermons
Three radios
Westinghouse washing machine
Bicycle
Wagon
Violin and trumpet
200 jars of fruit
All personal clothing for family.



The Need for Evangelist Activity

by J. G. Dodds

Text: "O Lord, revive Thy work." Hab. 3:2.

The very fact that the above subject and text were assigned evidences a conviction that evangelistic activity lacks the proper emphasis. Since we are Brethren the question is, "Is there a need for evangelistic activity in the Brethren Church?"

To begin with, without evangelistic activity any church would be a failure. The spirit of evangelism is the spirit of Jesus. The commission of Jesus to the Church is one of evangelism: "Go ye into all the world and preach the gospel to every creature; beginning at home, then in Judea, then in Samaria, then into the uttermost parts of the earth." When the early church settled down in Jerusalem and made no attempt to reach Judea, it was in grave danger of obliteration.

From reports and personal observation, it would appear that many local churches are satisfied only to carry on and maintain services for the few who enjoy good singing and high sounding scholarly platitudes, and are willing to pay the bills. That church is a dying church. It is a church without power and a church that will never make any impression on the world. That church is not evangelistic. Nor does merely holding a meeting once a year make an evangelistic church. "An evangelistic church is a church which, from pulpit to primary, is permeated by a desire to see a constant inflow of people who have come to know Christ as Redeemer and Lord, and who, in turn, are seeking to lead others to the same experience."

What is the condition within the Brethren Church? Is there a need for evangelistic activity? Ought we to be praying, "O Lord, revive Thy Work?"

After the Tunkers settled in America, families moved into new areas. Wherever they went the whole Bible message was preached, converts were added and churches established. During the early years of the Brethren Church, the preachers and the laity were not ashamed of "the Faith once for all delivered to the saints." Ministers were evangelistic and doctrinal in their preaching. Thus the membership increased and Brethren Churches were organized. "O Lord, revive Thy work."

Recent statistics are very revealing. Reports for 1947 compared to 1946 show that of the 100 churches checked, 48% increased in membership while 52% made no gain. Again, reports for 1948 compared to 1947 show that for the same 100 churches, 48% increased in membership while 52% made no gain. Thus for two successive years, 52 out of 100 churches made no gain. Is there need for evangelistic activity? Ought we to pray, "O Lord, revive Thy work?"

What are the results when any pastor and his church engage in evangelistic activity? The same statistic reports quoted above show that the churches which made the

largest percentage of increases in membership were churches whose pastors are zealous in evangelistic activity. Their preaching is largely doctrinal and evangelistic. In checking the reports, I find that seven churches made gains ranging from 15.7% to 80%. (National Goals Program asks for 15% annual increase.) Another of our larger churches increased its membership by 10% %. In every one of these churches is a pastor who is actively evangelistic. Consequently the churches are also actively evangelistic, so they grow and go. What victory might be realized in the entire denomination if all were engaged in evangelistic activity? "The people without vision, they will perish."

I am convinced that the paramount issue of the Gospel platform is evangelism. A close study of the life of Christ in the four gospels reveal the fact that Christ sought out, interviewed and brought individuals to a saving knowledge of the truth. For instance: One day He sought out an office-holder sitting at the seat of custom, and after a brief interview with him, Matthew became an ardent follower of Christ. Another day He sought out a lost sheep of the house of Israel and after a most heart-searching interview, the woman at the well hastened back into the village and became a most enthusiastic follower of Christ. On another occasion He invited Himself to the home of a political grafter, and at the close of that private interview, Zacchaeus was not only ready to make restitution, but was willing to give of his time, treasures and talents in the service of the Master.

On invitation, Andrew spent a wonderful day with the Master and became a flaming evangelist for his Lord. "He first findeth his own brother Simon." The very next day Jesus finds Philip, and Philip immediately goes and finds his friend Nathaniel.

If and when the spirit of evangelism be dominant in the life of the pastor, it will reach down into the lives of the people who make up the congregation. And if the pastor has this spirit, I believe it will be reflected in all departments of the church life. Whenever the superintendent has it, it will affect the hearts and lives of the teachers and scholars, and the spirit of evangelism will permeate the school. This spirit of evangelism demands that pastor and people desire to see souls won to Christ.

If we could only get the whole church to realize fully that the paramount issue of the Gospel is evangelism; that the supreme work of the Church is personal evangelism; and that the chief business of every Christian is to seek and find others and to hear a faithful work of testimony to Jesus Christ, how many precious souls could be brought to Jesus and into the church this year.

Is there a need in the Brethren Church for Evangelistic Activity? Let every member of the church give an unbiased answer. Then may we together pray, "O Lord, revive Thy work."

FOUNDATIONS—If you have built castles in the air, your work need not be lost; that is where they should be. Now put the foundations under them—Henry Thoreau.

Eighteen Year Struggle For New Church To Be Climaxed Dedication Set For February 13



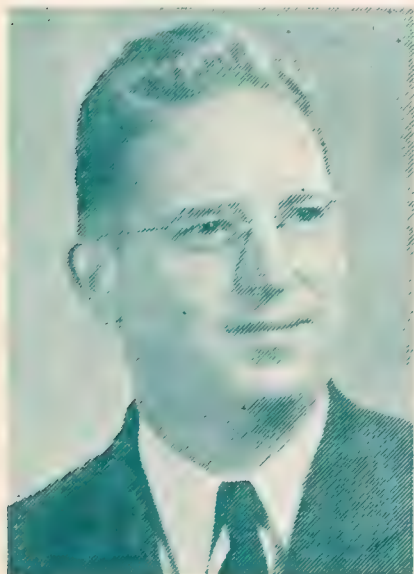
Muncie Indiana Church

After 18 years of "upward struggle," the First Brethren Church of Muncie will dedicate its new church building at Kirby Ave. and Blaine Sts., Feb. 13. Recently completed, the new structure represents the end-product of a desire which has burned in the hearts of congregations since 1931, when the cornerstone was laid.

It was in May, 1931, under the pastorate of the Reverend M. L. Sands, that plans for the building were formulated. Adequate funds were made available at that time for the building of the foundation; and the basement portion of the church reached completion before the depression inter-

vened to dispell all thoughts of finishing the structure for an indefinite period. The congregation was forced to conduct services in the basement, while committees were formed to start the building fund rolling once more.

THROUGHOUT the pastorates of the Reverend George Jones and Delbert Flora, contributions trickled in to the coffers marked "Building Fund." No matter how small the individual offerings, every penny meant that the ultimate goal was that much nearer realization.



Rev. C. F. Zimmerman

In 1944, with the appointment of the Reverend E. D. Burnworth as minister, the plans drawn up so many years before were discussed with renewed interest. And the Reverend Burnworth devoted much of his time to organizing a campaign which would make the building possible. His efforts became so inspiring to the congregation, in fact, that he was known affectionately as "the sparkplug" of the drive.

Finally, in May of 1948, the Reverend Burnworth saw his dream begin to materialize, as work was started on the structure which was to be built "from the basement up." And it was on December 26 that the first services were held in the new building, completed all but some interior varnishing.

Shortly after the initial services were conducted, the Reverend Burnworth resigned his post; to retire to his farm near Muncie, but not before he had guaranteed a virtually debt-free future for the church. Appointed to replace him was the Reverend C. F. Zimmerman who arrived in Muncie barely 10 days ago, and under whose direction the February dedicatory services will be conducted.

AND NOW the stately structure at the corner of Kirby Ave. and Blaine St. has opened its doors to a proud congregation. Constructed of yellow brick, the building boasts the newest in church architecture and furnishings. All modern building developments were employed to make it a joy for the members who worked so long and hard toward its completion. And perhaps the most significant and rep-

(Continued on page 11)

SOURCES OF SPIRITUAL DESTITUTION TODAY

by Clarence Fairbanks

In a previous article on the theme, "Spiritual Destitution Today" I emphasized the point that one of the most hopeful signs of spiritual recovery is the fact that we are beginning to recognize how poor we really are. When a man recognizes and confesses that he is ill and needs the attention of a physician, there is some hope that a solution to his problems will be found. I believe that the world is beginning to awaken to the terrible spiritual poverty of our times. There are indications that in the midst of so many material things, we are conscious of a need higher than these.

I. One of the great sources of our spiritual destitution today is the fact that we have replaced the teachings of God with the teachings of men. Dr. Kenneth Scott Latourette points out in his recent book, "The Christian Outlook" that "The church is always influencing the culture in which it exists and is in turn influenced by it." It is tragic that the church has been molded so much more by the world than it has influenced it. A large segment of the church has been guilty at times of trying to erase man's responsibility for sin by saying that he is the mere product of glands, environment, or fate. When the church preaches that sort of a gospel, it is little wonder that men behave so badly.

World philosophies result in world conditions. It is just as true of nations and of the world as it is of men that, "as a man thinketh in his heart, so is he." When the nations teach that we can solve our own problems, there is little room or even need left for God. But the smug complacency of yesterday is beginning to disappear. It has disappeared so much that General MacArthur was led to say, "Our problems are theological rather than military." He is putting the responsibility for directing the world thought where it belongs—with the church.

II. Although the philosophies had much to do with bringing about the present conditions, they do not need to shoulder all of the blame. The rapid advancement in all fields of science led us also to believe that we do not need to rely on God to answer our prayers. Through scientific means we can answer our own prayers.

So the second source of spiritual destitution today is the fact that we have replaced God with a false god of science. There was a time when men prayed for food. Not many people in America feel the need to pray for food any more. Science is our god for it has given us better seed, better soil, better fertilizers, and more and better machinery. We do not have to rely on the God of Israel, we rely on the god of science. We do not feel the need now to pray so much for the physical ills of our bodies for medical science has been able to restore sight to the blind, bring strength to the weakened and crippled limbs, and to cure our other ills. True, it has not gone all the way of replacing God, but it has taken a big step in that direction.

Shall we condemn and stop scientific advancement? No, for the source of our spiritual weakness is not science, but men. The trouble is that men have not been able to recognize the arm of God behind the hand of science.

III. If we were tempted to believe that we were self-sufficient, we received a rude jolt when the atomic age was ushered in. We suddenly found that the material needs were not the only things with which we must be concerned. We can now see that the richest nation on earth could be destroyed because it lacks the moral and spiritual qualities to make it strong. Just at the time that we felt the most self-sufficient, there suddenly arose the awful fact of our sin, our need of divine grace, and our need for a power that science cannot furnish.

Even in the church itself, we have often had a name that we were alive when we were really dead. We have set up a vast and complicated machinery within the church to meet every conceivable need of our people except the spiritual needs. The church has sponsored many economic, social, and recreational projects that have been good and have met a real need, but what has become of our spiritual projects?

Thomas Chalmers was once pondering over why, in spite of all his efforts and enormous popularity, there was not more spiritual outcome to show for it all, and came to this conclusion—that he was trusting to his "own animal heat and activity" rather than to the Holy Ghost. The fault of relying too much upon our "own animal heat and activity" rather than upon the Holy Spirit has all too often been the tragic source of our spiritual destitution.

IV. A fourth source of our spiritual destitution today is the fact that men have become lovers of pleasure rather than lovers of God. This has always been a problem. It was so in St. Paul's day and it has been one ever since. It is not a difficult task to find places of amusement crowded and luxuriously furnished while church services are conducted with a meager handful and fortified with a small offering. There always has been a large segment of our population that has confidently asserted that having a good time is the only way to attain a full life.

An outstanding thinker in our day, Walter Lippmann, has written, "What this age of ours requires to understand is that the call on us for self-denial and the assertion that without renunciation of many of the ordinary appetites no man can live fully and well, is not merely the testimony 'of our maiden aunts,' but that of every single expert in this line of things the whole world over; of every single one of those who have given their lives to it in any age or country or religion whatsoever, and who stand out, the men of genius in these matters, to whom every one of sense looks up—without exception they unanimously lay it down as a first rule that the one and only road to know life at its highest, and its most exciting begins as the purgative way."

Psychologists are now recognizing that many people seek to fill their time with pleasure because there is a great void in their lives that they do not know how to fill in any other way. It is a vacuum that has been created by a neglect of the great spiritual values of life as proclaimed by the church. Pleasure seeking, besides being a terrible sin, is a paralyzing disease. It can be cured only

(Continued on Page 10)

Man - Worker With God

"In the beginning God created." "My Father Worketh and I work."

Our Father's World

For Christians it is natural to say "This is our Father's World." He made it and all that is in it. This basic belief in the reality of God as creator, to many of us a rich heritage, underlies our faith in the teachings of the Church, our individual religious experiences, and our sense of obligation to make Christian principles effective in daily life. The belief is supported by philosophical reflection and more convincingly, by "the testimony of the soul."

"This is our Father's World."

But the Christian's faith in God as revealed in Christ is not established by the prophet's interpretation of history, nor by the philosopher's explanation of nature." It is through experiences of religion which Lyman Abbott defined as "the life of God in man" that we have found strength, joy, hope, security, and abiding satisfaction—as we have bowed in prayer, or as in company with others we have entered into communion with sacred presences. whence comes this mystical awareness? With Sabatier we can say that "before all reflection it is given to us." Call it what we will—many have styled it "the influence of the Holy Spirit exquisitely called the Comforter"—we know that "the heart has reasons which reason does not know."

Many cheerful, wholesome people in our time, looking upon religion as a life and upon God as "closer than breathing and nearer than hands and feet" simply say as one of Pratt's correspondents, "I believe in God because I am aware of Him." Another has said, "I never look up at the stars at night but adoring love and worship fills my soul, the same at early dawn when the beautiful new day comes fresh from the hand of God."

A Steward Is a Supervisor

A steward is more than a custodian, he is also a supervisor. In one sense the function of preserving and protecting might in some instances be performed as did the one talent man who went away and hid his talent in the earth, but we remember that this act revealed an unfaithful steward and he was judged a wicked and slothful servant. There are times when it is all-important to "hold the fort," but man as co-worker with God must use what God has given him or else lose it. The monk who made a vow not to lift a hand from his side for a period of years found at last his arm a withered, helpless thing; for use is life, and neglect is atrophy and death. Wise and proper use calls for careful supervision of activities. Besides protecting and defending, the steward of life and its gifts must be a director of operations. As such he must control his going out and his coming in, his downsitting and his uprising in such a way as to render useful service in the Master's Kingdom.

As supervisor for God, the Christian steward will direct his own activities in such a way as to align himself with worthwhile undertakings, and he will control with great care the influence he exerts, directly or indirectly, over others. How easy it is for the Christian steward to relate

himself to plans and programs which are already set up and going—in the Church, in schools and in other institutions related cooperatively in Christian work. Faith in God and confidence in the organized Christian Church are expressed by regular attendance upon the worship services and by systematic, proportionate support of the program of the Church. Indeed, every phase of human experience is involved in the activities the supervisor must direct and inspect; the individual and society, the person and his family, friends and neighbors, home and business, Church and school, nation and world order. The Christian steward will remember that in all of life he has the responsibility of an overseer, and it is his duty to inspect with authority. Operations and procedures in his business of living are his trust. Of them he, as supervisor of God, must give a strict account.

A Steward Is an Administrator

A steward is also an administrator. As such the Christian is an executive, a manager, a general superintendent for God.

While the custodian is charged with the duty of caring for that which is entrusted to him, and a supervisor must give special attention to particular operations and activities, the administrator must assume final responsibility for the whole organization. In this sense the Christian steward is the chief executive of life and all its gifts. It is he who appoints the custodian to be the keeper of things and values. He must devise the plans of action which the supervisor directs. He must manage every phase of life's undertakings.

If a Christian fails as custodian for God, if he is deficient in supervising activities, the difficulty is most often found in faulty administration. Because of a weak purpose, a lack of sense of worthiness, and an absence of Christian zeal, he gives poor management to his time, his talents, his possessions.

What wonderful results could be realized if Christians should administer their time for God. No less is required of the steward. Sometimes we can sympathize with Job who said, "My days are swifter than a weaver's shuttle." Some of us can testify regarding experiences "in misery's darkest caverns known." Even so, no man can afford to play fast and loose with the days entrusted to him. He must administer them with care, realizing there are no others to replace those he may lose.

Lord Byron, when only 36 years of age, wrote plaintively:

"My days are in the yellow leaf,
The flowers and fruits of life are gone;
The worm, the canker and the grief
Are mine alone."

What a tragic confession of poor administration of life! Contrast it with Dr. Fosdick's triumphant claim that this is a great time to be alive, and with St. Paul's glorious testimony "I have fought a good fight, I have finished my course, I have kept the faith." Wise and faithful stewards hold the days of their years as a sacred trust.

Dedication of the Washington Church, Dec. 12, 1948

by Clarence Fairbanks



Washington, D. C. Church

Dedication services for the first unit of the new Washington Brethren Church were held December 12, 1948. The weather was ideal except for a little rain that fell in the morning. It was perfect weather in comparison to that of the two following Sundays. The attendance and enthusiasm at all three of the services was exceptionally good.

We were very fortunate to secure three outstanding leaders in our church to bring the messages of the day. Rev. E. M. Riddle, our Mission Board Secretary, brought the morning message on the subject "The Glorious Church." Brother J. Garber Drushal, President of the Missionary Board, delivered a very timely dedicatory address on the theme, "In The Year One." Prof. M. A. Stuckey, Dean of the Seminary, spoke in the evening on the great message, "The Essence, Example, and Exercise of Faith." All three speakers brought timely and impressive messages that will long be remembered in our church.

We were honored by the presence of some very distinguished visitors besides the special speakers. Mrs. Louis Clapper and her daughter, Ruth, came down from New York, where Miss Clapper is studying music, to give us a helping hand with the music. Rev. and Mrs. James Ault came down from Hagerstown with a fine delegation from their church to take part in the dedicatory services in the afternoon. Dr. Warren D. Bowman, pastor of the Washington City Church of the Brethren, came to the afternoon service to bring greetings from the Church of the Brethren.

After almost seven years of worshipping at a community center, we are very happy and thankful that God has made it possible for us to have this first unit. We wish to take this opportunity of publicly thanking all of our friends throughout the denomination for their generous gifts of money and words of encouragement. We covet your continued good will and support.

The two Sundays following the dedication service were anything but ideal from the standpoint of weather and as a result attendance slumped badly. January's attendance has shown a remarkable improvement over that of a year ago and enthusiasm is increasing too. The Sunday School attendance will average at least 20 better than last January. One of the most encouraging signs that I have observed is that many of our people are inviting and bringing their friends with them to our services.

Everyone who has attended any of the services in our new church marvel that a basement unit could be so church-like in its appearance and have such fine acoustics. Already we have begun to make improvements on our plant. We have found that there are not enough class rooms and facilities for conducting a full church program. We are, therefore, installing a modern-fold partition to divide the main auditorium into two parts. This will enable us to have separate opening exercises for young people and adults in both Sunday School and Christian Endeavor. It will also cut down confusion resulting from having too many classes in one large room.

We have built this church because our people have had a mind to work for the Lord. Our Brother E. S. Cormany has given us a large amount of valuable time and money saving assistance through his connections with and knowledge of the building trade. Brother T. C. Lyon has been of great help to us because of his acquaintanceship with the workings of the district government. Brother Walter Koontz has given generously of his talents in building a beautiful pulpit. Brethren T. A. Chappell, Artis Fields, and Guy Tamkin spent many hours getting the church ready for the dedication services. Mr. Rockwell Drummond, Building Fund Treasurer, did a fine job of keeping the financial end of the project in good order. Mr. Ray Hali-

(Continued on bottom of next page)

Missionary Soon To Sail

Miss June Byler, sister of Robert Byler now in Argentina, is spending a few weeks in Philadelphia with a sister and her family, while waiting for her visa to enter Argentina. She had conferred with the Missionary Secretary about the possibility of going to Lost Creek for a month or two to give whatever assistance she could, but upon arriving in Philadelphia January 1st, an unusual opportunity came to her.

Appearing before the Argentine Counsel in Philadelphia to apply for a visa, she was presented to the wife of the consulate, who had only recently come from S. A. They became friends almost immediately.

When the South American lady learned of Miss Byler's plans, she invited and insisted that she come to their home each afternoon five days a week and study the Spanish language. Miss Byler was quickly advised to accept this fine offer. It is a most valuable contact in these times when it is so difficult to secure an entrance into Argentina. Reservations have been made by this office for Miss June Byler to sail from New York March 16th on the S. S. Argentina. She will join her brother and his family in South America.

June has had several years of teaching experience, also has done personal work in church campaigns, besides being reared in a minister's family.



The Louisville, Ohio Brethren Church will assist with her support. Another group wants to share in this also.

We shall also pray for this fine, young missionary added to the ranks. **E. M. R.**

Dedication Of Washington Church

(Continued from page 9)

day also deserves a vote of thanks for his work as chairman of the board of trustees in getting several legal matters straightened out. But I must not go on to list all those who gave of their time, talents, and money for to do so would be to print the entire church directory. Everybody is happy that we have a place of worship where we can meet as often and as long as we wish and so everybody is doing everything possible to make our church attractive from a physical standpoint and also of worship and friendliness.

We extend to all our friends a hearty welcome to visit with us at any time they are in Washington. Our Church is located at Branch Ave. at Que St., S. E. That is just one short block north of Pennsylvania Ave., S. E. on Branch Ave.

Thank you for your generosity, your loyalty, and your prayers.

Sources of Spiritual Destitution Today

(Continued from Page 7)

by liberal applications of Biblical truth and the saving grace of Jesus Christ.

If Christian men and women will depend more upon God than upon themselves, accept more of the word of God and only the word of men when it corresponds with the teaching of God, accept more of the work of the church of Christ, and spend less time in worldly pleasures; then God will honor his people, and send a great spiritual revival. The responsibility is ours. The yoke is easy. The conditions are simple. Will we return to God and His work or shall we continue down the road of spiritual destitution that leads to eternal ruin? We must choose this day which road we will travel.

The picture is the likeness of the Reverend Joseph J. Margush, the new pastor at the Sergeantsville and Calvary, New Jersey, pastorate. I am delighted to present him to the Brethren Church. In his recent letter he gave some information for which I sought. He says, "I have been in the ministry nine years in the Church of the Brethren. I have been a Christian for 11 years in the same church. My home town is Quakerstown, Pennsylvania, but I spent most of my school years in Philadelphia. After my conversion, I took a general Bible course at Moody. (I do not believe in Eternal Security as taught by many at Moody.) I was ordained to the ministry in 1941 at Quakerstown Church of the Brethren. We have found the Brethren Evangelist to be a fine paper, and have placed our subscription for it."

Brother Margush preached in our conference at McLouth, Kansas, a year ago while living at Topeka. His message was well delivered, thoroughly scriptural, and filled with power. He says further, "We are beginning to realize what a large field this is. We also covet your prayers in our behalf."

Brother Margush has a wife and a daughter about nine or ten years of age.



We welcome these people into the Brethren Church, while the people whom they serve welcome them as their pastor.

E. M. R.

Fort Scott, Kansas

We arrived on this field on our way back from the Midwest District Conference and conducted the Bible Study and prayer service on Wednesday evening, October 13th. The next matter was to find a house to live in before we could move from Falls City, Nebraska. We spent two or three days house-hunting with no results. It seemed that there was but one way to get a place to move into and that was to buy one and so we did. These people had waited long and patiently for a pastor and we were given a hearty welcome. A very fine reception was planned and given in our honor and we received a food shower of great proportions. Someone suggested that we needed a truck to get it home.

We have indeed been busy "setting the house in order" and getting ready for greater things. We had a very fine Christmas program in which all age groups participated and our attendance was gratifying. We have reorganized the Church and Sunday School and have organized a Christian Endeavor. The W. M. S. is well organized and doing a good work. Their last meeting had an attendance of eighteen. We have reached an attendance of forty-three in the Sunday School and our high attendance for the Bible Study was twenty-seven. Our attendance at the worship services have been quite regular and consistent and there are new people coming in at nearly every service.

During the holidays Dr. L. E. Lindower and Brother Spencer Gentle, representing the National Sunday School Association, brought to us a Sunday School Institute which

was an inspiration to us all. There was a demonstration of visual aid materials such as flannelgraph, slides, maps, etc. Besides these we were introduced to a great amount of teaching materials and books on Sunday School work. Dr. Lindower brought us a fine message each evening.

We have had our share of bad weather since Christmas which has retarded our progress but the interest continues high. With the coming of spring we hope to renovate the building and make the grounds more attractive. The building is badly in need of repair on the outside, some of which will cost considerable money. The W. M. S. is planning on a new pulpit carpet and aisle runners which will help to improve the inside very much.

We plan to begin our two weeks of Evangelistic meetings the middle of February. We hope to reach several souls for the Master through this effort. We would ask all who read this report to pray for this meeting. This is a fertile field for the Brethren and there is so much to be done that we feel almost helpless in the face of it but the Lord is our strength and He is blessing our effort. Brethren, pray for us.

Cecil Johnson.

(Continued from Page 6)

representative item in the sparkling new auditorium is the hand-made altar, built and given to the church by Curtis Cruea who supervised the construction work.—Muncie Evening Press.

Note—We are sorry that the new cuts of the exterior and interior of the Muncie Church, also one of the pastor, did not reach us in time for this issue.

E. M. R.

NEWS

From the Christian World



Lutherans will stay—The secretary for the National Lutheran Council for orphaned missions came home from China after an extensive tour of inspection last month. Many Lutheran missionaries will stay in China, even though Communists get control of the central government, he reported. "China is the first opportunity the Christian faith has had to meet the Communist faith head on," they say.

Where public worship is forbidden, family worship will be emphasized. Missionaries forbidden to preach will seek to distribute their writings. They will try to keep close contact with Chinese pastors and support them in their work as much as possible.

A bank in Atlanta, Ga., owned and operated entirely by Negroes, has recently been admitted to the Federal Reserve System, after completing all requirements. The capital of the banking firm is more than \$200,000 and this bank serves white depositors as well as Negroes.

The growing shortage of nurses is becoming as serious as that of teaching. The same cause seems to be back of this lack of interest in these two professions—the failure to make those in teaching and nursing feel socially worthy. The country now needs 40,000 more nurses and will need that many more in the next three years, Robert E. Goodwin, director of Employment Security, reports.

At the All-China Olympics held in Shanghai last year, athletes came from most of the provinces of China and Manchuria, Mongolia, Sinkiang, and Formosa. Also there was a delegation of Chinese athletes from the Philippines. Each day a quarter of a million people attended. The Shanghai Evangelical Band organized a Gospel team to sell Gospels during the event. On an average, fifty a day took part, and the total sales amounted to 20,000 Gospels.—Sunday School Times.

On June 12, 1948, the Bible Society of Brazil was organized in the beautiful First Baptist Church of Rio de Janeiro by an overflow crowd of three thousand and a larger radio audience. Since 1940 six million copies of Scriptures have been distributed in Brazil by the Bible societies of England and America.—Sunday School Times.

Medical Missions—Mr. Ernest Lin, a prominent Chinese Christian and government official, established, during the war, the Holy Light School with Christian teachers only. The graduate class this year numbered nineteen, every one of whom is a Christian, most of them even planning to enter full-time Christian service. Now he and other influential Chinese Christians are adding to this enterprise a Holy Light Rural Medical Service. These centers will be

opened near China Inland Mission hospitals, with motor vehicles to facilitate transportation of patients and supplies. Only Christians will be used for the personnel of the Service.

This is an indigenous Chinese Christian enterprise. It is interesting to learn that the China Relief Mission of the United States government, which has had disillusioning experiences with other agencies, has turned to the Holy Light Medical Service to be one of its channels of relief to the needy.—Sunday School Times.

Over two hundred and thirty pioneer missionaries gathered last summer at Norman, Oklahoma, to study linguistics under the guidance of Messrs. Pike, Nida, and Wonderly of the Wycliffe Translators, in preparation for the translation of Scripture into new dialects and languages the world over.—Sunday School Times.

The Mexican Government is showing itself exceedingly friendly to these Wycliffe translators. Permission to incorporate in Mexico was granted in writing within one hour after the application was handed in. The official who arranged it proved to be a great-grandson of a famous Mexican linguist of the last century. The Wycliffe Translators have title to a fine headquarters building in Mexico City which, in fifteen years, will be theirs unencumbered.—Sunday School Times.

President Arevalo of Guatemala has expressed his sympathy with Protestant missions. At a meeting in the National Palace in Guatemala City, held to present to him recently published translations of Scriptures in the Mam and Quiche languages, he said: "You missionaries have an ally in my government, and you will find us at all times ready to co-operate with you."—Sunday School Times.

150 Chaplains serve in Germany—An official report states that 150 U. S. army chaplains from 15 denominations are currently serving the American armed forces in Germany.—Christian Century.

A Great Need—Heifers are especially needed for a new project for displaced persons in Venezuela.

Exodus To Paraguay—Recently in western Canada, nearly two thousand Mennonites packed up their belongings to sail to South America in order to maintain conscientiously their particular mode of religious life. Most of them had come from Saskatchewan where, according to business standards, they enjoyed increasing prosperity. So they followed the decision of the old-line Mennonites to seek a new place in virgin territory where they might once more practice the plain and simple way of godly living.—Christian Herald.

FISHERS OF MEN . . . By C. F. Yoder

LESSON XLV—WHAT ABOUT THE THEORY OF EVOLUTION?

Text—Rev. 21:5—"Behold I make all things new."

Evolution is a mixture of wholesome truth with deadly error. It is being injected into the children and youth in school, destroying their faith.

1. From nothing comes nothing. Zeros added together give only zeros. See Gen. 1:1.
2. By the laws of chance no amount of combinations of material elements can ever produce a human spirit. Who is "the Father of spirit?" Heb. 12:9.
3. Is John 3:6 scientifically true? If so, how long will it take for material reproduction to produce a spirit being?
4. A man can make an automobile, but can an automobile ever make a man? If not, how can a being like Jesus Christ be the product of blind forces? It is easier to believe John 3:16.
5. Evolutionists speak of natural laws. Very well, man has discovered them, but he did not make them. Who did? Gen. 1:2, John 1:3.
6. Can a cow understand the Bible? Neither can the natural man understand the things of the Spirit. 1 Cor. 2:6, Rom. 8:5-23.
7. What is the result of leaving God out of life? Read Rom. 1:18-25; 28-32. This materialistic philosophy is the modern apostasy on which the judgments of God are being poured out. Christians must bear its mark.

THE WAY TO PROGRESS

Dr. Coulter was one of the foremost botanists of the day. He was also active in church work. When I asked him his opinion of evolution he replied, "Some forms of life have developed, but the majority have not. The mussel shells of most ancient ages are just like those of today. For a form of life to develop, it must come under the influences which cause development. Christianity is the only influence which enables man to go into a higher life."

LESSON XLVI—MORE ABOUT MODERN APOSTASY

Text—1 Cor. 15:19—"If in this life only we have hope we are of all men the most miserable."

1. What does the antichrist put in the place of God? Dan. 11:37, 38.
2. From whom does the beast of Rev. 13 receive his authority? Rev. 13:4.
3. What is the principal doctrine of this beast? 1 John 2:22.
4. Was materialism the error of the rich fool? Luke 12:16-21.
5. On what false assumption do materialists build? Eccl. 3:19.
6. What will be their end at the coming of the Lord? 2 Thess. 1:9.
7. Who will at last be the heirs of the earth? Matt. 5:5.

HE LEARNED BY EXPERIENCE

Quite a number of years ago there lived a man in a western state who left the religion of his fathers and became a free thinker. In order to enjoy his new liberty he sold his farm and moved to a colony of free-thinkers in Mexico. From there he wrote to old friends saying that he was happy in his new environment with no Christian to bother him for miles around. But within a year he came back to his old neighborhood and started anew. He had been robbed of about all he had in Mexico. There are many who talk their infidelity while enjoying the fruits of Chris-

tianity. It would be profitable to them to help them for a time to a country where there are no Christians.

LESSON XLVII—EXCUSES

Text—Phil. 4:13—"I can do all things through Christ who strengtheneth me."

Soul-winners need a testimony which will overcome the excuses of others.

1. "I do not understand these things." What shall I do? Obey what you do understand and study your duty. John 7:17; 2 Tim. 3:15, 16; Rom. 10:17.
2. "My parents object." Show them Matt. 10:37, 38; Acts 2:38, 39.
3. "My teacher does not believe the Bible." Show him 1 Cor. 4:3; Luke 9:26.
4. "My companions make fun of me." Show them their picture in 2 Peter 3:3, 10-12 and find your duty in vs. 14 with Matthew 10:32.
5. "My work will not permit me." If you will do your part to have better work and trust the Lord for the rest He will do his part. Mark 2:16-18; Matthew 9:9.
6. "I live too far away." Obey Acts 2:38, 39. Find a good example in Rev. 1:10.
7. "I don't have clothes fit to come." Come as you are and the Lord will save you and help in all your needs. Acts 4:34, 35; Mt. 6:33.

GOOD FOR EXCUSES

When a child if any of us children said at the table, "I don't like this," mother would say, "All right, just leave it and you will like it when you get hungry." Excuse makers should ponder the fact that God accepts their decisions. He does not oblige them to come to the feast. Their minds will change when they learn that they are outside and lost by their own refusal to come in.

LESSON XLVIII—MORE EXCUSES

Text—Heb. 3:15—"Today if ye will hear his voice, harden not your hearts."

1. "I just can't believe." You can if you will obey the text of the lesson. Heb. 3:15. Otherwise you will come to be like those of John 12:37-43.
2. "I do not feel ready." Voice of the flesh, leave it and follow. Rev. 22:17.
3. "I have my religion." Read Acts 19:1-6 and act accordingly.
4. "I will not leave the faith of my fathers." Examine yourself with John 5:30.
5. "I cannot leave my habits." Let Jesus make you a new person with them. 2 Cor. 5:17.
6. "There is time enough yet." So say all the lost. Read Heb. 2:1-4.
7. "I want to know more first." You know enough of sin and never will know another Savior. See Rev. 3:20 and open the door to your heart.

DANGER OF DELAY

Some people are concerned about committing the unpardonable sin. They well may be, but they can be sure that once it is committed they will not worry any more about it. Their power of repentance will be gone. There was once an old man who never failed to come to church and listen to the sermon, but he never showed the slightest inclination to repent and be saved. He told me that once he was caught with his foot in a cattle guard of the railway and a train was coming. It stopped within a yard of him but he did not pray. He died as he lived, indifferent as to the future.



CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for February 27, 1949

"LET BROTHERHOOD PREVAIL"

Scripture: II Peter 1:5-8; Romans 12:9-21

For The Leader

TONIGHT we want to look into some of the solutions of the problem of brotherhood, race relations and caste systems as are evident in our country and world today. In general, we can say that only as men look to Christ will these problems reach any semblance of solution. If mankind persists in hunting the solution in their own thinking, all reform efforts shall be null and void. The matter of brotherhood should be given some consideration in our thinking, for there is much misunderstanding in the minds of people on this point. There is much good we can do if we are willing to analyze the true situation, and apply the remedy as we find it in the Word of God.

DISCUSSION

1. CHRIST, THE CHIEF CORNERSTONE. In the building of Solomon's temple, all of the stone work was cut to size and shape many miles from the site. All wood was hewn and cut to fit far distant from the temple's location. In the building of the walls of stone there was an odd sized stone that persisted in getting in the way of the builders. They stumbled over it, ignored it, and cast it aside. This peculiar stone had no place, so they thought. But when the building was about completed they discovered there was not enough stone. Then one workman happened to remember the cast off stone. It was the corner stone, and it fit right in place, completing the beautiful temple. The parallel today is that men, nations, councils, are trying to complete a temple of democracy and world brotherhood. Having completed their walls and superstructure, they find themselves short on something to hold it together and make it work. Christ is the answer. Men have stumbled over Him and His teachings, they have cast him aside, and so their work cannot be called finished. Christ, the Son of God, is the Chief Cornerstone of brotherhood. Without Him, there is nothing but chaos in humanity's efforts to live together.

2. EVIDENCE TO PROVE IT. In the world today are two opposing forces and ways of living. One, the philosophy of force and state property as exemplified by Russia and the Communists. Wherever this force has gone it has brought ruin, starvation, and loss of personal right. The other philosophy is that of the democracies, theoretically that of Christ. Choose for yourself. Russia years ago closed all her churches and emitted the theory that there was no God—only the state as supreme. The two systems are impossible of association. It will be either Russian controlled Communism with all its evils, or a Democratic system of God-fearing peoples in the world. Which do you want? Well, stay home from church, refuse to support it, and you'll find out which kind you will have.

3. HOW GREAT IS THE DANGER FROM RUSSIA? We here in America are more or less inclined to consider ourselves immune to the terrible things which are happening in other parts of the world. But are we? We are not, except through Divine intervention. We are no more immune than was Czechoslovakia. Remember that valiant little democracy that withstood the onslaught of pagan Communism until the "Commies" had worked themselves into key positions in her government? It sickened the hearts of all free Americans when the iron curtain dropped between us and the Czechs. Now, what about China? While we bask in the warm sun of freedom, the daggers of the Red army are turning the waters of the Yellow river to a crimson red with the blood of helpless Chinese. Are we immune? And reports come to us from reliable sources that many are the Communists who are rising in power and position in our own beloved nation. Sad to say, in many cases the voice of press and radio is being pressed into silence by threats on life and property.

4. OUR SALVATION. It is our firm conviction that America thus far has been saved the savage destruction by the Communists because of the prayers of Christian people. God hears and answers prayer. The effectual, fervent prayer of a righteous man availeth much. The liberties of the press, radio, screen and free speech are being used to full advantage by our enemy. Thus we have little protection there. Don't let anybody fool you. God is answering the prayers of His people. True, millions of people in America never think of petitioning God in this way. But here, there, and everywhere are those who regularly pray to God for their country. There is no other answer to America's escape than the prayers of those who believe in God's power to answer prayer. So, get on your own knees and join these diligent soldiers of the Cross in behalf of your nation. May God have mercy on your soul in the day of judgment if you take all the benefits of our democracy and fail to honor the Giver through prayer of praise and petition, and a consistent Christian life.

5. LET US PRAY. On the day of the President's inauguration many of us witnessed the proceedings by that marvel of the age—television. It was a thrill to begin with, but especially so when during the singing of the Star Spangled Banner, the picture was focused on the Stars and Stripes waving so proudly in the air. Yes, and many Americans in those solemn moments prayed fervently, as we should each day, that His abundant mercy should continue to bless us. If the tide of wickedness and paganism and spiritual darkness in the world is ever to be pushed back it will be through the prayers and the efforts of Christians. Don't shirk your duty. We who are Christians must show to a spiritual-broken world the example of true brotherhood in Christ, as it works in Democracy. In this, we must reach the heart of the individual with the soul saving Gospel of Jesus Christ. It is the world's only hope.

QUESTIONS

1. In view of the present excessive aggression of the Red armies, what do you think of the probability of a world-empire under Russian domination? Discuss pro and con.
2. What immediate and positive action can we take to stop Red aggression in the world?
3. How can we combat the rise of "red" power in our own government?

Prayer Meeting Topic

Contributed by Rev. C. Y. Gilmer

I WILL BELIEVE

By Bessie Pattern Gilmore

I will believe, though all around my way
Dark shadows fall, and wintry winds be chill;
I know that after night shall come the day—
My Father cares, and naught can work me ill.

I will believe, though all my days be spent
In ceaseless toil from morn until the night;
My Father knows, and I can rest content—
His trusting child is precious in His sight.

I will believe—though faith be sorely tried,
God's promises forever shall endure;
All needful thing will surely be supplied—
I will not doubt, but rest in Him secure.

I will believe—when life's last task is done,
I know that I shall see the Christ I love;
And fellowship so sweet on earth begun
Shall evermore endure with Him above.

DISCIPLINE THROUGH DARKNESS

Scripture: 1 Peter 1:3-9

Hymn: "More Love to Thee"

Prayer

Seed Thought Provokers:

WE HAVE BEEN TOLD, "Never doubt in the dark what God told you in the light." In the light of God's Word, the guidance of the Holy Spirit, and obedience to light received, we may know the will of God (Col. 1:9; Eph. 4:17; Rom. 12:1, 2). Paul discovered that his adversities turned out for the furtherance of the Gospel (Phil. 1:12; Acts 23:11). Paul, the prisoner, suffered shipwreck and was given up for dead before he reached Rome. Joseph was disciplined through envy, hatred and rejection by his brothers, through slavery and imprisonment (Psa. 105:19). But such discipline enabled him to rise from prisoner to premier without becoming haughty and resentful toward his brethren (Gen. 50:20). Jeremiah, when mistreated, received reassurance from God (Jer. 15:11, 20). After this he received reassurance upon facing the dungeon and death (Jer. 39:17, 18).

John the Baptist, a popular preacher (John 5:35), knew that his Lord must increase while he was to decrease (John 3:30). And while in Herod's prison he was perplexed (Matt. 11:3). The Lord's gracious reply is in Matt. 11:6. Thus we learn that we are not to become discouraged or doubt in the dark. God does not think any less of His children because they land in jail or are persecuted for righteousness sake. Let us not be offended by adversity (Isa. 50:10; Psa. 112:4).

The Christian martyrs did not blame God for their sufferings (2 Tim. 4:6-8; Phil. 1:23). We should realize that God is not to blame, and we should rather let Him comfort us in our affliction (2 Cor. 1:4). The martyrs endured persecution and death with Divine courage. To forsake God

while under stress is only to make us more miserable. But to remain true to Him under stress will make us supremely happy (Matt. 5:10-12). Our being called upon to suffer is a token that we really belong to the Lord (2 Tim. 3:12). The saints in all generations have been counted as slaughter-sheep (Rom. 8:35, 36). Since Christ partook of death we do not fear (Heb. 2:14, 15). We can die more than conquerors through Him Who loved us (Rom. 8:37, 38, 39).

We have heard the question asked, "Why did God make the Devil?" God did not make the Devil. He is self-made. At first he was Lucifer, an unfallen angel. But the sin of pride and rebellion against God made him what he is. (Isa. 14:12-15). The best saint, by himself, cannot stand against Satan. He should do all to stand (Eph. 6:13, 14). The weakest saint is well able to stand through Christ (2 Cor. 12:9, 10). Read 1 John 4:4; John 10:29.

COMMENTS

On The Sunday School Lesson

by The Editor

Lesson for February 27, 1949

STANDARDS FOR KINGDOM CITIZENS

Lesson: Matthew 5:1-12; 7:24-27

A COMMON Dictionary definition for a standard is "that which is established by authority as a fixed rule or measure; a criterion." Then we find that a "Criterion" is a "standard rule by which a correct judgment can be formed." Applying these definitions to the topic for today's study, we find that before us in the first passage of our printed text is a series of statements from the lips of Jesus that form the basis of a "standard" for Christian living.

It seems to the writer that a comparison may be made between the Old Testament laws as laid down by God and given to Moses, with these words of our Lord as He taught on the mountain side. Laws are rules of action which are established by those in authority. The Old Testament laws, given thus by God, were to be unquestionably obeyed. In the Ten Commandments we have set forth the relations between God and man and man and his fellow-man. They are rules which are set forth to be obeyed by the force of the executive powers of the rulers. But when we turn to the standard set up by Jesus, a standard which must, in its ultimate, end in spiritual understanding and moral desire, that is something far different.

Note the standard: "Blessed is the man," says Jesus. "who is poor in spirit; who mourns over his shortcomings; who exhibits meekness; who hungers and thirsts after righteousness; who is merciful; who thinks pure thoughts; who desires and works for peace; who endures persecution and reviling for the sake of the Lord Jesus Christ."

May we call your attention to the fact that the law said, "Thou shalt not," while the Beatitudes say, "Thou shalt." The one is negative in its approach; the other positive.

The second portion of our printed text calls our attention to the necessity of the proper foundation being laid upon which to build this kind of a life. The rock can be none other than that "Rock, Christ Jesus."



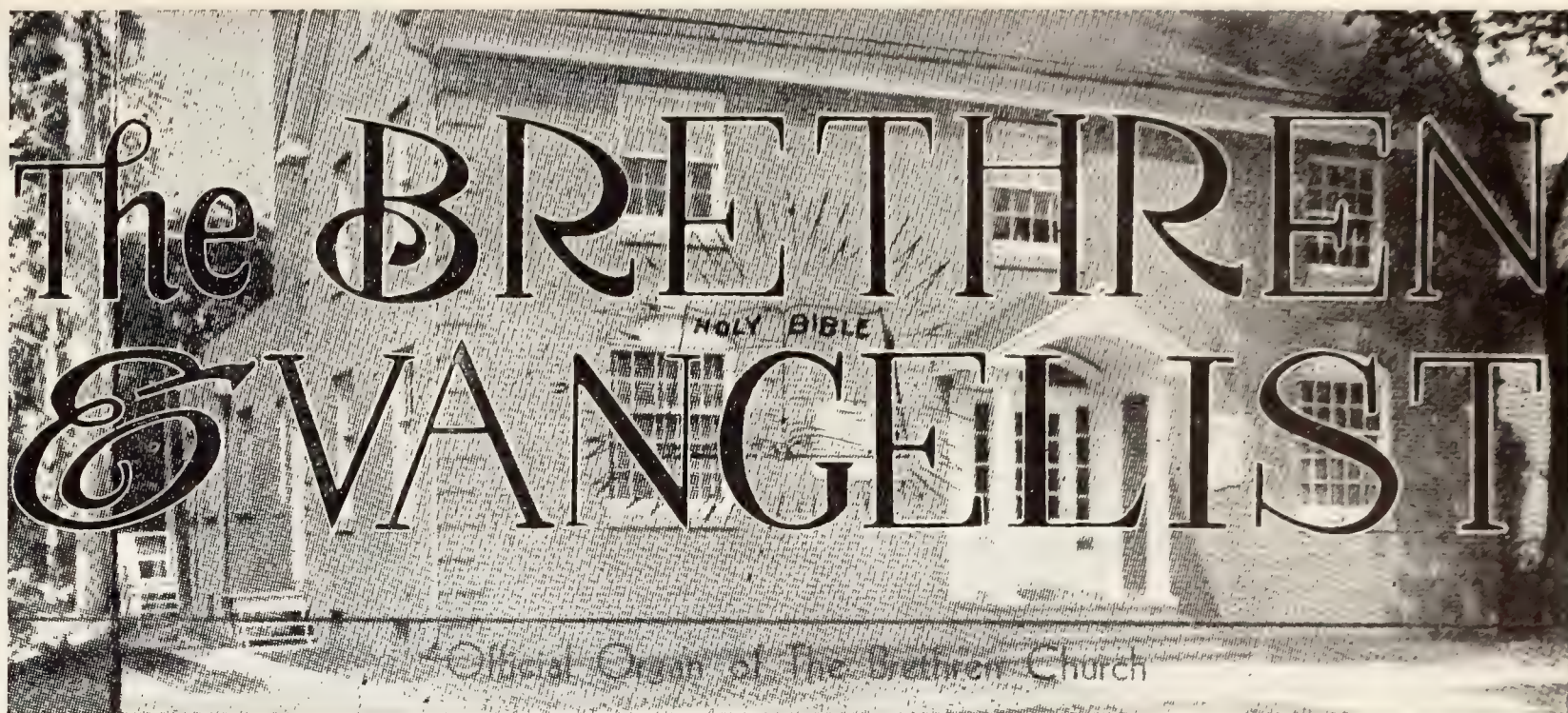
We are asking every pastor and congregation to plan a special Prayer Service on or near March 2nd. (It may be the usual prayer meeting hour.)

PRAY for—

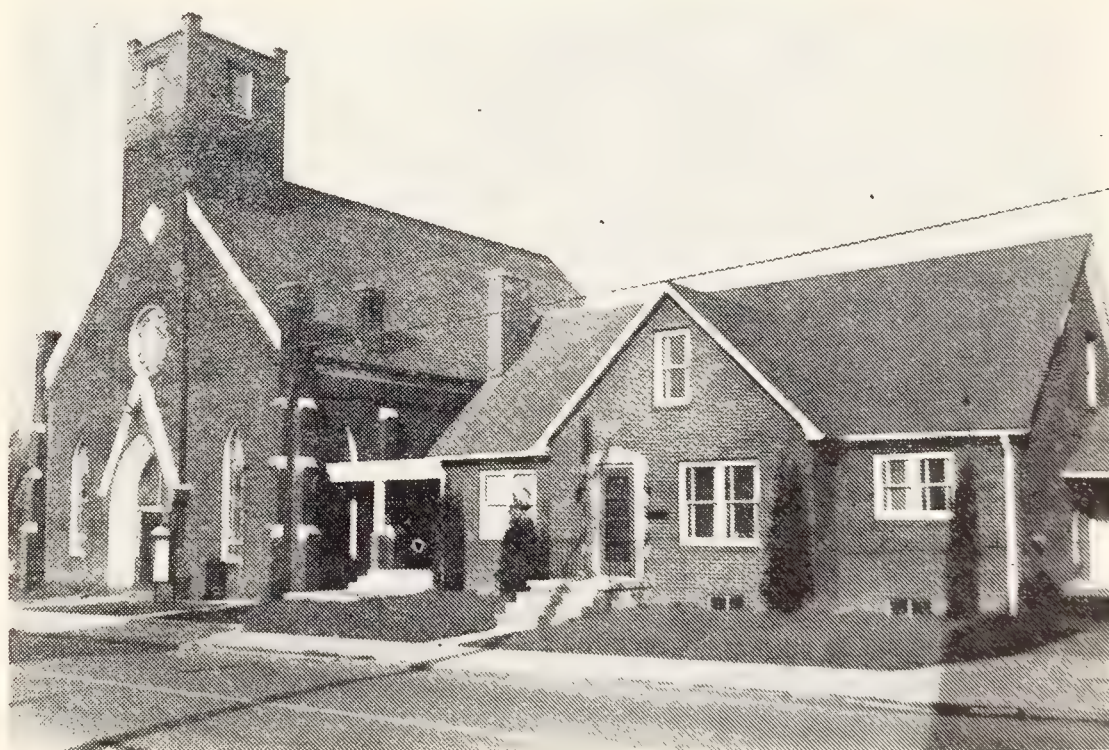
1. The leaders and missionaries in Kentucky.
2. For a new dormitory to replace the one recently destroyed by fire.
3. For the Keck family who lost so heavily.
4. For the twenty-five boys, most of whom had no other home.

PRAY for—

1. The Easter Foreign Missionary Offering.
2. Miss June Byler's visa to be granted.
3. The Byler family in South America.
4. Dr. Yoder and his people.
5. The native workers on the various fields.
6. All major obstacles to be overcome.
7. Hundreds of souls to be saved at this Easter Time.



*We View The Church Building
and New Masontown Parsonage*



*The present estimated value is \$100,000.00
according to word from Brother Ankrum*

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INTERESTING ITEMS

Washington, D. C. Brother Fairbanks reports increases in both the Sunday School and Church attendance. He says that even in the face of very bad weather that they had one of their largest attendances at the Wednesday evening prayer service the last Wednesday in January.

The Washington Young People held a Valentine Party on Friday evening, February 11th, each age group having its separate meeting place in the church.

Brother Fairbanks reports two baptisms on Sunday, January 30th. He also reports the gift of a beautiful bookcase for their hymn books, which was made by Mr. and Mrs. Sanford Souser.

Akron, Ohio (Firestone Park). Brother J. G. Dodds reports the arrangement for a Daily Vacation Bible School to be conducted immediately following the closing of the public schools.

Cameron—Quiet Dell, W. Va. Circuit. Brother A. R. Baer's bulletin gives us the following interesting items: A new furnace has been installed in the Quiet Dell Church. The old chimney was torn down and the roof repaired by several of the members. The hard-wood trim is rapidly making a change in the interior appearance of the Cameron Church, and the basement has been given a much needed "face lifting"—the plastering having been repaired and the woodwork painted. Also new class rooms have been provided. The Cameron Church has been given a tower sound system which is to be installed in the near future.

Huntington, Indiana. We note that the receipts of the Huntington Laymen's Organization during the past year was \$158.83, with an expenditure of \$110.58. A part of this expenditure went into the basement improvement of

the church. At present they are working on a project to install a new piano in the church auditorium.

Elkhart, Indiana. Brother L. V. King reports that on January 23 the Elkhart church had an attendance of 345 at the morning service and 376 at Sunday School. Three more were baptized.

Loree-Mexico, Indiana Circuit. Brother Robert Higgins reports that his laymen have been able to purchase 50 school desks for our Kentucky Mission School. This is about half the number needed.

The Boys' Brotherhood of the Loree Church sponsored the showing of the sound film, "Journey Into Faith," on Sunday evening, February 13th, the offering to be used to start a carpet fund. The Southern Indiana District Laymen are to meet at the Loree Church on February 21.

A Birthday Month Fellowship Supper was held at the Mexico Church on Wednesday evening, February 9th. A program followed the supper. Revival services at the Mexico Church have been rescheduled as of March 6 to 13, with Brother J. Milton Bowman of Nappanee, as the evangelist, and Mrs. Loretta Carrithers of Peru as the song director.

Waterloo, Iowa. Brother V. E. Meyer reports the receiving of a fine filing cabinet for his office, the gift of the Homebuilders' Class. The occasion was his birthday, and the class party which he attended was turned into a birthday party.

Lanark, Illinois. Brother McCartneysmith is away from the church on vacation during the month of February, accompanying Sister McCartneysmith on a trip which is hoped will bring her to full recovery from her recent illness. Continued prayer is asked for her complete recovery. In his absence various organizations and supplies will fill the pulpit.

Bryan, Ohio. Beginning on Sunday, February 13, the Bryan Church is sponsoring a series of broadcasts over station WONW—1280 on your dial. Brother Black will be the speaker. The time schedule is not given.

New Lebanon, Ohio. Brother W. C. Berkshire reports that at the Miami Valley Laymen's meeting on Monday evening, January 17 that ninety-one men enjoyed a delicious meal prepared by the Rainbow Class. National Vice President, Oscar Robarge of Bryan, Ohio, and Harold Hummel of Goshen, Indiana, President of the Northern Indiana Laymen, were present.

The New Lebanon Revival services are scheduled for March 7 to 20, with Rev. S. E. Christiansen of Georgetown, Delaware, as evangelist, and H. D. "Bud" Hunter, National Laymen President, as song leader.

We might say right here that Brother Hunter informs us that he is available to churches desiring his services as song leader for Evangelistic meetings. Address him at North Manchester, Indiana, if in need of his services.

Oakville, Indiana. "Parish Paper" No. 2 has arrived at our desk. It is being published by Rev. Henry Bates, pastor of the Oakville Church. He calls it the "Brethren Digest." His opening word to his readers is: "With the printing of this paper a new venture for the Oakville Brethren Church has begun. We trust it will meet with your approval and support." The paper, eight pages and cover, is just full of news and plans of the church. We are sure that

(Continued on Page 10)

The Editor Thinks Aloud

Fred C. Vanator

LET'S REVIEW A BOOK

IT SEEMS that those who build programs, especially those committees that form Club programs, have laid much emphasis on "Book Reviews." This is true in Ashland, and we are assuming that this city is not alone in this matter. One can scarcely pick up the evening paper and not find an account of a meeting where a book has been reviewed. Indeed, as I pen these opening lines, I am sitting in one of the larger churches of the city, waiting to hear one of the leading book reviewers of our section of Ohio, review Lloyd Douglas' latest book, "The Big Fisherman." Having recently read the book, I await, with interest, to see what shall be her treatment and approach. At this point the review started.

I now sit in my office the morning after, and ponder her words. She said in part, in her opening statement, "Because the primary purpose of the book is to exalt Jesus Christ, and to show His relation to Simon Peter, the Big Fisherman, I shall pass over the romantic in the book and confine myself largely to these two main characters." And she did that very thing, but held her large audience by the very thought of these two main characters. And as I sit here this morning pondering over the story.

It sets me to thinking!

After all, in this day of so many books "about" the Book of Books, with their "reviewers" and multiplied readers, are we not forgetting to "review" the world's best seller—the Bible, with its many books, so worthy of constant reading and study? Is it possible that we do not realize the value of the "Source Book" of all knowledge of spiritual realities?

The Bible—the library of Christian knowledge—made up of sixty-six books, from the pen of many writers, furnishes the materials for many "reviews." But to properly "review" a book, no matter what its field, requires an intimate knowledge of its contents. I was struck last night, as I have been struck many times during the past five years, as I have listened again and again to this particular "reviewer" (who comes each season to Ashland for from four to five reviews), by her intimate knowledge of the book she brings. Speaking for about an hour and a quarter, she only referred to the book before her about a half dozen times and then only to quote verbatim. She knew what she was talking about.

Do we know the content of the books in our Sacred Library—The Word of God? Are we acquainted with the Author Himself and His corps of writers? Could we, if called upon, tell why these books were written? Can we tell the contents of each book? Are we familiar with the stories and characters in each? In other words, would we make a good "reviewer" of the Books of the Bible? Let's "review" these books, not alone for our own sakes, but for the sake of those who need to hear the story once again.

Think it over!

Office Gleanings

By The Editor

Thanks—And Please Help Us More

We wish to express our appreciation to those who have recently renewed their Evangelist subscriptions, and especially those who have sent us the label from their paper. We are trying to get our lists all straightened out as to expiration dates, duplicate papers, change of addresses and the many other phases of subscription lists. You will help us very greatly if you will be sure to do the following: Give your name just as it appears on your label; if address is not correct, be sure to give the correct address; give the name of the church to which you belong, especially if you live in a nearby town or are isolated from your church; check your expiration time against our date on your label: if you feel it is wrong do not hesitate to tell us. All this will help us get the list in proper shape. We especially thank those who have been kind enough to enclose \$2.00 for a year's subscription.

Sunday School Orders

The Sunday School quarterlies will soon go to press. Won't you get your orders in at the earliest possible moment? It will help us in getting them mailed out. Please note: Orders that come late cost us extra postage, and this extra postage is much more since the increase in postal rates. Each extra shipment takes off from the income (we cannot say profit) on the quarterlies, for, of course you know that they do not pay for themselves. So order early, please.

A Note About 100% Roann

A note from Brother C. C. Grisso, who is acting as supply pastor for our Roann Church until they can get a regular pastor, says: "That 120 Evangelist subscriptions from Roann puts it 'way over the top' as a 100% Evangelist Church, for the membership list is only reported as 179 members all told." Yes sir! Roann truly is to be congratulated.

More Rags Received

A fine sack of rags came from the Mulvane, Kansas W. M. S., being sent by their pastor, Brother W. L. Thomas. Also one from Mrs. Iona Ozias of Dayton, Ohio. Then last week (about Wednesday, February 9) we received another package from Miss Irene Lenhart of Meyersdale, Pennsylvania, and we were shocked beyond measure to receive word of her sudden death which occurred on Thursday night, February 10, following a Woman's Missionary Meeting at which she, as president of the society, had presided. Our sympathy goes out to the relatives and the Meyersdale Church of which she was a faithful member for many years.

PUBLICATION DAY OFFERING

New Paris, Church, New Paris, Indiana	\$ 63.71
Mrs. Minnie Sloan, Cambria Church	5.00
David S. Hegler, Fairview Church	5.00
Glenford Church, Glenford, Ohio	30.50
North Georgetown Church, N. Georgetown, Ohio..	35.12
Scott A. Shannon, Hiawatha, Kansas	10.00

(Continued on Page 11)

The Kind of Sermons Laymen Like

If there is anything of greater importance in a pastor's ministry than preaching, I do not know what it is. Of all his important work, the sermon should be climactic. Many are the duties and responsibilities of the minister. Important most of them are. However, if he allows activities and more than his share of offices and committee work to encroach upon his time for sermon preparation, he is making a definite mistake.

A layman's terms may not be orthodox. But laymen think in their own terms, and this composition should be read with that thought in mind.

To a layman, sermons are simply "good," "poor" or "average." There are specific factors that are present in sermons and sermon delivery that evoke this rating from the layman. It is my humble purpose to attempt to state a few factors that make for better sermon reception.

To the layman, a good sermon must be interwoven with spiritual earnestness. There are many ways to speak the great truths of the gospel. Preachers use the same Bible, and often the same words, but there are striking differences in expression, tone quality and gesture. From some speakers, there shines forth in the eye, the countenance and the voice that something that marks the man of prayer and purpose. One can overlook some lack of language proficiency when he who stands in the pulpit has that "must-ness" in his personality and voice as he delivers his Lord's message. La Rochefoucauld expresses somewhat my meaning when he says: "There is as much eloquence in the tone of the voice, in the eye, and in the air of a speaker as in his choice of words."

It is also true that laymen like to hear a sermon that is properly organized. Most people are lazy in their thinking. When it is difficult to follow a speaker's line of thought, then most listeners' interest wanes and their minds are inclined to wander. It does not take an orator to preach a well organized sermon. Good speakers often depend greatly upon their notes, which is not to their discredit. But no matter how many notes are used, if the ideas and reasoning are not arranged properly, the sermon often does not grip and convince the audience even though great truths and arguments do come from the lips of the preacher. One noted teacher has stated that in preparing a sermon, the "heart" (text) should first be chosen. Then the "body" (the exposition, reasoning, argument or

development of the "heart") should be prepared next. After that should come the working out of the conclusion and only then should the introduction portion of the sermon be added, for one cannot introduce a sermon with which he is not well acquainted. A sermon that is delivered from an outline that has been developed through organized thinking, is a sermon destined to have "audience appeal," if I may state it that way.

Most people also like to hear timely sermons, based upon similar situations that are recorded in the Bible. We know that through the centuries, history repeats itself. Men had problems in those days that were very much akin to the perplexing problems of our day. Prophets and preachers in those days proclaimed the solution to these problems. To be able to get the comparison and the solution to the crisis of our day from direct Biblical authority is important. Laymen are interested in news. They like to hear prophecy as well. To preach sermons that are alongside the developments of the present, and to point the way to the troubled members of the flock,—that is preaching that gets a hearing.

Other factors might properly be stated in this article. But it seems best to conclude by mentioning brevity in sermon delivery. The "Great Commoner," William Jennings Bryan, who held the attention of his audience when infirmity compelled him to speak while seated, has said: "Have one idea and a short terminal." In this hurry, scurry machine age, "time control" should be in the minister's mind as he assembles his message and makes it ready for presentation. It is never necessary to preach up to a certain time. Undoubtedly every preacher finds that he can use convincingly thirty minutes of time to develop some message that has gripped him. He should not feel that it is necessary for him to speak over twenty minutes or even fifteen minutes if he has been able to give other messages conclusively and with spirit-filled meaning in that length of time.

Laymen like to hear good sermons. A certain bakery company advertises its bread always as "good bread" and this company proceeds to tell what makes it good. In like manner, there are definite reasons why sermons are rated as good. I have thus attempted to state a few factors that will help make that rating more uniformly applicable to the sermons that are preached in our brotherhood.—Harl Russell, in "The Gospel Messenger."

Church Methods: Music In The Church

Rev. Henry Bates

WHEN ONE THINKS of practical church problems, the matter of music in the church must be included, for certainly this phase of the church's program does present a multitude of problems of one kind or another.

From the very early days of the Israelites music played an important part in their religious services, for it gave the people an opportunity to express their thanks and to offer their praise to Jehovah. The Psalmist himself in-

structs us to "make a joyful noise unto the Lord," for this is one of the ways in which we show forth our love toward Him.

G. A. Miller, in his book, "The Problems of the Town Church," has this to say regarding music: "It can do more to make or mar the beauty and helpfulness of the service than any other secondary factor." Although this writer would not agree with Miller as to the "secondary nature of music, I would agree with him in regards to its importance in the service.

Whenever one thinks of music in the church he usually thinks of the choir, and when one thinks of the choir the question usually arises, "Who should sing in the choir?" Should men and women or boys and girls, who are not members of the church, or who have never taken a stand for Christ be permitted to sing? Should our desire for beautiful music lead us to invite certain folks to sing in the choir because they have the type of voice which the choir badly needs, regardless of their acceptance or rejection of the church's message? One author has an excellent paragraph on this very point, in which he says: "No congregation would countenance a man in the pulpit who recited the sermon simply as an actor does his part, with no reference to his own personal relation in the case. Why, then, should a singer be allowed to sing a song, the sentiment of which is no part of his own life or experience? In any event, it is disastrous in the town to allow in the choir a person whose morals are known to be at variance with the practice of a Christian life." That is something for all churches to consider when organizing or developing a choir.

Many people are attracted to or repulsed from a church by the singing which they hear therein. Quite frequently we have heard folks remark that they like to attend a certain church because they enjoy the singing so much. If music is such an attraction to people, and since the church is always faced with the problem of attracting folks to her services, the following suggestions might be of value in this respect.

1. Cultivate the spirit and practice of singing on the part of the congregation. Pastors should repeatedly emphasize the importance of everybody joining in the singing.

2. Have some person responsible for the musical part of the service. The pianist, choir director, or the pastor.

3. Take time on Sunday evenings (preferably) to learn new hymns. People soon get tired of singing the same twelve or fourteen hymns over and over again. Yet most churches do it.

4. The worship service is for the people—not merely for the pastor. Therefore, let the men and women in the congregation have a voice in picking out the hymns occasionally. In the less formal evening services the one who leads the singing might ask the people to suggest some of their favorite numbers, and then a stanza or two of a number of these selections might be sung. In order to give everybody an opportunity of expressing their hymn desires, a box might be placed at the rear of the church, or in the church vestibule, and the people urged to drop into the box their hymn requests.

5. Use a little variety. Have the men sing a stanza; ask the boys and girls under sixteen to sing a stanza; have the women hum while the men sing; or have the men whistle while the ladies sing.

6. Keep the hymns up to their proper time. There is often a tendency in churches to let the music drag, and this is fatal to the spirit of joy which we should feel when gathering in the House of God.

7. There are plenty of good worshipful hymnals on the market today, therefore, the church should avoid the money-minded publishers of cheap, flimsy, trashy song-books, "guaranteed all new pieces," which have to be replaced in a couple of years.

8. A children's choir is often very helpful in adding to the beauty of the service, and also brings the younger boys and girls into the work of the church while they are in their formative years.

9. A growing practice is the Sunday night "Singspiration." At these services congregational singing, numbers by the choir, instrumental and vocal solos, and other special musical features are on the program—the pastor bringing a very brief message in the place of the regular sermon. In warm months, and especially in rural churches, this makes a beautiful outdoor service.

10. Whatever plan or program is used in the realm of music, do not overwork it! Use Variety!

In his book, "Country Altars," E. K. Ziegler observes that "some of the finest congregational singing in America may still be heard among the Mennonites and Brethren and Moravians." (p. 29). Brethren, let us strive to hold on to that goodly heritage.

—Oakville, Indiana.

To Correct What Seems to be A Wrong Impression

There seems to be a wrong impression among some of the readers of *The Brethren Evangelist* concerning the "needs" of our Kentucky mission field. In no way did the Editor mean to express, either by direct word or by implication, that the needs in the matter of losses by fire were all met. In the editorial column of two weeks ago we stated that "the emergency needs with reference to heavy comforters had been met," but in no way did we imply that much more material should not go to this stricken field. We did, however, suggest that it might be wise to contact either Brother Drushal or Brother Keck, to see if certain articles were really needed. Knowing that with the destruction of the one building, that storage space was at a premium, having been so informed by the Kecks, we made the above suggestion.

May we put in just a word for Mr. Hall, one who has labored much and well in this work at Lost Creek. He, also, as well as the Kecks and the boys of the school, lost all his possessions. A little thoughtful giving in his direction will not be amiss.

Truly the heart of the Brethren has been opened, and many are the articles that have been contributed. Let us pray that out of what seems to be a great disaster, may come a new vision of what this work means to both the Brethren Church and Lost Creek and its great field of endeavor. Out of the ashes of great hopes, many times grows

up a greater building, with greater prospects and more wonderful fulfillment.

There is still opportunity to help build that building. Why not make a special offering during the month of March—a month that has not been designated as “month of support” for any specific “interest” of the church, and thus share in the blessing of this “rebuilding” of the Wheeler Hall! Brother E. M. Riddle says that ALL money toward the rebuilding of the structure should come to the Missionary Board Office in Ashland, since such rebuilding will be in charge of the Missionary Board.

F. C. V.

Latest Word About Ky. Fire *From Brother Keck - February 10*

All the boys are required to attend the Christian Endeavor service at the church Chapel which begins at 6:30 P. M. For some reason the boys were in no hurry to attend the service, Sunday evening, January 23rd. The writer came out into the hallway and rang the silver handbell. Soon all the boys were out of the dormitory except one, Woodrow Miller, who had a headache and retired to his room. Mrs. Keck was reading a devotional book while the writer was resting on the davenport listening to a sermon from South Bend, Indiana. At 6:40 P. M., Mrs. Keck turned off the radio. There seemed to be such a disturbance that the message could not be understood. At 7:10 P. M. the young man upstairs came down the stairs two or three steps at a time. He never came down like that before. He opened the door without knocking and cried, “The dormitory is on fire in Ralph’s (our boy) room.” (He had opened the door and the flames were coming through the ceiling and going out the open window toward the log high school building.)

The writer got up, slipped on his shoes and started running some water in a pail. It seemed almost impossible to have a fire in the building. All the boys were out. Thinking that a waste basket might be on fire, I opened the door. The smoke had filled the upstairs hall. Seeing that the fire was so great the writer shut the door and dashed down stairs, grabbed the fire extinguisher, turned it upside down which set it off, ran upstairs again and opened the door using it as a shield. The fire was so hot the writer’s hand was burned and the rubber tube was melted off right where it was fastened to the extinguisher and nothing more could be done.

Mrs. Keck went out on the porch and cried for help. She rang the hand bell. We had no telephone. There was plenty of water in the creek. The fire company from Jackson could have come out in ten minutes if we would have a telephone to notify them.

Ralph, our son, had a coughing spell and had come out of C. E. and looking at the boys’ dormitory he saw that it was on fire. He dashed up the stairs and told this to one of the teachers, Mr. Hall. Everyone came rushing up to see if they could get any of their things. It was a frame building, sealed and varnished inside. We had done all we could to save the building. It was burning so fast that we

had to get out. Our Hoover sweeper was used to clear the screen wife from the outside of the window, then the sweeper was thrown out as well as some clothing. The electric lights went out. We could hear the crackling and the roaring of the flames. While I was helping Mrs. Keck to get out of the bedroom window, Ralph came in past the burning stairway to us. I thought of having him carry out my file of college and seminary notes. The fire was coming down the stairway by the entrance to our front room. Rather than risk having him fall with the file, I told him to get out and get out quick. I watched him to see that he got safely out the front door. When I turned to help Mrs. Keck get out the window, I found that she had let herself fall out the window (about eight feet from the ground). Some of the men below caught her. Immediately I climbed out of the window to learn if she was hurt by the fall. Some things might have been saved but then some one might have been severely burned. It was an awful experience to realize within a few minutes all your personal possessions would soon be burned. By 8:30 P. M. the building collapsed into the basement.

All twenty-three (23) of the boys lost everything they had in the building. They were fortunate to have had their Sunday clothing on. One boy wanted to go in and get his pretty Indian blanket. One student lost his portable Royal typewriter. Two boys lost their radios. Mr. Hall lost one we had given him a few weeks before. Ralph lost one that Brother J. D. Hamel had given him at Christmas time. We lost a small one and a cabinet model. We were so glad that no one was burned, though we lost all our possessions.

Neighbors and friends took care of the students and Mr. Hall. We stayed at the home of Brother and Sister Drushal. Mrs. Keck could not sleep. Next morning we went to the Doctor at Jackson. We got some immediate personal needs. Like the students, all we had was what we had on.

Since Mrs. Keck was suffering from shock, I urged her to go to her folks at Ashland, Ohio, for a few days. We drove through on Tuesday. We attended the prayer meeting at the Ashland Brethren Church on Wednesday evening and related to them the account of the fire. The response of everyone was beyond words of expression. We learned that Brother Charles Munson and wife had left Wednesday noon with their car filled with clothing and bedding for those that were in need at Riverside. We shall never be able to thank all those who helped us out in such a wonderful way in our hour of need.

It is now necessary for twenty of us to live in “The house of cracks.” We are glad to have this place in which to live, humble as it is. A new boys’ dormitory is sorely needed. In extreme cold weather it would be very difficult to keep the boys warm here. The building must be heated with stoves and only the heat from the stove pipes keeps the boys warm. The boys are praying daily, most earnestly, that the new dormitory which the Mission Board plans to build will be a fireproof structure and that work on it will soon begin. Brethren pray for this work here.

* * *

THANKS EXPRESSED BY BROTHER MAURICE HALL

Lost Creek, Kentucky February 7, 1949

A Note of Thanks:

As one of the workers at Riverside Christian Training School, I wish to express my thanks to the many Brethren

ren who have sent clothing here. I lost all my personal belongings in the fire except the clothes on my back and one fountain pen. From boxes sent near Christmas time till Mr. Munson's load of clothes arrived, several of us have gotten enough clothing to mainly supply our needs. We can hardly express how much they have helped us. Our sincere thanks to all of you.

Maurice Hall, Riverside, C. T. S.

Pastorless Church Forges Ahead *Roann, Indiana*

On October first of last year the church at Roann, Indiana, became pastorless. Since that time they have been on the lookout, together with a dozen or more other churches of our brotherhood, for a pastor. Up to the present time that pastor has not been located. Their situation, along with the others, set us thinking and wondering a bit as to what these pastorless churches are doing, and how they are carrying on, and just how much advance they are making in the mean time. What will the pastor find when he is finally found and has moved onto the field? It would be interesting to know, and possibly these lines will provoke some of our pastorless church correspondents to tell us through the columns of the "Evangelist" just how they are keeping on.

Now as to Roann, let me say that they have not missed a single service since the day they became pastorless. First came a round of national representatives, such men as Brethren Riddle and Munson, each presenting their respective work. Following their visits this reporter was asked to preach for them and care for the work as best we could at a distance of fifteen miles removed, until that pastor could be secured. Accordingly, we accepted the invitation and each Lord's day finds us breaking unto them the Bread of Eternal life. We are happy to report that there have been no losses, but rather a marked gain in interest and attendance. All organizations are functioning properly, such as the W. M. S., the Sisterhood, the Laymen and the Bible School. The last mentioned having an average attendance of around one hundred and thirty, well organized and a veritable bee-hive of interest and activity.

All special offerings relating to our General Church Interests such as, Thanksgiving for Home Missions, Christmas for the National S. S. Association and January for our Publishing Interests, have been given careful presentation from the pulpit and in every case the offerings have been commendable. Then, last Lord's day came the word of the disastrous fire at Lost Creek in our mission, and immediately they decided to send help to the Brethren there and the Bible School offering to the amount of eighty-seven dollars is being sent to Brother Drushal. Now in addition to all this, at the beginning of the year the largest "Evangelist" subscription list ever sent from this church (one hundred and twenty) was mailed to our publishing house.

On January 23rd we presented the pictures of our own Brethren Home at Flora, Indiana, which our son had sent to us recently, which were very graciously received and we are certain will help much in the offering for that work now soon on the calendar.

Holy Week services will be in the nature of Union Evan-

gelistic services held nightly in the various churches of the village throughout the week.

Permit me to add a word of personal appreciation for the fine spirit prevailing and the marked loyalty to that part of the program that relates to the worship services. We have been received very graciously and it is a real thrill and inspiration to preach to such a loyal group. Possibly just one instance here will help us to understand better what I am saying in this article about church loyalty. Recently on a cold, stormy, blustery Lord's day evening, when many of the churches about us were closed, I found myself without any lights on my car when I was to start to my appointment. I immediately telephoned to one of the Brethren and rather suggesting that, since the night was so stormy and the pastor was fifteen miles away and almost time for the service, that it might be advisable to cancel the appointment. But, immediately, he said, "Stay right there, I'll be after you in a few minutes." He came and returned me after the service, driving a distance of sixty miles to get a poor preacher to an evening service on a stormy night! What about the audience? Just fifty-five.

I have written all of the above to help us to appreciate the fact that it is not necessary for things to stop and our churches be closed simply because they find themselves pastorless. Brethren, why not forge right ahead accomplishing things for our Lord? Does the whole success or failure of a church depend upon a certain type of a pastor living in the parsonage? No, rather the power, the blessedness and the victory of the church does not depend upon any one individual or even upon its leadership, but rather upon the faithfulness and devotion and loyalty of every member of the Body of Christ. Praise to the Name of the Great Head of the church for continuous victory all along the line.

C. C. Grisso, Mexico, Ind. Supply Pastor.

"A TRIBUTE TO MR. A. C. BARTLEY"

By Dot Custer

(Mr. Bartley was a member of the Pittsburgh, Pennsylvania, Brethren Church for fifty-four years. During this time he served on many committees, and on the Board of Trustees, of which he was Chairman Emeritus. I am sure all he has done for his Church and friends will never be forgotten. It is truly a great loss when one so faithful to his family, friends and above all, to his God, passes on. I am sure that this poem I have written expresses the sentiments of all who have ever come in contact with this wonderful gentleman. D. C.)

So much our friend has left behind,
So much to be cherished in heart and mind.
We'll always remember his wonderful smile,
That made for many, life more worth-while.

We'll always remember his dear, kind ways,
That helped us face the dreary days;
We'll always remember the clasp of his hand,
That made us feel so very grand.

We'll always remember his heart of gold,
That won him friends, both young and old;
We'll always remember the path he trod
That led him home to be with God.

Boys' Village

Smithville, Ohio

Article by Rev. Vernon D. Grisso
Pastor Smithville Brethren Church

(It has been suggested by several men of the church that have heard about Boys' Village here at Smithville, that I write a story about it for general information in the Evangelist. I have heard of a number of Brethren that have regularly given to Boys' Town in Nebraska, and that being a Catholic Institution, and this a Protestant, I believe it worthy to inform all who may be concerned. This is obviously not a Brethren work, but since many are already interested in similar projects it will tell a story that is both interesting and definitely show a need that is being filled in this day of extreme juvenile delinquency cases. V. D. G.)

* * *

EVERYONE has heard of Father Flannigan and "Boys' Town" in Nebraska. Many Brethren who have been orphans or have a warm spot in their hearts for homeless boys have been touched by the good work done. Many we have known have sent countless dollars to Boys' Town for their recreative work among boys. With all the good work done there, it is still Catholic and there, though boys have been redeemed to society and civilized living, they have been without a doubt claimed for Catholicism! They have been lost to Protestantism and her saving power!

Protestant boys become delinquents too. Protestants too are often delinquent parents.

We want to tell you a story about a Protestant vision for homeless boys. Here is an opportunity for people who believe that "every boy deserves a chance to make good."

Since we are in close contact with Boys' Village, Smithville, Ohio, we want to relate the story to you. Many Brethren have requested that this story be told and we tell it, not reluctantly but enthusiastically. Besides being a personal friend of the founder, Rev. C. E. Kerr, we are proud to announce that H. J. Amstutz, a deacon in the Smithville Brethren church is a trustee of the Village and Donald Hostetler another deacon at Smithville, is farm manager at the Village. The boys and their "Doc" Kerr often attend services at our church here and we can say they are a fine bunch of boys. Brother Frank Clapper of the Canton Brethren Church has done much in the Canton area of Christian people to raise funds and to support the Village. Brethren, as you can see, are already enthusiastically supporting this vital work.

Here it is—a Background sketch of Boys' Village.

Boys' Village, Incorporated, an institution for homeless boys, was founded approximately two years ago. The idea



Rev. C. E. Kerr, Founder of Boys' Village
With some of his "Boys"

behind the organization was to create a place with a home-like atmosphere for Ohio's neglected and pre-delinquent boys, regardless of color or creed. The idea of Boys' Village was conceived by the Reverend Clarence E. Kerr, its founder and director.

The Village is located on U. S. Route No. 5, four miles east of Wooster, Ohio, and two miles west of Smithville, Ohio.

At present the Village has twelve young men as its first citizens. Ranging from the ages of 12 to 18, there boys are from Summit, Stark, Lorain, Holmes, Wayne, Richland and Medina Counties. Until cottages are completed, the boys are living in a remodeled farm house.

Reverend Kerr is an ordained Methodist Minister and a member of the Northeastern Ohio Methodist Conference. His last charge was the Smithville Methodist Church. His past experience includes many years of work with the Y. M. C. A. and Boys' clubs in Boston, Mass., and Butler and Pittsburgh, Pa.

Thirty-one years of age, Reverend Kerr has dedicated his entire future to projecting successfully his dream of Boys' Village.

The educational and religious background of Boys' Village is being administered strictly on a non-sectarian basis. Although plans are being prepared for a non-denominational chapel, the religion of each individual boy is handled according to his own belief. At present this is being accomplished by transporting the boys to town churches.

manager, Donald Hostetler, assists the reverend in his organization and direction of the 127 acre which composes Boys' Village land.

Mr. Kerr is assisted in the supervision of the boys by their mother. She is chosen for her ability to demonstrate to the boys a kindness of spirit and sympathetic understanding that they may feel she is truly their "Mom," as they call her.

Boys' Village, incorporated under the laws of the State of Ohio, is subject as such to certain rulings and opinions of the State Welfare Department. This department has given great help and counsel in advising the Boys' Village management as to methods in the development of the Village for its citizen citizens.

Boys' Village receives no subsidy from either municipal, state or government agencies, nor does it get aid from the Community Fund or social agencies. The Village is entirely self-reliant on the general public's pocketbook.

At present, cottages are under construction. They will accommodate 127 boys and their respective housemothers.

At present, three cottages are being built with funds donated by the Akron Beacon Journal fund, a retired Medina businessman who was orphaned when a young boy, and the Federated Men's Bible Class of Stark County. The present timetable on construction at Boys' Village is to have a program that would provide facilities for at least 127 boys by Christmas, 1948, with a probable maximum of 150 boys by the fall of 1950. No stone should be thrown in attaining this goal—helping homeless boys.

Judges throughout the state are besieging Rev. J. M. Smucker to their rescue. Hundreds of young men appear in their courts deserve the chance to become educated and adjusted American citizens.

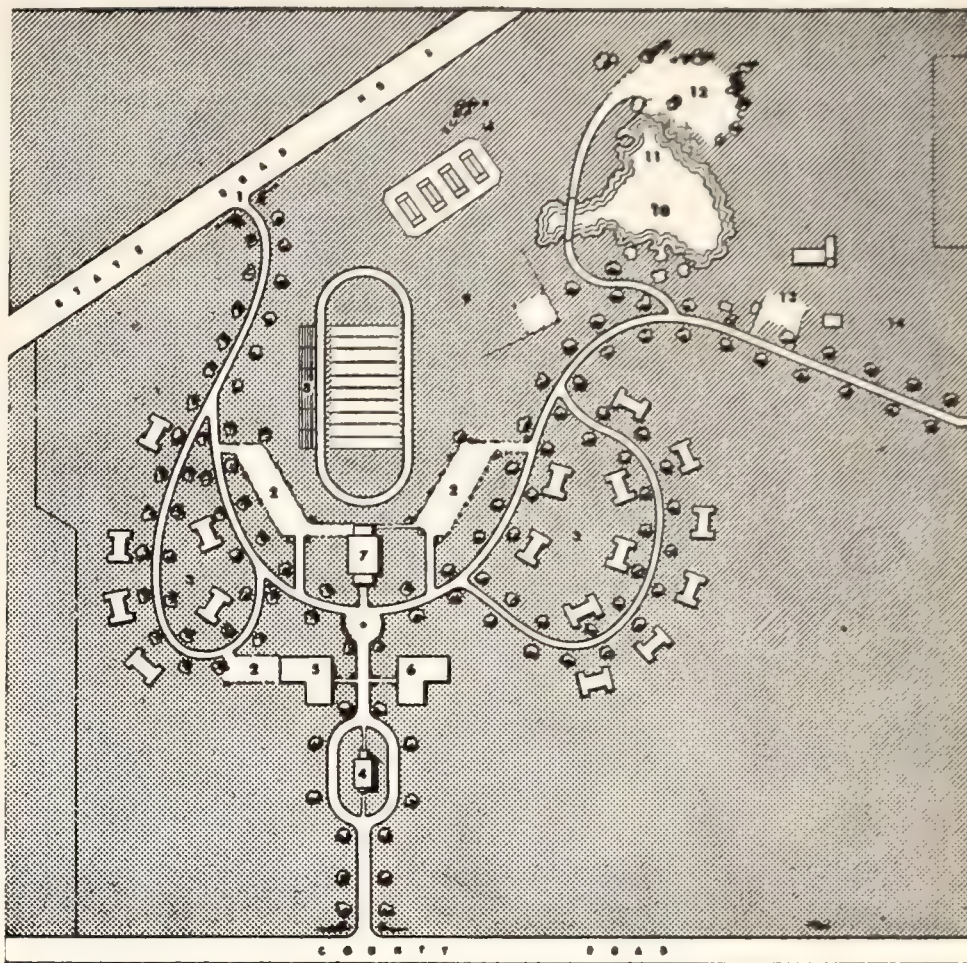
The total expense funds of the institution to date have been a hard and tuck battle. However, it is the feeling of the Trustees that public support will be forthcoming in sufficient quantities that future needs will be adequately met. Already gifts ranging from one dollar to thousands of dollars have been received, in addition to many contributions.

More than one million Big Brothers and Big Sisters in Ohio to keep this institution intact and to help it grow. A cross-section of comment from the entire state shows that the people of Ohio will continue to back Boys' Village and his boys at Boys' Village.

Boys' Village, fraternal groups, women's clubs, service clubs, auxiliaries, veterans' organizations and labor unions are doing a splendid job in the field of child welfare. They are fast becoming the number one boosters of Boys' Village through monetary contributions and gifts of books, clothing, food, magazines and building supplies.

Boys' Village include Leroy B. Webner, Orrville, Ohio, cashier at Orrville National Bank; Welker, Ohio, J. M. Smucker Company; J. C. Meyer, Ohio, a professor at Western Reserve University; Weilersville, Ohio, Gerstensloger Company; Elkhart, Ohio, Superintendent of Schools; Harold Kropf, Orrville, Ohio, lawyer; Amstutz, Smithville, Ohio, Rutt and Amstutz.

The Plan of The Village (When it is completed)



Located on Route No. 5 between Wooster and Smithville in Wayne county, the Village is a 127 acre farm-site of rich farming land.

To acquaint Ohio citizens more fully with the development plan No. 1 exemplifies the entrance, which takes one into the area where shown above, a breakdown is offered. Reading from the upper left, No. 2 represents the parking space, No. 3, the cottages, and No. 4, the chapel, while No. 5 shows the administration building, No. 6, the school, and No. 7, the gymnasium and boiler room.

Outlying from the heart of the Village is No. 8, showing the stadium, No. 9, the athletic field, No. 10, the lake, and No. 11, the swimming pool. In the far upper right of the 127 acres composing the Village is No. 12, picnic grounds, No. 13, the present farm buildings, and No. 14, the disposal field.

William Boyd Huff, Akron architect, completely planned and designed the layout of the farm-site and the buildings.

Send Regular Offerings To:

White Gift: Dean M. A. Stuckey
523 Samaritan, Ashland, Ohio

Publication: Brethren Publishing Co.
524 College Ave., Ashland, Ohio

Benevolent: Rev. L. V. King
1101 Middlebury St., Elkhart, Ind.

(Continued next Page)

Feed Mill; and Paul Armstrong, Akron, Ohio, Youth Counselor for the Akron Council of Church Women.

Our personal reaction to the work being done at Boys' Village is unreserved praise. Rev. Kerr says, "With God's help and yours, our homeless, bewildered boys can be saved from a life of crime."

He is truly saving them from that and much more!

We know the story back of each boy there. This one was delinquent No. 1 of a certain Ohio village. That one's father is dead, and his mother, a common sinful woman of the street, made him a thief to support her; brought before the juvenile court he was given a chance at Boys' Village. All the boys are of drunken or divorced, or deceased parentage—unwanted, led astray, but being reclaimed.

Each boy has, since arriving, been led to a personal confession of Jesus Christ as Saviour and if ever boys have been born again to live new lives these boys have proven it. Nightly prayers, devotions, and heart to heart talks are included in their program. They are neglected delinquents, but sinners saved by grace and personifications of real Missionary work, right here at home—in Ohio.

Rev. Kerr is consecrated, conscientious, sincere and wholly dedicated to his purpose of making his Christian Ministry live in these boys. He is sound in his Faith and worthy of the support of Brethren people anywhere.

Remember this story. Some time you may want to help the Village—or better yet A Boy!

There are plenty places to send these "bad boys," to lock them up, but where else can you send them to free them and redeem their souls? Even "bad boys" are human beings with souls to be saved. It is wonderful to see boys cleaned up, faces washed and given warm clothes, a happy home and a Christian freedom outlook on life.

"Doc" Kerr had a great vision, he is making it a reality. Hats off to him and many thanks to one who has offered an opportunity for people to serve who believe that every boy deserves a chance to make good.

Ashland College News Letter

By Arthur Petit

MANY THINGS have happened on the Ashland College campus since the last report to the Evangelist readers. Perhaps one of the most important events in recent years occurred on February 9 when the Ashland College radio station, WACC was formally dedicated and presented to the college. This station is unique in its operation among colleges the size of Ashland. A few larger colleges have similar arrangements but, so far as we know, none the size of Ashland. The station, rated as only 5 watts of power, uses the power lines of the city of Ashland as antenna. In that way, the programs can be heard at any point on the campus and for several blocks around.

The radio studio and the station itself was made possible largely through the gift of Miss Florence Cleaver of the Falls City, Nebraska, Church. Several years ago, she gave liberally to this project. Since that time, she has endowed a scholarship on the campus. Religious programs

hold their place on this station in keeping with the ideals of Ashland College.

Station WACC broadcasts five hours each day, early morning, at noon and late in the evening. It now completes the opportunity for the young people of the Brethren Church who are pointing toward careers in radio. They are able to first broadcast over the college station and later over WATG. Radio Preaching is one of the courses taught by means of these stations.

The mayor of Ashland, the president and secretary of the Ashland Chamber of Commerce, a program director of the WATG radio station and Wayne Byers, owner of the radio station in Tiffin, Ohio and who also broadcasts daily over WTAM in Cleveland, were also on the program. In the absence of Miss Cleaver, the writer presented the station to Dr. Glenn L. Clayton, president of the college, who accepted it for the board of trustees.

Here again, Ashland is at the head of the parade. Many colleges will have such stations in the next five years, but Ashland can point proudly to this station as one of the first. Gifts such as this from Miss Cleaver will help to continue Ashland as one of the fine small Christian Colleges in the United States. The college can be just what the Brethren Church wants it to be if ALL qualified Brethren young people are encouraged to come here and if the members of the church are willing to help materially in its maintenance.

The new catalog is now printed and ready for distribution. The greatest changes are in the fields of business, psychology and physical education. Some changes in the sciences and in sociology are also found in it. A copy is yours for a penny post card.

A letter to the alumni office from Dr. E. E. Jacobs, president emeritus, tells us that he has had an almost miraculous recovery and that he is feeling much better.

The second semester has started and about 40 new students have enrolled for the first time at Ashland. Brethren students from Muncie, Indiana and West Alexandria, Ohio have entered.

Present indications are that the freshman class next fall will be large again. As many students have been accepted so far this year as last year at this time. This indicates that there should be more than 225 freshman next fall. Unsettled economic conditions may make this vary in either direction. We are looking forward to another large enrollment next year.

Interesting Items

(Continued from Page 2)

it will be a fine addition to the publicity for this church. The other parish paper which receive at our desk is that of Brother John Byler of our Louisville, Ohio, Church. He calls his paper "The Pastor's Helper."

Brother Bates reports that he and his good wife received a "surprise" love offering amounting to \$57.00, for which they express appreciation.

A slogan has been selected for the Oakville church—it is "150 by 50." It is their goal set for Sunday School attendance.

Nappanee, Indiana. We note that Brother W. I. Duker was guest speaker at the Nappanee Church recently.

Brother Bowman reported that the evangelistic services which were in progress at his writing, were going along fine. Brother C. A. Stewart is the evangelist.

West Alexandria, Ohio. Brother Garland reports that he is very happy about the prayer service attendance, that of January 27, in spite of a bad rainy night, there were 23 present.

We note that the West Alexandria Brethren are gradually cutting down their indebtedness, having finished paying for their pews and the sum of \$250.00 on their redecorating debt.

Muncie, Indiana. As I write these notes it is the day of the dedication of the Muncie Church. Brother Zimmerman's bulletin is before me. It is quite evident that the Muncie people have spent many hours getting ready for this great event, for we find listed a number of things that were done.

We note that on Sunday evening, January 23, a fine special service of story and pictures was given. Mrs. Zimmerman, who was a charter member of the Johnstown, Pennsylvania, Story League, brought the story and Brother Zimmerman, using four religious pictures, brought the message.

Stockton, California. Brother Charles Johnson reports the baptism of a mother and daughter following the morning services on February 6th.

Brother Johnson informs us that he and his good wife have moved into their new home. So change their address in your annual to 26 West Fourth Street, Stockton, California.

Canton, Ohio. Brother Beekley reports an average attendance for the month of January of 100 at the morning service.

The Canton Young People held their February social meeting at the church on Saturday evening, February 12. Included in the evening's schedule was: an oyster supper, ping pong, and a special message by Brother Charles Munson, National Youth Director.

An All-Day meeting of the Ohio Brethren Youth will be held at Canton on Saturday, February 19th. Lunch and dinner will be served at the church.

NOTICE TO N. E. OHIO LAYMEN. The date of the District Laymen's meeting is Monday evening, February 28th. It is dinner meeting, with a program to follow. The meeting will be held at the Canton Church, corner of Seventh and Gibbs, N. E.

Louisville, Ohio. About eighty were present at the Annual Church and Sunday School banquet at the Louisville Church. Brother Frank Clapper of Canton was Toastmaster for the evening.

An offering of \$63.10 was raised at the joint meeting of the Canton Family Circle Class and the guests from Louisville, for the Kentucky work.

Dayton, Ohio. Dayton Family night was observed on Wednesday evening, February 9th. A covered dish supper was served, followed with the Bible Study and a good program.

Johnstown, Pennsylvania, Second. A New Laymen's Organization was completed at the Second Church of Johnstown, according to Brother N. V. Leatherman, pastor. The new officers of the organization are: President—El-

mer Hostetler; Vice President—Levi Hoffman; Secretary—Lemon Berkey; Treasurer—Orval Boyer. A Boys' Brotherhood was also to be organized at an early date.

St. James, Maryland. The Boys' Brotherhood voted to pay the cost of painting and papering the living room of the parsonage.

Peru, Indiana. Brother Carrithers reports that Brother Charles Munson, National Youth Director, will be the guest speaker at the Peru Church on Sunday, February 27.

Berlin, Pennsylvania. Brother Percy Miller reports the prayer meeting attendance on Wednesday, February 2, as 43. It was 32 the week before. It is fine to see the prayer meeting attendance climb in our various churches.

A play was presented by the C. E. groups on Sunday evening, February 6th.

Masontown, Pennsylvania. Brother Ankrum says: "The Sunday School voted to contribute the sum of \$50.00 to Brother Keck. The sum of \$100.00 was also sent to the Mission Board at Ashland and earmarked for immediate use in the need brought by the fire. Francis Berkshire delivered a truck load of clothing and supplies to Kentucky from the Masontown Brethren."

Udell, Iowa. Brother Deeter writes: "Snow and cold weather has cut our attendance. Just finished lowering the ceiling of the parsonage kitchen 22 inches, which still leaves the ceiling 8 feet, 5 inches high." He reports a temperature of 19 degrees below as their lowest.

Office Gleanings
(Continued from Page 3)

Calvary Church, Pittstown, New Jersey	12.00
Miss Helen E. Shively, Nappanee Church	15.00
Fair Haven Church, West Salem, Ohio	35.89
Mrs. Orpha Beekley, Park St. Church, Ashland, O.	2.00
Mrs. Thomas Corner, Fremont Church	1.00
Henry Sherry, Oakville Church	5.00
Mrs. Clara J. Brime, Kansas City, Missouri	2.00
S. C. Flickinger, Morrill, Kansas	25.00
Nappanee Church, Nappanee, Indiana	100.00
Mr. & Mrs. Jerry L. Flora, College Corner Church	2.00
F. S. Beeghley, Ventura, California	20.00
Firestone Park Church, Akron, Ohio	35.00
Bright Hanna, Cambria Church	10.00
Mrs. Albert W. Merrifield, Winnetka, Illinois	1.00
Mrs. Albert N. Bishop, Fairview Church	2.00
Mrs. Ida Himiller, Fairview Church	3.00
Columbus Cooperative Church, Columbus, Ohio ..	8.05
Tiosa Church, Tiosa, Indiana	13.50
Mr. & Mrs. Erbaugh, West Milton, Ohio	5.00
Mr. & Mrs. Kenneth Seiler, La Porte, Indiana	10.00
Mrs. Elizabeth Baker, Williamsport, Maryland	6.50
Oakville Church, Oakville, Indiana	50.00
Bryan Church, Bryan, Ohio	200.00
Mansfield Church, Mansfield, Ohio	22.50
Mr. & Mrs. Horace H. Merritt, Akron, Indiana ..	5.00

Press and Equipment Fund Gifts

Mrs. Walter M. Wray, Peru, Indiana	2.00
Mr. & Mrs. G. E. Drushal, Lost Creek, Kentucky ..	\$10.00

(See box on page 16)



CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for March 6, 1949

DIGGING DEEPER INTO FAITH

Scripture: Gen. 26:17-22; II Tim. 2:15

For The Leader

THE FIRST PART of our scripture this evening tells the story of a young man who was seeking a place to establish a home. After several attempts he finally found the right place. And so he dug deep "into the wells of his father" and there he was assured of a fruitful life. The second part of the scripture depicts the only way for us to gain a fruitful life in a spiritual sense. That is, to "study to show thyself approved unto God." Thus as Isaac dug deep for the wells of water, so must we dig deep into God's word for that spiritual water so necessary to life. Many young people today are making shipwreck of their Christian faith; not so, those who are constantly digging into the precious promises of the eternal God. Do you want to become better grounded in your faith? Then this subject is for you.

DISCUSSION

1. WHAT IS FAITH? We hear this word used so much. Many times people will say, "Well, just have faith, and everything will work out all right." Others say, "Worship according to your faith." These snatch phrases show what we mean. Still the word "faith" remains unexplained. Faith is a dependence on the veracity (truthfulness) of another; a firm belief or trust in a person, thing, doctrine, or statement. Basically, for our purpose tonight, faith is divided into two types. First, Historical faith—a belief in the truthfulness and accuracy of the Scriptural narrative and teachings. Second, Saving faith—the acceptance of the intellect, affection and will of God's favor, extended to man through Jesus Christ. Now, translating all this high sounding language to fit our own lives, it means that we accept through what we hear and read the fact of God's love given through the sacrifice of His Son, Jesus Christ, as a basis for our hope of eternal life.

2. OURS IS A FAITH RELIGION. Do you know that you are basing your whole future, in this life and the next, on what you find written in a Book called the Bible? What our preachers and teachers tell us is just what they find in its pages (or it should be.) So the whole structure of our Christian faith rests squarely on whether or not we accept this Bible as the divine Word of God. That is why, young people, those who would destroy your faith in God, seek first to destroy your faith in the Bible. They ridicule it, seek to deny parts of it, and even try to make us believe that some parts of it are not meant for this present age! But, the Bible is its own defence, and those who would seek to destroy it are as worn out and broken hammers beside the undented anvil. Then too, if we discard the Bible, and along with it, our faith what do we have? Personally, we'll stick by the Word of God, for in it are the ways of life.

3. IGNORANCE IS A CRIME. This topic is so important tonight because its subject implies that the opposite is true. "Digging deeper into faith" implies that we are not, in general, as well grounded as we should be. The ignorance of young people, and adults in relation to things spiritual, is almost discouraging. We have gone overboard on our social, recreational and project sides of Christian living, to the neglect to the vital parts. Who is to blame? The average preacher looks back over his audience of a Sunday. One-third, he will see the next Sunday for they are the faithful. The rest he may not see for two, three, four, six weeks, or more. And he well knows that in that brief hour he cannot give that two-thirds enough spiritual food to carry them through the desert of their absence. And life is too short to wait "until later" to give attention to the things of God. Now is the time. And this terrible thing called "Going Home" after Sunday School is another disgrace leading to ignorance. Young people, that man who stands behind your pulpit in the worship hours is your minister, appointed by God, with a message for your soul. You have no right to slap him in the face and walk out on him, for in a real sense what you do to him you do to God.

4. WHAT TO DO ABOUT SPIRITUAL IGNORANCE. Show this to your preacher. The people of our churches whether they admit it or not, are hungry for the spiritual things of God's Word. The chaff of the world does not satisfy them. So, there is a hunger, acknowledged or not, which will respond to the right kind of food. That food is the eternal Word of God. So dig into the Bible and come up with these wonderful gospel truths about God's love, sin, salvation, the Cross, resurrection, etc. Away with topics, papers, lessons, politics, world conditions. Preach the gospel message, and even you will be surprised at the results. Further, young people, support your minister in prayer and in faithful attendance at the services. Your life will be transformed. The best way to cure spiritual ignorance is to preach and to hear the vital truths of God's Word.

5. WHAT A STRONGER FAITH WILL DO. This is a day when faiths, religions, philosophies, etc., are crumbling in the dust. As the smoke clears away we see millions of people milling around amid the wreckage of their lives and beliefs, knowing not whither to turn. But there, standing amid the ruins is the everlasting Word of God. That can never change. It will carry us through every trial; it will give us hope in every discouragement; it will show us service for every talent; it will guide us safely through life and usher us into the glorious life beyond the grave, when our day is done. It will warn us when temptation comes; it will show us what is right and wrong. It will make us strong in purpose and desire in life. It will help us to pick out the better values in life and shun the sinful. It will keep us true to Him even in this day when many walk no more with Him. So, young people, dig deep into His Word. Study it, pray over it, and drink deep of its refreshing spiritual and eternal waters.

QUESTIONS

1. Who were some great examples of faith in the Bible? Name them, and tell how their faith operates in their lives.
2. Are such great feats of faith possible today for us?
3. Name some people whom you know who are living by faith today. That is, going ahead in their work, relying on their faith in promises of God's Word.

Prayer Meeting Topic

Contributed by Rev. C. Y. Gilmer

LEADERSHIP

If I would lead another soul
My own must be in full control;
The secret of the teaching art
'Bides in a governed, stable heart.

If some indulgence holds me down,
Be it my appetite or gown,
It limits my intrinsic worth,
And makes me just a thing of earth.

The slightest bondage makes a slave,
Though men suppose us free and brave,
Within our own secretive breast
We know we do not pass the test.

Ours is a mediocre place
Until by force of heav'nly grace
We master self at ev'ry turn,
And thus the might of freedom learn.

—Log of the Good Ship Grace.

OUR LEADERSHIP UNDER THE SPOTLIGHT

Scripture: Col. 1:19-29

Prayer for divine help

Seed Thought Provokers:

UNLESS WE AS LEADERS in church, Sunday school, and the home follow the Lord we cannot well tell others what to do (1 Cor. 11:1). We must have what this world does not have if we expect to fill positions of spiritual leadership (Acts 3:6). It is said that to one viewing the wealth of the papacy the pope boasted, "The church needs no longer to say, 'Silver and gold have I none.'" To this the guest retorted, "And the church can no longer say, 'In the name of Jesus of Nazareth rise up and walk!'" (Rev. 3:17, 18). As leaders we must have something to satisfy spiritual hunger (Matt. 14:16). If we do not have it, we can get it, and get enough for all (Matt. 14:17-19). It takes the right message, method and power in the demonstration of the Spirit and the attractiveness of the Lord Jesus. The convert who said, "I do not know how to follow the Lord Jesus unless you show me," had the right idea. Unless we live an exemplary life as leaders, we assume an honor that does not belong to us.

As leaders we ought to know the mind of God as given in the Bible and be able to show it from the Bible to an inquirer (1 Peter 3:15; Acts 8:30, 31). We ought to know the spiritual interpretation of the Word of God. We need to know what is God's will and how to get divine leading (Acts 16:6-10). We ought to know what is the will of God for our church. We are too sensitive to the will of the people when it does not measure up to the will of the Lord. We ought to bear one another's burdens and be able to tell the burdened what to do (Gal. 6:2; 2 Kings 4:3, 4). God does not intend for the people to wander in darkness, dis-

tress and defeat, because He has us in this world as the ones through whom He will help (Matt. 5:14). We are supposed to have the divine answer and help—the Light.

It is amazing how much God wants to give us, and how little we are willing to take. We expect too little, and we attempt too little. This is because we do so little praying and waiting on God (Isa. 45:11). Oftentimes during or following great revivals physical miracles occur. That is because sin has been renounced, and faith and power with God has increased. To have something from God to give to others, the prayer closet is the main thing (Matt. 6:6). Our positions of leadership demand that we speak for God. To speak for God we must have His wisdom and His power.

The most successful Christian leader was Paul. His message was, "Christ in you, the hope of glory." Paul never minimized prophecy, the second coming of the Lord, and the salvation of sinners. God expects success out of us as well as faithfulness (John 15:16; John 12:32). Christ cannot be taught in the demonstration of the Spirit out of an honest and consecrated soul without bringing some to a saving knowledge of the Saviour. For Paul's method read Acts 20:20. Our work is both public and personal. We must be teachers. Our motive should be that of Paul (Col. 1:28). Pray that God will empower His message through us as leaders to the saving of souls and edifying of the saints.

COMMENTS

On The Sunday School Lesson

by The Editor

Lesson for March 6, 1949

SOWING AND REAPING

Lesson: Mark 3:1-9; Luke 15:11-14

IF THERE IS ANY one thing in God's Word that should cause a person to stop and think deeply, it is the sentence that is found in the Golden Text of this lesson. It reads: "Be not deceived; God is not mocked, for whatsoever a man soweth, that shall he also reap." Here is stated a truth that shall stand. The farmer who sows wheat will, from that sown wheat, reap wheat and wheat only. Nothing else will grow from a grain of wheat but wheat.

Jesus, teaching by the side of the sea, was a very wise teacher. He began to teach by citing His hearers to something with which they were very familiar—sowing and reaping. All kinds of soil which He mentions are known to them—the pathway through the fields over which they had so recently come; the ground which thinly covered the stony sub-surface; the brambles and thorny hedges, so irksome to the tiller of the soil; and last, but not least, the fine, tillable soil which, when properly planted and tended, brought forth abundant harvest.

As they listened the gracious words He uttered fell upon their ears much in the same way that the seed would fall on the ground. Some heard, but almost instantly forgot; some heard and made high resolves, but on the way home let other thoughts overcome them; still others, as they lis-

tened, really desired to take this new way of life upon them, but return to old friends and old associations, soon caused their high resolves to be "choked" and the fruitage brought to naught. But some heard and heeded. The seed went further down than merely the hearing—down into the heart, where it found lodgment in the rich, deep soil of a finely nourished life—and thus brought forth fruit.

It may be that the young man, the younger of the two sons who desired to leave the father's house and go out to seek adventure in the city, was one of those who heard the "word with gladness," but because of bad associates, brought the sowing to a failure in yielded grain. In his life there is the example of "sowing to the wind and reaping the whirlwind." We shudder to think what the final results were in his life. True, he returned to his father's house; true he was received with open arms because he repented and came back; but what of the scars left on his body and even on his very soul? Sin cannot be tampered with. Even a "little sin" may leave a "deep chasm" in the life that remains, even though the sin be confessed and forgiven.

Matthew Henry once said, "Thorns are a good guard to the corn, when they are in the hedge; but a bad inmate when they are in the field." How true! The inference in our lesson is to never permit entrance of the thorns and stony ground in the first place, but to always keep the soil in a fallow condition, ready for the reception and the growing of the seed.

Laid to Rest

COBER. Mrs. Lucinda Cober passed from this life to be with her Lord and Maker December 21, 1948, at the age of 98 years, 11 months and 18 days, having been born January 3, 1850. She was the oldest living resident of Berlin, Penna. She is survived by one sister, Mrs. Eliza Baker of Berlin. She is also survived by two daughters, Mrs. G. B. Nowag of San Diego, California, and Mrs. Milton Kreider of Lancaster, Penna. and one step-daughter, Mrs. Rebecca Goughenour of Johnstown, Penna., and 13 grandchildren and 12 great grandchildren. One son, Mr. A. B. Cober preceded her in death April 30, 1948, at the age of 75. She was a charter member of the Berlin Brethren Church, having united with the church in May, 1875 or a Brethren for 73 years. She was very faithful to her church as long as health permitted her to be present. She was laid to rest in the family plot cemetery, the Cober Cemetery, with services in charge of the writer.

COLEMAN. Benjamin Coleman passed from this life to be with his Lord and Maker January 24, 1949, at the age of 82 years, 4 months and 22 days. He was born September 22, 1866. He was a member of the Berlin Brethren Church for nearly 50 years. He was survived by one sister, Mrs. Mary Bockes of Rockwood, Penna., R. D. 1. He was laid to rest in the Berlin Cemetery with services in charge of the writer.

KIMMEL. E. B. Kimmel passed away to be with His Lord and Maker January 20, 1949, at the age of 78 years,

4 months and 3 days. He was born September 17, 1870. He is survived by the following: 5 sons, Gideon and Pius of Berlin, Pa. R. D. 1; Daniel of Somerset R. D. 4; Harry of Stoystown R. D. 3; Ernest at home, and one daughter, Bernice, at home; 9 grandchildren and 4 great grandchildren. He was a member of the Berlin Brethren Church for 66 years. He was very loyal to his church all his life. It was his desire to be at every service that it was at all possible. Services were held in the Berlin Brethren Church with burial in the Berlin Cemetery. Services were in charge of the writer.

Percy C. Miller.



News From Our Churches

CARLETON, NEBRASKA

The Carleton Brethren cannot give as cheering and encouraging news as many others, but we will come forward with a brief statement of our endeavors in this part of the Lord's vineyard, lest our silence be annoying or alarming to those who may be interested in us. Unfavorable conditions and circumstances, which we seem to have been unable to overcome, have disrupted our plans and thwarted our efforts. We know that God is able and willing to help us to overcome our hindrances and that He has promised to richly reward the overcomers. Therefore, trusting in His grace and power, we press on.

A summer vacation Bible school for children, the Methodists co-operating, was held in our church. It was well attended and was considered quite successful. The concluding public service was well attended by a large appreciative audience.

It was the pastor's privilege to assist in the preparation for and the conducting of the Brethren young people's camp in Wyandotte County, Kansas, which has become a very successful project. Our district has a ten acre plot there that is well suited for such a camp. The pastor was also privileged to attend both the General Conference in Ashland, Ohio, and the District Conference in Mulvane, Kansas, the church paying the train and bus fare.

September 19 was our Home Coming Day, a series of delightful fellowship. We had both a forenoon and an afternoon service, with a bountiful carry-in dinner at noon. Dr. Milton P. Puterbaugh, of Kansas City, was our guest speaker. He gave us two very fine messages, which were well received. He was a stranger to most of the membership, but all were happy to become acquainted with him and hear him. Those of us who knew him were very happy to meet him again.

Rally Day was another high day. The newly elected officers of the church school were installed at the morning service and the pastor gave the address. In the evening Dr. Glenn L. Clayton, President of Ashland College, and his family, were with us, which added much to the joy of the day. They, too, were strangers to most of the mem-

bership, but they were cordial and all were happy to meet them. Dr. Clayton delighted and inspired us with a very helpful address.

One week of special preparatory services conducted by the pastor, was held prior to our observance of the Love-feast, which was strengthening to the membership, as was evidenced by the increased attendance at the Love-feast.

Our union Thanksgiving Day services were held in the Methodist church, the Brethren pastor preaching the sermon. Christmas was observed with two services. First with the annual Christmas supper for the church school. Each class provided some part of the program, gifts were exchanged and the moving picture film, "God is my Landlord," was shown by the Methodist pastor. Christmas Eve a beautiful candle light service, with a program of carols, songs and Scripture portions related to Christmas, was rendered.

The severity of the winter, with its extreme cold, fierce wind, deep snow-drifts and blocked roads and highways, has seriously disrupted and retarded our efforts. Yet, others farther west have suffered far more than we.

The serious illness of the pastor's wife has been a heavy burden upon him and has cast considerable gloom upon others. Drawing closer to God, we look to Him for sustaining grace, which He has promised will be sufficient.

We have widened the parsonage garage and replaced the former wind-racked hinge-doors with a new roller door. Material is on hand for making a concrete floor as soon as weather permits. Funds are being raised for new carpet for the sanctuary of the church.

Not unmindful of our high calling in Christ Jesus as winners of souls and undaunted in our purpose, we press on in His name. Pray for us.

H. M. Oberholtzer.



REVIVAL AT ROANOKE, INDIANA

It has been a long time since the Brethren church at Roanoke, Indiana, has been heard from through the **Brethren Evangelist**. We have the problems of one of our smaller churches, in a town located between two larger cities where most of the people work. During the War and post-war years, many strangers located here to remain a short time and then move on to be replaced by others. The shifting population knows little about the Brethren church or her doctrines. In recent years many of our members have died or moved elsewhere. Yet we have a loyal people who have maintained and carried on the work throughout the years. One of our first problems was to make some very urgent repairs on the church building. Some years ago the church was reroofed. Then the Brethren began to think of a more comfortable place of worship, so a movement was launched and a good sum of money raised to re-decorate the walls of the sanctuary and adjoining rooms. The ceiling was insulated, the art glass windows were repaired and reset. The basement kitchen was refurnished and modernized with several other improvements to make our church a more attractive and comfortable place in which to worship. We now have a fund for further improvements in the near future.

For the past years, the Protestant churches of Roanoke have held union Sunday evening services. This has given us a Sunday evening service every third Sunday evening,

the pastor doing the preaching. But we felt the need of having a short, special evangelistic service by one of our own ministers. Some of our Brethren went to South Bend and contacted Brother Claud Studebaker, pastor of the First Brethren Church of that city. Rev. Studebaker kindly accepted our invitation, and on Sunday evening, January 9, he opened the revival which lasted over the following Sunday. He remained with us for communion service on the following evening.

We need not mention anything about Brother Studebaker's ability as a preacher, for that is well-known among our Brethren people. His strong sermons and his friendly approach won his way into the hearts of the people of our community and attracted large crowds each evening. The first Sunday evening there were an estimated 200 present, and several other evenings there was a full attendance. We had fine cooperation from the other churches in the town and community. On the first Sunday evening there was a large delegation from the Brethren Church of North Manchester. Brother Hodge dismissed his service, and they attended in a body. Brother H. D. Hunter sang a solo. On Tuesday evening Brother Gilmer brought a delegation from the Huntington Brethren Church. They had their Men's Chorus with them; it gave several fine selections of song. Brother Gilmer was with us several times during the meetings, and also for our communion service. The Beech Christian church near Roanoke had a delegation on Wednesday evening and furnished special music. On Friday evening we had an accordion duet by Mrs. Ned Cartwright and Mrs. Ambroli. Brother Walter Humke kindly donated the services of his car to the ministers for the purpose of making calls.

A lady of another church said, referring to the meetings, "They were needed by our whole town."

On last Sunday evening we baptized three fine boys in the baptistry of the Huntington Brethren Church. There were others who expressed their desire to unite with the church in the near future. We have given many of the unsaved, in whose homes we visited, an opportunity to accept their Lord. The general feeling is that one week of revival was too short to secure the best results. Our folks want Dr. Studebaker to return some time in the future to reap the harvest of the seeds that have been sown.

May God bless him in his work!

S. C. Henderson, pastor.



FIRESTONE PARK BRETHERN CHURCH AKRON, OHIO

Since we are now only well started in the year of 1949, allow me to begin this report by attempting a retrospective view of the work in Akron. We moved into our new building August 1, 1948. It was dedicated August 22, 1948 with Rev. E. M. Riddle, field secretary of the Missionary Board, as the principal speaker of the day. Rev. E. J. Beekley of Canton, Ohio, and Rev. H. H. Rowsey of Ashland, Ohio also assisted in the service of dedication.

Since getting located in the new building, attendance has increased in all of the various services; 26 have been added to the membership roll, seven of whom were added during the month of January, 1949. Others who have made the good confession still await baptism. In November we

held a two-week Bible Teaching Evangelistic campaign; as a result 10 new converts were added to the church.

Sunday evening, December 19th, the Choir presented a Christmas Cantata to an appreciative audience. Wednesday evening, December 23rd, the Sunday school gave its annual Christmas program to a packed house. Rev. and Mrs. Elmer Keck and two of their children were present. Rev. and Mrs. Keck both gave interesting talks, packed with information about the mission work, centering around Lost Creek, Kentucky. The White Gift offering was taken by the Sunday school December 19th, and during the worship service a special offering was taken to pay for the front doors. The doors were installed the following week.

Friday night, January 13th, a Bible Training Class was started with an enrollment of 21. Thus during the week we have prayer meeting conducted by the Laymen on Wednesday night; Choir practice on Thursday night; Bible Training Class on Friday. Besides the Laymen meet on the fourth Monday night each month; the W. M. S. meet on the first Thursday night for regular meeting and then one full day for sewing, etc., during each month.

Each member of the Laymen's Organization has adopted one or more boys who is a Sunday school attendant or prospect, and the Layman becomes the spiritual counselor of the boy thus adopted. The women of the W. M. S. are doing similar work with the girls. This is proving to be a very worthwhile project.

Sunday night, January 23rd, the Young People's Class conducted the service. Marilyn Dodds, president of the class, presided. The teacher, Mrs. Howard Joy, described the class—past, present, future—and also gave an interesting talk on the Genesis record of the creation of Man. Bob McGraw, vice-president, delivered the principal message on the subject, "Who Is Christ?" The service was well arranged, impressive and challenging. This class is helping to raise money to purchase curtains to make the choir loft into a class room—they are outgrowing their present class room. Other classes will conduct similar services later.

A few words about the early future. The W. M. S. will hold their public service February 20th. February 28 Brother Floyd Sibert is coming to Akron for a two-week evangelistic campaign. Neighboring churches are invited to attend as often as possible. We will be thankful for special numbers brought. For Palm Sunday and Easter Sunday morning Brother Charles Munson will be the special guest speaker, while the pastor is away holding a Bible Conference at Lanark, Illinois.

We thank the many Brethren and friends who have helped us with their gifts and their prayers. Your gifts and prayers have greatly enhanced the progress of the work of the Firestone Park Brethren Church. We request your continued interest.

New pews are being constructed, and we expect they will be installed during February.

J. G. Dodds, pastor.



SERGEANTSVILLE AND CALVARY, N. J., CIRCUIT

On December 4, 1948 the Sergeantsville and Calvary, New Jersey Churches extended a call to Rev Joseph J. Margush of Topeka, Kansas, to become our pastor. Brother

Margush accepted the call and on January 4, 1949 was on the field ready to begin his work among us.

On Friday evening, January 28, a reception was given to Brother and Sister Margush and their daughter Ruth Anna, at the Sergeantsville Church, by the members of the Sergeantsville and Calvary Churches, together with friends in the community. After a program of music, readings and greetings, a social hour followed.

Brother Margush has entered enthusiastically upon his work in this field and has already made a number of new contacts for both churches and the Sunday Schools. May our church go forward under his ministry, is our earnest desire and prayer.

The Sergeantsville Church was the meeting place for the Hunterdon County Bible Conference on February 4th.

The Christian Endeavor held its annual banquet on the evening of February 12th. A candle light service was held on Sunday evening, February 13th.

Ida S. Leigh, Secretary Sergeantsville Church.

Wedding Announcement

GRIMES-DELOZIER. Ruth Evelyn Grimes and Arthur H. DeLozier were united in marriage at the Snake Spring Valley Church of the Brethren, Everett, Pa., on the evening of November 26, 1948. The ceremony was performed by the Reverend Isaac Wareham of Everett. The bride was given in marriage by her uncle, Mr. Joseph Dibert, and her sister, Mrs. Ralph Kegg served as matron of honor. The groom had as his best man, Mr. Victor Humm, a brother-in-law. The groom's sisters, Jeannette and Mrs. Victor (Dorcas) Humm provided the vocal music for the beautiful open church wedding and Mrs. John Wagoner, a friend of the bride, served as pianist. Relatives of the bride served as bridesmaids, ushers, flower girl and ring-bearer.

The bride is the daughter of the late Mr. and Mrs. Francis Grimes of Bedford, Pa., and is a member of the nursing staff at Samaritan Hospital in Ashland. She graduated from Everett High School and the Memorial School of Nursing. The groom is the son of Mrs. Margaret DeLozier and the late Professor A. L. DeLozier of Ashland. He is a graduate of Ashland High School and Ashland College and is in the United States Postal Service in Ashland.

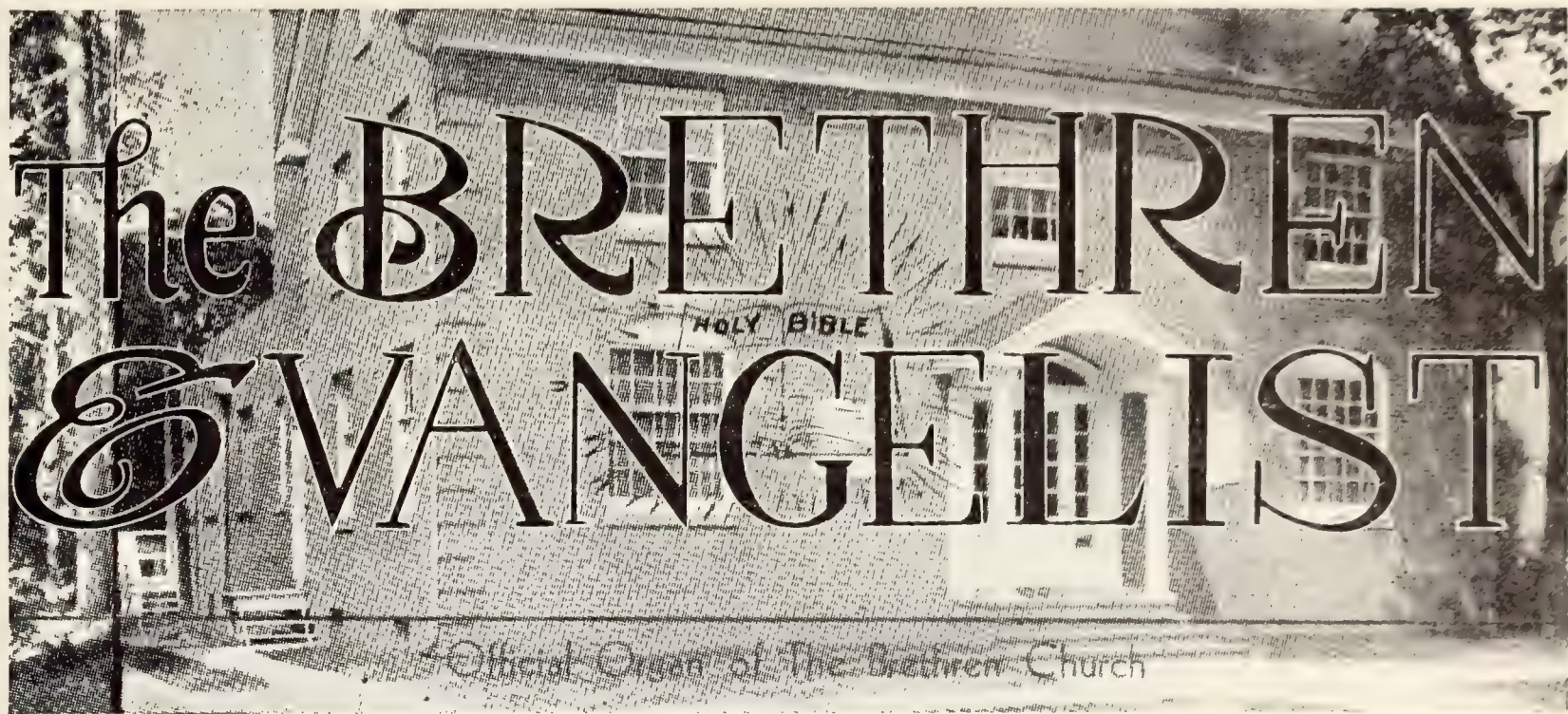
Mrs. DeLozier is a member of the Church of the Brethren, and Arthur is a member of the Brethren Church. Both of these young people are active in the work and worship of the Park Street Brethren Church in Ashland. The entire church joins with the pastor in extending every good wish to them.

H. H. Rowsey, Ashland Pastor.

The New Press Fund

GOAL—Not less than\$15,000.00

Cash to date\$11,551.48

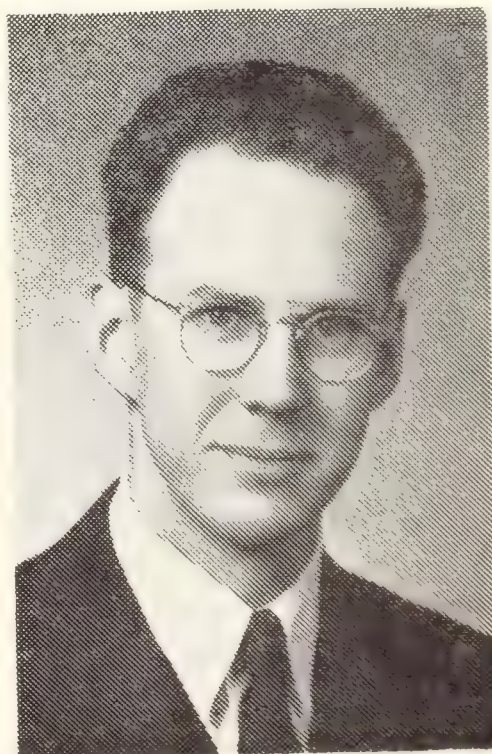


The Myersdale Brethren Church

*and Its
Pastor*



The Meyersdale Church and Parsonage are built together. The parsonage can be identified by the white enclosed porch at the left of the church building.



Rev. W. S. Benshoff, pastor.

THE BRETHREN EVANGELIST

Published weekly, except the last week in August and
the last week in December.

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INTERESTING ITEMS

Pleasant Hill, Ohio. A card from Brother Floyd Sibert, Pleasant Hill pastor, says, "We had 198 present at Sunday School on February 6th, with an offering of \$708.42, and on the 13th, 217 were present with an offering of \$39.00." He says the building is getting along fine. Brother Sibert begins a meeting of two weeks duration for Brother J. G. Dodds and his Akron Firestone Park Church on Monday evening, February 28th, closing on Sunday, March 13th.

Loree, Indiana. Brother Robert K. Higgins, pastor of the Loree-Mexico Circuit, has been granted the privilege of holding a two-week Revival campaign for our Cumberland, Maryland, Church—March 14 to 27. Brother Harold Hummel of our Goshen, Indiana, Church, is scheduled as speaker at Loree on Sunday morning, March 27th.

Nappanee, Indiana. We note from Brother J. M. Bowman's bulletin of February 13th that a fine gift of \$1,000.00 was recently given the Church Building Fund by "a friend."

The Nappanee Father and Son Banquet was held on Tuesday evening, February 15th.

Ashland, Ohio. The Annual Ashland Father and Son Banquet was held in the church on Monday evening, February 14th. It was in the nature of a carry-in meal, with several of the staple dishes, such as meat and potatoes, being apportioned out to the various members of the Laymen's organization, resulting in a very satisfying banquet. Following the supper the men and boys adjourned to the auditorium of the church where several reels of sound film were shown. All in all it was a very fine meeting. Philip Lersch, president of the Laymen's Organization was in charge of the evening.

Bryan, Ohio. On Sunday morning, February 13th, during the absence of Brother E. J. Black, who was holding a revival at our Church in Warsaw, Indiana, the Junior Church had charge of the entire morning service.

Further information concerning the weekly radio broadcast by the Bryan Church over Radio Station WONW of Defiance, Ohio, was found in the Bryan bulletin of February 6th. Broadcasting on a frequency of 1280 KC, the hour is from 8:30 to 9:00 A. M. each Sunday. The church has contracted for a full year of such service, with the privilege of renewing the contract at the end of the period. Our church is the only church in Bryan that is broadcasting.

Masontown, Penna. We learn from Brother Freeman Ankrum's bulletin of February 13th, that two of the three High School Juniors elected to membership in the National Honor Society were from our Masontown Sunday School—Dorothy Boord and Mary Alice Ankrum, the latter the daughter of Brother and Sister Ankrum.

Brother Ankrum reports that the average attendance for January, 1949 for the morning worship service was 143, which was 23 above the average for January, 1948.

Muncie, Indiana. We glean the following from Brother Zimmerman's recent bulletins: "A reception was held for the pastor and wife on Friday evening, February 11th. The C. E. sponsored a party on C. E.'s Birthday, with all invited to attend and help eat the Birthday Cake. Prayer and then work was the order of the evening on Wednesday evening, February 2nd, as the membership labored to complete the church in readiness for the dedication, which was held on February 13th." After all, isn't that a pretty good way of approaching any task? Prayer and then work!

Oakville, Indiana. Brother Henry Bates reports the January average Sunday School and Church attendance as 90 and 74 respectively, as compared to 70 and 67 for January, 1948. He also reports that on the first Sunday their "150 by '50" campaign, which began on February 6th, found 109 in Sunday School and 86 for morning worship.

Smithville, Ohio. Brother Vernon D. Grisso reports the baptism and reception of six new members on Sunday, February 6th.

The Rittman High School Girls' Sextette, of which one of the members of the Smithville Church is a member, brought special music at the morning worship service on Sunday, February 20th.

The announcement of the names of those who had perfect attendance, or "Honor" attendance at Sunday School during 1948 was made in the Smithville bulletin of February 6th. Twenty-eight had attended fifty or more sessions thus making the "Honor" List, and twenty-one were in attendance forty-five or more sessions, thus receiving "Honorable Mention."

Stockton, Calif. We quote from Brother C. E. Johnson's bulletin of February 13th: "The Stockton Church has been made an heir in the estate of Mother Shank, whose funeral was held the past Tuesday. The amount of the legacy is not yet known. She has given much to the church here, both in finances and prayer."

Waterloo, Iowa. The annual Birthday Dinner of the Waterloo Church was held at the church on Tuesday evening, February 22nd. This was a special occasion as it was

(Continued on page 11)

The Editor Thinks Aloud

Fred C. Vanator

HAVE WE?

IN S. D. GORDON'S book, "Quiet Talks With World Winners," there is a little bit of verse that drew my attention as I read the chapter on "The Past Failure." It goes like this:

"The restless millions wait the light,
Whose coming maketh all things new.
Christ also waits; but men are slow and late.
Have we done what we could?
Have I?
Have you?"

As I read these lines—it set me to thinking!

Each one who professes to be a Christian, and who seeks to do the will of the Master, has his or her task laid out and definitely placed in relation to time, place and opportunity. If each one would seek to realize that God has made His plan and stands ready to assist in every way that the plan may be perfected, more and more would dependence be placed on the Plan-Maker, and less and less on the plan-worker. Gordon says, "God cares more for the man than for the plan." This plan is only for the sake of man.

When we go to build a building, we are very foolish to neglect the consulting of an architect, one who has made a study of strains, stresses, proportion and the like, and, having made this consultation and received advice, how much more foolish we would be to be neglectful in following the architect's advice. But that is exactly what far too many professed Christians are doing—consulting the Divine Architect, receiving His advice, and then going about building the life—adding unnecessary things here and leaving out essential things there, until the whole structure is weakened and in danger of utter collapse.

It is not always the doing of "big things" that counts. Remember that it was the woman who simply broke the Alabaster Box of Ointment and anointed Jesus who merited the words of the Master, "She hath done what she could." He did not expect anything more from her than that which she did. Neither does He expect anything more of us than we are capable of and have the opportunity of doing. But He does expect that much of us, and rightly so. It is His due!

Gordon goes on to say, "Let us stop thoughtfully, and remember that God has carefully thought out a plan for every man, for each of us. It is a plan for the life, these human years; not simply for getting us to what we may have thought of as a psalm-singing heaven, when we are worn out down here." It seems to me that the mere fact that we will finally get to heaven should be the least of our thinking. We should be thinking, rather, of what we may do along the way that will help bring to fruition the entire course of God's planning—while "Christ also waits." The final ten words of the above verse should keep beating in upon our minds until they bring definite action in our lives:

"Have we done what we could? Have I? Have you?"
Think it over!

Office Gleanings

By The Editor

It is Always Encouraging

Words of praise are always a welcome note in the hearts of those who are endeavoring to serve rightly. Consequently when we receive such letters as the one from which we quote below, it is heartening. We quote:

"I am writing a note of thanks and appreciation to you on my part as serving as Secretary for our Sunday School the past eight years. You have made the task a little easier by giving to us promptly all merchandise we order each quarter. I have enjoyed working with you and hope I have not inconvenienced you to a great extent. Signed: Mrs. James McBride, Pleasant Hill, Ohio." The Office Secretary, wishes to express appreciation for those kind words.

What Is It For?

During the past week half a dozen checks have come to the office with nothing in the envelope to tell the Office Secretary what they are for. At this particular time, with Press Fund, Publication Day Offerings, the Payment of bills for invoices sent out, etc., it makes a great deal of work in searching out the proper places to credit these checks. We would ask you kindly to please either mark on your check what it is for, or to just insert a piece of paper stating the purpose of the check. It will help a great deal.

Additional Press Fund

Mrs. Cynthia Slotter, Ashland, Ohio	\$ 5.00
Mrs. Jesse Dupler, Ashland, Ohio	50.00
Mr. & Mrs. Hamilton D. Rowser, Kittanning, Penna.	10.00
Mrs. Ethel Oberly, Wyatt, Indiana	25.00
Mrs. J. H. Madison, Long Beach, California	3.50

(See Block on page 15)

ADDITIONAL PUBLICATION DAY OFFERING

Estella Blackstone, Mt. Zion Church	\$ 2.00
Mrs. T. Leslie, Brush Valley Church	3.50
North Liberty Church, North Liberty, Indiana	92.15
Muncie Church, Muncie, Indiana	27.00
Louisville Church, Louisville, Ohio	77.00
Gretna Church, Bellefontaine, Ohio	54.28
Fair Haven Church, West Salem, Ohio (Addl. off.) ..	4.00
Mrs. Turah F. Locke, Woodstock, Virginia	4.00
Jones Mills Church, Jones Mills, Pennsylvania	19.50
Berlin Church, Berlin, Pennsylvania	131.50
Milledgeville Church, Milledgeville, Illinois	203.50

(Including \$50.00 from Dr. W. S. Bell)

Dutchtown Church, Warsaw, Indianad	10.00
Udell Church, Udell, Iowa	7.50
Mr. & Mrs. C. R. Swihart, South Bend, Indiana ..	10.00
Second Brethren Church, Johnstown, Pennsylvania ..	75.75

Intellectual darkness comes through ignorance; spiritual darkness comes because of something one does not intend to obey.



Brethren, Let's Pray

Robert C. Lorenzen

W H Y ?

IF THERE WAS EVER a time when there was a need to cry unto God in the words of the Psalmist, "Wilt Thou not revive us again, that Thy people may rejoice in Thee?" it is this day in which we live. It is surely time for the Lord to work among men. All about is spiritual dearth and desolation. It is not confined to any one denomination. It is manifest in each and every Church throughout the land. We not only hear of the seriousness of it from the pulpit, we hear it in the street. It is the topic of general conversation among those who look to the Church for spiritual guidance and leadership.

Briefly, in some communities, the Church membership have tried to do something about it, and we have had local revivals. The spirit of God has breathed upon both Pastor and people in this Church and that community, but it has not been widespread, neither has it been felt to the extent that it has become a topic of conversation or long enjoyed blessing. More often a professional evangelist has been engaged; usually from some large City Church, where the preaching of a social gospel is a "must," and love for lost souls has long since departed. And so, in these instances we have a little religious excitement. By cunning methods and the flow of beautiful phrases that have influenced men since the beginning of time, a few are brought into the fold.

Frankly, Brethren, this is not the type of revival we need. This type is only an imitation, instituted by the cunning of the devil to cause men to THINK they have accomplished something great for God and man.

How spiritually blind we Christians are in this age. Let us awake to the wisdom of God. If we are to have, and really want a revival, let us get it as our fathers did; on our knees before the Throne of Grace. "Return to Him ye children." Gypsy Smith once said: "If you want a revival, go home, draw a circle a few feet in diameter; get down on your knees in that circle, and pray God in all earnestness that the revival begin within that circle."

Let me cite just a few Bible proofs that we need to pray in addition to preach for a revival.

1. **Before Pentecost the Saints of God prayed.** "And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip and Thomas, Bartholomew, and Matthew, James the son of Alphaeus, and Simon Zelotes, and Judas the brother of James. These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren." Acts 1:13, 14.

After this season of prayer and supplication, the Holy Spirit fell on the disciples, and three thousand people were saved and baptised. This was the first great revival of

Christian history. It had its origin in a ten-day prayer meeting. Every true revival has its origin in prayer. But let's look for more proof.

After Pentecost the disciples needed again to be filled with the Holy Spirit, so they prayed again. "And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost and they spake the word of God with boldness!" Acts 4:31.

They prayed before Pentecost, they prayed after Pentecost, with the same glorious results. I am reminded of what Dr. Charles G. Finney said in his autobiography concerning the great revival which broke out at Rochester, N. Y. in 1830. "The spirit of prayer was poured out powerfully, so much so that some persons stayed away from the public service to pray, being unable to restrain their feelings under preaching." How the Angels would rejoice to see men return to the spirit of prayer.

Paul, the apostle, was filled with the Holy Spirit three days after being saved, and that in answer to prayer. Read the beautiful account in Acts 9:3-17.

Again, in Acts 13:1-4, we have the account of a group who met to pray and fast and the Holy Spirit said, "Separate me Barnabas and Saul for the work whereunto I have called them." Then we are told, "And when they had fasted and prayed, and laid their hands on them, they sent them away." Yes, sent forth by the Holy Ghost. No wonder souls were saved. Men prayed, God acted.

Search the records; any of the great revivals in this country or any other country began with prayer. History tells us that the great revival of 1857 in the United States, not only began in prayer, but was carried on by prayer more than by anything else. Dr. Spencer, in his "Pastor's Sketches," tells us that a remarkable revival in his church sprang from the fervent prayers of a godly old man who was confined to his room by lameness. One of the most powerful revivals in the City of Philadelphia had its beginning with three young men who were willing to humble themselves before God in prayer. Thus we could go on and on sighting instances of mighty answers to prayer.

Believe me, it was a mighty stroke of the devil when he got the Church generally to turn from prayer as its first line of defense. And I can't help but believe that the devil is laughing out loud at the Church today. It is the best organized organization in the world today; with its many societies, associations, unions, schools, camps and what-not's, without the Almighty power of the Living God to breathe life eternal into it.

Let us, therefore, rally to the "ole fashioned" prayer meeting. Let us teach our people HOW, and WHEN, and for WHAT to pray. It may be somewhat difficult to concentrate on such a program, but we have learned that

some of the greatest revivals began with only a few praying in the will of God. And instead of the usual revival consisting of special music, and a special preacher, with a special message, let's have a revival the "ole fashioned" way. You won't need to ask anyone to pray—just teach HOW to pray; how God wants His children to pray, and the Holy Spirit will move men to pray.

Someone, however, will say, "Why I do pray." Wonderful, wonderful. It was S. D. Gordon who said: "The greatest thing anyone can do for God or for man is to pray." Even so, there are a great number of Christians who look upon prayer with a peculiar sense of understanding. Not only are there many theories of prayer, that are commonly accepted, but the practice of prayer is scantily enjoyed. Scantily enjoyed for the reason that few of us have really enjoyed the wonderful blessing of answered prayer. WHY? Simply for the reason that many of us have either never learned to pray, or we have forgotten how to pray.

How then shall we pray? For the answer, we turn to Jesus. None could teach like Jesus, none but Jesus. He gives us the conditions of prayer. (I wish we had the time and space to discuss each of these conditions at some length. I am sure, we would all be blessed thereby.)

The first condition is found in the words of Jesus to the woman of Samaria. They give us some wonderful first glimpses into the world of prayer and we gain the understanding of what it is to pray in spirit and in truth—the understanding that there must be harmony between God and the worshipper. Such as God is, must His worship be. The man who would truly worship God, must first find, and know, and possess, and enjoy God. "But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth, for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth." John 4:23-24.

2. Forget self. Shut everything but the glory of God out of your life. "But thou when thou prayest, enter into thy closet, and when thou hast shut the door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." Matthew 6:6.

3. Be businesslike. Be definite in your asking. "And Jesus answered and said unto him. What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight." Mark 11:51.

4. Cast all doubt out of your heart. "Therefore, I say unto you, what thing soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Mark 11:24.

5. Have faith in God. "And Jesus said unto them, Because of your unbelief; for verily I say unto you, if ye have faith as a grain of mustard seed, ye shall say unto this mountain. Remove hence to yonder place; and it shall be removed; and nothing shall be impossible unto you." Matthew 17:20.

6. Forgive others their trespasses against you. "And when ye stand praying, forgive, if ye have aught against any; that your Father also which is in heaven may forgive you your trespasses." Mark 11:25.

7. Have a heart felt agreement with other Christians on that which is asked in prayer. "Again I say unto you, That if two of you shall agree on earth as touching anything

that they shall ask, it shall be done for them of my Father which is in heaven." Matthew 18:19.

8. Pay the price in heart-searching, in long hours, in fasting, in confession and restitution. "And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?" Luke 18:7.

9. You are a Representative of Jesus Christ. Will He endorse that which you ask? "Verily, verily, I say unto you, He that believeth on me, the works that I do, shall he do also; and greater works than these shall he do; because I go unto the Father." John 14:12.

10. Remember, what He is to be to us depends upon what we are willing to be to Him. "Draw near to God and He will draw near to you." "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." John 15:7.

11. Remember always, the chief end of prayer is for the glory of the Father. Forget self. "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son." John 14:13.

12. All Christians have talents; use them and bear fruit. Read John 15:16. "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in my name, he may give it you."

13. Study the Holy Word of God. Allow the Spirit to work within you that you may know that which you ask is within His will. "And this is the confidence that we have in him, that, if we ask anything according to His will, he heareth us. And if we know that he hears us, whatsoever we ask, we know that we have a petition that we desire of him." 1 John 5:15-16.

14. Pray without ceasing. "Rejoice evermore. Pray without ceasing. In everything give thanks; for this is the will of God in Christ Jesus concerning you." 1 Thess. 5:16-17-18.

15. Fast and pray. "Howbeit this kind goeth not out but by prayer and fasting." Matthew 17:21.

Some may ask, as others have asked, "What do the conditions of prayer have to do with praying for a revival?" The first good reason for doing anything is that God has commanded it. He has commanded us to pray, pray, pray. Whatever else we do, we must pray. And since we are to pray, why should we not do it in accordance with His teachings? The disciples did not ask Jesus to teach them to preach. They did ask to be taught to pray. "And it came to pass, as He was praying in a certain place, that when He ceased, one of the disciples said unto Him, Lord, teach us to pray," Luke 11:1. None could pray like Him. None can pray like Him. So, Lord, teach us to pray.

We learn to do by doing, but we must be taught the first step. Therefore, I pray you, let's make the prayer meeting the POWER HOUSE of the Church. Let's make it a meeting place of God and Brethren.

—Meyersdale, Pennsylvania.

"The Bible is the only cement of nations, and the only cement that can bind religious hearts together."—Bunsen.

The Lord is at hand. The Almighty King will soon appear. "Behold He Cometh."

Bits of Brethren History

Information of Interest

By H. C. Funderburg

"SOME WORTHY WOMEN"

MARY M. STERLING



MARY MALINDA STERLING was born June 18, 1859, in the Sterling homestead near Masontown, Pennsylvania. She was converted during a revival held by Jesse P. Hetric at the Fairview Church, and was baptized on December 30, 1871 by Joseph A. Cover in a specially prepared pool. She was the last and youngest of seventeen converts baptized by trine immersion on this occasion.

In the fall of 1887 Sister Sterling began teaching in the public school, and continued in that profession until 1891. In the meantime she diligently pursued a course of study. In July, 1882 she graduated from Monongahela College, Pennsylvania, receiving the A.B. Degree.

She became a member of the Brethren Church during the organization of the Masontown congregation in 1882. In 1883 and 1884 she served on the faculty of Ashland College and was honored by her Alma Mater with the diploma bearing the title, Master of Arts, dated June 29, 1887.

On April 11, 1889 the trustees of the Sisters Society of Christian Endeavor of the Brethren Church appointed Sister Sterling to preach the gospel, and in the Masontown church, of which she had remained a member since its organization, this appointment was unanimously confirmed on May 5, 1889. She preached her first sermon at Masontown on May 19, 1889, from I Timothy 1:7.

She was regularly ordained to the Christian Ministry by the home church on August 10, 1890. She served as State Evangelist by the appointment of the Pennsylvania Conference during the year 1895. Local troubles, which Sister Sterling could not control, and for which she was in

nowise responsible, greatly hindered the success of her work in the home church. During her ministry, dating from 1889 to 1900, Sister Sterling preached one hundred and fifty-seven sermons, and was instrumental in bringing into the Brethren Church seventy-eight persons, forty-eight of whom she baptized.

Spiritual Meditations

Rev. Dyoll Belote

FOUR RULES FOR THE ABUNDANT LIFE

Psalm 37:3-7

"Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed.

"Delight thyself also in the Lord; and he shall give thee the desires of thine heart.

"Commit thy ways unto the Lord; trust also in him; and he shall bring it to pass.

"And he shall bring forth thy righteousness as the light, and thy judgment as the noonday.

"Rest in the Lord, and wait patiently for him: fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass."

THERE ARE FEW PEOPLE who do not sense an innate longing to experience the satisfaction of living an abundant and restful life. In the passage which forms the basis of our study the sacred writer has lighted on some simple directions which, if followed, will insure the answer to our longings for this satisfaction.

The first requirement is set forth in verse 3, "Trust in the Lord and do good." No life can know peace and restfulness that does not possess a faith in the divine. Doing "good" is living rightly and righteously. Living otherwise is to be wicked. "There is no peace, saith my God to the wicked." Trusting in God and doing right are a start for the satisfactory existence.

In verse 4 is found the second suggestion, "Delight thyself also in the Lord." The great Father-heart finds pleasure in giving to those who were joyful in His favour. The joy of the believer is enhanced in the consciousness of the Father's love, and the Father's heart is made glad in the spectacle of the believer's trust, and the believer's longings satisfied out of the Father's all-sufficiency completes the circle surrounding both.

For the third of these simple suggestions for abundant living we go to verse 5, "Commit thy way unto the Lord." There cannot be the fullest understanding between individuals without the most complete reciprocal revelation of the inner self. This revelation must be such as to inspire the utmost confidence on the part of both. Ruth's celebrated committal of her life to the service and companionship of her mother-in-law, Naomi, is typical. And that committal, magnified indefinitely, must be our committal to the Lord.

Our last rule is found in verse 7, "Trust in the Lord, and wait patiently for him." How prone men are to take affairs into their own hands and try to work out their destiny according to their own understanding. And what a

"mess" men make by so doing. But if God has a plan for every man's life, how can He work out that plan with man seeking to work out what may be—and is likely to be—a counter plan? Over in Isaiah, 40:15, the prophet in chiding his people quotes the Almighty as declaring, "In returning and rest shall ye be saved; in quietness and in confidence shall be your strength:" and then in the next four words of the quotation we have the explanation for the failure to realize this promised "strength"; "and ye would not." If we would have "the glory" we must follow the rules.

Travel Flashes

Dr. Charles A. Bame

Started and Stopped

I had an engagement; people at the other end of my journey were expecting me and I wanted to see them, help, and be helped. The weather was suspicious and yet there was a good chance of making the journey without too much hazard. It sounded better for Wabash than farther north, but no one could or can predict the weather too surely. It got worse and worse and I returned to home and safety.

If a saint wants to do the will of God, Satan and his angels are ready to hinder, as they have always with greater saints than ourselves. He hindered Job of great happiness. Job, chapters 1 and 2. He hindered Paul "once and again." I Thess. 2:18. He "withstood Daniel twenty days" until Michael, a chief angel—the angel of "power"—came to help. Dan. 10:13. There's more of this, but this is enough—read it!

Satan Sends Storms

He prompts all bad and only bad things. It was not wrong of Jesus to go with Him to the pinnacle of the Temple and all the Devil promised will be His in His own right; but "His time had not yet come" and He "resisted"; and that, together with submitting ourselves to God, is our only Hope of salvation from his tricks, devices and wiles. Prov. 3:24; James 4:7. Job had to learn the hard way, that Satan sent miseries and inhuman devastations to him. Read that classic Book of Job. Once Jesus, in His early ministry, had preached in the forenoon, healed many that were sick and later, was tired. He got His disciples in a boat, started across the lake and there came a great storm. The disciples cried out, "Lord, save or we perish." Jesus said: "Peace! be still," and there was a great calm. Here Satan thought he'd drown the whole group at once. But he was bested in that storm, as he was the one I avoided, "believe it or not." Matthew 8:23-25. Satan sends bad things: storms, sicknesses, losses, temptations, death! Jesus frustrates them all. I John 3:5, 8. Let me repeat: "Submit yourselves, therefore, to God; resist the devil and he will flee from you." James 4:7. Use the Word of God as Jesus did in the desert. Be not surprised if the devil uses it also. He knows it well and how to use it. See Matthew 4:1-11.

Snow for War?

Snow for war and warnings? Snow for the "time of trouble?" Hast thou considered that the God of Heaven

is trying to tell the world what we are approaching? Had you ever thought much of the snow as an emblem of danger and trouble? I confess that I am seeing new light on the troublous times through which we are "passing," or doubtless, rather, that are just beginning to come to pass.

Even among the Brethren, some who seek popularity and greatness scorn those who try to warn. So did another generation in the "Days of Noah." Matthew 24:36-39. If the author of the Epistle to the Hebrews needed to say, "and so much the more as ye see the day approaching," and then follow it with one of the most scathing warnings ever written down (Heb. 10:22-31), I shall be unafraid of those of our time who likewise "rail at dignities," (Jude 8)—"their mouth speaketh great swelling words, having men's persons in admirations because of advantage." Jude 16.

Whiter Than Snow

The old revival hymn has another meaning to me now:
"Whiter than snow, yes, whiter than snow:
Now wash me and I shall be whiter than snow."

It is not as white as snow that saints are to be, but whiter. The fifty-first Psalm, acclaimed to be the prayer of David after the exposal by Nathan of his great sin, says, "Purge me with hyssop, and I shall be clean; wash me and I shall be whiter than snow." (Verse 7). When Jesus was transformed before His disciples in the presence of Moses and Elijah, Matthew says, (Chapter 17, verse 2), that His garments became "white as light," and Mark says, they "became glistening, exceeding white so as no fuller on earth can whiten them" or "such whiteness as no bleaching on earth could give." (Weymouth) on Mark 9:3. Snow was no substitute or example of that whiteness, nor of that we shall need when we stand as the saints in Light. Col. 1:12.

White Light, Not Cold Snow

Again, I admit that snow is not as good as I had thought. It is cold, icy, often dirty, ugly, dangerous; it is the Light of the World, and the garments of Light and white—"whiter than any bleaching can make them—" that are the garments of the saints and the heavenly citizens. I have considered the treasures of the snow and they are not all they seem to be. All they who overcome shall be given a "white stone and a new name written, known only to them that receive it." Rev. 2:17. Some shall walk in white "who have not soiled their garments." Rev. 3:4-5, 13; 15:6; 19:8. And, oh, do you know what that whiteness is? It is the "righteousness of the saints." 19:8. Have they been made white in the snow? No! By bleaching? No! "Washed in the blood of the Lamb." Rev. 7:14.

Avoid the Storms?

Nay, verily! Our Lord did not; He faced them. He overcame them. So must we. "He learned obedience by the things which He suffered" (Heb. 5:8), even though He was God's Son. But thus He, going through the storms we must encounter, "become to all who obey Him, the source and giver of eternal salvation," our High Priest forever (Weymouth).

"Lord Jesus, for this I most humbly entreat,
I wait, blessed Lord, at Thy crucified feet;
By faith for my cleansing, I see the blood flow—
Now wash me and I shall be whiter than snow."
—Nicholson.



The Berlin, Pa., Brethren Church and Pastor

BROTHER FRED BRANT of the Berlin, Pennsylvania, Brethren Church was kind enough to send us a mat for the above likeness of the Berlin Church with the inset of the pastor, Brother Percy C. Miller. The Johnstown, Pa., "Tribune" has been running a series of articles concerning the churches of that vicinity and we quote from that which has been reported concerning our Berlin Church:

"The First Brethren Church of Berlin, Somerset County, was founded by Elder Henry B. Holsinger, preacher, scholar and leader in the early history of the denomination in that county.

"Membership in the new church was seventy-five when Elder Holsinger served as pastor. A year prior to the actual founding of the Brethren Church in Berlin, a frame building was constructed on Main Street. It was used until the construction of the present brick edifice on the same site in 1925.

"When plans were drawn for the new building, the old frame structure was moved to the rear of the property where it still stands. It is used as the Berlin Community Building.

"The cost of the present home of the First Brethren Church was \$75,000.00. It was dedicated in 1926.

"The membership in the church has climbed to 400, with 300 enrolled in the Sunday School. Charles Cober is General Superintendent. The church is free of debt and owns an eight-room parsonage on Broadway in Berlin.

"Since Elder Holsinger left the pastorate many years ago, eighteen ministers have served the congregation. They are J. H. Knepper, J. D. McFaden, J. L. Kimmel, A. D. Gnagey, M. C. Meyers, L. A. Hazlett, J. L. Bowman, P. M. Swinehart, David Flora, L. O. Hubbard, C. E. Kolb, J. F. Watson, I. B. Trout, W. C. Benshoff, Albert Lantz, N. V.

Leatherman, S. M. Whetstone, and the present pastor, Percy C. Miller (inset).

"Rev. Miller was called into the ministry at Morrellville (the Third Brethren Church of Johnstown) and served the Brush Valley Brethren Church at Ardian, Pennsylvania, and the North Vandergrift Brethren Church, prior to going to Berlin.

"The Church Organist is Thelma Saylor, who is music supervisor in Berlin-Brothers valley Grade School. Organ chimes were given to the church by Mr. and Mrs. J. H. Glessner. A loudspeaker system was presented by Mrs. Mary Picking. The organ chimes are played over the loudspeaker system on Wednesday and Sunday evenings."

The Holsinger Monument in
The Berlin Cemetery



For some time we have had in our "cut files" a cut of the burying place of Elder Holsinger and his good wife. While it is not as distinct as we might wish, yet it shows

the tombstone which marks the last resting place of this pioneer of Brethren Faith. We add it to the above story, thinking it might have a bit of interest for our readers. Editor.

WHERE TO SEND!

Contributions to Brethren Youth may be sent to Dr. L. E. Lindower, Ashland College, Ashland, Ohio.

The Canton, Ohio, Brethren Choir



Above is the picture of the Canton, Ohio, Brethren Choir in their new vestments. These vestments were purchased and paid for by the choir members themselves, through individual gifts and offerings taken at special musical programs over the past year, and were first used during the recent Christmas season.

The next special musical presentation of the choir will be given on Good Friday night, when a sacred Story-Cantata entitled, "The Calvary Way," by M. B. Shannon and Clyde Willard, will be rendered.

The personnel of the choir as shown above is:
Seated at the organ, Mrs. Arline Heist; Front row—

left to right: Mrs. Dorothy Beneleit, Director; Mrs. Pauline Decker, Mrs. Dorothy Guittar, Mrs. Winnifred Clapper, Mrs. Hazel Grisso; Middle Row—Mrs. Catherine Worley, Mrs. Dorothy Brown, Mrs. Pearl Bair, Mrs. Mary Hill, Mrs. Helen Decker; Back Row—Mr. Harland Clapper, Mr. Charles Grisso, Mr. Donald Guittar, Mr. Orie Bair (who filled in for Mr. Edgar Heist), Mrs. Frank Clapper.

(We are very sorry that the cut did not turn out better than it did, for we sent in a very good picture from which to make it.—Editor.)

CHILDHOOD FREEDOM

H. A. Gossard

There's much debate in each community
Of what real childhood freedom should consist;
Of how much work, and how much play should be;
On disagreeing, mostly, folk insist . . .
No time, no place, no funds, we still protest;
While children almost die for things we loved;
Which were for us, and are for them, the best . . .
Our conscience speaks; but we are still unmoved . . .

In everything that nature can provide
Is stored a world of blessing for us all:
Fresh air and sunshine, and the flowing tide
Call to us with no invitation, small . . .

Let's pass the boon to children yet unborn
Who follow in the wake of those, our own;
Let's make for them a bright and happy morn,
Ere sets our evening sun, and time has flown.
Let's spend a bit of time, and money, too,
To keep all children from the clutch of fate . . .
Let us enjoy with them this life anew;
Lest soon for us with them it be too late.
—Lanark, Illinois.

I wonder how many modern authors could echo Scott's word just before he died, "It is a comfort to me to think that I have tried to unsettle no man's faith, to corrupt no man's principles, and that I have written nothing which on my death-bed I should wish blotted out."

Ashland College News Letter

By Arthur Petit

ON ANY COLLEGE CAMPUS, things seem to happen very rapidly this time of the year. This seems especially true of Ashland College. The May Queen was elected last week. It is Velma Brownson from the city of Ashland. Miss Brownson is a very fine young lady and will undoubtedly uphold the very fine traditions of the day. Due to the fact that Miss Garnet Miller, May Queen of 1948, dropped from college to teach this year, an election was necessary to pick a substitute. Miss Jean Hess, a senior also from Ashland, was selected by the student body to preside at the coronation of Queen Velma. May Day has been set for May 14 this year. Originally, it was to have been a week later but due to a variety of conflicts, it has been moved to the earlier date. Alumni and friends will find no better time to visit the campus. Mark your calendar now.

Returning to the prewar custom, Ashland College will have a full week spring vacation this year. The faculty last week voted to begin the spring vacation at 10:00 P. M. on April 15 and resume classes on April 26 at 8:00 A. M. A number of factors led the faculty to make this move. Perhaps the greatest was that of general fatigue. The time from Christmas to June is too long for both faculty and students, the latter decided. Another factor is the annual trip of the A cappella Choir, always the week following Easter. Sixty young men and women would have to miss classes for a full week if it were not for the vacation. Commencement will be as scheduled in the catalog, but some of the examinations will be given after the formal commencement. This will also serve the purpose of keeping more of the student body on the campus for the most important event of the year, commencement.

The summer bulletin is now in the hands of the printer. The summer session in 1949 will be only eight weeks in length. It will open June 13 and close August 5. Thus, the maintenance staff will have ample time to prepare the campus for General Conference later in August. Courses are being offered for everyone. More classes are scheduled in education than in any other field, but practically every department except foreign languages will be represented. A fine staff from the regular faculty will meet the classes. It is expected that another large summer session will materialize again this year.

The basketball team, after a prolonged losing streak, won from Findlay last week. Most of their games this year have been won or lost by less than six points. This makes good and interesting basketball, but is not too satisfying when Ashland is on the losing side.

The new radio station, the Florence Cleaver station and studios is on the air every day now. For five hours each day, the young men and women interested in that field actually broadcast to the campus and to people living within a short distance of the campus. It is one of the really great improvements on the campus in recent years. Students will never cease to thank Miss Cleaver for her generosity.

Young Men and Boys' Brotherhood

MONTHLY DEVOTIONAL LESSON—MARCH

1. Scriptural Order
2. Praise and Prayer
3. Scripture: 1 Samuel 16:1-13
4. Lesson: "The Right Kind of a Boy"

IN THIS LESSON seven boys, one by one, passed before a man in a chair. Each time the man said, "This is not he." What ailed these seven boys? They were good looking boys, and all attended church. Even the man in the chair was pleased with them. God was looking for a man after His own heart, and these boys were not that kind. They may have been like King Saul who disobeyed the Lord and had forfeited the kingdom.

How surprised Samuel must have been to have discovered that God did not want any of these seven fine boys to be king over Israel. Puzzled, he must have said to Jesse, "Are these all the boys you have?" "No, there is the youngest, who is herding the sheep," said the father. "Send and fetch him," said the aged Samuel.

THE SHEPHERD LAD

"I am glad that David
Was once a shepherd lad;
He learned so much from nature.
While tending sheep he had
Long hours to sit and ponder
Upon the things of God,
Or watch the star-lit heavens
As he lay on dew-wet sod.

"I'm glad he was a shepherd;
He made me understand
How God will safely lead me
If I but trust His hand.
So I'll not fear for evil,
For David long since told
How as shepherd God will gather
His sheep into His fold."

—Ruth B. Statler.

David was a submissive and obedient boy. Faithfully he kept his eye on the sheep, and his rod in his hand. Once he even killed a bear, and at another time a lion. David also liked his music. He was skilled on the harp and became a beautiful composer. He also spent much time practicing with the sling shot. Read Phil. 4:8 for six good things to do when in solitude.

"David, you are wanted at once," cries out a breathless man, running toward Him. God is in this matter. David was only seventeen years of age. He could have appropriately sung our hymn entitled, "Where He Leads Me, I Will Follow."

The beautiful hymns that David wrote are called "Psalms." Which one is your favorite? Why?

David had good ancestors, God-fearing, such as Ruth, the gleaner. David became an ancestor of Christ when our Lord was made flesh to dwell among men a thousand years later.

Samuel served the Lord early as a mere lad. He heard a definite call when about 12 years of age. Christ at 12 years said, "Wist ye not that I must be about my Father's business?"

Samuel was told to anoint the manly boy, David, as the coming king of Israel. The oil was a symbol of God's Spirit, setting David's life apart for holy service unto God. "The Spirit of the Lord came upon David from that day forward." "God chooses fit men."

Interesting Items
(Continued from Page 2)

the Thirty-fifth Anniversary of the dedication of the Waterloo Church. The offering was scheduled to go to our Kentucky Mission.

Brother Meyer says, "Over \$51.00 was given last Sunday, (February 6th) for the Gideon work of distributing Bibles."

Brother Meyer and the Men's Quartet of our Church presented a religious broadcast over Station KAYX on Sunday, February 20th, at 9:00 A. M., as guests on the Church of the Brethren hour.

- Washington, D. C. Brother Fairbanks says in his February 13th bulletin, "We are on the way to having our biggest Building Fund Offering. Last Sunday our offering was \$1,130.00. This is the largest offering we have ever had for one day." They wanted \$1,250.00. They'll get it!

There were thirty-four Young People present at the Valentine party at the Washington Church on Friday, February 11th.

Gratis, Ohio. The Re-decorating Committee of the Gratis Church reports that the contract for the entire job of de-decorating has been awarded to a Middletown, Ohio, firm. This redecorating includes the painting of the entire interior, the refinishing of the auditorium woodwork, exclusive of the pews, and the placing of a special design on the West wall to give the effect of a recessed platform and pulpit. The sum of \$1,200.00 has been provided for the work and hope is expressed that the entire balance may be received by dedication time. The work is to begin at once, at an estimated cost of \$1,600.00.

Dayton, Ohio. Brother S. M. Whetstone, who was in Ashland on the 16th attending a meeting of the Ohio District Executive Board in preparation for the coming District Conference which will be held in Dayton, June 22 to 26, reported that there has been a gradual increase in the Dayton Mid-week service attendance and that on Wednesday, February 9th, there were seventy-five present.

Sunday evening services were begun at Dayton on Sunday, February 20th. The laymen presented the motion picture, "Reaching from Heaven," at this service.

Meyersdale, Penna. The morning service of February 13th was recorded on a wire recorder, loaned to Brother Benshoff by Brother Percy Miller, pastor of the Berlin Church. The full service, about one hour in length, was recorded and can be used over and over again, and can be taken into the homes of the sick and shut-ins, thus giving

them opportunity to enjoy the service even though they cannot attend. This is a fine use for this recording system, and should be more largely used in this manner.

Canton, Ohio. Brother E. J. Beekley reports the Sunday morning attendance of February 6th as 125. Canton is showing a fine steady growth. An effort is now being put forth to "promote the Sunday School" through a two page mimeographed "promotion paper," which is being circulated through the membership, with the urge to contact neighbors and friends in the interest of the School.

Recently a payment of \$500.00 was made to the Ohio District Board, on the Canton loan, which leaves the Canton Church only owing this Board another \$500.00.

Tragic Death of Dr. Haskins. Miss Mildred Furry gave us a newspaper clipping which told of the tragic drowning of Dr. Charles H. Haskins, formerly of Johnstown, Penna., who lost his life while driving across Lower Saranac Lake, New York, the auto breaking through the ice. Dr. Haskins was the son of Rev. E. E. Haskins, formerly a pastor in the Brethren Church. He will be remembered by many. Dr. Haskins, the son, was born in the house now occupied by Brother and Sister A. B. Furry in Johnstown.

*February's Preeminently
Great Ones*

(Arranged by Dr. L. L. Garber)

Byron suggests the transcendent uniqueness and glory of Washington:

Where may the wearied eye repose,
When gazing on the great,
Where neither guilty glory glows,
Nor despicable state?
Yes—one—the first, the last, the best,
The Cincinnatus of the West,
Whom envy dared not hate,
Bequeathed the name of Washington,
To make man blush, there was but one.

McKay sets forth, enforces, and illuminates the imperishable and perennial inspiration of Lincoln, dead and living:

In all the years since that wild spring of pain?
And so they buried Lincoln? Strange and vain
Has any creature thought of Lincoln hid
In any vault 'neath any coffin lid,
In all the years since that wild spring of pain?
'Tis false—he never in the grave hath lain
You could not bury him although you slid
Upon his clay, the Cheops Pyramid,

Or heaped it with the Rocky Mountain chain.
They slew themselves;—they but set Lincoln free.
In all the earth his great heart beats as strong,
Shall beat while pulses throb to chivalry,
And burn with hate of tyranny and wrong.
Whoever will may find him anywhere
Save in the tomb. Not there—he is not there.



CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for March 13, 1949

CHRISTIANITY IS CONTAGIOUS

Scripture: Mark 14:20; John 1:35-45

For The Leader

THE CHOSEN scripture passages show the calling of the disciples as Jesus began His ministry. As a spark can kindle a great fire, so the very small beginning of Christianity has produced a world-wide transformation. It will be interesting to note that no one has ever become a Christian of himself; some one has had to tell him. Every Christian who has ever lived was told of Christ by another. It may have been through the printed word, but he had to be told. It does not just dawn on a person that he should be a Christian. In view of this fact, what are you doing to tell others about Him? Is your particular spiritual line going to die with you, or will you, too, have spiritual children? Christianity is contagious, so get to work that others might get it from you.

DISCUSSION

1. **ISOLATION WARDS.** In our hospitals we have what we call "isolation wards." In these places are placed people who have diseases which are easily given to others. So, they are separated from the rest of the people. That is a good safety measure, but it was never meant that Christians should do that with their religion. Are you an isolationist? Do you have your Christian faith so bottled up that no one has ever received a blessing from you? Well, get out of isolation and spread your faith. Tell others, let others come in contact with your Christian life.

2. **ONE GENERATION EVANGELIZATION.** Do you know that the world could be completely evangelized in one generation if each Christian would tell just one other person? Suppose your group tonight would decide to win one soul to Christ. That would double your group. Then the whole group would work on the same proposition again. It would not take long. Why hasn't this been done? Yes, it is true that many people we talk to refuse to accept Christ; but it is far more true that we just don't talk to them. Answer this question yourself, and you'll know what we mean: "How long has it been since you talked to an unsaved person about becoming a Christian? There's your answer! You will see that Jesus called His disciples and then they went and told their brethren, and later spread the news unto many others. One generation evangelism is possible, but not if we let the weeks go by without even being concerned.

3. **ONE GENERATION BLACK-OUT.** Has it occurred to you that unless the church becomes very active in winning new members, that as an organized unit, it could pass out of the picture in one generation? That is the average age of the attendants at your church service? That tells the story of the future of your church. We, who are young people, must learn to accept responsibility of sup-

porting our church—in attendance, prayers, money and work. You have seen a church "black-out!" Sure you have. Drive around the country, anywhere. What do you find? Little country churches no longer being used. Go into your cities and you will find churches converted into stores or garages. What happened to the people who prayed, gave and worked to build those churches? Most of them have died, without having garnered a good supply of members to carry on, so the church just naturally went down hill. And you don't have to hunt very long to find a church in which a group of one church has replaced a group of people from another denomination. Why didn't the first group make the grade? It "black-out" due to lack of evangelization, inward dissension, etc. Yes, unless you and I seek new converts for Christ, the future is dark, for men do not come to Christ, we must take Christ to them!

4. **IS ONE PERSON TOO MANY?** We have all heard the time worn expression, that if "each member would win just one new member in one year, our membership would be doubled." We've heard it so often, we are almost hardened to it. But let's **give attention to it just once again.** Is one new member for each member such a difficult task? Surely, each of us should have at least one person we'd like to see become a Christian. (If not, you are a very poor type of Christian.) Surely, in a year, some way would present itself that you could talk to that person. At least, you should be praying for them day after day. That's having just one person. But what Christian, really interested in winning men to Christ would ever have just one person in which they were interested? You should have 10, or a 100, or more! Out of that group, surely one person (or maybe a dozen) will respond to your prayers, your invitation and the urge of the Holy Spirit. (Could it be that you just haven't been interested in any one?)

5. **ARE ALL GATHERED IN?** "Breathes there a Church with soul so dead, who to herself hath said, There is no future for me?" If that's the attitude of you and your Church, there's something wrong with your attitude and outlook. Tonight, without doubt, you passed a dozen people on your way to C. E. who are not attending church anywhere. (Wouldn't a dozen new members make your church look good?) **GO OUT AFTER THEM!** Go to their house, but take an ambulance and doctor along, for they're going to faint dead away when you ask them to come to your church. They'll be so shocked. Once there was a member of a church who got the vision of inviting others. He had not gone far in his work until he met a man who said, "Well, this is indeed a surprise; members of your church have been passing by my house for years, and none ever stopped before to ask me to go along." Yes, are all gathered in? Shame! As long as there is one person in your community who is not a Christian, your church has a future. Whether that person ever becomes a Christian or not, depends largely on you.

QUESTIONS

1. Are we in any way responsible for the souls of men to whom we do not speak concerning Christ when we have opportunity?

2. What is the main business of the Church! **THEN GET TO WORK ON IT!**

He who loses the up-look, soon loses the up-lift.

Prayer Meeting Topic

Contributed by Rev. C. Y. Gilmer

(Helps for Better Christian Living)

THE BAPTISM OF CHRIST

To the flowing stream of Jordan
Lo! the King of Zion came;
There the ancient Baptist waited,
To immerse the spotless lamb:
They descended
To the Savior's wat'ry tomb.

Thus baptized, the great Redeemer
Showed the way His saints should tread,
And, when rising from the water,
God approved and blest the deed,
And the Spirit
Rested on His sacred head!

Come, then ye who love the Savior,
Fear not now to own your Lord,
Joyful though the world should scorn you,
Follow Christ, obey His Word:
He'll defend you—
Fear ye not to follow Him.

—Lowell Mason.

"HOW GOD ANOINTED JESUS"

Scripture: Matt. 3:13-17; Acts 10:37, 38

Hymns and Prayers

Seed Thought Provokers:

OUR LORD laid aside the garments of glory to take upon Himself the form of a servant (Phil. 2:5-8). All our Lord's works were done in the power of the Spirit. Isaiah foretold this (42:1-4; 61:1, 2). Isaiah also foretold Christ's return to reign in the power of the Spirit (11:1-3). In Luke 4:16-21 we learn of the fulfillment of Isa. 61:1, 2 with the exception of the words, "The day of vengeance of our God," which is yet future.

The lampstand of the tabernacle burned oil, in seven lamps prefiguring the perfect Christ Whose earthly ministry shone with the power of the Holy Spirit. The oil speaks of the Spirit. Unleavened wafers anointed with oil spoke of the bruised Saviour atoning for sin with the anointing of the Holy Spirit (Lev. 2:4-7). The suffering Saviour, needing the anointing oil, is again pictured in Lev. 2:14-16. Israel's high priest, a type of Christ as our High Priest anointed with the Holy Spirit, was anointed with oil (Lev. 8:2). King David was anointed king (1 Sam. 16:13) as a type of the Spirit Who came without measure upon Christ, the greater David (Ezek. 34:23, 24).

Our Lord faced His persecution by the sustaining power of the Spirit (Heb. 9:14). It was through the Holy Spirit that He gave commandments unto the disciples (Acts 1:2). John, the cousin of Jesus, did not identify Him as the Messiah until the day he "saw the Spirit descending from Heaven like a dove, and it abode upon Him" (John 1:29-

34). Read the record in Luke 3:21-23. This was the beginning of the Saviour's spirit-filled ministry (Luke 4:1, 14, 18, 19).

In many ways the saved are commanded to be like their Saviour (Eph. 5:2; 1 John 4:17). The first duty of the penitent is to acclaim Jesus openly and be baptized (Matt. 28:19; 3:15). For Jesus' baptism foretold His death, burial, and resurrection. Following His example we by baptism indicate our desire to come into all the benefits of His death, burial, and resurrection for us. Following baptism comes the "laying on of hands" to indicate the outpouring of the Spirit upon us (Acts 8:14-17). Jesus did His miracles through the power of the Spirit. As our pattern He expected us to be endued with the power of the Spirit (John 14:12; 17:18; 20:21, 22). Jesus did not need to talk in tongues as an evidence of the Spirit, and neither do we. He was endued with the power of the Spirit for the winning of souls (1 Tim. 1:15; Luke 19:10). He wants us to have the same power (Acts 1:8). If He needed to be filled with the Spirit, how much more must we need be! First, He was baptized, and then He prayed. We are to do the same (Acts 5:32; Luke 11:13).

COMMENTS

On The Sunday School Lesson

by The Editor

Lesson for March 13, 1949

DIVINE RESOURCES FOR HUMAN NEEDS

Lesson: Mark 5:22-23, 35-42; Luke 7:20-23

THE THEME of this lesson might be stated in the words of Jesus as found in John 10:10, "I am come that they might have life, and that they might have it more abundantly." In this lesson we find Jesus restoring the physical life of the daughter of Jairus, one of the rulers of the synagogue.

The story is quite familiar, but usually we are so interested in the little girl that we pass over the main consideration that should be brought out in the meeting of Jairus and Jesus.

There are several interesting phases that we should note:

1. In verse 22 are the words (related to Jairus) "he fell at His feet." Evidently Jairus recognized the fact that Jesus was more than human. Remember that he was "one of the rulers of the synagogue"—a Jew. It goes without saying that Jairus would not thus bow in worship before any one but God; so, by inference at least, we may safely say that he is here recognizing Jesus for what He is—God in the flesh.

2. Note Jairus' faith. "... lay thy hands on her ... and she shall live." We note that he besought "him greatly." But we must remember that he would not have "besought" Him at all if he had not had faith in Him. We often quote that "Man's extremity is God's opportunity." But there must be some cooperation on the part of man before God can take advantage of the opportunity. Jairus'

extremity proved God's opportunity because of Jairus' faith.

The printed text passes over the interruption of the journey by the healing of the woman, an interruption which must have irked the anxious soul of Jairus. How it must have tried his faith. Consequently the words of the messenger of death came as a shock to his faith.

3. Note how his faith was renewed—"Be not afraid, only believe," says Jesus. It is heartening to have one's faith vindicated. Jesus speaks quite calmly—and calmness begets calmness. No doubt Jairus' thoughts surged between his doubts and his assurance as he approached the house and heard the cries of the mourners, who "knew" that the little girl was dead. But his faith prevailed, and it was vindicated. He placed his need in Jesus' hands and it was met.

Contrasted with Jairus' faith is the doubt of John the Baptist, as exhibited in the second passage of the lesson. To the question, "Art thou he that should come? or look we for another?" Jesus might have given the same assurance, in the same words, that He gave Jairus, "Only believe." But He met the doubts of John with a different approach. The messengers from John saw Jesus in action, meeting the needs of the people. This message which Jesus sent back to John surely met John's immediate need, answered his question in a manner that must have satisfied him, and prepared him for the ordeal through which he was about to pass.

Jesus meets each need of His children as it comes to them. There is no set pattern for the meeting of human needs—all He asks is utter dependence on Him. Then He works it out.

A CORRECTION

In the Missionary Number last week, while announcing the drive for funds for a new building at Lost Creek, Kentucky, I personally and unthoughtedly named the fund, "The Boys Dormitory Fund," simply because it has so often been designated as such. However, since this was the Wheeler Orphanage, it should hereafter be known as the Wheeler Orphanage Fund. We have faith to keep with those who made possible this building and in rebuilding, this we want to keep in mind. I regret the mistake and trust that this explanation will suffice.

Signed: E. M. Riddle, Field Secretary.

ATTENTION—NORTHERN INDIANA LAYMEN

Fish Supper

The regular quarterly meeting of the Northern Indiana Laymen's Brotherhood will be held in the Brethren Church, at Milford, Indiana, Monday evening, March 7, 1949.

With the promise of a fish supper, this should be one of our best meetings. Plan now to be there.

Max Miller, Secretary-Treasurer.

You cannot keep the jail doors shut while the saloon doors are open.

Brethren Youth "More"

"MORE" than ever before—for Christ and His church.

Young people this is your program, enlist your life now in one or all of the suggested plans. Use the blank on this page to unite your life with other Brethren young people. Do "MORE" for Christ now.

I want to do "MORE" for Christ than ever before. Therefore I will seek to serve HIM in the following ways:

1. I will study the outlines given for study by Brethren Youth. If I can not attend a class where they are taught I will diligently study privately.. []
2. I will plan to attend summer camp in my district if at all possible. []
3. I will give my life for Crusader work this summer. []
4. I will give my life for Ambassador work this summer. []
5. I will take part in the Lord's Acre project by dedicating part of my land or some of my stock to the Lord. []
6. I will dedicate my life to full time service for the Lord. []
7. I will give one tenth of my earnings to God, for that part of my money belongs to Him. []
8. I will give at least 15 minutes of every day to the reading of the Bible and prayer. []

This is my way of doing "MORE" for Christ than ever before.

Signature

Address

News From Our Churches

NAPPANEE, INDIANA, REVIVAL

We received an invitation from the Brethren Church in Nappanee, Indiana, to help them in a meeting which began on January 31 and continued through two weeks, closing on February 13. I was indeed happy to accept the invitation from my own home church. This was one of the few churches in Indiana I had not helped in a meeting. It was in the old church (which burned just four years ago on February 13th) that we accepted the Lord. But it was strange at first in their new church. This church is one among the best and most modern up-to-date churches of our denomination. It is a beautiful and modern edifice and will meet their needs for many years to come.

We were greeted by a very good audience the very

first service and they were very consistent throughout the entire two weeks in attendance. We had counter attractions almost every evening, but in spite of them all, all the people came to the services. They are to be commended for their loyalty.

The pastor and I made many calls and many were made by the pastor himself and the congregation. Everything was done by them to make this a successful meeting. Many were not in attendance because of sickness, but they remembered the meetings in prayer. God heard and honored the prayers and efforts that were put forth. We preached the gospel message in our weak way, and to the best of our ability and depended on the Lord for the results. It was a great time of rejoicing and renewing of old friendships and the making of new. The Lord abundantly blessed and many accepted the Lord and were added unto the church. We praise His name for victories won, and trust that the spirit of revival will continue.

We want to thank the church and their pastor for the many nice things they did for us in supplying our every need and for the nice offering. Our prayer is that the Lord will continue to bless them abundantly.

C. A. Stewart.



THE LOREE, INDIANA, REVIVAL

Rev. J. Edgar Berkshire, pastor of our Flora, Indiana, Church, was our evangelist for two weeks of special effort, December 26, 1948 to January 9, 1949. Rev. Austin Gable, pastor of the Denver-Center Chapel Circuit, served as our very capable song director. The average attendance was one hundred, with a capacity audience on the closing Sunday evening.

In the midst of bad weather and much illness, the Loree people again demonstrated their steadfast loyalty to their Church. Many special numbers in song were given by the Loree quartet, the choir and others. A complete schedule of noon-time entertainment was worked out by the Woman's Missionary Society, and the pastor and evangelist thoroughly enjoyed the bountiful meals set forth in every home.

More than seventy calls were made on homes in the immediate community. Brother Berkshire preached fine Gospel sermons which were received with conviction. The seed that was sown during this effort has resulted in two first time confessions, and several others are seriously considering this step now. A number of families attended these meetings who had not attended church services for years. It was truly a time of Spiritual awakening in the community. Our attendance has increased in a fine way as a result of these meetings.

We heartily recommend both Brother Berkshire and Brother Gable to anyone seeking to plan such services. We enjoyed greatly the fellowship of Brother Berkshire

in our home for the entire two weeks. May God bless both of these men in their work as they strive to build His kingdom.

Robert K. Higgins, pastor.

Laid to Rest

SAYLOR. Mrs. Katie Saylor departed this life in Carleton, Nebraska, January 17, 1949, at the age of 75 years, 8 months and 9 days. She was born in Berlin, Pennsylvania, and in her childhood came to Carleton with her parents, where at an early age she accepted Christ as her Savior and united with the Brethren Church. After her marriage she went with her husband to Meyersdale, Pennsylvania, where she lived until after the death of her husband. A few years ago she came back to Carleton to care for her aged mother, who departed this life last February. Sister Saylor intended to return to Meyersdale, but was overtaken with an illness from which she could not recover. She is survived by a brother in Minnesota, another in Hastings, Nebraska, another in Los Angeles, California, and a sister in Glendale, California, besides other relatives in this vicinity.

Funeral services, conducted by the undersigned, were held in the Carleton Brethren church and burial was made in the Carleton cemetery. Hers was a long life of faithful service to her Master. May the comforting grace of God be given all who mourn.

H. M. Oberholtzer.

GEISON. George Geison, son of John and Kaska Geison, was born January 5, 1887 at Chadwick, Illinois, and passed out of this life at the Wisconsin General Hospital, Madison, Wisconsin, January 12, 1949, at the age of 72 years and 7 days.

On February 9, 1900 he was united in marriage with Miss Anna Rister, of Lanark, Illinois, and resided in this city until the time of his death.

On April 14, 1934 he was received by confession and baptism into the membership of the First Brethren Church at Lanark, where he remained a faithful member until death. He served as town Marshal of Lanark for fourteen years.

Surviving are, his wife, Anna; two sisters—Mrs. Anna Sucher of Chadwick, Illinois, and Mrs. Oscar Weddell of Sac City, Iowa. Five brothers and his parents preceded him in death.

Funeral services were from the First Brethren Church of Lanark, in charge of the minister, Rev. L. O. McCarneysmith.

MILLER. Gaynell Heppard Miller was born September 23, 1903 in Elkhart, Indiana, and passed to the life beyond December 26, 1948 at her home in Columbus, Ohio. She was the wife of Professor John A. Miller of Ohio State University. (He is a son of Mrs. Clara Worst Miller and the late Dean J. Allen Miller of Ashland.) Mrs. Miller was the daughter of Mr. and Mrs. H. C. Heppard of Ashland. She is survived by her husband, her parents and one

The New Press Fund

GOAL—Not less than\$15,000.00

Cash to Date\$11,644.98

daughter, Martha Jane. Dr. and Mrs. Miller were united in marriage September 19, 1929.

Prior to her marriage Mrs. Miller was a history teacher in Ashland High School. She graduated from Ashland College in 1926. During college days she was nicknamed "Gay." That was a fitting name for it characterized her spirit in those days and in the days of her last suffering.

In childhood she united with the Methodist Church but in later years her interests were in the Park Street Brethren Church where her husband and daughter hold their membership. In accordance with her wishes final rites were conducted in the Ashland Brethren Church by the undersigned.

H. H. Rowsey.

LOWERY. Francis Elwood Lowery, son of Mr. and Mrs. Roy Lowery of Williamsport, Maryland, was born August 14, 1925. He confessed Christ at the age of eight years. He was baptized by Rev. W. S. Baker on December 3, 1933. Elwood attended the St. James Sunday School regularly, and on January 1, 1944 received his award for eleven years of perfect attendance.

On February 22, 1944, he was inducted into the U. S. Army. While in camp in Georgia he received his High School diploma from the Williamsport High School. In less than a year, after basic training, he sailed for Italy with

the 10th Mountain Division as Field Radio Operator for Company B, 87th Mt. Regiment. After about one month abroad he was killed in action on February 20, at Mt. Balvedere. On February 22, 1945—just one year from the time he entered service—he was buried with Military Honors in the U. S. Cemetery at Caltelfiorentino, Italy. Services were conducted by his Chaplain, Edward C. Yomke. There his body rested until it was disinterred in November, 1948 and brought home. Christian funeral services were held November 28, 1948, by Rev. Walter Lepp. He was buried in Green Lawn Cemetery, Williamsport, Maryland. Now he awaits the return of his Lord.

Elwood was a fine Christian boy, and a good example for his associates to emulate. His death was mourned by his many friends and acquaintances. His life, though short in years, was lived for the Master whom he loved and served.

GROFF. William H. Groff of Tilghmanton, Maryland, was born January 15, 1871. He died January 1, 1949. He was a member of the St. James Brethren Church for more than fifty years. He is survived by his widow, Mrs. Estella Groff, and a daughter, Mrs. Clarence Summers of Hagerstown, Maryland. Rev. H. Nowag conducted the funeral services from the home, assisted by Rev. James Ault and Rev. Rowland Reichard.

For Addition and Correction in your Conference Annual

By E. J. Beekley, Conference Secretary

AN EXPLANATION

If you will turn to page 46 of your last Conference Annual you will note that there is no report of the Northern California District Organization, only the words, "District Organization not reported to Secretary." I am sorry to say that the material from the hands of Brother Virgil Ingraham was sent to me, but mislaid and not sent in to the Editor of Publications, who correlated the material and prepared it for publication, at the time the other material

was sent. Upon reception of a letter from Brother Ingraham, relative to the omission, diligent search was made for the missing paper, which resulted in finding same with other papers. Consequently I have asked the Editor to place same in an early issue of the *Evangelist* that it may be clipped and added to the Annual on one of the blank pages in the back. I trust that the Northern California District will accept my apology, and I pledge that their report will appear in proper place in the next Annual of 1950.

NORTHERN CALIFORNIA DISTRICT ORGANIZATION

Conference Officers:

Moderator—M. Virgil Ingraham
V. Moderator—Henry Ronk
Secretary—Harold M. Wolfe
440 E. 9th St., Stockton
Treasurer—M. Elmer Gall
Statistician—Howard E. Crom

BOARDS AND COMMITTEES

District Mission Board:

President—Harry P. Ernst

Secretary—Alvar B. Platt

Treasurer—Ivan Eubanks

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Roger Darling, J. Wesley Platt, Earl
Flora, Virgil Ingraham

Nominees for College Trustee:

Raymond Johnson, Virgil Ingraham

General Conference Ex. Com.:

J. Wesley Platt

District Evangelists:

Virgil Ingraham, J. Wesley Platt
Scholarship League:

Howard Crom, Julion Hallett, Nora
Liddicoat, Howard Frey, Alberta
Jordan.

Woman's Missionary Society:

President—Ella Mae Johnson
V. Pres.—Alberta Jordan
Sec.-Treas.—Tesibel Frey

PLEASE NOTE THE FOLLOWING CHANGES IN PRINTED MATERIAL ALREADY IN ANNUAL

On page 56—Change address of Roger Darling to 184 South 13th Street.

On same page—Remove name of Chester Liddicoat (no longer a member of the denomination).

On same page—Add to address of Virgil Ingraham, 619 W. Walnut Street.

On page 52—Change membership of Stockton Church to 69.

The BRETHREN & EVANGELIST

HOLY BIBLE

Official Organ of The Brethren Church

Dr. Martin Shively Honored



See Story on Page 8

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EDITOR OF PUBLICATIONS—F. C. Vanator

EDITOR MISSIONARY NUMBER—E. M. Riddle

PLEASE REMEMBER: All material for publication in the *Evangelist* must be in the hands of the editor at least three weeks before the desired date of publication, to assure same to appear in desired issue. This refers to announcements particularly.

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INTERESTING ITEMS

Stockton, Calif. Word from Brother C. E. Johnson as of February 21st, says: "Eighty-six in Sunday School yesterday; baptized another mother and a young girl at the close of the service. Have others ready as soon as arrangements can be made. Our young people are preparing an Easter Pageant. Things are looking fine." Then Brother Johnson, seeking to cheer the editor up, enclosed some California flowers and adding, "I know it is a mean thing to do to you poor easterners, but I just must enclose a flower to cheer you up." Thanks, Brother Johnson, but we are having sunshine, spring weather and I just looked at the thermometer and it stands at 62. Our flowers are up too, in this part of the country, and maybe we can soon send some pressed flowers to California in return. But we appreciate the thought behind the deed.

Louisville, Ohio. We note that the Louisville Church is planning a time of fellowship on Sunday, March 6th, beginning at 4:00 P. M. and continuing through the evening service hour. The church is providing the supper. The occasion is the time of consecration for Miss June Byler, sister of the Louisville pastor, Brother John T. Byler, in preparation for her sailing for the South American Mission field where she will serve, along with her brother, Robert and family, in our work there. We will expect to hear more of this service through the columns of the *EVANGELIST* when the next missionary number comes out.

Milledgeville, Illinois. The Milledgeville church held a "Family Night Supper" in the church basement on Monday evening, February 21. Following the supper a program was rendered by the Jubilee Singers in the auditorium of the church.

Lost Creek, Kentucky. A few quotes from letters from Brother and Sister Elmer Keck. Brother Keck says: "The work is going along nicely. Our 'House of Cracks' is about a half mile from the girls' dormitory. It has been raining most of the time since the fire and we have been going through considerable mud to get to and from our meals. However, as soon as the sun shines the mud will leave us. The boys are getting along well in this overcrowded condition. It is difficult for them to keep their rooms cleaned and their clothes and bedding in a neat way. All of them are praying for a new dormitory. We are trusting that the new dormitory will be built in view of the future—for more boys will wish to come here if there would be room."

Sister Keck says, "Right now we have to borrow typewriters from the school each evening to do our writing and return them next day. We are praying that we will get a typewriter soon. Best price we have had was \$72.00 and that was for an old machine. Since January 31 we have written sixty letters and we have many more to write."

And so it goes; the need is great, but the prayers of so many are sure to be answered.

Berlin, Penna. We note from Brother Percy Miller's bulletin that the Woman's Missionary Society sponsored a "World Day of Prayer" to be held on Friday, March 4th. It was held at the Lutheran Church in Berlin.

Brother Miller says, "There was truly great rejoicing in our midst last Sunday evening (Feb. 6). The attendance was the second highest since coming on the field." We are always glad to report increases, especially in evening attendance.

Johnstown, Penna., Second Church. Brother Leatherman says, "A Boys' Brotherhood is in the making. There was a nice group of boys and a group of nice boys present at the first gathering on Friday evening, February 18th. The boys are to fully organize at their next meeting. Brother Leroy Boyer was present and agreed to be the Director of the Brotherhood when it is formed."

Louisville, Ohio, Christian Youth Fellowship. That Young People can do about anything they set their heads and hearts to is evident in the report of the Louisville young people—the fellowship numbering but fifteen—who just five months ago launched a project to purchase Visual Aid equipment for the Louisville church. This equipment consists of a 16mm Sound Kodascope projector FS-10 N and a 57x70 screen and carrying case. The cost was \$550.00. They hold monthly meetings for social life and often have fun-nights in the church basement. The group is affiliated with the National C. E. work and is sponsored by Mr. and Mrs. Paul Clapper.

Akron, Ohio, Firestone Park. We note that the local Woman's Missionary Society had charge of the evening service on February 20th, presenting their Public Service. The service was closed with a play, "How the Story Grew."

Gratis, Ohio. Brother Crick reports that the redecorating "experts" are making fine progress in the work of bringing "new beauty and atmosphere" to the church auditorium.

We note that Brother Crick is holding an evangelistic meeting for the Greenbush E. U. B. Church beginning on Monday, March 13 and carrying through Sunday, March 20th.

(Continued on bottom of next page)

The Editor Thinks Aloud

Fred C. Vanator

DECORATING THE CHURCH

ONE OF THE DUTIES, or maybe it would be better to say "privileges," of the editor each week is to read through the various church bulletins that come to his desk. Some of which come in practically every mail. Often there appears a little "filler" in these bulletins which catches both the eye and the mind. Some time ago one of these "fillers" (maybe we should not call them that, but rather "thought provokers") appeared in Brother Ankrum's Masontown bulletin, and I jotted it down for further meditation. I came upon it this morning and as I read it again it set me to thinking!

It reads like this: "The Best way to decorate a church is to decorate it with your presence each time there is a service, if you can possibly do so."

There has been a great deal of decorating and redecorating of church buildings in these past several years. That is commendable, for no one cares to worship in a church building that is run down, devoid of paint, and so dark and dreary inside that it reminds one more of a tomb than of a temple. Nothing contributes so much to the worshipful atmosphere of a church auditorium as a clean, refreshing appearance, which makes the one entering such a place for the first time realize that here is a congregation that really "cares" how it serves and worships the Lord.

But even brightly lighted and newly painted church buildings are but empty vessels if they are not decorated with the presence of devoted and loving worshippers. I once heard a preacher speak of his church as "The Church of the Empty Pew." The writer of Hebrews admonishes his readers not to "forsake the assembling of ourselves together, as the manner of some is," but to be more diligent "as we see the day approaching."

We would not for one moment minimize the necessity of making the church building attractive to the eye, but if the same time and effort would be put forth to "decorate" the interior of the church with the souls of men and there would be an abiding desire to be present at all the services of the church, there might and in all probability would, arise a need to do more than re-decorate the old—it would in all likelihood necessitate the enlarging of the building to accommodate those who would find the desire in their hearts to join themselves, not only with the congregation, but to the Master of their souls.

Away back in I Samuel 16:7 we find these words which are so appropriate to our thought: "For the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." It takes money and energy to "decorate" the building; but it takes life and faithfulness to "decorate" the sanctuary.

Think it over!

In the Spirit of holiness we are quickened for effective service for all the best relationships of life.

Office Gleanings

By The Editor

SUNDAY SCHOOL QUARTERLIES ABOUT TO GO TO PRESS

In the course of the next week the Sunday School Quarterlies will be going to press. This reminds us that it might be well to urge again those who are responsible for ordering their Sunday School materials for the Second Quarter of 1949 to get their order sheets into the hands of the Office Secretary, Mrs. Jean Gilbert, as soon as possible. It will help us to establish the proper number of each of the quarterlies to be printed without printing too many, thus wasting paper, or too few, thus running out before your order can be filled.

Then, too, your order for literature and helps which we do not publish can be sent in to these supply houses at an early date and they, in turn, will be able to get your materials to you in plenty of time. Won't you please help us in this way?

PUBLICATION DAY OFFERING

(Continued)

Oakville Church, Oakville, Indiana	\$ 65.15
St. James Church, St. James, Maryland	49.20
Hagerstown Church, Hagerstown, Maryland	276.75
Mrs. Ebert C. Smith, Springfield, Ohio	2.50
Rev. Elmer Keck, Lost Creek, Kentucky	5.00
Mrs. Agnes Elliott, Lathrop, California	20.00
Mr. & Mrs. Ivan Eubanks, Lathrop, California ..	6.00
Mr. & Mrs. George K. Anderson, Lathrop, Calif. ..	2.50
F. L. Kleirt, Lathrop, California	1.00
Meyersdale Church, Meyersdale, Pennsylvania	81.50
Miriam M. Bird, Meyersdale, Pennsylvania	10.00
Laura E. Bird, Meyersdale, Pennsylvania	10.00

Additional Press Fund

Mr. & Mrs. James Cheeseman, Milledgeville, Ill...	\$15.00
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(For total cash see block on page 16)

Interesting Items

(Continued from Page 2)

Oakville, Indiana. Brother Henry Bates reports the ordination of the three newly elected deacons and deaconesses on Sunday evening, February 20th. He also reports the organization of a Personal Workers' Training Class which meets on Wednesday evening following the mid-week service.

A Day of Prayer was held on the afternoon of Tuesday, February 22 in which both missionary societies participated.

Brother Bates says, "We are happy to see the continued increase in attendance at Sunday School each week, the highest attendance (with the exception of Easter Sunday) since July, 1947, was reported for February 20th.

(Continued on Page 10)

The Helpful Church

Is Your Church One?

IT IS THE BUSINESS of the church to be helpful. To this end it has been established in the earth. The Church should not call men to come into its fellowship that it may rob or hinder them, but that it may do them good. "We will do thee good," said Moses to Hobab. So says the Church to all men.

The Church may help people financially. It gives money to the poor. It helps poor men to become prosperous. We have often heard the complaint that the Church is made up of prosperous people. If this were true it would be no disparagement of the Church. There are many prosperous people in the Church who were not prosperous when the Church found them. They were poor boys, and many of them were prodigals and outcasts. But when they entered the church and began to follow Jesus Christ, they began to be sober, industrious, frugal, honest men, and then they began to prosper in the things of this world. Religion helped them financially.

By sharing its treasures with men the Church helps them. Moses said unto Hobab, "It shall be, if thou go with us, yea, it shall be that what goodness the Lord shall do unto us, the same will we do unto thee." Moses was the first to teach and practice the principle of profit-sharing. Our blessings are not bestowed on us for selfish enjoyment. God does not comfort His people that they may be comfortable, but that they may be comforted. He does not enrich them that they may selfishly enjoy riches, but that they may enrich others.

A lady who had a trying experience in the hospital for many weeks was greatly helped by an invalid neighbor who could not visit her in her affliction, but could and did send her messages of encouragement and tokens of sympathy and love every day. When the lady recovered she called on her invalid friend and said, "I do not know how I can ever repay you for the help you gave me in my affliction." The reply she received was, "Pass it on." This reply was inspiring that it proved a benediction scarcely less helpful than all the messages she had received from the same source, during her severe ordeal. We can never compensate our parents and teachers for what they have done for us. We can never repay our heavenly Father for the multitudes of His mercies. All He requires is that we shall help others. Someone has put this thought in song:

Have you had a kindness shown? Pass it on?
 'Twas not meant for thee alone; pass it on.
 Let it travel down the years,
 Let it dry another's tears,
 Till in heaven the deed appears:
 Pass it on.

Did you hear a loving word? Pass it on.
 Like the singing of a bird; pass it on.
 Let its music live and grow;
 Let it cheer another's woe;
 You have reaped what others sow:
 Pass it on.

This is not the way of the world. The world does not pass things on, but corners them. Worldly men do not propose to share their blessings, but monopolize them and hinder others from enjoying the same good. The rich man in the parable proposed to lay up all his goods in store for his own enjoyment. Grasping men have tried to corner almost every good gift of Providence. Corn, wheat, cotton, sugar, wool, eggs, coffee, medicines, all have been cornered; and if there be any good thing which greedy men have not tried to monopolize, it is because the good providence of God has made it impossible. They would monopolize the sunshine if they could, and make the whole world shiver in the cold while they stored up riches and heat for themselves. The Church is not selfish and greedy. If there be a Church that is greedy, it is doomed. If anyone who calls himself a Christian is a grasping, greedy man, his doom is sealed. Share your blessings.

The Church helps men by making them helpful. Hobab, at first, refused to accept the invitation of Moses, and said, "I will not go." Then Moses tried another argument saying, "Thou mayest be to us instead of eyes." Hobab was familiar with the wilderness through which the Hebrews were about to take their journey, and he could guide them. This appeal must have made a profound impression on him.

In one of Ralph Connor's stories there is a character whom he calls "Sandy." Sandy was not a church member, but somewhat given to drink. The minister greatly feared for him one day because the races were at hand, and Sandy would be almost sure to fall. A temperance lecture would do him no good, and it was useless to tell him how religion would help him. But a bright thought occurred to the minister. He said to Sandy, "I greatly fear for Donald today. If he falls into the company of those wild fellows they will rob him of his money; and think of his poor family. Could you not keep an eye on him today and keep him sober?" Sandy straightened up and felt several inches taller. The idea that he could help save a weak brother had never occurred to him and he said, "I will be doing my best, sir." And he did. He kept an eye on Donald and kept in touch with him all day, and brought him home at night safe and sober. It was a great victory. Then minister was trying to help Sandy, and he helped too. The Church can help others by making them helpful.

Helping others we shall strengthen our own life. The strongest man is not the man who has received the most but the man who has done most for others. The Church that has the largest membership, the finest music, the most eloquent preacher, and the richest people in its pews, may not be a strong Church. The Church that does most for other people is the strongest Church. One minister, in writing of his Church, was very careful to tell how many lawyers, judges, senators, ex-governors, college presidents, and money-kings were enrolled in the list of members, or, at least, sat in the pews. This all sounds fine, but it would be far more interesting and significant to tell some of the particular enterprises of helpfulness in which

the Church is engaged. The man who has been exalted to heaven shall surely be cast down to hell if he shall fail to help others who are less fortunate than himself. The same is true of the family, the Church, or the nation which is highly exalted, but lives a selfish life.

Brother minister, be not over-anxious to serve a rich Church. Do not break your heart because your Church is small and poor. But watch and fight and pray and work and preach to make your Church eminent for helpfulness, and great will be your reward.

Church Methods: The Weekday Church School

Rev. Henry Bates

SEVERAL months ago there was handed down by the Supreme Court the United States a decision which has caused much comment and criticism on the part of many church people and church bodies. I refer to the now famous "Battle of Champaign (Illinois)" in which the constitutionality of the practice of teaching the Bible in public schools was questioned. The highest court of the country ruled, in a split decision, that such teaching was not in keeping with the spirit of the Constitution in that it tended toward breaking down the wall of separation between church and state. Immediately there arose among the ranks of Christian people a strong feeling against this action of the court, and many of these people even saw a decisive victory for the forces of Satan in the Supreme Court's ruling. But quite frequently we receive blessings in disguise—and this writer, for one, is of the opinion that this decision might be such a blessing.

I say that this might be a blessing in disguise because I feel that it might awaken the Christian bodies in this land to the realization that if the youth of America are to receive any Bible training at all it will have to be through the channels of the church. Why should we expect the public school systems to endeavor to include in their programs the subjects which belong in the realm of the church any more than the public school systems expect us to include such studies as algebra, history, Latin or any of the other secular studies in our church programs? It is time for the church to recognize and to accept her own tasks and responsibilities and to cease putting them upon the shoulders of schools, clubs, and other organizations. If the individual churches or church bodies would put into their own educational programs as much time, effort and money as many of them put into the effort to promote Bible study in the public schools they would, in the great majority of cases, accomplish much more, and would not have to "water down" nor "hedge" on some of their own beliefs.

Is this possible or practical? Why not? Some say that the school monopolizes the children's time—but are there not several hours every evening that the church could utilize? Are there not two or three hours immediately following the school day during which most youngsters are outside running free? Is there not all day Saturday in which the church could present its program if it so desired? Others will say that once the child is out of school that it is almost impossible to get him to give up any of his free time for Bible school. If the program is made interesting the youngsters will be there regardless of when it is held. The stories of David and Goliath, Samson, Gideon, the Good Samaritan, the Prodigal Son and count-

less others are still able to compete with Superman, Dick Tracy, Popeye and Blondie for the interest of the children if told and perhaps illustrated by one who is able to hold their attention.

One of the most successful plans is that of a Family Bible School. On a certain evening each week every member of the family comes to the church for Bible study. The beginners and primary groups meet in one part of the church for their own program and study. These youngsters enjoy singing the well known choruses; they sit wide-eyed through a flannelgraph story; with a little training they are able—and are anxious—to take part in a season of sentence prayers. Then perhaps some form of simple Bible-centered handwork can be included in the evening's activities for the group. A similar program is also arranged for the Juniors and Intermediates with variations to suit their age range; and likewise with the seniors. The parents also have a part in this type of Bible school. The pastor or some other trained member of the congregation may conduct a book-by-book study of the Word of God. Or perhaps a class in Christian living, or a study of some of the great doctrines of the Christian faith with a special emphasis placed upon the particular beliefs of their own denomination. Why limit our teaching of the Bible to grade school and perhaps high school boys and girls? Give everybody a chance!

Of course such a program requires much thought and preparation—as does any undertaking for the Lord. Teachers must be procured; teaching materials must be gathered together; and a planned, graded, long-range curriculum must be worked out. Usually the majority of the regular Sunday School teachers will be willing to help with the teaching and where a number of these folks are trained teachers this is the ideal arrangement—and, if the church does not have trained teachers, then they ought to get busy and promote a teacher training program. The pastor and teachers should sit down together and, after studying what other churches have done and what some of the authorities in the field suggest, make out their curriculum. There are various work-books and suggested lesson plans available from the publishing houses of some of the larger denominations, and if these do not meet the needs of the school then the pastor might undertake to develop and print a series of studies suited to his own church.

Rome was not built in a day, nor will a successful weekday church school be developed overnight. But if the builders of Rome had not started it never would have been built; and if Christian people, interested in religious instruction do not take the initial step then a worthwhile

program will never be forthcoming. There is only one limitation to the extent to which the church and church school can make themselves felt, and that is the limitation which we as church leaders put upon them. Attempt great things FOR God—Expect great things FROM God!

—Oakville, Indiana.

Spiritual Meditations

Rev. Dyoll Belote

DOES RELIGION PAY?

"Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise.

"For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness.

"And again, The Lord knoweth the thoughts of the wise, that they are vain.

"Therefore let no man glory in men. For all things are your's;

"Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are your's;

"And ye are Christ's; and Christ is God's."—1 Cor. 3: 18-23.

* * * * *

THE STORY GOES of a young merchant who had a rival who sold sweatshop goods at cut prices. The young man's friends told him he would have to do the same or fail. "I have God as my partner," he replied, "and if I work as hard to sell honest goods as my rival does to sell dishonest goods, God will not let our firm fail." And He didn't. His success was almost phenomenal, while his rival cleared barely enough to live on. In this account we have the illustration of the profitableness of having God as a partner in our business ventures, and also suggest the amount of real religion some folks possess.

But you are insisting that I shall answer my own question—"Does religion pay?" It seems to me that the Bible is a sort of illustrated manual of promises to pay. But if we follow its teachings for pay, or expect to be paid in earth's currency, then religion is a dismal failure. I am well aware that the Bible says that "the laborer is worthy of his hire," but a faithful laborer will think of his work first, his pay second.

With every Christian there should be a consecration to his work as well as to his pay. We cannot estimate the pay we shall receive by heaven's weights and measures. We can invest in heaven's stock, but not being there ourselves we must leave to the Head of the firm the amount and kind of dividends we are to receive. And we must remember that there are no time limits with God. "Pay me what is best" should be stamped upon every investment which we make for Christ's sake.

The religion of Jesus Christ is not something that can be distributed by the penny's worth. We must make our investment in one transaction. And ours must be a TOTAL investment, the putting of our all into the agreement. Life

itself must not be counted dear unto ourselves in this purchase. But what a glorious aftermath follows such an investment! The Master's own statement in Luke 14:33 makes the matter mandatory: "So, likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." Do you know of anything like that in all earth's transactions? We receive everything in heaven for just our poor, sinful selves. We receive everything on earth for just our faulty service. It is a wonderful transaction, the most wonderful thing about it is that we can all make an investment, and make it pay wherever our lot is cast, and with whatever we have to do with.

Our biggest and best investment in the kingdom, and the one promising largest returns, is the investment of self. A celebrated philosopher of antiquity, who was accustomed to receive large sums from his pupils for the privilege of sitting under his teaching, was one day approached by a poor youth, who asked to be admitted to the great one's classes. "And what will you give me in return," asked the wise man. "I will give you myself," answered the youth. "I accept the gift," said the philosopher, "and I engage to restore you to yourself at some future period, much more valuable than you are at present." Those who make the great committal of their all to God will become day by day better fitted for service in Christ's kingdom on earth, and more worthy of entrance into the wonder, and joys, and beauties of His kingdom on high.

View with me, in closing, a little incident in the earthly career of the Master. Comes one running and kneels to the Lord, "Good Master, what must I do to inherit eternal life?" Hear the Master's requirement, "Go sell what thou hast and give to the poor, and come follow me; and thou shalt have treasure in heaven." And you remember the sequel of the occasion: "And he went away sorrowful, for he had great possessions." He wants the crown, but he will not pay the price. Christ made the supreme sacrifice for that cross, and he who esteems it lightly, flouts Him who so dearly bought it. Men want the crown without the cross, but they are inseparably and eternally connected, and we may not have one without the other. And bearing the cross now will but make us to value the crown all the more dearly when we receive it from the hand of the Judge.

Listen to St. Paul. "I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness; which the Lord, the righteous judge shall give me at that day; and not to me only, but to all those that love His appearing." IT IS OURS! IT IS OURS! IF WE ARE WILLING TO MAKE THE INVESTMENT!

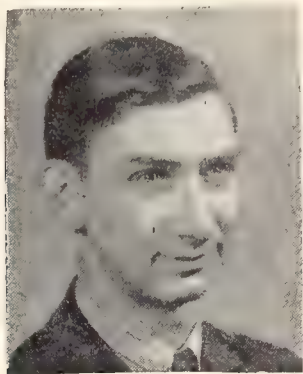
—Linwood, Maryland.

"We rise by the things that are under our feet,
By what we have mastered of good and gain,
By the pride deposed and the passions slain
And the vanquished ills that we hourly meet."

* * *

With Thy calling and shouting my deafness was broken; with Thy glittering and shining my blindness was put to flight. At the scent of Thee I drew in my breath, and I pant for Thee. I have tasted, and I hunger and thirst; Thou hast touched me, and I am on fire for Thy peace.—St. Augustine.

Richard Wolfe Ordained To Full Eldership In Service at Ashland Church



ON SUNDAY evening, February 20th, D. Richard Wolfe was ordained to the full Gospel Ministry. The service of Ordination came as a fitting close of the evening service in the First Brethren Church of Ashland, Ohio, where Brother Wolfe has held his membership for the past several years while a student in Ashland College and Seminary. The program of the evening service follows:

- Prelude—"Canabile"Bossi
Mrs. Harry Dotson at the organ
- InvocationRev. Martin Shively, D.D.
Oldest minister of the Ashland Congregation
- Hymn—"I'll Go Where You Want Me To Go" Congregation
- Scripture and PrayerRev. Charles Munson
National Director of Brethren Youth
- Offertory—"Arioso"Delibes
- Anthem—"God Is My Shepherd"—DvorakChoir
Miss Jean Rowsey, Directing
- The Ordination SermonDr. W. D. Furry
Subject: "The Man In The Pulpit"
- The Ordination Ceremony
Rev. H. H. Rowsey, pastor, presiding
- The Recommendation of the Ohio Ministerial Examining Board ..Rev. E. M. Riddle, Examining Board President
- The Questioning of the Candidate..Rév. Fred C. Vanator
District Evangelist
- The Ordination PrayerDr. W. D. Furry
Representing Ashland Theological Seminary
- The Ordination ChargeDr. L. E. Lindower
Representing Ashland Theological Seminary
- Closing Hymn—"O Jesus I Have Promised" Congregation
- BenedictionRev. D. Richard Wolfe
- Postlude—"God Be With You"arr. by Ashford

Brother Wolfe was set apart for the ministry from the South Bend, Indiana, Brethren Church and began his preparation for the ministry by entering Ashland College in 1943, graduating from the Arts College with the Bachelor of Arts degree in 1946. He continued his studies in the Seminary and in 1948 was graduated with the degree of Master of Religious Education.

Shortly after entering Ashland College he became pastor of the Greenwich, Ohio, Congregational Church, which

is situated about fifteen miles from Ashland, and continued to serve this congregation during the entire time he was a student in the College and Seminary, preaching his first sermon there in 1943 and his closing message on the Sunday of his ordination, February 20th, ending what had been a fine service to another denomination, which gave him considerable experience in the work of the pastorate. He also was employed for the past several years by the Ohio Public Service Company in Ashland, which with his studies, his church and work, gave him little time for much else.

Brother Wolfe is the son of Mr. and Mrs. Omer J. Wolfe of South Bend, Indiana.

He has accepted the pastorate of the Third Brethren Church of Johnstown and will have entered upon his duties at this church when this issue comes to you, since he is taking charge of the work in Johnstown on March 1st.

We bespeak for him a fine ministry in the church and pray God's richest blessings upon him.

Ten Commandments For Church Members

1. Do not substitute radio or some similar services for the regular church service. Such does not satisfy the command for public assembly. See Hebrews 10:25.
2. Do not live to please other people or the minister, but strive to please God.
3. Do not look at the faults of other people without first looking at your own. We always find what we are looking for in life.
4. Do not criticize other members for not being sociable; that is a sure sign that you are the one at fault. A sociable person is never in want of friends.
5. Do not be a knocker or a parasite. If you cannot be a booster, stay on the side track.
6. Do not wear your feelings on your sleeve; if you do some one will surely hurt them.
7. Do not criticize the leaders unless you are sure you can do better yourself.
8. Do not be a church tramp. Tramps contribute very little toward progress. They live off of society, and have no definite purposes or aims in life.
9. Do not criticize a program before you understand all about it, or because it is new. If there were nothing new, progress in the world would cease.
10. Do not pretend to be better than you really are; practice what you preach, or else quit preaching. Barking dogs never bite, but sometimes they scare people and do injury.

Abraham believed God and went "OUT," Noah believed God and went "IN," Enoch believed God and went HOME.

The oppressed poor in seeking justice often find "just ice."

Dr. Martin J. Shively Receives Honor Award

ON SATURDAY evening, February 19th, Dr. Martin J. Shively was signally honored at McDowell Auditorium in Ashland, Ohio, by being cited as February's Golden Rule Honor Citizen of the Community. The presentation was made at a function of the Ashland Booster Club. Considerable space was given in the Ashland Newspaper, "The Times Gazette," which carried the story and gave a great deal of information concerning his life and work. That the bestowing of the fine jeweled pin which will remind him of the honor, was a worthy choice is not denied by any one who knows him or has known him in past years.

Dr. Shively has reached the age of eighty-five and has preached for sixty-two years in the Brethren Church. Among his records can be found the fact that he has founded four churches, delivered 9,000 sermons, performed 192 marriages and conducted 457 funerals. His ministry has been spent in three states—California, Pennsylvania and Ohio. He preached his first seventeen years in Ohio; the next ten in California, and the next six years in Pennsylvania. For the past twenty-eight years he has again been a resident of Ohio, this time coming to Ashland College in 1920 to become the College bursar and Endowment Secretary, a position which he held for twenty years, and from which he retired in 1940. He was awarded the degree of Doctor of Divinity from Ashland College in 1906 for the outstanding work which he had done in the work of the ministry.

Dr. Shively has been a member of the Lions Club of Ashland for the past twenty-seven years and for the past twenty years has delivered an Easter address before this group each year.

Last October Dr. and Mrs. Shively celebrated their sixty-third wedding anniversary. They have two sons, E. O. Shively of Dayton, Ohio, and L. L. Shively of Grand Rapids, Michigan.

Dr. Shively began his ministry when salaries were almost unheard of and received but \$150.00 a year for preaching and \$37.50 a month for teaching, often supplementing this small income by serving as a farm hand. We are told that during the first three years and nine months of his ministry he preached one hundred and forty-three times. Out of Bryan, Ohio, where he had an early pastorate he held six preaching appointments and preached two hundred and fifty-six times the first year on that circuit.

"Mother" Shively, as very many of the College students of the past call her, has been a great aid to Dr. Shively in the work of the ministry. He has told the writer many times that she was perhaps his most severe critic, yet she was his most beloved helper. Many are the students of the College that were helped over lonely times and invited to share the bounties of the Shively table and the marvelous cooking of "Mother" Shively. It is only of late years, since health no longer permits, that Sundays rarely passed that some student or students did not find himself or herself invited to the home for the Sunday dinner.

Truly this marvelous couple are deserving of all the honor that can be bestowed upon them in this world, and the world to come.

Congratulations, Dr. Shively, and you too, Mother Shively, for the citation which has so justly come to your household.

F. C. V.

Report of Superintendent and Matron of The Brethren's Home

(Gifts sent directly to the Brethren's Home from January 1 to December 31, 1948.)

Cash

LaVerne, California	\$ 7.75
Willing Workers Class, Hagerstown, Md.	15.00
Woman's Missionary Society, Udell, Iowa	5.00
True Blue Class, Roann, Indiana	6.00
Christian Herald Sunday School Class, Linwood, Md.	5.00
Woman's Missionary Society, Bryan, O. (on sweeper) ..	5.00
Woman's Missionary Society, Pittsburgh, Pa.	15.00
Ladies' Aid, New Windsor, Md.	10.00
Sewing Circle, Linwood, Md., Brethren Church (for sheets and pillow slips)	5.00

Gifts of Articles

Woman's Missionary Society, Morrill, Kans.	Curtains
Welcome Class, Milledgeville, Ill.	Quilt
North Manchester, Indiana	Dish towels and Rug
Huntington, Indiana	Three Rugs
Mrs. J. J. Wolf, Florida	Grapefruit
Mrs. H. H. Lehman, Ashland, Ohio	Two Bedspreads
Stockton, California, Brethren W. M. S.	Comfort
S. M. M., Vinco Brethren Church	Dish towels
W. M. S., Brethren Church, Flora, Indiana	Basket of Fruit
W. M. S., Brethren Church, Burlington, Indiana	Christmas Turkey
Mr. and Mrs. Elmer Kuns, Flora, Ind.	Basket of Apples
W. M. S., Washington, D. C.	Christmas gift for each member
W. M. S., Meyersdale, Pa.	Christmas gift for each member
W. M. S., Morrill, Kans.	Christmas gift for each member
Mr. and Mrs. Dale Flora, Denver, Ind.	Basket of Apples
Mrs. Cora Gurcey & Mrs. Leatherman, Elkhart, Indiana	Christmas Gifts
W. M. S., McGaheysville, Va.	Box of assorted towels and linens

We hope that we have not omitted anyone in the above listing. May we again express our sincere thanks for all the kindnesses of the past year. All our rooms are taken now except one. We have had Rev. and Mrs. A. E. Whitted with us all winter, and we have two new ladies, Miss Wilson of Elkhart, Indiana, and Mrs. Ege of Denver, Indiana. We have had the reception room and hall newly decorated, and as we write this note they are installing the new dish washer. What a great help that will be!

Mr. and Mrs. James E. Scott.

National Goals Program

Rev. J. G. Dodds, Chairman

A FEW CHOICE GLEANINGS

By The Goals Chairman

DID YOU READ the four Goals Program Emphasis articles from the pen of Brother C. Y. Gilmer? They were well-written, and challenging to every member of the Brethren Church. Since reviewing Brother Gilmer's articles, your Goals Program Chairman is constrained to make a report on some representative letters received during the last year.

We made a similar report about two years ago. The criticisms, both favorable and adverse, are interesting reading—sometimes amusing. It seems that the denomination should be given an insight to the many reactions that come to the chairman of the Goals Committee.

There is a quotation from a letter postmarked in Pennsylvania: "Send me one hundred fifty copies of the Goals Program. I want every Official Board member, every Sunday School Cabinet member and every family of the church to have a copy. We plan to push the Goals to the limit."

From Indiana we quote this paragraph: "The Goals program is influencing the work in our local church, and from reports, I am certain that the entire Brotherhood is being influenced for good. Only as the work and task of our own Brethren Church is promoted and effectively administered, by those who seek to take leadership, can we hope to make proper progress."

The two quotations above reflect an optimistic outlook for the Brethren denomination. However, not all letters received are so optimistic. For instance note the following: "Why are you always trying to promote the Goals program? Don't you know that solid foundations should first be laid? But it seems that you are always boosting the idea of forever advancing with set goals. And what is more, I don't see any future for the Brethren Church."

To me this was one of the amusing letters. Why does a manufacturer advertise? Why does he promote and boost the products of his factory? Suppose he were to spend all his time and energy simply laying foundations; suppose he should not produce and extend his products—his end would certainly be "finis."

It is proper and fitting to lay foundations, but we must not forget that foundations are laid for the purpose of building the superstructure thereon. In checking the statistical reports for 1947 and 1948, it is revealed that the church from which the above quotation came made no progress during the last two years. In the words of Editor Vanator, "this set me to thinking."

Another adverse criticism shows a lack of having read the *Brethren Evangelist*. Here is one paragraph from that letter: "You are boosting for the *Brethren Evangelist* to be in every Brethren home. We can't make much use of the *Brethren Evangelist* in our local church. It is published one week and we get it on Monday or Tuesday of the following week. The C. E. Topics, Prayer Meeting Topics and the Sunday School Lesson Comments are dated

for the week of publication, and hence we get the paper too late to be of any use to us."

This adverse criticism would never have been made had the writer examined the *Brethren Evangelist* issues for the several years of the immediate past. The C. E. Topics and the Sunday School Lesson comments are published two weeks in advance of the dates for which they are to be used. For example see the issue of February 19, 1949. Both lesson and topic comments are for the date of March 6, 1949. That ought to be ample time for the paper to reach the entire Brotherhood from coast to coast. The Prayer Meeting Topics are not dated, hence they may be used at any time.

Here is a quotation which speaks out of experience. "The Brethren Literature goal—(1) *Brethren Evangelist* in every Brethren home; (2) all available Brethren Sunday School literature in every Brethren Sunday School—will inspire to attain all other goals of the National Goals Program. Since our local church has reached the Literature Goals, increased attendance, more zeal, and greater activity on the part of church members is clearly seen. We are now on the way to reach the other goals."

In the event that you failed to read the four articles from the pen of Brother Gilmer and published since 1948 General Conference, it will be worthwhile to you and your church to get those issues of the *Brethren Evangelist* and to study the articles. Brother Gilmer is a member of the Goals Committee. Other members are Brethren W. S. Ben-shoff and C. A. Stewart.

The 1948 General Conference authorized the preparation of a Seven Year Anniversary Program to culminate in 1957-1958. In anticipation of this Advancement Program, the Goals Committee is preparing some definite recommendations to be made to the 1949 General Conference. It is our hope that this will be the greatest General Conference in the history of the Brethren Church. It is also our hope that each succeeding General Conference will increase in efficiency and accomplishment. Our desire is that the Brotherhood shall be a united effort to go forward in Christian Growth within, and in Christian Advancement beyond her present horizons. Other denominations are going forward in rapid strides of growth and advancement—so can we. And as a church, we must never forget that "people without vision shall perish."

THE BRETHREN CHURCH has a great future. "Who knows but what you may have come into the Brethren Church for such a time as this?" Study the NATIONAL GOALS PROGRAM, promote it, boost it at every opportunity.

—Akron, Ohio.

CHANGES FOR YOUR CONFERENCE ANNUAL

On page 48—Add name of D. Richard Wolfe, 186 Spring Street, pastor, to the Johnstown Third Church, Pennsylvania, "church list by districts."

On page 55—Change the address of RICHARD WOLFE (who is now fully ordained) to 186 Spring Street, Johnstown, Penna., pastor of Third Brethren Church of Johnstown.

Suppose we hide trouble and show good cheer.

son, National Youth Director, will be guest speaker at Meyersdale on Sunday, March 13th.

Brother Benshoff sent us an introductory statement which was to have been placed with Brother Robert Lorenzen's article, "Brethren, Let's Pray," which appeared in last issue of the EVANGELIST, but it arrived too late for that issue. He has this to say of Brother Lorenzen: "Robert C. Lorenzen is a layman in the Main Street Brethren Church, Meyersdale, Pa. He has spent many years in research and reading on the general subject of prayer. He is the teacher of the Ladies' Bible Class. The article is a resume of a new book by Brother Lorenzen on the same subject, which is now in the process of being published. He may be addressed at 400 Lincoln Ave., Meyersdale, Penna." Our apologies to both Brother Lorenzen and Brother Benshoff.

Still at the Bottom of the List

ACCORDING TO THE National Stewardship Institute of the Golden Rule Foundation, which is seeking to raise the level of giving to charitable organizations, recently released government figures covering income and expenditures for 1947 reveal that only about 85 cents out of every one hundred dollars was expended for church and welfare work or 1% of the national income.

Dr. Robert M. Hopkins, director of the Institute, pointed out that "while the American citizen was crying about the 'high cost of living,' he found enough loose change to up his recreational pastimes, including movies, baseball, football, horse and dog racing, from \$8.6 Billion in 1946 to \$9.4 Billion in 1947."

Although essential costs for food, clothing, housing, household operation and transportation have risen between 15% and 17% the national income rose to \$202.5 Billion in 1947, and an estimated \$215 Billion is predicted for 1948.

"Welfare on the other hand," Dr. Hopkins reports, "does not show this same increase but instead exists in a fluctuating stage as noted by the fact that expenditures in 1947 for religious and welfare activities were, according to the Government, \$1,615 Million dollars. This is only five million dollars above these expenditures in 1946, and is actually four million dollars below the \$1,619 Million dollars reported in 1945. The present government report is even sadder when we take into consideration that in 1947 charitable contributions were less than one-third what they were in the depression years of the thirties. This is the more regrettable when it is remembered that all dollars are depreciated in value."

"These annual reports, which are released by the Department of Commerce are criticized by some church statisticians," Dr. Hopkins stated, "and one reason for such criticism," he said, "is undoubtedly due to the fact that many churches and benevolent institutions do not report their income and expenditures. Therefore, these critics feel that, since they have not reported, the Government statistics can do little more than indicate trends."

"In opposition to this theory," Dr. Hopkins pointed out, "are the annual reports issued by the United Stewardship

Council which includes some 21 Protestant church groups with some 30 Million members. If the more than 76 Million church members are giving on an equal par with this group then the amount given annually by all church members would be about \$1,614 Million. It is of interest to note that this projection would be almost identical with the \$1,615 million reported by the Government.

"It is evident from the total amount given for church and related charity at the present time that American citizens are giving just about four times the amount which is given in tips with meals, and it is less than half the amount which is being spent on tobacco." Dr. Hopkins stated.

"Church and charity giving," he concluded, "is therefore continuing to occupy a place in expenditures comparable with tips and non-essentials. This ratio between benevolent giving and total expenditures grows less and less as the total income rises and benevolent giving makes but comparatively slight increases. There is undoubtedly an urgent need for a concerted effort to challenge all citizens to mount to higher levels of intelligent and generous stewardship expression for the proper balancing of our country's security."—From the "National Stewardship Institute."

CHAPELS FOR JAPAN'S LEPROSY COLONIES ASKED

AMERICAN CHRISTIANS have been asked to help in the construction of five Christian chapels for the government leprosy colonies of Japan, the American Mission to Lepers has reported through Raymond P. Currier, its executive secretary.

The request was transmitted to the American Mission to Lepers recently by Dr. Howard D. Hannaford of the staff of Meiji Gakuin, Tokyo, from the Kozensha (Christian Committee for Leprosy Work in Japan). This organization, founded in 1894 with the help of American missionaries was in prewar years in close communication with the American Mission to Lepers in providing a Christian ministry to Japan's leprosy victims.

According to word received from the Kozensha, there are approximately 1250 Christians in Japan's ten government-supported leprosaria—which before the war had an aggregate population of about 6000 persons. Of the ten organized Christian congregations in these colonies, it was further learned, five are in urgent need of church buildings as a center for their Christian life.

The American Mission to Lepers, according to Mr. Currier, has voted acceptance of the Kozensha's request for aid and has set aside the sum of \$3,000 for the immediate construction at the earliest possible date of the first of these five proposed chapels—that asked for the Zensei En Leprosy Hospital near Tokyo. The chapel will serve the vigorous 200 member congregation at Zensei En, among whose members are the former residents of the deeply Christian-spirited Ihaien Home, "Garden of Comfort for the Outcast." This Ihaien Home, owned and operated by the Kozensha with the aid of American Christians through the American Mission to Lepers, was closed during the war, together with other private Christian leprosaria, and its patients transferred to Zensei En. In the bombing of Tokyo the beautiful Ihaien chapel, gift of American Christians in 1930, was destroyed.

Wilbur J. Chapman of "Wilbur and Pete" Fame to Visit Chiengmai Leprosy Colony Home of Ai Sam

CARRYING IN HIS POCKET a picture of the little Siamese boy, Ai Sam, whom, some 35 years ago, he tried to save from leprosy—Wilbur J. Chapman set out from New York City on the Queen Mary today, on the first leg of a pilgrimage to the Chiengmai Leprosy Colony in Northern Siam.

To most folk, Wilbur is a forty-ish moderately successful engineer in Minneapolis, Minnesota, but to thousands of children in schools and Sunday schools throughout the country—and in far-off lands, like Japan and Paraguay—Wilbur is a legendary figure, like Dick Whittington and his cat—or the brave Dutch boy who held the dyke. And they know him from pictures as a ten year old boy in knee breeches standing beside a well-fattened porker who had achieved fame—together with Wilbur—as "Pete."

For some 36 years ago, Wilbur "stuffed" Pete and sold him to save a little boy with leprosy—even as today some 200,000 other Petes are being stuffed by other little girls and boys to save other Ai Sams in Christian leprosy colonies throughout the world. Wilbur and Pete have together been responsible for raising somewhere between one and two million dollars in the past quarter century.

It all began in White Cloud, Kansas, where Wilbur lived, the son of a missionary father and a mission-minded mother. To their home came William A. Danner of the American Mission to Lepers, who, during his visit, told the family of the efforts of the missionary Dr. Hugh McKean to care for patients in his Chiengmai Leprosy Colony in Northern Siam—today one of the finest in the world.

Wilbur's mother set out to raise \$250 for the Chiengmai patients, and Wilbur, hearing about one little boy his own age named Ai Sam, wanted to help too. But how? An opportunity came when Mr. Danner, departing, pressed three silver dollars into the boy's hand—and Wilbur bought a pig.

The piglet ate and ate—and Wilbur, thinking of Ai Sam, doggedly carried buckets and buckets of swill to satisfy Pete's endless appetite. Scraps from the Chapman's table did not begin to fill Pete's bottomless pit, and soon Wilbur was trudging from neighbor to neighbor for donations. Before long the whole town knew about Wilbur's project, and Pete and Wilbur were unknowingly started down the long, long road to immortality.

In time Pete was sold and \$25.00 was despatched to Dr. McKean for Ai Sam's care. Travelling about the country on behalf of Christian leprosy missions, Mr. Danner told and retold the story for Wilbur and Pete. The staff of the SUNDAY SCHOOL TIMES in Philadelphia, heard the story and decided that they, too, wanted to feed a pig as Wilbur had—but lacking facilities in that venerable publication's office, they bought a clay version with a slit between his ears at Wanamaker's. And so "Pete No. 2" began to be fattened—and in the pages of the SUNDAY SCHOOL TIMES the Wilbur and Pete story achieved a written form.

For more than a quarter of a century now, Petes have been distributed through the American Mission to Lepers for the support of leprosy victims. The first manufactured Petes were of cast iron—and they became a casualty of wartime priorities early in the war years. Today "Plastic Petes" in a rainbow of colors are being filled with pennies, nickels, and dimes in every part of the United States. The Wilbur and Pete story has gone with missionaries into far countries of the world. Before the war even Japanese children were stuffing Petes with sens and yens for the care of children with leprosy in their own country. Petes have likewise traveled to Paraguay, India, China, and several parts of Africa.

In White Cloud, Kansas, there is a bronze plaque—unveiled in 1938—commemorating the 25th anniversary of the slaughtering of Pete. But Wilbur, the man, lives at 1847 Buchanan St. N. E. in Minneapolis, and is an engineer with the gravel, quarry, and mining equipment firm of the Pioneer Engineering Works, also in Minneapolis. He is an active participant in the affairs of the American Mission to Lepers, designated agency of 40 Protestant denominations for carrying on a spiritual and physical ministry among leprosy victims throughout the world. It aids some 125 colonies, hospitals, clinics, and preventoria, in 27 countries, and in these projects Wilbur has had a long and intimate concern.

In setting off on his journey to Chiengmai, Wilbur Chapman is carrying out a life-long ambition to visit the home of Ai Sam. It has taken a long time to save enough money for the long journey, but today, in sailing on the Queen Mary, he is fulfilling that life-long dream.

He will visit other places too, during his eight months tour of leprosy colonies of the Middle East and Africa; India, Tanganyika, Portuguese East Africa, the Congo, and the Camerouns are also on his itinerary. But his primary object in going on his leprosy pilgrimage, is to visit Chiengmai, where Ai Sam lived and died, and with Ai Sam's picture to jog memories, to talk to folk who knew and loved the little Siamese boy that won his boyhood heart.

That day, in Siam, will be a great day for Wilbur Chapman.

Interesting Items

(Continued from Page 3)

Waterloo, Iowa. Brother V. E. Meyer announces that their worship services will be broadcast over Station KAYX during the month of March. He reports that the mid-week services are growing in attendance each week.

Washington, D. C. Brother C. S. Fairbanks says, "Have you heard that we made our Building Fund Goal with a total offering of \$1,250.33?" Well, we are not surprised; we said they would.

The Washington Laymen are preparing for "a great banquet" on Friday evening, March 18th. The Laymen take their turns in conducting the services at the Central Union Mission, which they did again on Thursday, February 24th.

Meyersdale, Penna. We note that Brother Charles Mun-



CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for March 20, 1949

LAUNCH THE OFFENSIVE!

Scripture: Matt. 28:19, 20; Acts 1:8, 9

For The Leader

LAST WEEK we called to your attention the fact that unless we went out and won the coming generation there were many dangers awaiting the Christian Church. We emphasize that thought again. The Christian Church must constantly gain new members to survive. How to do it is a problem which should engage our thought and interest until it is solved. There are many obstacles, but none which cannot be overcome through prayer and hard work. After all, this is God's work and He will surely help us, as servants, if we are willing to do it His way. So, let us analyze the problems, face the issue squarely, and win them to our Church and our Christ!

DISCUSSION

1. THE SOURCE OF NEW MEMBERS. On the surface things look discouraging. There are several sources of new members, all of which appear to be slow to win and hard to get. First, the Sunday School. The average Church would be amazed if the record of the years would be shown concerning the number of children who attended their Sunday School, yet who never became members of the Church. What happens to them when they become about 12 years of age? Perhaps their parents go to other churches, or don't go at all, and the kids "catch on." One by one they drop away. At that age, too, they are conscious of the jeering of their companions who ridicule them for going to Sunday School. If they are lost at that age, blame the parents and the Sunday School teacher. It is amazing the number of Sunday School teachers who have these boys and girls each week yet NEVER speak a word to them about giving their heart to the Lord, becoming baptized and joining the church. What is the purpose of a Junior age Sunday School Teacher?

2. ANOTHER SOURCE, OR SO. New families are constantly moving into your community. If they went to church elsewhere they will want to go now. If they didn't go elsewhere, we may interest them in starting. At least they should be approached with an invitation. A third and final source of new members is that group of people in your community who never darken a church door. There are some who will never be won to Christ and His Church. We once had a piano tuner who was engaged to tune our church piano. As he walked in the church he looked around and said, "This is the first I've been in church for 30 years." Last reports indicate that that was the last time he ever was, for when he died he was buried from a funeral home. It's people like that that do discourage us when we try to win them to Christ. They seem immovable. Yet by constant effort and prayer some of them will be brought to the throne of mercy and grace of our Lord.

3. THE SAD, SAD TRUTH. We are never one to cast a gloom, but we do face facts. Our churches are not reaching by any stretch of the imagination the people of our community. If you are inclined to disagree, then check on your churches and total the number of people who attended each service last Sunday. Then check it against the population of your community. You're in a fortunate community if the total was 25% to 50% of your population. What about the rest! Surely we must do something to reach them, for the situation is serious. A democracy cannot long exist among a people that knows not the principles of Christianity.

4. WE MUST GO TO THEM. All the advertising, neon signs, quartets, choruses, special speakers, etc., will never bring them to church. Show me a church where attendance is on the increase and I will show you a church that knows the value of the personal visit. That is the only way. The bulk of the people are not church minded and the first thing we must do for them is to interest them in the Church by a personal visit. This is becoming even more so as the world becomes more embittered toward the church and seeks to influence people away from the church. That is now going on. Yes, 999 times out of a 1,000, when you see a new face in your church, it will be because some one called in their home and personally invited them to come. The days of smugness on the part of church members must be over if we are to survive. We cannot sit back and sing "Bring Them In" and still stay "sot." We must get out and bring them in.

5. THE PSYCHOLOGY OF THE CALL. What about this calling on prospects? It is not the preacher's job entirely. Each lay member is responsible, along with the preacher. Many people are scared of a preacher. (We don't know why.) But they are. First calls in a prospect's home are bound to be formal and stiff. So, what do we do? We ask our lay members to "break the ice." There are several reasons for this. First, the lay members know the people, for they live in the same neighborhood. Second, they can get in on the ground floor and can prepare the people for a visit from their preacher. Again it is not by any means possible for the present day preacher to keep in touch with every prospect in the community. So, here is the successful system that is bringing results today wherever it is being tried: The pastor encourages his people to make calls on non-church goers, new families, etc. The purpose is to find out what church they might be interested in, and get from them an indication of willingness to come. If the call appears encouraging, then the lay member is requested to give the name and information gained to the pastor, who then makes the first follow-up call.

6. FROM THEN ON. From then on it is usually an easy matter to make additional calls, both by the lay members and the pastor. This system could be enlarged to include community surveys and mass visitation campaigns. We prefer the quiet, week in and week out, type of visitation, for experience has proven that fan-fare big-time campaigns usually lose the greater percentage of results. It is entirely a matter of salesmanship in which we sell our church, and our Christ to those who are outside of the fellowship. Yes, if you and your church want to survive, better launch the offensive in your community and win the unchurched to Christ. He has promised to help. Call upon Him, and then go to work today. Tomorrow will be too late!

Prayer Meeting Topic

Contributed by Rev. C. Y. Gilmer

(Helps for Strengthening the Faith)

CHRIST AND HIS CHURCH—PSA. 45

At His right hand our eyes behold
The queen arrayed in purest gold;
The world admires her heav'nly dress,
Her robe of joy and righteousness.

So shall the King the more rejoice
In thee, the fav'rite of His choice;
Let Him be loved and yet adored,
For He's thy Maker and thy Lord.

O happy hour, when thou shalt rise
To His fair palace in the skies,
And all thy sons (a num'rous train)
Each like a prince in glory reign!

—Isaac Watts.

ISAAC AND REBEKAH AS TYPES OF CHRIST AND THE CHURCH

Scripture: Genesis 24

Hymns on the Church

Prayers

Seed Thought Provokers:

THE OLD TESTAMENT is preparatory for the New Testament. The Old Testament is the New concealed, and the New is the Old revealed. The things of Christ and the Church are foreshadowed in the courtship of Isaac and Rebekah. The principal characters of the story are a father, his son, a servant, and a bride.

Abraham as father is a type of God, our heavenly Father (Rom. 4:17). Abraham was called the "father of many nations," and he has a spiritual family, too (Gal. 3:7). God as Creator has a family, and as Redeemer He has a spiritual family. Abraham desired a suitable bride for his son, Isaac. The heart of the gospel is God's desire to secure a bride for His Son (Matt. 22:2).

Isaac, a type of Christ, was a son of long promise (Gen. 3:15; Gal. 4:4). Both had an unusual birth (Gen. 21:1, 2; Luke 1:35). Both were offered as a sacrifice (Gen. 22:1-13; Heb. 10:10). Both were willing to be sacrificed (Heb. 10:7). Isaac carried the wood; the Saviour carried the cross (John 19:17). Abraham walked with Isaac; "God was in Christ, reconciling the world unto Himself." Abraham willingly offered Isaac (Heb. 11:17-19; Rom. 8:32). Isaac's sacrifice was a divine preintimation of the death and resurrection of Christ.

After the sacrifice of Isaac, the servant, a type of the Holy Spirit, commissioned by the father, went forth in the name of the son to get a bride for the son (John 14:26; 15:26). The servant did not exalt himself (John 16:13). He gave the bride a foretaste of the riches of the son (1 Cor. 2:9, 10).

Rebekah, a type of the Church as the Bride of Christ,

was a chaste virgin (2 Cor. 11:2). She was chosen before she was aware of it (Eph. 1:4). She believed the servant, and loved, not at first sight, but without sight (1 Peter 1:8, 9). She consented to go and was conducted safely over a long journey (1 Peter 1:5). As they neared the end of the journey she saw him approaching (Titus 2:13). They met in the open field at the close of day (1 Thess. 4:17). "Blessed are they which are called unto the marriage supper of the Lamb" (Rev. 19:9).

COMMENTS

On The Sunday School Lesson

by The Editor

Lesson for March 20, 1949

GROWING IN DISCIPLESHIP

Lesson: Mark 6:30-32; Luke 11:1-4, 9-13

ST. PETER ends his second letter with the following words, which might form a theme for the lesson today: "But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and forever. Amen."

As we look at this lesson we can readily find six things that have to do with growth in discipleship, 1. Prayer; 2. Activity; 3. Persistence; 4. Forgiveness; 5. Caring for others; and 6. Caring for self. You will be able to find many others.

1. Prayer—"Every one who asks, receives." If we really desire anything enough, we have no hesitation in asking for it. Note that the burden of the proof of our sincerity of desire is cast right back upon us. God expects His disciples to "ask" Him for what they need. Notice that we did not say, "Want," for He never promised to fill all our "wants"—only our "needs." We grow by asking, for through asking comes dependence on God.

2. Activity—"He who seeks finds." There is no room for a "loafer" in the path upward. We have no right to ask God to do something for us that we can do for ourselves. The writer of Hebrews says that "He is a rewarder of them that diligently seek Him." He must first be found before He can be asked for anything. We grow by activity.

3. Persistence—"To him who knocks, it will be opened." Not a timid tapping, but a resounding, persistent "pounding." We, today, depend on door bells, and sweet sounding chimes to arouse us to answer the door. But in the days when the scriptures were written it took a loud rapping to arouse the inmates of the home. Recall, if you will, the persistent knocking on the door by the "importuning neighbor" who wanted to borrow bread for his guest. Jesus teaches us in that parable that we should be persistent in prayer. Have you been praying for a long time for some certain soul to accept Christ? Don't stop—pray on! And even should that soul not respond—you have grown in discipleship; you have done your part.

4. Forgiveness—Christ taught that if we would grow in discipleship we must learn the lesson of forgiveness.

How can we expect God to forgive us if we are not willing to forgive others? No one can grow if the canker of hate and an unforgiving spirit is eating at the very roots of the seat of Christian faith and love. Stephen, the first Christian martyr, was a growing disciple, for he had learned the necessity of a forgiving spirit, and "Lord lay not this sin to their charge" were the closing words of his earthly life. We grow by learning to forgive.

5. Sharing with others—The fact that the hearts of Christians everywhere have been opened to a suffering humanity, in these last few years, is proof that there is a feeling abroad that there is a necessity for caring for the needs of others if one would be a real disciple of the Lord. It was Jesus who said, "I came not to be ministered unto, but to minister," thus leaving us an example that, if followed, will help us grow into loving disciples of the Master.

6. Caring for ourselves—Jesus is not inconsiderate of our personal needs—of the frailty of the human flesh. He knows we become weary physically, and He says to us today, even as He said to the disciples of old, "Come ye yourselves apart . . . and rest a while." It is true that it is far better to "wear out" than to "rust out," but even at that the "wearing out" will not be so rapid if a little care is taken to "stop" the machinery at times and "oil it up" in the necessary places. Pausing occasionally in the rush of activity will not stop the "growth in discipleship"—if that pausing is spent in "repair." Yes, we grow in discipleship in taking care of our bodies, as well as our souls.

Ashland College News Letter

By Arthur Petit

Ashland College in cooperation with the County Ministers will sponsor a religious emphasis week with special programs on the dates of March 8, 9, 10, and 11. The purpose of this week is to make everyday religion more vital.

Dr. W. H. Leach, Editor of Church Management Magazine, will be the special speaker of the week. He will address the student body at the Park Street Brethren Church in chapel exercises each morning at 10:30 A. M. The Ministers of the county will sponsor a public service one evening during the week at which Dr. Leach will also speak.

Four afternoon workshops for discussion and work in special interests will be scheduled. Rev. Kenneth Hulit, pastor of one of Akron's E. U. B. churches and a graduate of Ashland College and Seminary, has been secured to assist in these discussions.

General themes of these workshops will be: How does a Christian behave with emphasis on personal, social, community, national and international angles; Denominational comparisons to find a common cooperative basis for differing denominations to work together; Practical helps for church work emphasizing effective programs, teaching, etc.; and Summer church projects, for any interested in crusaders, caravans or similar projects of the various churches.

Let us praise in all the ways in all our days—of 1949.

A Church Needs a Pastor

WOULD YOU LIKE TO LIVE AND SERVE THE LORD IN MARYLAND?

If so, there is a nice parsonage with eight rooms and bath and warm air heating system, situated in the Village of St. James, about six miles from Hagerstown, Maryland, and about seventy-five miles from our Nation's Capitol. There is also a nice church, all newly decorated and refinished on the interior, with all new floor coverings and new memorial windows installed during the past year.

There will be found here about two hundred Loyal Brethren, praying for a Shepherd. The membership is composed mostly of young and middle aged people. The following are in Ashland preparing themselves for greater work as the Lord may lead them: Glenn Shank, who is student pastor at Glenford, Ohio; Miss Margaret Lowery, who is National Christian Endeavor President; Mr. and Mrs. Ralph Mills; Joyce Bloom; George Schamel; Helen Shank and Josephine Lowery; our Mr. M. L. Bloom is a Trustee of Ashland College; Mr. James Norris, a Trustee of the National Laymen's Organization, which bespeaks for St. James' loyalty to Ashland and the institutions thereof.

The church is well organized, with a splendid Sunday School being blessed with a number of well trained teachers and loyal lay members who have been faithful over the years. We have a very active Missionary Society, Sisterhood and Signal Lights; a fine Laymen's Organization which meets monthly; also a fine Boys' Brotherhood, and, being a farming community, we sponsor Boys' and Girls' 4-H Clubs, which meet in our Sunday School room under the supervision of one of our Deacons or Deaconesses.

As for pastors of the past years: the late Rev. W. S. Baker served the church faithfully for fourteen years till he was forced to retire because of disability; D. C. White served five years, and Rev. Henry Bates for two years. Since November 1st, Mr. Donald Warrenfeltz, a Lutheran student of Gettysburg, Pennsylvania, Seminary, fifty-five miles away, has been acting as supply pastor, each Sunday morning, with the Christian Endeavor Society conducting the evening service.

Our prayer is that some wise man of God may see our "star" shining here, and may follow it to the "Heart of Maryland," and who may lead us in the Master's name.

If you are interested in serving this needy church, please write to:

Roy H. Lowery, Chairman Pulpit Committee,
118 West Potomac Street,
Williamsport, Maryland.

I sometimes mourn in my heart because people remain away from the Lord's Table on Communion Sunday . . . and yet never miss being a fourth at a Bridge table. Irrelevant you say? Think about it, and see for yourself what I mean. Being loyal to which host?

Many a pious fraud's religion is just the wrapping paper around his deviltry.

We don't read "O criticize and see" but "O TASTE and see that the Lord is good."

Revival at Roanoke, Indiana

It was a pleasant experience to spend a few days in the very congenial little city of Roanoke, Indiana. Enhancing that pleasure was the privilege of fellowshiping with an esteemed friend and fellow pastor of many years, Rev. S. C. Henderson and his lovely family. He and I had served in two of the same churches. He preceded me at Hamlin, Kansas, by a few years and succeeded me at Leon, Iowa, by a few years. Of course that gave us a common denominator of friends and experiences about which there is great joy in reminiscent conversation. Hamlin was our first pastorate and I remember it as a jewel in my pastoral life and the dear people who were so kind to me. With an insistent unanimous call and an offer of a few hundred dollars increase in salary to stay, we moved to Leon, Iowa, where, in a county seat town of 2000 people we had our most far reaching pastoral experience, baptizing 65 people our first meeting, most of them adults, receiving more than 100 members into the church in the first 12 months, holding 6 revival meetings myself in 5 years with overflow crowds every Sunday night. President of the school board, chautauqua, chamber of commerce member and called all over the county for commencement addresses, baccalaureate sermons, memorial addresses, etc. funerals and weddings very many, issuing a 36 page art cover parish paper that we placed everywhere. Receiving an urgent call to Pittsburgh, Pa., we directed the church to secure the Rev. Miles Taber as pastor. This is no part of the report of the Roanoke meeting, but when I know that Hamlin, Kansas, wrote to me not so long ago about selling their church and that the Leon, Iowa, church was captured by the Graceite leadership, I cannot but think seriously and feel deeply about building and growth of churches. It is impossible to build churches and increase their strength without pastoral leadership that loves men and serves them and wins them and who will preach the gospel with becoming power.

Well, Brother Henderson and I talked these fields over quite thoroughly. His wife had a sister who lived at Leon during our time there. She was one of the most devoted Christians I have known. Pardon this interlude.

Now about Roanoke. It is about 20 miles from Ft. Wayne and 10 miles from Huntington. Rev. Henderson has reported the meeting in the *Evangelist* and my public thanks to him for his kind words about the evangelist. They could not have been more gracious and appreciative of their guest. They provided a lovely room in the Eddington home near the church, their homes were opened most hospitably and we were treated in the most cordial manner everywhere we went. The attendance was above our expectation. The fraternal feeling among the churches of the town and the attendance of their members and pastors was very gratifying. The Rev. Hodge of North Manchester, and Rev. Gilmer, of Huntington, each brought delegations which we appreciated.

Rev. Henderson has served the Roanoke church for more than 15 years and has done good substantial work. He has his own home there. His daughter, now Mrs. Virgil Williams and grandson, Stephen who was the first to come forward for confession of faith during the meetings. Mr. Williams is an enterprising business man. The youngest son, Myron, a most capable teacher in the public schools. The oldest son is married and lives at Hartford City, In-

diana. He is also a prominent teacher. This family makes quite a contribution to the work of the church. There are other families of the finest type of people you can find in any church. The Humke family furnished us an automobile to do visitation. I hesitate to name the individual families and their kindness for fear of slighting some, but certainly the fine type of people that constitute this church is a splendid group to attract other worthy members.

The church building is in good repair and commodious. It is my good wish and expectation for them that they shall increase greatly in numbers and in spiritual service to this attractive community. Our most hearty thanks to Rev. Henderson and his good people for the joy of serving and fellowshiping with them. May every good blessing of life and the abundance of grace be their portion.

Claud Studebaker, South Bend, Indiana.

The Gospel of Mark in Zoque (New Language)

NOW FOR THE FIRST TIME the Zoque Indians, who live around the town of Copainala in Chiapas, southern Mexico, can read the story of Jesus, as told by St. Mark, in their own language. The Gospels, bound in bright colored paper and printed with the Spanish text in a parallel column, were published by the American Bible Society.

The translation has been prepared by William Wonderly, P.h.D. working with his wife and Mr. and Mrs. Roy Harrison, all of the Wycliffe Bible Translators, with several native informants. Dr. Wonderly has been studying the language for eight years. It is not always easy to find a qualified native informant who is also a devout Christian but Dr. Wonderly persisted in that principle. A Christian community is growing up through the work of native evangelists working under the direction of the Rev. J. R. Kempers of the Dutch Reformed Church for the Board of Foreign Missions of the Presbyterian Church in the U. S. A. There is also a very active work by nationals of the Seventh Day Adventists.

About eight years ago a Spanish-speaking native bought a Spanish Bible, read it and was converted. His enthusiasm spread until there grew up three communities numbering about 200 or 300 members, who regularly hold services in three prayer houses and eagerly seek for further guidance. Dr. Wonderly visited one of these groups and was more than ever convinced of the need for bringing the Gospel to them in their own tongue. He writes:

"It has been my privilege to visit three native congregations which have sprung up simply through the reading and hearing of God's Word. For the first time in my life. I was able to stand before a group of believers in their own bamboo-and-thatch 'house of prayer' and read and explain the Word to them in Zoque! Some 200 or more believers gathered together on the occasion of our visit and our cups were filled to overflowing at their hospitality and at the hunger they showed for the Word."

There are approximately 10,000 Indians who speak this dialect with perhaps an additional 10,000 who speak a somewhat different form of the language. Literacy campaigns are underway and the arrival of the brightly-bound Gospels will undoubtedly stimulate them.

PROPOSED CLERGY FARE ON UNITED AIR LINES WITHDRAWN

United Air Lines has filed notice with the Civil Aeronautics Board of its desire to withdraw its 25% clergy discount plan which has been before the Economic Section of the CAB for review since Jan. 28.

Company officials said United's withdrawal of the proposed discount for licensed and ordained clergymen devoting their full time to that calling was due to legal questions being raised as to possible discriminatory features; also because it was apparent that the plan, to be effective, should be an industry undertaking, participated in by airlines generally, as in the case of the railroads.

United's filing, if it had been approved, would have been effective March 1.

"There are two kinds of men who never amount to much," said Cyrus H. K. Curtis, the publisher, "Those who cannot do what they are told, and those who can do nothing else."—Your Life.



News From Our Churches

CUMBERLAND, MARYLAND

Greetings from the First Brethren Church of Cumberland, Maryland to all the Brethren.

We are still an active group, going along nicely with Rev. Bruce Shanholtz, a Church of the Brethren minister from Levels, West Virginia, as a part-time minister in our pulpit. This arrangement was begun on November 7, 1948.

The average attendance at our services is as follows: Sunday School—63; Morning worship—45; Evening service—25; Prayer service—8.

We are planning a two week Evangelistic effort during the month of March and we covet an interest in your prayers, as there is great need in this city.

Mrs. J. F. Beachley, Cor. Sec.



WEST ALEXANDRIA, OHIO

Just a word to say that things here in the West Alexandria congregation look very good for the future. Even though our Sunday School average is only ninety and the morning worship service seventy-two, we are happy to report that since beginning our Sunday evening service on January 23rd, our attendance has averaged forty-six; the highest being on Sunday evening, February 20th when the attendance was fifty-three.

We have a very fine Woman's Missionary Society in our church here—wide awake and ready for every opportunity that comes their way.

We also have a Laymen's Organization, not functioning as it ought, but we prayerfully hope to be able to give a more favorable report from their corner at a later writing.

We do not have any organized youth group as yet, but plans are under way to take care of our youth through an organization in the near future.

The Young Adult Class of the church sponsored a fish supper for all the youth of the church on Tuesday evening, February 22nd. There were sixty-one present for the occasion, including the Young Adult Class which sponsored it. We are indeed glad for these young people, and ask an interest in your prayers that the Lord may direct our action and thinking as we seek to encourage them in church work. We realize that a church without young people and youth "is dead while it liveth."

H. R. Garland, pastor.

Laid to Rest

POLK. Mrs. Eliza Annis Polk, daughter of Zedock and Mary Hendrix, was born March 24, 1863 and departed this life December 21, 1948, at the age of 86 years. She had been failing in health for three years of a heart ailment and complications.

On July 15, 1882 she was united in marriage to Willis V. Polk. They made their home in Carrol County, Indiana and resided there until the latter passed away in 1940

They were both life-long members of the Brethren Church, joining the Old Salem Church in 1896, and in 1910 transferring their membership to the New Burlington Brethren Church. They have been Deacon and Deaconess of both churches, having been members for sixty-three years, and from the time of their conversions have been subscribers of the **Brethren Evangelist**, the Official Organ of the Brethren Church, and have kept well informed concerning the activities of the entire Brotherhood.

Sister Polk was a charter member of the Woman's Missionary Society, and an active servant until her health failed, but she kept her dues paid and was interested in the work until the end.

Of the immediate family who remain to mourn their loss are three children: Orvel Polk of Lakeland, Florida; Mrs. Mable Stout of Burlington, at whose home she lived and passed away, and Edna Bock of Indianapolis, Indiana. Also four grandchildren, and three great grandchildren. She will be greatly missed by the church and a host of relatives and friends.

Funeral services were conducted on December 21 at the Burlington Brethren Church, by Rev. C. Y. Gilmer and the undersigned.

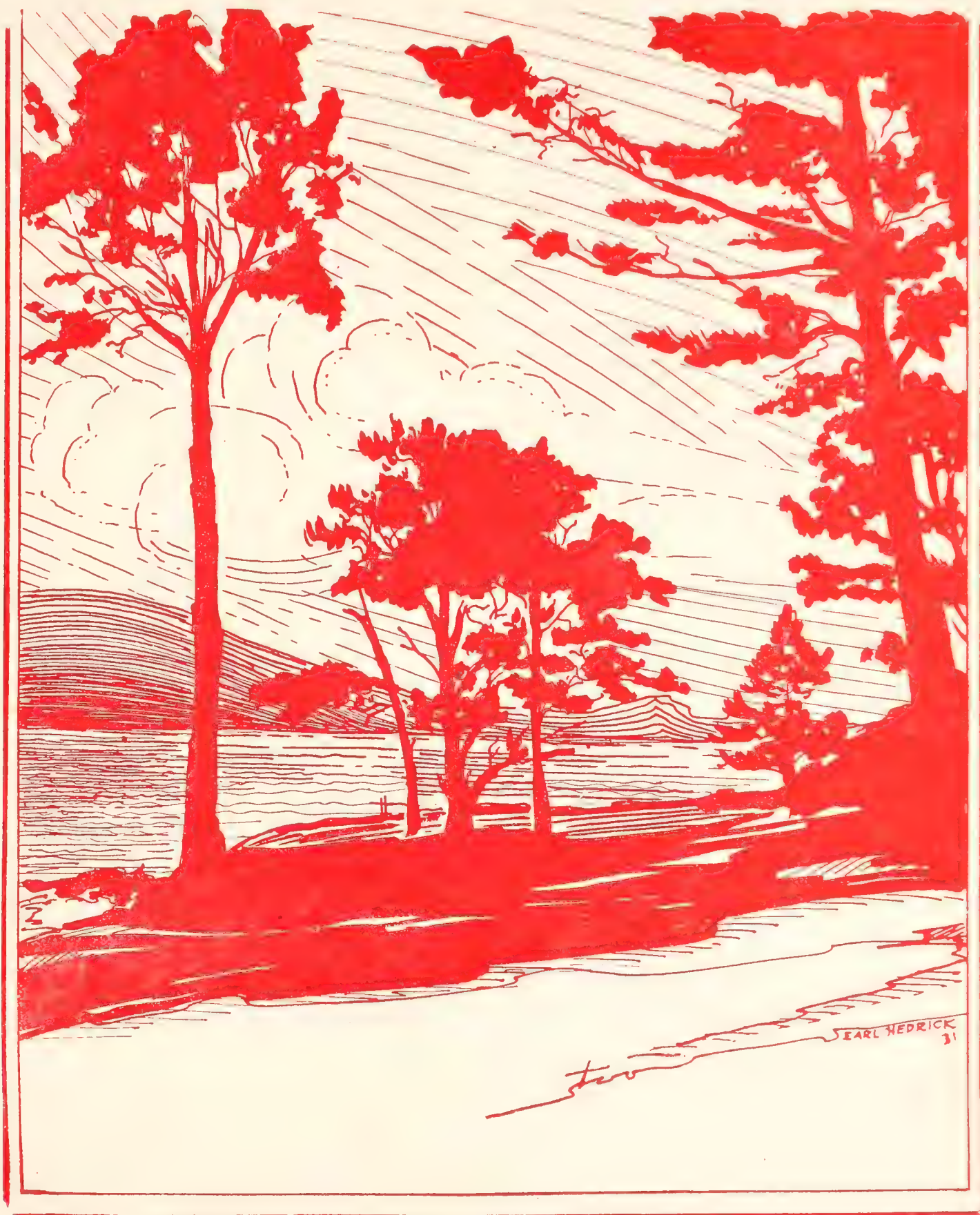
Wayne Swihart.

The New Press Fund

GOAL—Not less than\$15,000.00

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The

Field Secretary

Travels

My January report was set aside to give such space to the story of the disaster at Lost Creek, Kentucky. May I just add in passing, that it has been most gratifying to note the very wonderful response by our people and a number of friends to the folks in Lost Creek who lost so heavily.

January—The Executive Committee of the Missionary Board met for urgent business at the Indiana Hotel in Ft. Wayne. Two arrived by train, three by autos, and one became air-minded, arriving via plane. This gentleman from Dayton calculated this way. He saved eight hours of time over the bus route; saved wear and responsibility for his own car, had he used it; also, it was 50c cheaper to travel by plane than to drive his car both ways at the usual allowance for mileage. (I believe he said something about a second breakfast or a brief lunch enroute.)

On the following Sunday morning, I preached in Ashland at the Mission Church on Sherman Avenue. Progress is being realized. Seminary students have charge of this project, with the Park Street Brethren Church responsible. The committee chosen by the church has shown a very exceptional interest, as well as a good response from the church.

A number of trips during the month were made between Sundays for the College.

Early in February, several days were spent in and about Johnstown for both the College and Missionary Board. The morning of February 6th, I spoke in the Vinco Church. Even without a pastor, this church showed fine interest and excellent training. It was a beautiful service, well attended. Here is an excellent field. The evening hours were spent at the Third Church in Johnstown. It was the closing service of Youth Week. After a carefully prepared and well presented C. E. program, the young people also served as the choir for the evening worship. The attendance was very good. The day closed with a social hour in the basement for the young people and their leaders.

Their new pastor, Reverend Richard Wolfe of Ashland, formerly of South Bend, arrives on the field March 1st.

A brief account of the Muncie dedication with the new cut appears in another column.

Monday evening, accompanied by the Zimmermans, was spent at Oakville in a joint W. M. S. and S. M. M. meeting where Reverend Bates is pastor.

After the Muncie dedication my planned trip took me to Wabash to see the Bames, to Peru to see the Carrithers, to Mexico to see the Grissos and to Twelve Mile to see the Mauses, who were away for a funeral, then Rochester to see my aged mother. The following day calls were made at Warsaw, Leesburg High School, Winona Lake, and Williamstown, Ohio enroute home.

In connection with all of our office duties, we are preparing publicity for the Easter offering, and helping with plans and crating of freight for Miss June Byler's sailing to South America on March 16, 1949.

Great opportunities for services in the Master's name—awaits us.

E. M. Riddle, Field Secretary.

Letter from Robert Byler—Argentina to Secretary says, "We have been extremely fortunate in the last two weeks to locate a house. It is a very nice one, in a good section where there is no Evangelical work. It is complete with garage, living room, dinette, study, bedroom, kitchen and bath downstairs and two small bedrooms and bath upstairs. It has a few fruit trees and lawn."

The new address is:

Reverend and Mrs. Robert Byler
Avda. Gral. Richieri 1716
Barrio Jardin
Cordoba, Argentina.

Note—Miss June Byler will live with them and hold the same address when she arrives in Argentina.

Important News!!!

It has just been discovered that we had two policies on the Wheeler Orphanage Home which recently burned at Lost Creek, Kentucky. The total is \$4,000 instead of \$2,000, as first announced.

E. M. R.

The Genius Of The Brethren Church

By Dr. Claud Studebaker

Is there an essential principle for which the Brethren Church contends and teaches? Does this justify her separate organizational life among the various organizations known as denominations? Our answer would be in the affirmative. We have an essential principle, which was the motivating conviction of our founding fathers and which has been the urgent force which has compelled our leaders to reject more spectacular and remunerative opportunities, that they might be true to their own convictions. You will pardon my presumption in even hinting to be a leader, but I have had personal solicitations to consider the ministry in a large denomination, a pastorate comparable to one in the Brethren church, and would offer double the salary and multiply the field many times as far as churches go. Why should I not consider it? Could I not preach the gospel in that church? Yes, I could. Do I not consider them Christians? Yes, I do. Why, then, should I be content to labor under certain limitations when there are greater fields of service open? There is just one compelling reason; it is the genius of the Brethren Church.

The essential principle of our church is obedience to all the commands of our Lord. "To obey is better than sacrifice . . . Because thou hast rejected the word of the Lord, he hath also rejected thee from being kind." (1 Sam. 15:22, 23) "If ye love me keep my commandments. He that hath my commandments and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." (John 14:15, 21) "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Therefore, whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock." (Matt. 7:21, 24) Scriptural quotations might be multiplied many times which would teach that vital truth; obedience to the word of God is the evidence of your faith. "Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works: show me thy faith without thy works, and I will show thee my faith by my works. But wilt thou know, O vain man, that faith without works is dead?" (James 2:17, 18, 20)

Why should the Brethren church require baptism by Triune Immersion of those desiring to become members in her fellowship, even though they have been members of another church and have been baptized by the other modes of baptism? Is it because we do not believe they are Christians? No, that is not our attitude. We are setting ourselves forth as an epitome of Christian faith, ordinances and life. We are keenly aware that many may observe every form and ritual of the church and still be far from obedience to all the commands of Christ. It is much easier to observe the forms of godliness than to manifest the life that is godly. However, when we come to the place in life and thought and conviction of the soul, by our knowl-



edge of the gospel of Jesus Christ, that before God we are sinners, lost and condemned to death, unless we are saved by the grace and power of God, and that God has ordained, even before the foundation of the world, that all men must be saved by faith in Jesus Christ; the one and only Saviour of men, whom to know aright is life eternal. If we believe in him (faith), the evidence of that faith is whether or not we will do what he says. If we refuse to do what he says, to keep his commandments, it is evidence that we do not love him, or have not faith that he is the eternal God manifest in the flesh, whose words are spirit and life, shall never pass away, but judge us in the last day. Therefore, if Christ tells us, "He that believeth and is baptized shall be saved," how could any one confessing their faith in Christ reject his plain word to them, telling them how to obtain salvation.

Of course salvation is of the Lord, but he who gives pardon and salvation surely has the right and power to determine to whom he shall give his salvation. Forgiveness takes place in the mind of God and man's own assertion that God has forgiven him is no conclusive evidence that such action has taken place in the mind of God.

CHRIST TEACHES OBEDIENCE

Christ said in the greatest of sermons. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven . . . " Many shall say to me in that day. Lord, Lord, have we not prophesied in thy name and in thy name have cast out devils and in thy name done many wonderful works? And then will I profess unto them. I never knew you; depart from me, ye that work iniquity. I would not presume to identify this large class of people which the Lord says are many. But they call Jesus Christ, Lord; they think their work in the name of Christ the Lord is quite wonderful, and to men would be a con-

vincing personal testimony of the power of God in their lives and their work for Christ. However, Jesus plainly declares them to be workers of iniquity and pronounces his judgment upon them. This large group of people undoubtedly thought they were possessors of the Holy Ghost and were doing the work of God in the name of Jesus Christ. "Not everyone that saith, Lord, Lord,—but he that doeth the will of my Father which is in heaven." When Christ our Lord, by whom all things were created and who inherits all things, plainly says, "He that believeth and is baptized shall be saved"; then who shall have the power and authority or spiritual understanding to say, "Baptism is not essential to salvation," and by means of explanation would comment thus: if baptism were essential to salvation, then no one could be saved without it, and we would be working for our salvation; therefore, salvation would be by works and not by grace. Now, Christ thoroughly understands salvation by grace, and he is the Master of language and use of words. If he had purposed to teach us, "He that believeth and is saved shall be baptized," beyond a reasonable doubt, he would have thus spoke and caused it to be written as his eternal word. The evidence of faith is works, not superiority of knowledge, not shouting, but doing the word of God. When Christ says, "He that believeth and is baptized shall be saved," he means exactly that, and no amount of boasting your knowledge of salvation can be substituted for the humble act of obedience by baptism in water, "In the name of the Father and of the Son and of the Holy Ghost."

MEN MAY BE WRONG

People who boastingly say, "They know they are saved," may be victims of their own deception, for it is not convincing evidence that man is saved because he says so. The fruit of the Spirit is defined in rather quiet terms: love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance. It will be a sad and tragic end for a life that boasted of their great work in the name of the Lord and called him Lord, Lord, and professed quite loudly that they knew they were saved and doing the Lord's work, to have him say, "I never knew you, depart from me, ye that work iniquity." If we obey the word of God we may rest in implicit confidence that he will fulfill his promise. When he tells us to believe and be baptized in the

name of the Father and of the Son and of the Holy Ghost, and that his promise to us is our salvation, we may rest assured that our sins are forgiven and we become children of God, born anew in Christ Jesus. "As many as received him, to them gave he the power to become the sons of God,—Which were born, not of blood,———, but of God." (John 1:12, 13) "Verily, verily, I say unto you, except a man be born of the water and of the Spirit, he cannot enter into the kingdom of God." (John 3:5) In this quotation, Christ is preaching the cross and redemption by the blood of the cross to Nicodemus, but is teaching the great significance of water baptism.

THE GOSPEL WRITERS SPEAK THE SAME TRUTH

The apostle Peter, taught the same truth on the day of Pentecost. The Holy Spirit spoke by the mouth of Peter and it has come to us as the infallible word of God, when he spoke to those men of the Christ whom they had slain and God had raised from the dead. In their conviction they said unto Peter and the rest of the apostles, "What must we do?" Then Peter said unto them, "Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." Thus began the organizational life of the church of God, the pillar and ground of the truth. Philip and Paul experienced and taught the same great truth. In fact, the word of God from beginning to end teaches this basic truth—"But whoso looketh unto the perfect law of liberty, and continueth therein, he being not a forgetful hearer but a doer of the work, this man shall be blessed in his deed." (Jas. 1:25)

There is no substitute for obedience to the plain word of God. Saul sought to sacrifice and praise for obedience. God rejected his offerings saying, "To obey is better than sacrifice." The Brethren Church has historically committed herself to literal obedience to all the commands of Christ, in church ordinances and daily life. This is the essential principle of the Brethren Church. We believe it the most fundamental of all fundamentalism. It will never be spectacular or popular, but a thoroughly safe foundation and plea for our church. The field is as great as we make it. The world greatly needs the simplicity of this glorious faith. Without this essential principle there is little need of the Brethren Church.

Stewardship In Vocation

What makes a job sacred? Every man who is doing something to add to the world's store of necessary goods, or truth or faith, is engaged in sacred work. By this test, of course, some kinds of work are ruled out. The man who produces alcoholic beverages is certainly not adding to human welfare but detracting from it. The man who runs a gambling house is certainly not doing anything that adds to the happiness or welfare of the world. But the man who runs an honest grocery or a farm or a law office is contributing something to the world's happiness and well being and has a right to regard his work as sacred.

Here is a man, for instance, who operates a factory that makes shoes. He pays a just wage. He makes good

shoes. He takes an interest in the welfare of his employees. He treats them as men and not as "hands." He puts spiritual values first. He supports his church by his presence and his gifts. He looks upon his business not as a game but as a ministry. Surely such a man is doing a sacred task in the community! Surely his work is just as sacred as that of the preacher! For while he is not preaching the gospel with words, he is certainly preaching it with work. He is adding much to the world's store of goods and hope and love. God may not have called him in a dream to make shoes. But surely God is saying to him, "Well done, good and faithful servant."

If a man's work blesses the world and makes it a better home for his brothers, that man's work is sacred.

How Has The Brethren Church Contributed To The Needs Of A Devastated World.

By C. F. Yoder



Trees are known by their fruits, and by their fruits shall they be judged. There are trees that are evil and vines that are barren and the evil tree shall be rooted up, and the barren vine shall be burned.

Both trees and vines are used by Jesus to illustrate people and churches, and the messages to the seven typical churches of Rev. 2 and 3 reveal that they too can lose their light and life and disappear.

But by fruit we must understand whatever service a plant or a Christian or a church can render. The wood of a tree or the quinine of its bark or the shade of its leaves are legitimate credits or discredits or the ruin of the world, and by its contributions prepares for its own preservation or destruction.

The theme of this article is, therefore, very appropriate and very important. The Brethren Church is one of the many churches and the proportion of these that are on their way to lose their candlestick and disappear is as great or greater today than in the days of the seven typical apostolic churches.

It behooves us, therefore, to examine ourselves to see whether our faith is that faith "once for all delivered unto the saints"—the only faith capable of being a blessing to a war-torn world. Do we, in fact, continue as did the first disciples in the doctrine of the apostles? Acts 2:42.

THE FAITH THAT SAVES

Is it the faith that is proven by works? James 2:17.

Is it the faith that worketh by love? Gal. 5:6.

Is it the faith that purifies the heart? Acts 5:9.

Is it the faith that makes the sinner whole? Lk. 18:48.

Is it the faith which under persecution endures? Thes. 1:4.

Is it the faith that produces harmony and unity among the believers? 2 Thes. 1:4.

Is it the faith that overcomes the world? 1 John 5:4.

If it is then it is "the faith of Jesus." Rev. 14:12.

The apostolic church in Philadelphia was a small church, yet it had an open door and a permanent mission. Rev. 3:8, 11. Its faithfulness has been the inspiration of countless other churches.

The Brethren Church cannot say that all its members have shown this perfect faith, or that the church as a whole has already been perfected, but after a wide experience among many denominations, the writer is convinced that none other comes nearer to this Gospel ideal than the

Brethren Church. Its example in striving to maintain the apostolic faith has been of infinite value, not only to a devastated world, but to a world driven to doubt and despair by the preaching of false teaching against which it has been expressly warned.

THE NAME "BRETHREN"

This foundation of true faith in the Brethren Church has had a constant witness and support in the name "Brethren." Mt. 23:8. It is the name which best expresses brotherly love and unity among believers. It is a constant witness against the deadly heresy that all men are children of God because He is the Creator of all. Are vipers and rats the children of God because He created them also? Were those wilfully unbelieving Jews the children of God although Jesus called them the children of the devil? With such people in heaven, how would it be any better than "this desolated world?" The Brethren Church stands for the truth that human beings may become children by being born of God through faith in Jesus Christ, the only Savior. The children of God constitute a new and higher kingdom, with new life and new laws and new power and new possibilities. The unbrotherly things sometimes seen among them are due to their not as yet having attained to the perfection which will be possible only when they receive their spiritual bodies. 1 John 2:3.

THE BRETHREN MOTTO

The unifying influence of the name "Brethren" is strengthened and multiplied by the motto adopted by the church: "In essentials, unity; in non-essentials, liberty; and in all things, charity." In this motto are involved two essential Gospel principles; loyalty and liberty. Loyalty comes first. The Brethren Church firmly places emphasis upon loyalty to all that the Gospel requires. We may question the doctrines of man, but not the Word of God. Nor can we have any real fellowship with those who do take the liberty of taking from or adding to or changing the Word of God. This contribution of unquestioning loyalty is a mighty bulwark of defense for all those who have this shield of faith.

But liberty of conscience in minor matters is also precious. Jesus would not allow the disciples to forbid others from casting out devils just because they did so independently of them. Mk. 9:38. Paul denounces the judging of

others because of minor matters or customs. Rom. 14. The Brethren Church offers the opportunity to obey all the teachings of Jesus, but at the same time admits to the Lord's table sincere believers who are not fully instructed in the Word. This is really a notable contribution to the one Lord and one faith and one spiritual baptism. The church does not seem to see the importance of this position, for it does not offer it with passionate zeal to a confused world as a remedy for its confusion. Consequently, it remains a small church instead of a world-wide power.

A fourth and still greater contribution is that of **Christian character**. The Brethren type of Christian character shows the influence of its type of obedience. "If ye know these things, happy are ye if ye do them." (John 13:17. Loving obedience and humble devotion are characteristics of the Lord and are seen also in his true disciples. Many people, not Brethren, have noted these characteristics and the possession of them is an example which becomes a blessing to the world. But we have failed as a church in sowing the good seed (which are the children of the kingdom) in all parts of the world. Mt. 13:38.

LOVING SERVICE

This follows loving obedience. If our faith does not bear that kind of fruit we are not true Brethren. The Gospel distinguishes between the letter and the spirit of the law, but it does not separate faith and works. As God so loved the world that he gave his son, so we must so love the world as to give our loving service wherever possible to do so. It is natural fruit of abiding in Christ, and lack of the fruit is proof of lack of abiding. John 15:1-6.

SPECIAL SERVICE

Aside from the general expression of the spirit of Christ in loving service, the Brethren Church has contributed outstanding service in several important ways. One of these is the championship of the Gospel ideal of peace. Not peace to the wicked or the peace of compromise with the wicked, but the peace of victory over evil, the peace which comes from the consciousness of power, the peace which Jesus gives and which we preach to the world.

A second special form of service is the support of the long campaign against the use of intoxicants, whether beverages or drugs. We are taught that our bodies are temples of the Holy Spirit and he who defiles this temple, him will God destroy. 1 Cor. 3:17. More than that, "No man liveth unto himself and no man dieth unto himself. Therefore, it is good neither to eat meat (as a sacrifice to idols) or to drink wine or anything whereby thy brother is made to offend." Rom. 14:21.

This desolated world would soon turn again to be a garden of Eden if it would only follow this ideal taught by the Gospel and emphasized by the Brethren.

The third special contribution is the spirit of the Brethren Church in the direct help to the needy. It has been a special characteristic from the beginning among the members to help the needy, but more and more this help has been extended to the world. The relief centers, initiated by the Church of the Brethren, in which many denominations now cooperate, are exerting a world wide influence for peace and good will.

ISOLATED MEMBERS

In closing it is only right to mention a contribution of no small importance. It is the contribution of Brethren who, being isolated from their own church, are working with other bodies of Christians where they are usually active, and often leading members. Many examples might be

given. Informed readers know that this service well deserves mention.

While deploring the fact that there is still a long way to go to the perfection of manhood in Christ, the Brethren Church can be happy on the way and it is for us to use this marvelous age of invention and opportunity to multiply our efforts to give the whole Gospel to the entire world.

230 Ave. Poeta Lugones, Cordoba Argentina



NUGGETS FOR YOUR TEMPERANCE TEACHING

"Be Not Deceived."—1. Ethyl-alcohol is found in fermented, vinous, and distilled beverages. The technical terms used by the Federal Government in describing alcoholic beverages are: distilled spirits, wines, fermented malt liquors.

2. Alcohol is a progressive nerve depressant, an irritant, habit-forming drug with anesthetic characteristics.

3. Alcohol cannot be used to build or repair body cells, nor can it be stored for use in the body.

4. The most important effects of alcohol are not physical, but psychological, due to the influence of the drug upon the brain and central nervous system.

5. The effects that are the most important to the individual and to society are upon feeling and behavior, and eventually, upon the personality.

6. Decisions made while under the influence of even very moderate quantities of alcohol may be untrustworthy due to the inhibiting effect of the drug upon normal caution, discrimination, restraint, and reticence.

Why Moderation Is Dangerous—"Alcohol kills, progressively, the ability to be moderate," says Harry S. Warner, author of a number of books on the alcohol problem. Moderate, or social drinking, initiates all the drinking that ever is done. Mr. Warner says that the social drinker is the tap-root of the cult of moderation and that his fellow traveler is the distiller, and that from this stems the entire alcohol problem.

The Bible Replies—Who was the first drunkard? Genesis 9:20, 21. Who agreed to the first "prohibition"? Judges 13:13, 15. Did anybody mentioned in the Bible ever take a pledge of his own accord? Daniel 1:8. Was he any healthier or wiser in consequence? Daniel 1:11-17. Ought kings to drink wine? Proverbs 31:4. Ought we to make companions of drunkards? I Corinthians 5:11. Can any drunkard enter the Kingdom of God? I Corinthians 6:9, 10. Does God pronounce woe upon drunkards? Isaiah 5:11-21. Is temperance a vice? Galatians 5:23.—S. S. Times.

Muncie Church Dedication



Eighteen years ago a new church building was started at Muncie, Indiana. Many obstacles, too many to refer to, interfered with completion. Fortunately the old church had been turned to the rear of the lot, so the congregation continued in it, with the basement unit of the new building. They were not to be defeated. The Reverend E. D. Burnworth wisely and tactfully, with the building committee, led this effort to complete the church.

Sunday, February 13th, the dedication services were conducted. At every service of the day the church was crowded, even with rainy weather. The afternoon dedicatory service was impressive and well planned. People were seated in every space possible where a chair could be added, then nearly a hundred could not gain entrance.

The dedicatory sermon was delivered by Dr.

Claud Studebaker of South Bend. The retiring pastor, E. D. Burnworth, read the service of dedication, with E. M. Riddle offering the dedicatory prayer. The Field Secretary was the morning speaker while Prof. D. B. Flora, Ashland Seminary, was the speaker for the evening service. It was a real red-letter day in the history of the Muncie Church.

Reverend and Mrs. Chester Zimmerman have been in charge of the church since January 1st. A report only yesterday says the Sunday School attendance is still going up, three choirs are now in training, and over \$300 was raised last Sunday on cash day.

The Muncie congregation has made a real contribution to the Brethren Church.

The picture of the new church accompanies this short report.

E. M. R.

Helps and Hints

You can tell how young people will turn out by the time they turn in.

Don't see how little religion you can do with; see how much you can get.

If you don't want the fruits of sin, stay out of the orchard.

Teach law and order at home; do not wait for children to learn it in a law court.

The best remedy for a sick church is to put it on a missionary diet.

Reach up as far as you can and God will reach down all the rest of the way.

A church exists for the double purpose of gathering in and sending out.

He who provides for this life, but takes no care for eternity, is wise for a moment but a fool forever.

The fullness of the HOLY GHOST is the heritage of every Christian.

—Calvary & Sergeantsville Bulletin.

Letter From The Superintendant In Argentina

Reverend E. M. Riddle
Our dear Gral. Secretary
Ashland, Ohio, U. S. A.

Dear Brother Riddle:

We thank you very much for your kind letter December 17, 1948 containing your wishes and feelings toward us in Argentina. I want to say that of all the many greetings at New Year time, I appreciate none of them as much as the one from you, dear Brother Riddle.

Your sincere expression of love has been of great stimulus to us. And indeed it gave us new enthusiasm to continue with the realization of our plans of work. We feel very anxious to do always something more in our work, as we believe that you are all fervently praying for us each day, which helps us greatly to develop our good plans.

Our Gral. Conference during October and the first days of November were very efficient and of great blessings to all, mostly as we had the Brother Bylers representing the Brethren Churches from U. S.. We feel sure that you were also accompanying us with your good wishes for our future plans. So after these blessed Conferences, strengthened by the power of the Holy Spirit, we have already had many new activities in our church here and we have also helped the other churches and workers.

Some of our youth, Seminarists, who help in our work in Rosario went to Gerli during the month of November and December to help with the building of our annex there. That is to say in a small town called Florencio Varela, which stands on the outskirts of Gerli, B. A. This Hall and parsonage has been nearly all built by our dear Brother Jose Varela who was helped by Brother Jose Anton and Fiorenza, a young student of the Seminary.

From Rosario we had the good luck of being able to send them a great amount of building materials, such as bricks, wood or timber for building, wire net for the fence, and so on, which were very useful to them and which are very expensive in Buenos Aires.

This building in Florencio Varela will be used for the time being by Mr. & Mrs. Jose Anton until we are able to build a new building in Gerli, which is most necessary, as we are not able to carry on public meetings without a proper hall. The ones which take place now are in small and private houses, which means that if we do not look for a better place we shall soon see the collapse of our work in Gerli. There are not houses for rent actually in Gerli.

The rest of our gral. work continues with great enthusiasm, developing even greater in the evangelization work during the summer season, when one can reach greater number of people by means of open air meetings and also with the tent.

Besides, our youth, among them Brother Fiorenza, went to Colon, B. A. with the tent to give a hand with the work of our Brother Pablo Espinosa and during the month of January and part of February they had a special cam-

paign for about 20 days. They wrote to us telling us about their splendid success and that many new souls have been reached with the Message of Salvation, and many of them have accepted the Lord as their Savior.

I am also thinking to go myself for a few days and collaborate with them and to prepare the date when we may celebrate Baptism and the Lord's Supper.

Brother and Sister Pablo F. Espinosa are very satisfied with the Missionary work they are realizing in that place, and they understand that the splendid youth there is a wonderful hope for the future of their church.

Dear Brother Riddle, there is a splendid opportunity to buy a nice Hall and parsonage in Colon, which will cost about \$2500 American dollars, it would be about 12,500 pesos, and it is necessary to do it now because later on it will cost much more. The building is in a very good place.

As always with much love and greetings in Jesus Christ.

I remain sincerely yours in His service,
Adolfo Zeche.

Letter From Louisa Kugler

Sarimente 396
Villa Constitucion (S. Fe)
Rep. Argentina, S. A.

To all my dear friends and Brethren in the States,

This is my first letter to you after my return to my work in Argentina and first I want to express to you my thankfulness for remembering me in your prayers. It has been often very windy during our voyage and the sea rough, many people were sick for a few days and some were afraid. I knew and could feel that many were praying for me and trusting in the Lord I could be confident and calm and test my faith in a living God. On the 21st day of December we arrived safe in Buenos Aires. Reverend A. Zeche and some friends came to the port to meet me. On the next day I arrived in Villa Constitucion where I could find many members and friends awaiting my arrival. It was a real joy for us to see each other again. I found everything in good condition and each one from our members cooperating in the Mission work. I was happy and thanked the Lord for His guidance and blessing.

On 24th of December we had our Christmas program. Miss Noemi Herrera prepared it, taking part all of our young people and our Sunday School children. We had a good attendance and the program was very good. Certainly the Lord blessed their efforts.

During my absence the members and friends from our congregation here were obliged to do more in the church work and I discovered that they are able to do more than we would have expected. I am sure in the future I will have more helpers in the Mission work.

All are anxious to hear about my visit in the States and I am happy to tell them about the precious experiences I had in our churches there, remembering with deep gratitude your personal sympathy and kind consideration, the lovely programs you prepared concerning my visit, your interest for my mission work in Argentina, your offerings

(Continued on Page 10)

The Scriptural Picture of the Church

by Rev. E. M. Riddle

On the occasion of the dedication of this church building it is well that we assemble in this morning service in this delightful place and think together concerning the true Church.

THE ORIGIN OF THE CHURCH

The church had its origin in the mind of God, before the "foundation of the world," yet it did not truly exist until after Christ's Ascension. It was when Jesus was in Caesarea Philippi that He asked of his disciples "whom do men say that I, the Son of man am?" After different replies it was Peter who said, "Thou art the Christ, the son of the living God." It was upon this confession of Peter that Jesus said, "Upon this rock I will build my church." Jesus was here referring to the "called out body," "the ecclesia." In Paul's and Peter's writings the Christ is spoken of as a stone, even as the chief corner stone. At the time of Christ's death, resurrection and ascension the church was given its true FOUNDATION. Upon this foundation the first layer was 3000 living stones on the day of Pentecost and shortly after 5000 more and so on down through the centuries. The keys to the Kingdom of Heaven were given to Peter by which he opened the way to the Kingdom to the Jews at Pentecost, Acts 2:14-40; later to the Gentiles in the House of Cornelius at Caesarea Acts 10:34-48.

WHO BELONGS TO THE CHURCH?

The scriptural answer is the only reply: those who are SAVED between Pentecost and the coming of the Lord for His saints at the Rapture. The Old Testament saints could not literally belong to the church since it was not yet instituted, but they were kept in the power and love of God because of their FAITH. (This thought alone is sufficient for much study.)

ORGANIZATION IN GERMANY

For the benefit of all, I want to refer to the facts which gave rise to the founding of our faith in Germany years ago. Eight precious souls in the early day organized themselves as a little group to take a stand against sinful practices, persecutions, etc., and to uphold the commandments and the ordinances of Jesus Christ. These people were full of zeal, love and great courage. They decided upon baptism as they understood Biblical teaching. They went to the Eider River, perhaps near Alexander Mack's mill. There they baptized by Triune Immersion. This body constituted five men and three women. They possessed the missionary spirit and within seven years a large church was organized at Schwarzenau. Further attempts at organization of churches brought added persecution until a group set sail for this country to worship God as they believed. Time will not permit reference to the feeble beginnings, the distress, the hardships, and losses in the attempt to establish the Tunker faith in this country.

WHY CALL THE CHURCH "The Body of Christ?"

What is a body for? It is for the manifestation of a personality. Christ is now manifesting Himself to the world through His body—"The Church." The only way the world can see Christ today is in the life of Christian believers. In

the Corinthians, Paul speaks of the church, under the figure of a Building or Temple, of which Christ is the chief corner stone, "In whom all the building fitly framed together groweth into a Holy Temple in the Lord; in whom ye also are built together for a habitation of God through the Spirit." Eph. 2:21, 22.

In the days of the Tabernacle, God's presence was revealed in the "Shekinah Glory," so now in this dispensation the CHURCH, since Pentecost is the visible HABITATION OF GOD, on earth is where He manifests Himself through the Holy Spirit.

THE CHURCH IS TO BE THE BRIDE OF CHRIST

At present the Church is a virgin espoused. In Christ's day an espousal was as sacred as a marriage. The first Adam had his Bride, so must the second or last Adam have his Bride. Genesis 2:18, 21-24. So with Jesus out of His wounded side, as a result of the Atonement, there came that from which the CHURCH was formed, and to which the Holy Spirit gave life on the day of Pentecost; so that as Adam said of Eve, "This is now bone of my bone and flesh of my flesh," so we can say of the CHURCH: "We are members of His body, of His flesh, and of His bones." Eph. 5:29-33.

The church is a called out body, an assembly or congregation of "called ones." Note that Israel is called a church in Acts 7:38—"The Church in the Wilderness." Some writers point out a striking contrast with the New Testament ecclesia. The divine program for this period of scriptural history plainly declares that God has visited the Gentiles to call A PEOPLE for His name. We believe that the purpose of this present church age is not a conversion of the entire world but the GATHERING OUT of the church. I have always presented the church as a Body made up of living members who reveal to me that the church is an organism, an institution, not merely an organization or society.

THE CHURCH HAS A MISSION

Since we believe it is more than an organization, we therefore present it not as a social club, not as a place of amusement, not as a house of merchandise, not as a reform bureau; it is, however, the institution of Christ in the world, commissioned to carry the Gospel to the whole world. Mark 16:15. The Gospel is the proclamation of salvation, thus we see a very solemn and high responsibility rests upon the body of believers for the promotion of the mission of the church.

THE DESTINY OF THE CHURCH

The church, according to Holy Writ, is to be caught out, and the event is to be two-fold: first, of the Dead in Christ; second, of the Living Saints. 1 Thes. 4:16, 17.

We have a type of this in the taking of Enoch and Elijah. The appearance of Moses and Elijah on the Mount of Transfiguration with Christ is a type of the Rapture of the Church. Mt. 17:2. When Jesus comes He will be the Resurrection to the "Dead in Christ" and "the Life" to the LIVING, who believe in Him.

We, therefore, today should dedicate ourselves anew to

the task awaiting the church; knowing that the Christian forces are on trial before the world every minute. We should draw closer to our Lord since some in the world are already fighting for their faith.

Delivered at Muncie, Indiana Dedication Day

(Continued from page 8)

made possible that I could get so many useful things for the work. Thanks for all this and thank you for the fine and generous hospitality in your homes and for taking me in your cars from one church to another. And at this time I want to express my thankfulness to Mrs. Milton Bowman, National Patroness of S. M. M. and Reverend E. M. Riddle for taking care about my visit in the churches. Thanks to Mrs. C. Y. Gilmer for her fellowship through Pennsylvania and Southeast district and thanks to Miss Ruth Clapper and her mother for all their help in New York.

I only regret that I had to reject invitations to some churches and in some others I could not become better acquainted with the people, all this because the time was too short.

Lovingly your sister in Christ,
H. Louisa Kugler.

Judith Carolyn Roesch was born February 22nd in Puerto Rico to Dale and Norma Roesch. Baby and mother both doing well. This news was received via air mail by Mr. and Mrs. Frank Roesch in Bryan.

His Sure Coming

Acts 1:11—"Ye men of Galilee, why stand ye gazing up into heaven? The same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

It is now two thousand years since He died for us on Calvary, hanging between two thieves. But earth has not seen the last of Him. He is to return in power and great glory, having received the Kingdom. There is nothing that meets us more distinctly and largely in the New Testament than this. We cannot "spiritualize it." We may as well "spiritualize" His resurrection and ascension. The date of His coming is not revealed and cannot be found out by the most cunning process of arithmetic. The felicity and glory involved in it we cannot at present understand. But the event itself is assured as that He died and rose again from the dead.—Dr. James Culross, M. F. Christian Evangelical.

Growing In Prayer

WHAT DOES GOD THINK OF ME?

WHAT DOES GOD THINK OF MY WORK?

Does he find me genuine and sincere, free from all deception and a stranger to hypocrisy? Never mind how much I blunder. The question is—Am I earnest, sincere, right? Am I loyal to Him? Do I work from my heart? Am I selfish? Has money any influence in my decisions or plans? Is my work counting for God or the people? Does my LIFE tell for Jesus? Am I able to lead others into a life of power and victory? Have I spoken to anyone about his soul in private effort during the past year, six months, week? Have I a message or is my experience too shallow to mean anything to other people? Do my unsaved friends know that I am a real Christian?

WHAT DOES GOD THINK OF MY SOCIAL RELATIONSHIP?

Have I obeyed His summons, "Come out from among them and be ye separate," and, "Be not unequally yoked together with unbelievers." Are the things I am doing pleasing to Him? Is there pleasure that is driving Him from my heart and shutting out His power and presence? Is my conscience at rest, or does it trouble me when I do certain things or go to certain places? Am I willing to give up all for THE LORD JESUS CHRIST? Do I waste time that belongs to Him? Do I make excuses for my actions?

WHAT DOES GOD THINK OF MY DEVOTIONAL LIFE?

Do I spend enough time with Him in private? Do I get

alone with God? Do I love to meet Him in the inner chamber? Is communion with Him sweet to me? Is Jesus real? Am I a student of His Word? Is my study in private or all in public? Is my life saturated with prayer? Do I pray and get answers? Is prayer a real, vital thing to me?

WHAT DOES GOD THINK OF MY CHRISTIAN PROGRESS?

Am I making progress in Spiritual things? Does my Spiritual gain match or exceed my material gain? Am I better this year than last? Can my friends see any difference in me? Are the old weaknesses and secret sins disappearing? Is the fruit of the Spirit becoming increasingly mine? Is there still some cherished idol shutting out His peace and power? Have I learned full surrender? Do I love other Christians even when we are not agreed? Do I love lost souls? Do I desire the mind of Christ and the fellowship of His sufferings?

Read these questions and then pray over them one at a time and ask the Holy Spirit to reveal where you are short and how to overcome. Do this daily until you have the assurance that you have obeyed in every particular. Then at least once a week go back over them. You will be surprised at the results in your life.

WE MUST HAVE A REVIVAL. IT MUST BEGIN IN US, THEN WE CAN REACH OTHERS.

J. J. Margush, Pastor of Sergeantsville and Calvary Churches.

The Wheeler Home Fund

J. E. Stookey	\$ 25.00
Malcomb Thatcher	5.00
Mrs. Minnie Snaff	5.00
Nappanee Brethren Church	30.00
Mr. & Mrs. Charles Stahl	10.00
Masontown Brethren Church	100.00
Goshen W. M. S. and Friendship Circle	125.00
Mrs. M. E. Brauer	10.00
Mr. & Mrs. S. E. Miller	7.50
Mr. & Mrs. Elmer Keck	32.30
Miss Ella Noyes	10.00
Ashland Brethren Sunday School	100.00
Boys Brotherhood of Berlin, Pa.	100.00
A Pledge	25.00
Jr. Christian Endeavor, Berlin, Pa.	5.00
Mr. & Mrs. Homer Ebersole	25.00
Mrs. Viola Martin	5.00
Mrs. Maude Kestner	5.00
Bryan Brethren Church	5.00
Builder's Class, North Manchester, Indiana	36.00
Southern Indiana Laymen	111.34

LOST CREEK RELIEF\$371.62

A MEDITATION

This interesting meditation will call to the attention of our readers some characteristics about our "blessed Lord Jesus" which we seldom think of. These twelve statements reveal Him to be so different than mortal man, even though He was born of a virgin, lived and died among men, yet He was different. He was the perfect One. We revere Him for what He was and what He is, also for what He did and as well for what He did not do.

1. Jesus NEVER sought advice.
Because He was "the power of God and the wisdom of God." I Cor. 1:24.
Others do, and always have.
2. Jesus NEVER changed His Mind.
Perfect in body, mind and spirit, the God-man. John 1:1-4.
"For I am the Lord, I change not" . . . Mal. 3:6 A.
"Jesus Christ, the same yesterday, today and forever." Heb. 13:8.
3. Jesus NEVER got in a hurry.
Not in leaving the tomb.
Not in choosing the twelve.
4. Jesus NEVER showed any personal fear.
Not in the temple, in the wilderness, while on trial, nor at the crucifixion.
5. Jesus NEVER made a mistake.
We read that Ingersoll wrote on the mistakes of Moses but not on the mistakes of Jesus.
6. Jesus NEVER showed surprise.

The disciples were often amazed. Jesus was not surprised even when betrayed. See John 6:70, 71.
Neither was He surprised when Peter denied Him. John 2:24, 25.

7. Jesus was NEVER defeated in a controversy.
The Pharisees, the Scribes and hypocrites all tried it. Some of the world's finest wisdom and logic is found in Jesus' writings. See Matt. 22.
8. Jesus NEVER performed a selfish miracle.
Not even when He was hungry at the time of the temptation.
9. Jesus NEVER distrusted the Father.
"And when Jesus had cried with a loud voice. He said, 'Father into thy hands I now commend my spirit', and having said thus, He gave up the ghost." Luke 23:46.
10. Jesus NEVER denied a good request.
God holds nothing from his own, which we would not know for our own good.
11. Jesus NEVER confessed a sin. He had none.
"Which of you convinceth me of sin?" John 8:46 a.
"For such an high priest became us, who is holy, harmless, undefiled, separate from sinners and made higher than the heavens." Heb. 7:26.
12. Jesus NEVER apologized for anything He ever did, for anything He ever said, or for anything He did not do.

Selected and rearranged by E. M. R.

NEWS

From the Christian World



A Champion Golfer—Miss Louise Suggs, who is tops among women golfers, neither drinks nor smokes. In 1945 Miss Suggs won seven of the ten tourneys in which she competed. In 1946 she took both the Western Amateur and Open, and again in 1947. She won the Women's National at Franklin Hills in 1947, and in 1948 took the North-South at Pinehurst. She was a member of the Custis Cup team which went to Britain and won the British Women's Championship at St. Anne's.—S. S. Times.

One hundred years ago on January 23 Elizabeth Blackwell was awarded the degree of doctor of medicine, the first in the United States. Today there are 7,500 women doctors in this country. At a celebration of the awarding of the first degree to a woman, citations were presented to twelve of the world's outstanding women doctors from the United States, England, Canada and France.

A consultant service to assist industry with the problems of alcoholism has been set up under the Yale Plan clinic. The clinic aims to aid an industry in determining the extent of alcoholism among its employees, especially in the early stage. The work will be confined to the Eastern states for the first year.

Japanese co-ops, which were government controlled and compulsory, have been reformed by the occupation authorities. Now that membership is voluntary more than seven million farmers have joined twenty-eight thousand co-ops and ten thousand mutual relief associations in the first year of the new plan.

Only .85 per cent of the national income goes to religious and social welfare. On the other hand, 10.5 per cent goes for income taxes, 4.9 per cent is spent for alcoholic beverages, 3.4 per cent is used to bet on horse races, and 1.9 per cent is spent for tobacco and cigarettes.

Eight hundred mothers of all faiths in the United States, Japan, Brazil, India, Lebanon, Germany, England, Iraq and the Philippines have banded themselves together to promote peace among all peoples and all races. Founded by Mrs. Victoria Booth Demarest, granddaughter of William Booth, founder of the Salvation Army, the organization has been named Mother for Peace. The program urges mothers to develop the spiritual life of their children through family worship and instruction and study the causes and effects of war, the teachings of the Bible and ways of achieving peace.

For a good many years now, Arthur Martin Hiller, now residing in Wheaton, Illinois, was known as 22604. Although only twenty-nine years of age, Hiller has spent 17 years of those years behind bars. Three times he was im-

prisoned at the famed Stateville Penitentiary near Joliet, Illinois. During his last term, however, Hiller was led to Christ by Rev. Peter Tanis, prison gate missionary. Genuinely born again, Hiller began studying the Bible and witnessing to inmates. Before his release last November, he had won some 20 inmates to Christ, and has completed several correspondence courses. In fact, he petitioned Statesville's Warden Ragen for a six month extension to his term. It wasn't that he liked prison life, but he felt he needed six months in which to further ground himself in the Word of God. Regan denied the plea, but the newspapers picked it up and gave it nation-wide publicity. Magazines also publicized the unusual prisoner, and within a week of his release, Hiller, together with Tanis appeared on "We the People" broadcast. Currently Hiller is doing personal work at Pacific Garden Mission. He expects to pursue further Bible studies, preparing himself for full-time Christian service.

Religions of the world—The London Daily Mail publishes a year-book each year. It carries this report which could not be verified. We reprint it for what it may be worth to some.

Protestants	206,000,000
Roman Catholics	331,000,000
Coptic Church	10,000,000
Catholics	144,000,000
Non-Christian Creeds—	
Moslems	209,000,000
Confucians	350,000,000
Buddhists	150,000,000
Hindus	230,000,000
Jews	16,000,000
Shintoists	25,000,000
Animists	135,000,000
Others	51,000,000

This comment followed—"What a challenge this is to the Christian church that our Lord bought with His own precious blood.—The Evangelical Christian.

WORLD TRAGEDIES

Two hundred seven million bound by caste, means—Hinduism.

One hundred forty-seven million permeated with idolatry—Buddhism.

Two hundred fifty million chained to a dead past—Confucianism.

One hundred seven million under the spell of fatalism—Mohammedanism.

Eight hundred million sitting in darkness—Paganism.—Missionary Digest.

1948 Thanksgiving Offering

(Received from November 1, 1948 to March, 1949)

SOUTHERN DISTRICT

Cameron	\$ 27.50
Cumberland	50.00
Calvary	45.00
Gatewood	36.00
Hagerstown	709.63
Haddix	22.00
Liberty	12.00
Linwood	359.10
Lost Creek	75.23
Mathias	60.00
Maurertown	155.08
Mt. Olive	161.83
Oak Hill	100.00
St. James	269.84
Miscellaneous Southeast	39.50

PENNSYLVANIA DISTRICT

Allentown*	\$ 10.00
Altoona	79.60
Berlin	477.00
Brush Valley	45.00
Conemaugh	184.00
Highland	50.19
Johnstown First	531.61
Johnstown Second	117.35
Johnstown Third	483.65
Kittanning*	10.00
Masontown	172.50
Meyersdale	115.00
Mt. Olivet	23.00
Mt. Pleasant	9.00
Pittsburgh	228.51
Quiet Dell	42.50
Raystown	12.00
Sergeantsville	23.00
Summit Mills	105.90
Uniontown Second	183.75
Valley	38.00
Vandergrift	42.75
Vinco	362.62
Waynesboro	43.00
White Dale	49.63
Miscellaneous Pennsylvania	53.10

OHIO DISTRICT

Ashland	\$ 536.50
Bryan	825.00
Canton	149.18
Clayton	2.00
Columbus	76.00
Dayton	737.50
Fairhaven	96.25
Fairview	64.25
Firestone Park	132.35
Fremont	20.00
Glenford	40.00
Gratis	154.25
Gretna	272.25
Louisville	391.50
Mansfield	100.00

Mt. Zion (Logan)*	10.00
New Lebanon	525.76
North Georgetown	56.50
Pleasant Hill	375.38
Smithville	544.50
West Alexandria	35.25
Williamstown	56.92
Miscellaneous Ohio	23.00

INDIANA DISTRICT

Ardmore	74.55
Brighton	60.00
Burlington	110.03
Cambria	0.50
Center Chapel	47.15
College Corner	71.42
Corinth	74.21
County Line	120.30
Dutchtown	8.00
Elkhart	1,000.00
Flora	499.42
Goshen	539.12
Huntington	72.09
Mexico	132.00
Milford	68.85
Muncie	48.00
Nappanee	402.00
New Paris	427.25
North Liberty	125.45
North Manchester	271.40
Oakville	281.76
Peru	35.25
Roann	186.55
Roanoke	37.50
South Bend*	2.00
Tiosa	31.00
Warsaw	241.19
Miscellaneous Indiana	32.50

CENTRAL DISTRICT

Cerro Gordo	\$ 19.25
Lanark	274.50
Milledgeville	378.80
Udell	27.00
Waterloo	466.90
Miscellaneous Central	2.00

MIDWEST DISTRICT

Carleton	\$ 37.55
Falls City	189.47
Fort Scott	22.00
McLouth	22.25
Morrill	45.00
Mulvane	104.15
Miscellaneous Midwest	15.00

CALIFORNIA DISTRICT

Lathrop	\$ 63.52
Manteca	31.85
Stockton	6.00
Miscellaneous California	37.00
GENERAL MISCELLANEOUS	36.00
NATIONAL W. M. S.	2,000.00

*Church Offering not received as yet.



CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for March 27, 1949

"OPERATION YOUTH"

Scripture: 1 Timothy 4:12-16

For The Leader

WELL, WHAT have you done since last week? You may recall that we gave you a real warning of the danger we face in our churches if we did not get out and win others to our number. If you responded in the right way to the appeal, you have spoken to at least one person, or possibly a dozen or more. At any rate, you should have something to show for the week. And what if you did nothing? If such be the case, is it not logical to assume that given fifty-two weeks, you will not do any more than you did the week past? If that's going to be your attitude, then don't growl because crowds are poor, interest is falling off, etc. You are to blame. So much for you people who did nothing, and possibly will never do anything to help bring others into your church. There are many things we could call you but we will be nice and label you a parasite. Now, to go on into this greatest of all endeavors, that of winning others to Christ and the Church. Give ear, eager young people.

DISCUSSION

1. **HOW TO GET OTHERS TO RESPOND.** People go to something in which they are interested. Thus the first thing we must do is to arouse their interest in our Church. When they come, what do they see? A poorly lighted, dirty, unkept church, with dirty windows, torn hymn books and dusty pews? It does take money and energy to keep a church looking nice, but, young people, that is something we dare not overlook. It is no crime to be poor, but it is unpardonable to be dirty. So, check up on your church. Start some projects to get new equipment and to tidy up the old. Keep your church clean from top to bottom. Endeavorers can lend a helping hand in this way. Also, in order to interest others we must show ourselves interested in our church. If they come with us, see us refuse to sing or greet people, and complain about everything, they won't gain much confidence in our church.

2. **EAGER WORSHIPPERS.** We assume that by the time you are ready to put this point into action you have visited in the home of the prospect (and perhaps the pastor has gotten around in his busy schedule to seeing them, too.) But now you are ready to bring them to church with you. (Remember, this is perhaps the first time they've been in your church.) The doors, pews, people, choir and orders of service are familiar to you, but to them it is all new. Keep them under your wing. See that they meet your Sunday School Superintendent, teacher, pastor, and others. Your visitors will forget names, and will become bewildered, but the impression they'll get will set well with them. Then see to it that they have a hymn book, and

you join in the singing. Show an enthusiasm of worship the whole way through. After it is over, your visitors may not say much, but the impression of friendliness and sincere worship will ever remain with them.

3. **A POINT TO BEAR IN MIND.** Young people, if you are going to win others to Christ and the Church you must memorize and put into practice 1 Timothy 4:12. Here is a picture of a life that rings true to God, profession, and mankind. No person can long serve the Lord who is not a true, pure, clean example of Christian virtue. If we are intending to serve Christ, we must be an example of the things we want others to believe. Often a lost Christian testimony results from sins which we have tried to hide. This is the day when young people need others of moral, and spiritual strength to help them up the road of life. We, who are Christians, can help them, but we must be strong ourselves. We must overcome the temptations which confront us. Trust in Christ and this is possible.

4. **DON'T DO IT.** So many times today we note Christians who do come to church on Sundays, and who do devote a measure of time to their church. But then their alliances with clubs, groups, etc., indicates a "split personality." In other words, their religious profession doesn't bother them when it comes to other activities. Listen, young people, if you belong to groups, or run around with other young people where it would be embarrassing to speak of your Christ, or if in these groups you would be embarrassed to be known as a Christian, you're in the wrong association. Listen, dear Christian young person, if you are going to be what people who are praying for you want you to be, remember the words of Paul to young Timothy when he said, "Keep Thyself pure." Only three little words, but a mighty message. You might spend your whole life doing things in His church and apparently be successful in them, but unless you keep yourself pure in your heart and body, you'll never see heaven when you die. The scriptures are full of admonitions of purity, separation, abstaining from fleshly lusts, because those writers knew the dangers and the pitfalls, so heed them.

5. **TAKE HEED UNTO THYSELF.** Thousands of people can be won to Christ in a short time, by any person or group of persons, not so much through sermons, but by what we do and say day by day. Thus if our operations for Christ are to be crowned with victory we must keep our daily lives in good health. We must eat the proper spiritual diet. There are so many, many young people who are adrift on the sea of life today without chart or anchor. You have the chart and the anchor in Christ and in your saving faith. Be strength unto them, and you will surely win them to Christ. Young people, that's why God has you here today, to win others to His saving grace. Are you going to be active, or not. Let's hope and pray that you will be diligent in the things God wants you to be.

QUESTIONS

1. Discuss problems you have run into in your efforts to invite non-church-goers to come to your services. List them, discuss the reasonableness of the problem, whether or not the person was justified. Then suggest ways of overcoming the opposition.

2. Suggest ways whereby we can make the church more attractive to outsiders.

Prayer Meeting Topic

Contributed by Rev C. Y. Gilmer

(Helps for Better Christian Living)

"BRING YE THE TITHES"

God from His Heaven is calling today,
Bring ye the tithes into the storehouse!
Hasten, believer, to lighten life's way;
Bring ye the tithes into the storehouse!
Nations are groping 'mid darkness and night;
Peoples are dying for lack of the light;
Heed ye, oh, heed ye, whose lives are made bright,
Bring ye the tithes into the storehouse!

Spread ye the gospel, give light to the world;
Bring ye the tithes into the storehouse!
Banners of truth, let them wide be unfurled;
Bring ye the tithes into the storehouse!
Christ and His kingdom can only be known,
Blessings of righteousness only be shown,
When men are loyal, heed God on the throne,
Bring ye the tithes into the storehouse!

—Bishop C. J. Kephart, D.D.

"BRING YE THE TITHES"

Scripture: Mal. 3:8-10.

Hymn: "Take My Life and Let It Be" (Do not omit the third stanza!)

Prayers

Seed Thought Provokers:

WE KNOW that the sinner robs God because we own no life we can call our own. But God says that His own people sometimes rob Him! As thieves and crooks they are under the curse of God: "Ye are cursed with a curse." It has a bearing on business and the welfare of a whole nation. God has put a curse upon His people who are dishonest with Him. By faith let them forsake their dishonesty and claim God's blessing.

"All the tithe . . . is the Lord's (Lev. 27:30). The tithe existed before the Law, and still exists. Before the Mosaic Law Abraham gave tithes to Melchizedek (Gen. 14:18-20), and Hebrews 5:20; 7:1-4 informs us that Melchizedek was a type of Christ. Rom. 4:3 tells us that Abraham was justified by faith, and he brought tithes to the type of Christ. Why should not we bring tithes to Christ Himself?"

God blesses us according to the way we give and the way we withhold (Luke 6:38; 2 Cor. 9:6). The promise in these New Testament verses is as definite as Malachi 3:10. God would not expect more of a Jew under the Law than He would of a Christian who under grace professes to live ABOVE the Law! Nor would we expect the people under the Law to treat God better than those under Grace. God is still the Owner, and we have nothing but what we have received. The token of which he is deserving is used for the furtherance of the gospel and hence for our own good. Christian systematic giving is explained in I Cor. 16:2.

COMMENTS

On The Sunday School Lesson

by The Editor

Lesson for March 27, 1949

JESUS AMONG OTHER RACES

Lesson: Mark 7:24-37

THE WORD OF GOD is quite definite on our theme today. In Acts 10:34-35, Peter speaks the key words: "Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted of him." The Jewish leaders of Jesus' day, who felt that Jehovah was their God alone, were highly incensed at Jesus' attitude toward the Gentiles. But let us see just what the Bible has to say.

Space forbids more than a mere reference to a few texts. Let's try to make it logical. We give you only "cheerful" phrases; you look them up to complete them.

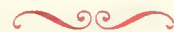
Paul, writing to the Galatians (Gal. 3:8), tells them that God told Abraham, their acknowledged forefather, that "in thee shall all nations be blessed,"—not just the Jews.

Luke in Acts 17:24-26 (from Paul's sermon on Mars Hill) "God hath made the world . . . and hath made of one blood all nations of men . . ."—thus showing that as far as humanity in general is concerned, each has an equal opportunity to accept Him, as they are given occasion.

When Jesus was ready to ascend, He did not leave a commission that could be applied to just a few; He said, "Go ye and teach all nations . . ."—(Matt. 28:19), and when He cleansed the Temple, His reference to God's House was, "My House shall be called an House of Prayer for all nations." (Mark 11:17 A.S.V.).

Then, when men are called into judgment before God, it is all nations, not just a few. (Matt. 25:32; Rev. 7:9). And in the final analysis it is all nations, that shall "come and worship before him." (Rev. 15:4).

Therefore, to fail to realize that the whole wide world needs to receive an equal opportunity to know about the salvation Christ can give, surely would violate every command He gave to spread His Gospel—for He said, "to the uttermost part of the earth."



We cannot let any man command our consciences, because God alone must command them. In the spiritual life no man can serve two masters.—Frank C. Laubach.

Entire renunciation of the world and self prepares us for the entire and perfect salvation of God.

Sensual pleasures form a fatal feast for fools. W R O N G spells RUIN.

A consecrated missionary church is not a cistern but a bubbling fountain.

God permitted your peculiar trials to rid you of your peculiar weaknesses.

Easter Offering

Greater Foreign Mission Activity

NEW MISSIONARIES

Reverend and Mrs. Robert C. Byler Already established in Argentina

Miss June Byler Sails March 16th for Argentina

NATIVE WORKERS

Jose Anton and wife Gerli (Suburb of Buenos Aires)

Louisa Kugler Villa Constitucion

Pablo Espinosa and wife Colon

Adolfo Zeche and wife Rosario

Alberto Andenmatten and wife Cordoba

Dr. C. F. Yoder Retired—yet very active

Other Workers (Unsalariated)

Needed—Two buildings to be used for church buildings with housing for workers.

Gerli and Villa Constitucion both compelled to leave their buildings.

Our check for the care of these consecrated workers goes out each quarter.

EQUIPMENT, FURNITURE AND TRAVEL — approximately \$3,500.

Argentina Needs The Gospel

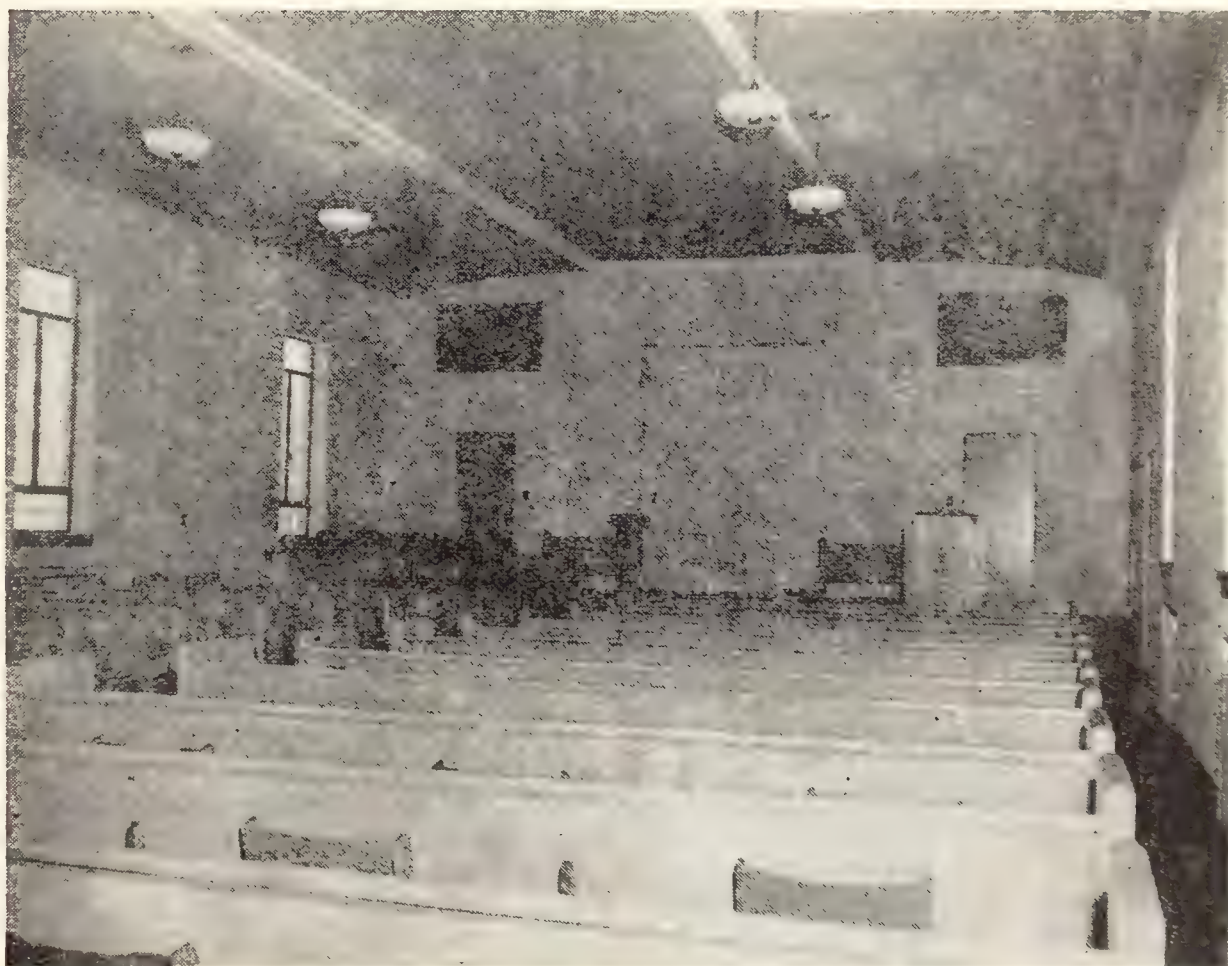
OUR WORKERS MUST BE SUPPORTED.

Easter Sunday Is Foreign Mission Day

The BRETHREN & EVANGELIST

Official Organ of The Brethren Church

Inside The New Muncie Church



Which Was Recently Dedicated

THE BRETHREN EVANGELIST

Published weekly, except the last week in August and
the last week in December.

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Ashland, Ohio

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INTERESTING ITEMS

Peru, Indiana. We quote from a card from Brother Elmer Carrithers: "Rev. Charles Munson was with us last Sunday (Feb. 27) for both services. He also spoke at C. E. He spoke concerning Youth Work, and we want to say that Brother Munson is doing a fine job of inspiring youth. On Monday evening we went over to College Corner to the Indiana Southern District Youth Rally, and Brother Munson spoke to the youth there."

We also received this announcement concerning Brother Carrithers: "Rev. Elmer Carrithers has resigned as pastor of the First Brethren Church of Peru, Indiana, and will return to Ashland Theological Seminary, Ashland, Ohio, to continue his studies there this fall. He is a graduate of Ashland Theological Seminary, and plans to work on his Master's degree."

Bryan, Ohio. Brother E. J. Black reports that the Bryan weekly broadcast over the Defiance Radio WONW (1280 kc) has been heard as far east as Cleveland, as far west as Chicago and as far south as Dayton. The station says that our program is 'tops' as far as they are concerned. The program may be heard at 8:30 EST. each Sunday.

Five car loads of people from the Bryan Church attended the revival which Brother Black was conducting at Warsaw, Indiana, where a number of them gave help in the services. These people believe in revivals.

Approximately 98% of the Bryan congregation heard the morning broadcast in their homes as shown by actual count on Sunday, February 13th.

Meyersdale, Penna. Brother W. S. Benshoff, pastor of the Meyersdale church, says that "according to records Sunday, March 13th, was the Thirty-ninth anniversary of

the dedication of the Meyersdale Church. Services were held with this fact in mind."

Stockton, California. Brother Johnson reports that a gift of a beautiful table was made to the Johnsons at their "house warming surprise" which was given them recently.

We note that Brother Johnson began a meeting of several weeks duration on Sunday, March 6th. This meeting has been planned for some time, only waiting for the completion of the redecorating of the auditorium of the church. This he reports as having been finished, but that no rededication services will be held at present, but that appreciation can be shown by the congregation by faithful attendance at the revival meetings. Brother Johnson reports two additional reconsecrations as of February 27th, and one confession on March 6th.

Berlin, Penna. We quote from Brother Percy Miller's bulletin of March 6th: "New Records Made; Old Records Broken. Last Sunday we experienced the largest audience for an evening service since your pastor came—102 were in attendance. The average attendance for January was 61; for February 90. The morning attendance was: January—143; February—153."

During the time Brother Miller is to be in Masontown holding a revival—March 21 through April 3—the following auxiliaries of the church are to have charge of the services in Berlin: March 27—morning: W. M. S.; evening: C. E.; April 3—morning: Laymen; evening: Brotherhood. Pre-Easter services will be conducted April 10th through April 17th.

South Bend, Indiana. We note that a week of services were conducted in our South Bend Church with Dr. Grover Swoyer, pastor of the Trinity Lutheran Church of Pittsburgh, Penna., as the Guest Speaker. Dr. Swoyer is well known to many of our pastors as a repeat speaker at the Pastor's Retreat which has been held in Ashland for the past several years. He formerly was pastor of one of the Mansfield Churches. The meeting was held February 21 to 27.

Brother Studebaker reports a recent Church Family Night with a pot-luck dinner at 6:30, followed by a get acquainted hour, a time of fellowship and an interesting program. He also reports that Brother and Sister Charles Webb, who for some time were workers at Dunkerque, France, were guest speakers in the South Bend Church.

Huntington, Indiana. Brother C. Y. Gilmer reports a recent unusual service on a Sunday evening at which time Mr. and Mrs. Everett Lehman and H. D. Hunter furnished special music; Rev. Roy Gilmer, brother of Brother C. Y. Gilmer, furnished and operated the film projector, while talks were given on our Kentucky missions by Mr. and Mrs. Vern Stoffer who served in Lost Creek some years ago, and by Mr. Hunter.

The Junior S. M. M. is to sponsor an Easter Sunrise service and the Laymen's organization will serve the Easter Breakfast.

Milledgeville, Illinois. The Milledgeville Brethren Choir has been asked to lend their services to supplement the choir of the Church of the Brethren during the evangelistic services which will be held at the Dutchtown Church of the Brethren.

(Continued on Page 10)

The Editor Thinks Aloud

Fred C. Vanator

TROUBLES—REAL OR IMAGINARY

IN THE SUNDAY SCHOOL LESSON of March 13th I were found the words of Jesus, words which should reach the heart and mind of each Christian with increased force every time they are read or heard, "Be not afraid, only believe." They were spoken to a worried father, who, weighed down by the heavy burden of a daughter sick unto death, came to the Master for the help he felt he could reasonably expect to receive. And he was not disappointed. He had "real trouble."

One cannot expect to go through life without encountering at one time or another, trials and troubles that are sure to come. Concerning this thought F. W. Robertson once said, "I have had many troubles in my life, most of which were imaginary." Each one of us, no doubt, could make a similar statement, and testify that more of our worry was over troubles that were imaginary, than over those that were real. But do we add, as did Robertson, "And the Lord delivered me out of them all?"

As I read Robertson's words in connection with this thought

It set me to thinking!

In this world far too many of us are like Old Aunt Dinah, who, when she was lamenting over the trials and tribulations of life, was asked why she so loudly proclaimed her troubles before all people and why she did not try to overcome the desire to make so much noise about it. She replied rather indignantly, "When de good Lor' done sen' me tribulations, He done spect's me to tribulate." But when the root of her so-called tribulation was finally reached, it was found that it was all imaginary and did not even merit any part of her effort to "tribulate."

How easy it is to "imagine" things—usually those things that never happened nor never will happen. How easy it is to begin to "worry" over little things until they have become big, overpowering obstacles to living calm and peaceful lives. How easy it is to imagine that people are talking about you, just because the conversation in which they are engaged, ceased suddenly when you appeared, only later for you to find out that they were talking over some private personal matters that had nothing at all to do with you, but which, in the meantime (before you found out the truth), you took as a trial and trouble all your own. How absolutely foolish!

The dictionary defines "imaginary" as "that which exists only in the imagination; not real; fancied," and "imagination" means the making of a picture in your own mind as you yourself see it. How many of your troubles are merely pictures your own mind has painted for you without having the real scene before you from which to paint?

But the thing that interested me most was that we are reminded that "the Lord is able to deliver us out of ALL our troubles, regardless of whether they are real or imaginary."

Far too often we go out hunting trouble, but there is an old saying that we should remember and follow. "Never trouble trouble, till trouble troubles you." And then, when real troubles do come, we only need remember that Our Lord is ready to deliver us from them. Imaginary troubles flee swiftly before Him; and real ones succumb to His mighty power.

Think it over!

Office Gleanings

By The Editor

About the Sunday School Golden Texts

Quite some complaint has come to the Editor concerning the printing of the Golden Text from the Revised Version in the Fourth Quarter "Adult" and "Youth" Brethren Quarterlies. This is not repeated in the forthcoming quarterlies which are now about off the press, and from now on the Golden Text, as well as the scripture text of each lesson (which lesson text has always appeared from the Authorized Version) will be found printed as it comes in the King James (A. V.), the version most familiar to us all.

In explanation of the Revised Version translation of the Golden Text which appeared in the October, November, December Quarterlies, we can only say that the preparation of the materials came about the time of Brother Baer's passing, and in making the copy to be sent to our Intertype operator we did not stop to check the version which the International Lesson Committee had used, but copied the text from their lesson booklet. This guide, by the way, we must use to get the Uniform Lesson Texts, paying the International Council of Religious Education for the privilege, since they own the copyright on lesson subject, choice of lesson text, Golden Text, Devotional Reading, and the Daily Bible Readings. This fact is not in all probability, generally known by our readers. But we assure you that the Golden Texts will appear henceforth from the King James Authorized Version.

A Correction

In the issue of the *Evangelist* of February 19th, on page 11, in the Publication Day Offering report, the Oakville, Indiana, Church was credited with \$50.00. This should have read:

Oak Hill, West Virginia\$50.00

The Oakville, Indiana, Offering is to be found in the issue of March 5th. Our error was called to our attention by Brother Henry Bates, pastor of the Oakville Church. If there should appear other errors in the report of offerings, we would be glad to have them called to our attention.

Additional Press Fund

Muncie, Indiana per Rosa Richey\$.62
Mrs. Earl A. Phillips, Dayton, Ohio 35.00
Mr. & Mrs. A. B. Furry, Johnstown First Church .. 10.00

(Continued on page 11)

The Spirit of Successful Evangelism



THE ONLY SPIRIT of Evangelism which can bring the lost to Christ is found in His words, "The Son of man came to seek and to save that which was lost" (Luke 19:10, R.S.V.). His divine mission was to lead men to the eternal truths He personified. Only as we see His ministry in this light do we see its true meaning.

First of all, let us look at the methods Christ used to win men unto Himself. We will find that Jesus, in various ways, always turned men's conversation into spiritual channels. His method was so sincere, tactful and whole-hearted that a definite response was continually forthcoming from His hearers. If we are to generate the true spirit of evangelism we, like Jesus, must seek and save the lost.

On many occasions Jesus sought them one at a time. He avoided the crowds so that he might do intensive work with the individual. He thereby gave His best to Nicodemus and to Zaccheus, to the Samaritan woman and to Mary Macdalene. That was His consistent policy. Can the minister convey to his people Christ's practices of personally "winning men to Himself."

The spirit of evangelism can best be manifested when preacher and people realize that "the field is the world." The entire church must feel that its responsibility reaches beyond its own community to the ends of the earth. We may never forget that "we are our brothers' keepers."

Again we find Jesus' passion for souls demonstrated when He called Andrew and John on that memorable evening. The qualities of a soul winner are clearly seen in this episode. Jesus was tactful and yet profound; He was casual and yet sincere. From that time on their lives were changed and we can truly say they were "born again." Andrew then brought Peter, his brother, to Jesus; John brought his brother James; and Peter later led Philip to Him; Philip in turn guided Nathaniel. Since that time the

gospel has spread through personal efforts. Who can know what harvest will come from the seed—if it is faithfully sown? It is the personal touch that transmits the power of the evangel.

We must be sure of our direction in life before we can point out the way to others. Our efforts must be whole-hearted before we can reach other hearts. Dr. W. E. Hocking says, "We know religion when we meet it in persons. The minister does well in his church who shares with his people a sincere love of Christ and shows a Christian love toward His people." These qualities of the good life are necessary to engender in people an evangelistic fervor.

My personal observation has taught me that where there is unity found in the church, there the spirit of Christ dwells. In unity there is strength. Disunity in a church is quickly felt by an evangelist. To paraphrase the words of Lincoln: A church divided against itself cannot stand.

We cannot finish this discussion of successful evangelism without mentioning its cornerstone—prayer. Prayer is being overlooked in our program of evangelism in many places. Prayer is the voice of faith. One who carefully studies the subject of prayer will soon discover its primacy in the Christian's life. Prayer, then, is the fundamental element in vital evangelism and genders the spirit which will prepare the hearts of people for a revival meeting. Was not this the basis of Pentecost?

When Robert Morrison was on his way to China to become the first missionary to that country, the captain of the vessel chided him. "Do you think you can convert the millions in China?" "No," replied Morrison, "but I believe God will." The redemptive power of Christ can only be transmitted through souls that are dedicated to him.

C. Clyde Weaver in "The Gospel Messenger."

They Have The Habit of Carrying Their Bibles at Stockton



Brother Charles Johnson, pastor of our church at Stockton, California, has a congregation that has learned to take their Bibles to church with them. This is attested by the picture here shown of the attendants at Sunday School who are to be seen holding up their Bibles as the picture was taken. This picture was taken on Sunday, February 13th, and there was an attendance of 85, with over 50 Bibles present. Brother Johnson says there had been no notification that he was going to take such a picture and that the service was not a "special one."

The following poem was sent in by Brother Johnson. It was written by a young man from Manteca, California, who is attending the Stockton Brethren Christian Endeavor meetings. It is entitled:

MY SAVIOR

Let me tell you of my Savior:
He means so much to me;
He will take away your burdens
For He died on Calvary.

Let me tell you of my Savior:
I know you'll love Him too;
For He comforts me in sorrow
And He'll do the same for you.

Let me tell you of my Savior:
When you know that you've done wrong—
Let me tell you of my Savior
And sing His blessed song.

And when I get to glory
How happy I will be—
For I have loved my Savior,
And I know that He loves me.

—Donald Harndon.



Be Worth Knowing

THE FOLLOWING incident, and what it led to, is related by a Southern man of national reputation. He said:

"It was years ago at a depot in a Southern city that a young man of about twenty-two years of age was strolling up and down the platform awaiting the arrival of a train. Self-assurance and aggressiveness showed themselves in his every movement. In a word, he was thoroughly satisfied with himself in particular, and with the world in general.

"Presently an elderly gentleman, a gentleman of the

old school, passed near where the young man was walking. The latter at once recognized the distinguished looking ex-Senator, and briskly stepped forward to greet him. As he approached the older man, the young man thrust forward his hand in a confident sort of way, and said in an easy, unrestrained voice:

"Why, Senator, how are you?"

"The man addressed lifted his eyes and fastened them in a searching gaze upon the speaker's face. He mentally noted the familiar tone, the patronizing air, the half-burned cigarette in the side of his mouth, the hat perched jauntily upon the back of the head. But he did not respond to the greeting. Still smiling familiarly, the young man said:

"O, I see, you do not know me."

"Quick as a flash, in a soft even voice, the elderly man replied:

"Why should I know you, sir?"

"Completely taken aback, his self-assurance deserting him, the young man drew away in embarrassment and said, 'O.'

"At first the enigmatical question, 'Why should I know you?' reached only the pride of the young man, and aroused his indignation. He felt that he had been mortified and humiliated unnecessarily. But that night, and for many days thereafter, that question, spoken as it was, in perfect politeness, recurred to the young man, and caused him to think. Over and over he asked himself such questions as these:

"Why should any man of affairs know me?" "What have I ever done to focus the attention of a busy man on me?" "Just why should I have expected Senator Blank to know me?"

"Instead of embittering him, the question of the elderly man so affected the young man that one day he made the following solemn compact with himself:

"I will make myself worth knowing!"

"And he has."

"Faith that is the 'proving of things not seen,' demands direct communication with God."

The Indiana District Conference Program

At Shipshewana Lake

June 13 to 16, 1949

Song Leader—Bud Hunter

Conference Theme: "Ministry in All. All in Ministry"

Monday Evening, June 13

7:30 Scripture and Prayer Rev. Elmer Carrithers
Conference Sermon Bud Hunter
Theme: "The Graveyard of Success."

Tuesday Forenoon, June 14

8:00- 9:30 Simultaneous Sessions
9:30-10:30 Scripture and Prayer Dr. Robert Porte
10:30-11:30 Scripture and Prayer .. Dr. Claud Studebaker
Moderator's Address Rev. C. A. Stewart
Bible Lecture Dr. Grover Swoyer

Tuesday Evening, June 14

1:30- 2:30 Scripture and Prayer Dr. Chas. A. Bame
First Business Session
2:30- 3:30 Trustees

Tuesday Evening, June 14

7:00- 7:45 Evening Vespers—
Speaker Rev. Edgar Berkshire
8:00- 8:30 Laymen Session
8:30- 9:30 Scripture and Prayer ... Rev. Harry Gilbert
Sermon Rev. Robert Higgins
Topic: "When God Leads"

Wednesday Forenoon, June 15

7:00- 7:15 Morning Watch. Leader, Rev. Woodrow Brant
8:00- 9:30 Simultaneous Sessions
9:30-10:30 Scripture and Prayer .. Rev. Milton Bowman
Bible Lecture Prof. M. A. Stuckey
10:30-11:30 Scripture and Prayer Rev. W. I. Duker
Bible Lecture Dr. Grover Swoyer

Wednesday Afternoon, June 15

1:30- 2:30 Scripture and Prayer .. Rev. Wm. Oberholtser
Business Session
2:30- 3:30 Sunday School Board

Wednesday Evening, June 15

7:00- 7:45 Evening Vespers—Speaker. Rev. Henry Bates
8:15- 9:30 Scripture and Prayer Rev. Arthur Tinkle, Sr.
Sermon Rev. Willis Ronk

Thursday Morning, June 16

7:00- 7:15 Morning Watch. Leader, Rev. Woodrow Brant

8:00- 9:30 Simultaneous Sessions
9:30-10:30 Scripture and Prayer... Rev. Wayne Swihart
Bible Lecture Prof. M. A. Stuckey
10:30-11:30 Scripture and Prayer .. Rev. Clarence Gilmer
Bible Lecture Dr. Grover Swoyer

Thursday Afternoon, June 16

1:30- 2:30 Scripture and Prayer.... Rev. Austin Gable
Business Session
2:30- 3:30 District Mission Board

Thursday Evening, June 16

7:00- 7:45 Evening Vesper—
Speaker, Rev. Chester Zimmerman
8:30-10:00 Youth Rally
Devotions.. Northern Indiana Brethren Youth
Music..... Southern Indiana Brethren Youth

Breakfast at 7:15; Dinner at 12:00 Supper at 5:45



STOP TIPPING AND START TITHING

There are two ways of giving to God: one is by tipping and the other is by tithing. A tip means to **bestow** a small favor as a meager expression of an infinitesimal appreciation. It carries with it the idea of a condescending remembrance to a servant who has done something nice for us. Too many people are **tippers** when it comes to the work of the Lord.

Tithing, however, means the **TENTH** of anything. It is a custom as old as the devotion of the human heart, as laudable as the highest graces. If all our church members would tithe (and bring in their tithe to their church), we could double our missionary work in all its phases and do wonders for God. Besides, all would be better materially, mentally and spiritually. Let God bless.



"MY SILVER HAired PAL"

Dot Custer

We would always smile, he and I—
As over the fence we'd yell, "Hi."
If my pal would not be in sight,
The day would never seem just right,

What people were thinkin' we didn't care,
As we'd keep on a yellin' for fare.
We had lots in common, he and I,
As over the fence we'd yell, "Hi!"

We didn't finish what we had to say,
For my silver haired pal has passed away.
Though I easily could, I know I shan't cry,
For over the fence he'd yell, "Don't sigh."

Perhaps in Heaven a fence there'll be,
Then when my pal again I see—
There we shall smile, he and I,
As over the fence we yell, "Hi!"

—Pittsburgh, Penna.

WITH THE LAYMEN

SOUTHERN INDIANA DISTRICT LAYMEN MEET

THE SOUTHERN INDIANA District Laymen met at the Loree Brethren Church on Monday evening, February 21st, for their regular quarterly meeting. The ladies of the church served a very delicious meal in keeping with Washington's Birthday.

Wayne Betzner, Jr., acted as program chairman. Paul LeMaster led us in song and presented the church Choir which was accompanied by Mrs. Edward Lippold. Our first number in song was, "We Have An Anchor." We were then led in prayer by Andrew York and Lyman Resler. This was followed by the singing of "The Old Rugged Cross." Elden York read the scripture from the seventh chapter of Matthew.

We were favored with two numbers by the Loree Choir: "He is Mine," and "He is My Song." These numbers were very much appreciated.

The program chairman then turned the meeting over to Kenneth Stout, our new District Chairman, who had charge of the business session. Following the reading of the Secretary's and Treasurer's reports, which were accepted, the roll call of churches resulted in a count of 116 being present. We decided to hold our next meeting in joint session with the Northern District at the Warsaw, Indiana, Brethren Church on the evening of June 6th. After some discussion we decided to give our evening offering to go through the Missionary Board of the Brethren Church for whatever purpose most needed on our Kentucky Mission Field. This offering amounted to \$111.34.

Rev. Robert Higgins gave us a welcome and introduced Rev. Henry Bates, pastor of the Oakville Brethren Church, as speaker of the evening. Brother Bates said that when they were in the Seminary they were given three rules to go by, "Stand up to be seen; speak up to be heard, and sit down to be appreciated." He entitled his message, "I'm Only a Layman." He said, "So often when you ask someone in the church to do something their answer is 'I'm only a layman.' Some of the greatest leaders of the work of Jesus Christ were laymen." Then he said, "Abraham was a cattle raiser, just a layman, but one of God's chosen; Moses a shepherd, also a layman, but one who led the Israelites out of Egyptian bondage. He named several other men of the Bible such as Joshua and Gideon. Jesus did not go to the professional leaders of His time, but went out and called fishermen to become 'fishers of men.' All of the disciples were laymen who did a good job. Saul of Tarsus was a tent maker by trade and he heard the voice of Christ speak unto him and asked what Jesus would have him to do. He became Paul and is recognized as one of the greatest missionaries this world has ever known. 'Paul was just a layman.'"

"Jesus Christ needs Christian Laymen as well as Christian ministers. Every layman should be able to say that their business is living for Christ, but we earn our bread by our different vocations. Whenever laymen get on fire for Christ, our churches will begin to prosper. Do not use

the excuse, 'I am just a layman,' but rather accept the responsibility which becomes a Christian."

Brother Bates gave the closing prayer.

Guy V. Purdy, Secretary.

Boys' Brotherhood News

THE BERLIN, PENNA., BROTHERHOOD GIVES \$100.00 FOR KENTUCKY

MONDAY EVENING, February 21st, the Berlin Brotherhood met in the Church parlors. The subject under discussion was "How and Where You Can Serve Best." The pastor, Rev. Percy C. Miller and the Brotherhood Adviser, Fred W. Brant explained the need to rebuild the Boys' Dormitory at Lost Creek, Kentucky. Our young Brotherhood boys were eager to give—yes, plenty more than we had in the treasury, for we only had \$37.00 as a balance.

You will note that I said "our young Boys" for most of our older Brotherhood boys are away from home, also several have been married. We have, therefore, only three or four that are earning or have any income. How did we raise the money—that \$100.00? O, that was easy! If you help the Lord to answer your prayers. We just all dug down in our pockets.

God has blessed us with a pastor who is a real help with our Brotherhood work. Yes, in all of our church activities, I would like to add that on Wednesday evening, February 23, we had a number of our Brotherhood and Sisterhood at our Bible Study. I would like for every one to know that there were eight of our Official Board present—a total of fifty-three. This should prove that we have a live-wire, as well as a spiritual pastor.

In closing I would like to "provoke one another unto good works." Don't tell me that I left the word "love" out—I don't care how you do it, just so we get the money to rebuild at Lost Creek. God bless you all, is our sincere prayer.

Fred W. Brant, News Editor.

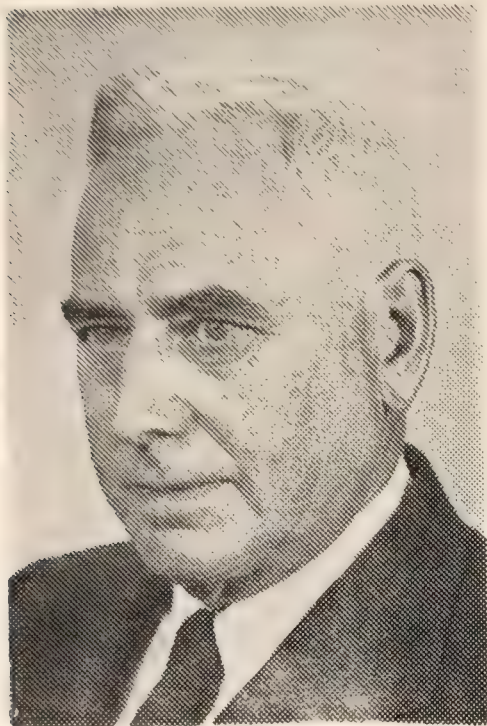
Wedding Announcement

ALLEN-MILLHOUSE. Anna Mary Allen, daughter of Orville Allen, and Robert L. Millhouse, son of Mr. and Mrs. Glenn Millhouse, were united in marriage at the parsonage of the First Brethren Church of Milledgeville, Illinois, by the undersigned, pastor of the church. The double ring ceremony was read in the presence of a number of relatives and friends.

The bride was attended by Marilyn Traum, and Roger Coleman served the groom as best man. A reception was held immediately following the ceremony at the home of the bride. Following the reception the happy couple left for a short wedding trip to Chicago, Illinois.

D. C. White.

David L. Benshoff Passes To His Reward



David F. Benshoff, senior deacon of the Third Brethren Church, Johnstown, Pennsylvania, passed away on March 3, 1949, to be with Lord and interment was on March 7. Brother Benshoff had been active in the work of the church until the day of his demise. Sister Benshoff (deceased) had been his co-laborer in the work of deaconess and Brother Benshoff was an outstandingly conscientious servant of the Lord in this spiritual work. He had been honored by the church for over 50 years of service as an officer or teacher in the Sunday School. He has also served as choir director and chorister, in addition to faithfully serving on many committees. For many years he was the Financial Secretary of the church and recently was also the Building Fund Secretary, which added to his many hours of church service.

He was interested also in community projects and for quite a few years was president of the Tenth District Sunday School Association of Cambria County. These were outstanding years in the history of the association. In business he was recognized as a fine Christian gentleman and served as president of the Coal Dealers Association of the Johnstown, Pennsylvania area.

Brother Benshoff was also interested in district and denominational matters of the church. He was a former treasurer of the General Conference of Brethren churches.

One of his outstanding services has been the teaching of the Lookout class of the church which is also the Laymen's organization of the church. This class had the largest attendance of any in the Sunday School.

He gave unstintingly of his time and talent in liberally supporting the program of the church. His faithfulness in attendance at church and prayer meeting was an inspiration to the church. As chairman of the building committee of the church in 1916 his efforts were carried through until he was recently enabled to be the active chairman of the 25th Anniversary services for the dedica-

tion of the church. He was a member of the Rosedale church and then came into the Morrellville, Third Brethren church.

Brother D. F. Benshoff was the brother of the Rev. Mr. W. C. Benshoff, who was ordained to the ministry in the Rosedale church and served the church faithfully over the entire period of his ministry.

A Tribute

To Mr. A. C. Bartley

Pittsburgh, Pa.,—A Brother Beloved

Mr. A. C. Bartley who has recently been called to his heavenly home was one of the very loyal members of the Pittsburgh church during my ten years of pastoral service. A man of unswerving integrity and great diligence. His work as contractor in excavation and similar work related to building he made lucrative by his good judgment and his flare for hard work and long hours. He was one of the truest of friends and had a great heart to help people.

A member of the trustee board of the Pittsburgh church, where with other members of that board during my residence there took care of the business of the church as carefully and wisely as any business corporation. Sometimes church business is carried on in quite a loose way, but not Pittsburgh under men like Mr. Bartley, and his associates, such as I. C. Wilcox, Frank McMaster, S. N. Wilcox, J. A. Rishel, all of whom have departed to be with the Lord but Mr. Rishel who is of the younger generation.

It is my opinion that churches do not fully appreciate such members as Mr. Bartley until they are gone. Not wanting the platform, not wanting any special recognition, but willing to faithfully worship, always in their accustomed pew, ready to pay and serve in many ways and use their good business judgment to keep the church moving along and on an even keel following the leadership of the pastor and encouraging him. His beloved wife passed on to glory some years ago, and their only child, Marie, had to give up her husband, Mr. Paul Halpine, who was a deacon in the First Brethren church, and a very strong man physically and spiritually, but taken by an attack of scarlet fever. They have two boys who are now married and have children.

Such is the history of families and this is the life of the church. May our dear Lord comfort these sorrowing hearts and raise up strong men of faith and wisdom to give strength to his church and righteousness to the nation. Mr. Bartley was small of stature but large of heart and kind and sympathetic in his life. The Pittsburgh church will greatly miss these noble men who have faithfully carried on for many years.

Claud Studebaker, South Bend, Indiana.

Some people use Sundays as a mint where they make the coin of the Kingdom of Heaven to spend along life's highways.

Spiritual Meditations

Rev. Dyoll Belote

A FAITH WITHOUT AN APOLOGY

"For I am not ashamed of the Gospel of Christ." Rom. 1:16a.

WHEN ONE THINKS of St. Paul, the author of our text, and remembers that he was a man reared in all the ritual and form of the Hebrew faith, it wonders him that a man like Paul should be so emphatic in his declaration of allegiance to the Gospel. We must not forget that Christianity was a new faith, and the number of followers were few.

Besides the above fact of the scarcity of its adherents, there were some other elements in the gospel which he had espoused that would have made a weaker man than Paul shrivel in embarrassment. In our day we lift our voices heartily in acclaim of the cross. "In the Cross of Christ I Glory," "Must Jesus Bear the Cross Alone," "The Old Rugged Cross, are all used by the church again and again to voice our allegiance to Him who hung upon that instrument of torture and ignominy. To us the cross has become a beautiful symbol and a challenge to sacrificial living. But to the Jew of Paul's day it was an unthinkable object, the insignia of the fellowship of crime—for were not criminals, brigands, robbers, murderers, executed on this rude instrument of torture and retribution?

But Paul was not ashamed of the Gospel of Christ, which gospel included the teaching of the vicarious suffering of the Christ upon the cross, for the remission of sins. And Paul declared that the Gospel (including the cross) was "the power of God unto salvation to every one that believeth," both in his day and ours. Paul knew his confession to express the truth, for this same Gospel had been like dynamite beneath him—it had turned him upside down. It had taken a vindictive persecutor of the Church and the followers of the Christ, and made of him a loving apostle who could pen the treatise on love which he included in his first letter to the Corinthian Church.

The Apostle Paul was not one to "soft-pedal" his declarations concerning his faith. In his day to espouse the cause of the despised "Nazarene" could mean death. And with his background of lineage, training, and accomplishments, life was not unattractive to this intrepid exponent of the Faith. In our day there are as many or more reasons for weak-kneed Christians to be tempted to "soft-pedal" their faith. Yes, I know that Christianity is no longer new, nor yet are its adherents few; but while it is true there are no Neros to light their palace gardens with human torches mad by burning oil-soaked human fagots, yet there are ways that those who despise the Christian faith have of causing heart-ache and chagrin and questioning among Christians. And while it is still true that "The heavens declare the glory of God, and the firmament showeth his handiwork," materialism has posed questions and challenges that try weak faith mightily.

Our text assures us that this Gospel of Christ is the "power of God unto salvation to all such as believe." The

word translated "power" in this connection is the Greek word, "dunamis"—"dynamite"—and dynamite is certainly powerful, and so is the Word which is the Gospel, as the writer of the Hebrew epistle declares in 4:1: "For the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." And why shall we be ashamed of that which transforms thieves and robbers into honest men; which changes liars and tale-bearers into truthful, helpful individuals? Why shall we blush to own belief in that which, if believed and accepted, will make "the vilest sinner clean?"

Perhaps one of the greatest tests of the Christian's faith is the prevalence of the numerous perversions of the Gospel which are extant in the world today, and which are making their impact against simple, old-fashioned orthodoxy. Dr. T. DeWitt Talmage once sounded a warning against being swept about "by every wind of doctrine" in these words: "Do not jump overboard from the staunch ship of old-fashioned orthodoxy until there is something stronger to pick up than the fantastic yawl which has painted on its side, 'Advanced Thought,' and which leaks at the prow, and leaks at the stern, and has a steel pen for one oar, and a glib tongue for the other oar, and now tips over this way, and then over that way, until you do not know whether the passengers will land in the breakers of despair, or in the sinking sand of infidelity and atheism."

—Linwood, Maryland.



Master of Old Age

There is something very beautiful in growing old if life is lived naturally. Old age is a divine condition because providence has decreed it. Shade trees and forests are never more attractive than when autumnal frosts tinge their leaves with ruddy glow and bring out the gold within them. The most charming picture of the sun which was ever painted does not represent the brightness of its rising, nor its luster at resplendent noon, but its golden setting.

And so in human life—the sweetest, the tenderest, the divinest picture of motherhood is not seen at the age when she gives the world her first-born, but rather when her hair is silvered and her face furrowed with age. It is then that she becomes truly sweet-featured, and her presence in the home a benediction. And we can hardly consider that a man reaches his best estate at forty, or even at fifty. The true test of his manhood, of his power to do things, comes when the years begin to weigh upon him.

An unnamed Italian moralist says: "A man grows old most gracefully when his hand still rests lightly, but with the touch of the master, upon the work which has stood to him for his ripest years." It is a great thing to live so that the richest part of life shall be its evening.—Colonel Nicholas Smith.

Oh! how poor are they that have no patience.

Interesting Items

(Continued from Page 2)

Masontown, Penna. Brother Ankrum says that the Men's Bible Class made a good start in contributing to the re-decoration fund of the main auditorium of the church.

Brother Ankrum recently had the privilege of addressing the Point Marion, Penna., Rotary Club, speaking on part of his new book, "Maryland and Pennsylvania Historical Sketches."

West Alexandria, Ohio. Brother H. R. Garland reports that their Sunday evening attendance is growing in both attendance and interest each week. These services are all of an evangelistic nature.

Washington, D. C. A goal of 150 by Easter has been set by the Washington Sunday School. This new church building of theirs has given them an added incentive to do more work for the Master.

The Laymen of the Washington Church held their first banquet in the new church on Friday, March 18th.

A contest was begun in the Sunday School on March 6th, which will run through Easter. It is conducted on the point system and the winner will receive either a religious book or a Bible to the value of \$3.50, with second and third prizes.

Waterloo, Iowa. The Birthday Offering which was received at the annual birthday party which was held on Tuesday evening, February 22nd, amounted to \$107.00. This money will be sent to help alleviate the loss occasioned by the fire in Kentucky.

The Annual Youth Banquet was held in the Waterloo Church on Friday, March 11th, with Rev. Sink, pastor of the Orange Church of the Brethren, as speaker. The young people of the Orange Church were also to be guests.

At a recent church business meeting plans for the remodeling of the church kitchen were accepted. The approximate cost will be \$2,000.00. The present facilities have been in use for thirty-five years.

The "Mother Singers" presented a program in the Waterloo Church on Sunday evening, March 13th. This concert was sponsored by the young people of the church.

Carleton, Nebraska. Brother H. M. Oberholtzer announces an evangelistic meeting at Carleton from March 21 to April 3, with Rev. H. E. Eppley, pastor of our Falls City Church as evangelist.

Loree, Indiana. Brother Robert Higgins, pastor of the Loree Church, reports that "The re-plastering of the Loree basement was completed in time for the District Laymen's meeting. The cost of the work, \$200.00, has already been paid by two of the Loree families. This was a much needed improvement."

The Loree Church was given an Award of Honor on Tuesday evening, February 22nd, at the Farm Bureau S. and E. Convention in Indianapolis, for their improvement project. Brother Higgins was awarded a Scholarship in the Purdue Rural Life School in July.

Gratis, Ohio. Brother W. S. Crick reports the ordaining of Virgil L. and Lois Barnhart, who were recently elected to the office of Deacon and Deaconess. The ordination ser-

vice was conducted on Sunday, March 6th. Brother H. R. Garland, pastor of the West Alexandria Church, assisted Brother Crick in the service.

Brother Crick reports that the Washington's Birthday party which was held in the Gratis Church basement, was an outstanding event. Approximately 160 were in attendance and a free will offering of \$352.22 was received. Tables representing the twelve months of the year were prepared, each presided over by a Class Hostess from the sponsoring Class, The Woman's Truth Seekers Class. A fine program was rendered. Cherry pie, ice cream and coffee was served.

Nappanee, Indiana. Brother J. Milton Bowman, pastor of the Nappanee Church, reports the reception of eight new members by baptism, one by letter, and one by re-statement of faith. This, we take it, was the result of the recent evangelistic meeting conducted by Rev. C. A. Stewart.

The Woman's Missionary Society Public Service was conducted on Sunday evening, March 13th, with Rev. Jesse Hoover as Guest Speaker. He showed pictures of his recent trip around the world.

Mexico, Indiana. The Mexico Church is joining in a community religious survey on April 10th.

Brother Harold Hummel, Superintendent of the Goshen Brethren Sunday School, and president of the Northern Indiana District Laymen's organization, will be the guest speaker at the Mexico Church on Sunday, March 20th. Brother Hummel is a Captain on the Goshen Police Force.

St. James, Maryland. We learn from the St. James bulletin that the evangelistic services which were recently held by Brother James Ault, pastor of our Hagerstown Church, were deemed most helpful, even though there were no immediate conversions. Brother Ault has kindly offered to minister to those of the St. James church needing pastoral care during the week, until such time as the church can obtain the services of a regular pastor. He also has expressed his willingness to conduct the Spring Communion for the church. The St. James Congregation wishes to express their appreciation to Brother Ault for his fine spirit of cooperation.

Dayton, Ohio. The Father and Son Banquet at the Dayton Church was held on Thursday evening, March 17th, with Rev. A. M. Dixon of Troy, Ohio, as the Guest Speaker.

The Miami Valley Brethren Youth will meet in West Alexandria at our Church on Sunday, March 20th. We learn this through the Dayton bulletin.

Goshen, Indiana. Brother Willis E. Ronk, pastor of the Goshen Church, spoke several nights during the week of February 27 to March 6 in the Dutchtown, Indiana, Brethren Church, the occasion being a Bible Institute with two lectures each evening. Brother W. I. Duker assisted Brother Ronk on Wednesday evening.

The Quarterly "Cash Day" of the Goshen Church was held on Sunday, March 13th. This offering is for the re-decoration of the Church and has a goal of \$1,500.00.

A public address system has been installed in the Goshen Church, making it possible for those in charge of the nursery and in the mother's room to hear more easily.

New Paris, Indiana. The New Paris Father and Son Banquet will be held in the church basement on Thursday eve-

ning, March 23rd. The members of the W. M. S. will serve the banquet.

New lights have been installed in the New Paris Church, which, says Brother Stewart, is "a great improvement over the old. They make more light and this makes the church more cheerful with much less current."

Office Gleanings

(Continued from Page 3)

Ellen G. Lichty, Pasadena, California	5.00
Maggie Smith, Mt. Olive Church	25.00
Noah Musser, Marshallville, Ohio	10.00
Glade E. Miller, Waterloo, Iowa	20.00
M. W. Werner, Meyersdale, Pennsylvania	10.00
Mrs. Belle Kilhefner, Ashland Church	20.00
Odessa Smith, Canton, Ohio .....	.75
Grace Briggs, Ashland Church	2.00

(See block on page 16)

Additional Publication Offerings

Conemaugh Church, Conemaugh, Pa.	\$ 34.00
Uniontown Church, Uniontown, Pa.	97.33
Corinth Church, Twelve Mile, Ind.	27.26
Rev. & Mrs. A. R. Baer, Quiet Dell Church	10.00
Mr. & Mrs. Eugene Gault, Ashland Church	20.00
Louisville Church, Louisville, Ohio	1.00
Canton Church, Canton, Ohio	41.00
H. B. Imboden, Youngstown, Ohio	1.00
Sergeantsville Church, Sergeantsville, N. J.	10.00
Cerro Gordo Church, Cerro Gordo, Ill.	5.25
Waterloo Church, Waterloo, Iowa	87.00
M. W. Werner, Meyersdale, Pa.	10.00
Falls City Church, Falls City, Nebraska	60.75
Mrs. E. A. Juillerat, Portland, Ind.	3.50
Margaret Lowery, Ashland, Ohio	3.50
Huntington Church, Huntington, Ind.	15.00
Elkhart Church, Elkhart, Ind.	250.00
Mt. Olive Church, McGaheysville, Va.	9.00
New Lebanon Church, New Lebanon, Ohio	170.85
College Corner Church, Wabash, Ind.	11.50
Stockton Church, Stockton, Calif.	6.00
Vandergrift Church, North Vandergrift, Pa.	22.00

Ashland College News Letter

By Arthur Petit

Ashland College has completed one of those very successful undertakings by which Ashland has been characterized. During the week of March 11, the first annual Religious Emphasis Week was celebrated on the campus. For the special week, the Religious Interests Committee brought Dr. Wm. H. Leach and Rev. Kenneth Hulit to the campus for addresses, conferences and workshops.

Dr. Leach of Cleveland is the editor of "Church Management," a monthly magazine which for 25 years has been an inspiration to thousands of ministers and church executives of all denominations. Dr. Leach who is a Presbyterian minister and a successful pastor before taking up his present work, knows protestant church life from

one end of the country to the other. He is a frequent speaker at church conferences and a lecturer on successful methods of church work in several of the large theological seminaries.

Rev. Hulit is a graduate of Ashland College and of the Ashland Theological Seminary. He is a successful pastor in the Evangelical United Brethren Church. He holds a charge in one of the finer E. U. B. Churches near Akron.

Dr. Leach addressed the assembly of the college each morning, as well as several of the evening sessions. Rev. Hulit assisted in the workshops. He led the discussion in the panel entitled, "How Do Christians Behave?" Dr. Helen Garber, Ashland Alumna in Ashland this winter on leave of absence from her teaching assignment in New York City, led the panel on "Practical Helps for Church Work." Charles Munson, director of Brethren Youth, was the leader of a discussion group on "Summer Church Projects."

A number of students were included in the panels. Among these were: Spencer Gentle, Fort Scott, Kansas; Robert Hoffman, Berlin, Pa.; Rae Musser, Berlin, Pa.; Carol Snyder, Louisville, Ohio; Harley Himes, Bryan, Ohio, and Lois Coleman, Milledgeville, Ill. At least ten students from other denominations than the Brethren Church took part. This was particularly true in the panel on "Denominational Comparisons."

Good attendance marked the various meetings of the conference. Dr. Clayton, president of the college, has pronounced the effort a success and has expressed a desire to attempt an expanded conference next year or before.

The Eagles' Nest, student union on the campus is now as much a part of the life on the campus as any class or department. Under the management of Glenn (Doc) Shank of Hagerstown, Maryland, the patronage at the "Nest" is increasing weekly. The Women's Faculty Club has attempted to assist the union as one of their projects for the year and has helped materially in making it a more attractive place in which to meet and eat. Students find it an ideal place to have their morning cup of coffee, their "coke," sandwich, doughnut or bar of candy. Many Brethren students are helping by waiting on trade at various hours of the day.

The last number on the Lecture Concert Series was held on Monday, March 14. Bessie Noack gave a brilliant piano performance. The highlights of the series this year was the appearance of the Columbus Philharmonic Orchestra.

The College Band was scheduled to give its annual concert on March 17. Mr. Silliman has been rehearsing this fine organization diligently and the concert was very much anticipated on the campus.

The Ashland College A Cappella Choir which is about to tour Indiana and Illinois is scheduled to perform in a music festival on March 27. The choirs of Hiram College and Findlay College, along with the Ashland High School A Cappella Choir, have accepted invitations to sing the St. Cecilia Mass from Gounod in the McDowell Auditorium in the city of Ashland. This should be one of the fine affairs of the year.

Just a reminder that May Day is May 14 and not one week later as reported in the catalog. Without seeming to repeat uselessly, may we urge you to visit the campus at that time. It is one of the beautiful times of the year at Ashland College.



CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for April 3, 1949

LONG RANGE STRATEGY

Scripture: II Timothy 3:14, 15; Luke 9:57-62

For the Leader

THE BATTLE is not over. A few weeks of intensive personal work and soul winning are not enough. We must keep on throughout the year, and the years. Far too often in our churches we look forward to a special two weeks' evangelistic campaign. We work real hard, win five to a dozen or more into the church, and then we all sit back and relax until prodded a year later. When we, as Christians, reach the place in our thinking and practice that we conduct soul-winning efforts the year around, we will have gotten somewhere in our efforts to win the lost. Tonight it is our desire to depict some ways in which we can make soul winning a projected, constant work in our church.

DISCUSSION

1. IT TAKES A VISION. The psychology here is if we cannot get them today, try tomorrow. A card system should be set up which records every possible prospect, including children down to the cradle roll. None should be allowed to escape our interest nor attention. Notes on each card should be made from time to time, as to interest manifested, attendance at services, etc. It may be that a prospect considered "no possibility" might later on become a first class candidate through a change of circumstance or mind. Only after there is definite proof that the prospect has joined another church, joined your church, or died, should be taken from your prospect list. Until that time, "patiently seek to win them."

2. IN CHARGE OF SOME RELIABLE PERSON. Don't push this job over on your pastor. Goodness knows he has plenty to do in keeping his sermonizing, pastoral visiting, etc., up to date. In your long-range strategy you need a "general." He or she can keep the cards up to date, add new ones, plan new ways of reaching those who seem unreachable. When a child is born in a church family, put a card in the file with his name, date of birth, parents, and address. That child is a potential member of your church, a potential Christian (perhaps a "pillar" in your church some day). Never lose sight of him. Through the years keep a check on his attendance, home training, etc. At the proper age check to see that he is brought face to face with his need of Christ as his Saviour. You'll be surprised how soon you can build up a great reserve of potential members. This is true of new families in the community, also. But above all, put it in charge of someone with a good ear and a tight mouth.

3. OUT-OF-TOWN MEMBERS. When our members move away, we feel we have lost them to the services of our church. They may not attend, but they should be kept in touch with the church by bulletins, announcements, etc.,

sent out over a prepared church mailing list. You know, the same urge which caused them to move out of your community may sooner or later move them back again. If you've kept after them, you'll have them right back in your church again. The motto is never forget an absent member and never let them forget you.

4. NEW PROSPECT TIME. At least once each month, at the close of a Sunday evening service, or Mid-Week service, or any other convenient time, call a meeting of the interested members and get from them a report on those whom they have contacted as previously outlined in this series of topics. Conduct a clearing house on prospects, noting interest and progress. Outline the next steps in each case. If you have sufficient interest manifested (and you will have after a few meetings), then each month you will have new names, yes names which the minister could not have discovered. We must always bear in mind that lining up prospects and getting new members is every member's job. Be on the alert! If you're not, churches around you will grow on the new members you should have had. We can't get them all, but we can get a goodly portion of them.

5. LET'S BE CHRISTIAN WORKERS. In our 'teen years, few of us know what we really want to do in life. But, bear in mind that to a large degree you will be what some one else had influenced you to be. So let's let Christ have a chance in our lives. There is no higher calling in life than that of Christian service, be it in the ministry, minister's wives, missionaries, local Christian workers. It should be our desire in life to bear our Christian witness as effectively as possible. The doors to serving Christ are open. Perhaps you don't know as yet what you want to do for sure, but now, using the "long range" you will prepare yourself, keep yourself fit for His service, and will then be ready. And when you see the long range results of your labors there will be no question as to the course you will pursue through life.

QUESTIONS

1. Is there a definite prospect file in your church? If so, who has it? Is it up to date?

2. Does your pastor bear the full load of the prospect file?

3. Do you have anyone in your church with the attitude that "we're paying the preacher to get us new members"; "get 'em in" as one old boy put it! How would you go about explaining to that person that it is every member's business to get new members?

What successful systems have you used which have won new members to your church? Write up the details and send them to your Topic Editor, and we will pass them on to others. What are our soul winning problems? Send them in, maybe we can get some help for you on them.

Self flattery is the fool falling in love with his own shadow.

There is no safety for us outside the blood sprinkled way.

It lightens the stroke to draw near to Him who handles the rod.

Prayer Meeting Topic

Contributed by Rev C. Y. Gilmer

BAPTISMAL WATERS

Luke 3:22

Come, Holy Spirit, Dove divine,
On these baptismal waters shine,
And teach our hearts, in higher strain,
To praise the Lamb for sinners slain.

We plunge beneath thy mystic flood,
Oh, plunge us in thy cleansing blood,
We die to sin, and seek a grave
With Thee, beneath the yielding wave.

And as we rise, with Thee to live,
Oh, let the Holy Spirit give
The sealing unction from above,
The breath of life, the fire of love!

—A. Judson.

CHRISTIAN BAPTISM

Scripture: Note the seven great spiritual unities of Ephesians 4:3-6.

Hymns and Prayers

Seed Thought Provokers:

TO MINIMIZE Christian baptism is a sin. Baptism is mentioned in our Scripture lesson as one of seven greater centers of Christian doctrine. Bible baptism safeguards true Bible doctrine and New Testament practice. Those who observe the proper form and meaning of baptism are usually correct on all other great doctrines.

Bible preachers refuse to baptize the unrepentant (Matt. 3:7, 8). Baptism portrays Christ's death, burial, and resurrection, and the believer's identification with Christ in the good of His death, burial, and resurrection for us (Rom. 6:3-5). It teaches the resurrection of the righteous (Rom. 6:5), and the separated life (Rom. 6:4b, 6, 7).

Christ was baptized as the example for every Christian. He had His disciples to baptize converts (John 4:1, 2). Baptism is very prominent in The Acts of the Apostles (Acts 2:41, etc.). Baptism, which means "dippings in water" is commanded in the great commission for "all nations," "all the world," for "every creature," "even unto the end of the world" (Matt. 28:19, 20). Baptism is the physical immersion of a candidate in water (Acts 8:38, 39).

An incorrect form of baptism does not preach Christ as baptism should. To change the form is to change the meaning. It is, therefore, right for one to be baptized again if he were not baptized correctly the first time (Acts 19:1-6). The form of baptism should tell that the sinner is dead to his sins and is raised to walk in newness of life. Baptism is in water (Matt. 3:16). It is a burial (Rom. 6:4; Col. 2:3); a planting (Rom. 6:5). It is immersion of a believer upon his profession of faith in Christ as his Saviour.

Literal baptism is a burial in triple dipping or immersion in the three names of the Holy Trinity according to the great commission. Baptism in water is an outward rite, sealing the union of a convert to the visible church on earth. "By one Spirit we are all baptized into one body" (1 Cor. 12:12, 13). The baptism of the Holy Ghost (Acts 1:4, 5, 8) means to be completely covered, buried, filled, overwhelmed with the Spirit of God for witnessing for Christ and the winning of the lost. There is a real connection between baptism in water and being baptized with the Holy Spirit. Jesus was baptized with the Holy Spirit immediately after His baptism in Jordan (Luke 3:21, 22). Peter promised a like order to the penitents at Pentecost (Acts 2:38, 39). Obedience in baptism is a condition for receiving the Holy Spirit (Acts 5:32). If people understood the deep spiritual meaning of water baptism there would be more Christians filled with the Holy Spirit. It would mean the surrender of self, the burial of one's will, dying to one's own pleasure, pledging to the soul winning work and will of Christ (Matt. 20:22; Rom. 6:11-13). After baptism should come the "laying on of hands" (Heb. 16:2) as practiced by the apostles (Acts 8:14-17) for the endowment of the Spirit (2 Tim. 1:6b).

COMMENTS

On The Sunday School Lesson

by The Editor

Lesson for April 13, 1949

TURNING TOWARD THE CROSS

Lesson: Mark 8:27-34; Luke 9:28-35, 51

THE VOLUME OF EMOTIONS that fill the heart when this lesson is really studied should cause a real child of God to drop to his knees and thank the Heavenly Father for the revelation that is contained therein.

When Jesus came into the world, He came because the "time" calendar of God marked the "fullness of time." When He began His ministry the "time" had arrived for the Father to put His stamp of approval upon the Son with the words which were spoken at Jesus' baptism, "This is my beloved Son in whom I am well pleased." As the time nears when Jesus is to pay our debt by His sacrifice on the cross, He knows that it is the proper instant for Him to find out the attitude of His followers. Hence the questioning as found in Mark 8:27 and 29. While Jesus had not directly told His disciples that He was the Christ, He had done many things and spoken many words that could have no other interpretation.

So it should not be too much of a surprise to any one that Peter, spokesman for the group of disciples, should not only speak his own mind, but that of the others as well. "Thou art the Christ" are words which boldly proclaim what many believed, but feared to utter in public. We might call Him, under these circumstances, "The Recognized Christ."

But almost immediately, as Jesus begins to teach them the true meaning of His Messiahship, He becomes "The Misunderstood Christ." For no sooner did He speak of

his sacrificial death than the same Peter, impulsive as ever, began to "rebuke" Him. Why his Christ was to be a "ruler" not "sacrifice!" Did not his Christ represent life and not death? That this misunderstanding persisted is evidenced by the question of the disciples even following the resurrection, "Wilt Thou at this time restore the kingdom to Israel?"

Jesus tried in every way possible to make His followers understand why He had come to earth. To those most closely drawn to Him—Peter, James and John—He even gave opportunity to see His glory and to hear the discussion concerning "His decease which He should accomplish at Jerusalem." Here, on the mountain, He became in truth "The Revealed Christ." Surely man could ask for no more perfect self-revelation of the Christ than to be a witness to the Transfiguration scene; note the conversation there, and to hear the voice of God "out of the cloud" that overshadowed them. But again it is Peter, the impulsive, who shows the misunderstanding of Jesus that still persists—for he recognized the need to worship Jesus the Christ, but not the purpose of His sacrifice; he recognizes Jesus as the Christ of God, but not as the "Lamb which taketh away the sin of the world."

The key to it all may be found in John 12:16: "These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him."

Even though we today, who "know" the Lord, and have every evidence of the necessity of Christ "steadfastly setting his face to go to Jerusalem" and the cross; we who "recognize" Him for what He was and is, far too often misunderstand both His plans and purposes for us. Therefore, it behooves us to seek a better and closer union with Him, that we might permit the Spirit to more fully "reveal" the Christ to us, in order that we may more fully heed the word of the Father, even as those He spoke to the three disciples on the Mount of Transfiguration—"This is my beloved Son: hear him!"

Hopelessness is a dark graveyard to the soul, but faithfulness ushers in a bright Easter.

Intercession leaves you neither time nor inclination to pray for your own "sad sweet self."

» » » » Our Poet's Corner « « « «

WEIGHING

H. A. Gossard

It matters not how gemmed or drab your vest;
It matters not how large or small your gift;
It matters tho what lies within your breast,
If what you give will be a righteous lift . . .

After the wealthy threw their portions in,
And proudly passed beyond the Temple door,
A widow, poor, with two mites—less of sin—
Cast them both in; tho little, they were more.

—Lanark, Illinois.

Laid to Rest

LENHART. Irene J. Lenhart, a member of the Meyersdale, Pennsylvania, Main Street Brethren Church, passed to her heavenly reward early in the morning of Tuesday, February 8, 1949. She was born near Meyersdale, Pa., on October 1, 1882, the daughter of Alexander S. and Mary Ann (Bender) Lenhart. The evening before her death she was conducting the program of the Public Service of the Woman's Missionary Society in her Church when she was suddenly stricken ill. She was removed to the local hospital where death released her spirit in the early morning hours.

Sister Lenhart's entire life was devoted to her church and Christ whom she loved. At the time of her passing she was President of the W. M. S. of the Church, which office she had held for the past ten years. Previously she had served her church as Financial Secretary for 28 years. For 13 years she had been a teacher in the primary department of the church. Her assistance in the trying days of her church is a testimony to her fortitude and Christian grace. Her's was a beautiful life, lived gloriously unto the end, for she was active in the work she loved when her affliction overtook her. Death was due to cerebral apoplexy.

Her standing in the community is well attested, for upwards of 500 people signed the register at the funeral home, and several hundred attended her last rites. Services for her were conducted in her church, by her Pastor, on Thursday following her death, and she was laid peacefully to rest in Union Cemetery.

Her wisdom, judgment, help and presence are missed by her family and church. Our loss is heaven's gain, and we shall meet in the bright and cloudless morning when earth's night is passed,

Sister Lenhart is survived by four sisters, Miss Naomi Lenhart, Miss Sidney Lenhart, which two made their home with the departed sister on the home farm near town; Mrs. Margaret Ingram, and Mrs. Edith Lee, both of Monongahela, Pa., and one brother, Charles Lenhart, of Johnstown, Pa. her own life is her own eulogy.

W. S. Benshoff, Pastor Main Street Brethren Church, Meyersdale, Pa.



News From Our Churches

REVIVAL AT ELKHART, INDIANA

It was the happy privilege of the Elkhart Church to have Rev. and Mrs. Clayton Berkshire and their two older children, six and four and a half years of age, with us in our two weeks' revival which was held from February 7 to 20. Brother Berkshire did the preaching and led the congregational singing. He and Mrs. Berkshire sang solos and

she played the violin, and the two children sang choruses each evening. These were two weeks of spiritual feasting and the time went by much too rapidly. We were also happy to have them in our home. Since both of us have served the New Lebanon, Ohio, Brethren Church for about the same length of time, we spent quite a few happy hours recalling experiences of interest to both of us.

The attendance was splendid throughout the meetings, with 407 present the last Sunday in the Bible School. The average at all the preaching services was 171. The few offerings, lifted on Tuesday and Friday evenings each week, were good. On Friday evening the Junior Choir of thirty-five voices sang. They were attired in their new robes, and the offering lifted that evening was applied on the payment of the robes, and amounted to \$50.00 above the cost. This will be used to purchase music and for activities of this group. There were 231 present that Friday evening in spite of basketball. On March 6th the Sunday School attendance was 400.

Seven were baptized the last Sunday evening of the meeting, one being a woman in her seventies. One was baptized the following Sunday, and eight on Sunday, March 6th. On that Sunday a total of thirteen were received into membership, the rest coming by letter. Three more will be received soon. Two more made the good confession and will be baptized at Easter time, with the promise of several more by that time. We believe these meetings were of such a nature that folks will be coming each Sunday. Seven were received into membership before the meetings began. This makes a total of thirty since the thirty-first of December—twelve of junior age, four young people and fourteen adults.

The offering to the Berkshires indicated the interest created by their presence. Before long we will have a picture of those who have united with the church during our ministry here and we hope the picture will appear in the *Evan-gelist* along with a more detailed report of our activities. For the present we say again, "Thanks, Berkshires, and come again."

L. V. King



REVIVAL SERVICES AT MANTECA, CALIFORNIA

The First Brethren Church at Manteca, California, has just concluded a four week's series of evangelistic services, with the writer serving as evangelist. The meetings began on January 23 and continued through Sunday, February 20. The way was already prepared for these services, for a revival had begun among the people several weeks before the campaign was actually begun.

The meetings were quite well attended, and many of those present were drawn closer to their Lord. Two adults received Christ as their Savior, and several others who had been walking at some distance from the Lord were brought back close to Him. It was wonderful to witness the Holy Spirit working in the midst of the people and gaining victory in their lives. God, through the preaching of His Word and through His Holy Spirit, showered down many rich blessings upon us during these meetings, and we count it a privilege to have had a part in His great work of reclaiming lives for Himself.

A wonderful spirit of Christian love was manifested by

the brethren throughout the meetings, and the fellowship which resulted was a real delight to the writer. A large choir, under the direction of the pastor, Brother J. Wesley Platt, contributed much to the song services, and there was a great wealth of special music from the singers. Likewise, the spirit of prayer which prevailed throughout the meetings, both in the pre-prayer service preceding each meeting and prayer during and after the services contributed much toward making the revival a living reality.

Th Manteca Brethren Church and its people are dear to the writer, for it was there that he found Christ as his Savior some 23 years ago. He grew up there under the ministry and teaching of Brother Platt and others who have labored there with him. It was like coming home again, and it is a source of real joy to see them all laboring together in a spirit of unity for the cause of Christ, and to see the fruit of consecrated lives. We pray that this revival will continue in their midst without abatement, and that it may be the means of many precious souls being won to the Lord Jesus Christ in the days which are left before He comes again.

Virgil Ingraham, Stockton, California.



REVIVAL AT WARSAW, INDIANA

The writer had the pleasurable and profitable experience of fellowshiping with the Brethren of Warsaw, Indiana, for two weeks as their evangelist. The services began Monday evening, February 7th, and closed February 20th. The attendance and response was very encouraging to all who had a part in making this meeting possible.

I cannot say too much about the hospitality of the fine people of Warsaw. It was my privilege to stay the first week in the home of Mr. and Mrs. Howard Hile. This was one of the most "homelike" homes I have been entertained in for a long time. The whole house was placed at our disposal, and the Hiles made me to feel like one of the family before I had been there a day. Thank you, Brother and Sister Hile, so very much.

The second week we stayed at the home of Rev. and Mrs. Woodrow Brant, and there too, as in the Hile home we were "adopted" into the family. I never had the opportunity to know Brother Brant very well before, but through our fellowship in the services and in the home we were soon known to each other as "Doc" Brant and Black. Mrs. Brant and little Mary Ann did everything possible to make our stay with them a pleasant one and it surely was. Thanks again a whole lot to the Brants.

The people of our congregation at Warsaw should be, and are very proud of their fine, young, energetic pastor. He is evangelistic in his preaching, a good mixer, and unusually effective in personal work. The fine response at the special meetings and in the homes was due, not so much to the preaching during our revival, but to the work that had been done by the pastor before we reached the field. Pray for this pastor and his splendid congregation.

"Bud" Hunter who assisted us at Bryan, was our song leader for the first week, and then Mr. Albert Hartman, the regular Chorister, took over and certainly did a very good job of it. Every night was a special night for the different departments of the Church, at which time they filled the choir loft and rendered special numbers. In fact every-

body in every way cooperated to make the meetings a success.

Several delegations came from the surrounding communities, North Manchester, Peru, Dutchtown and other places we cannot recall as we write. The folk from our Bryan Church drove eighty-seven miles one way, several times during the two weeks; one group of twenty-seven sang several special selections and gave a Scene-O-Felt Story.

Mrs. Black joined us on Wednesday of the second week and helped in the visitation work and conducted the Children's Service each evening assisted by Mrs. Jay Corwin, Miss Fae Ridenour, and our daughter Naomi, all of Bryan.

More families extended invitations to us to eat with them than we were able to accept, but everywhere we went the food and hospitality can never be forgotten. I cannot close without saying a word about Brother John Gross, the faithful Janitor, singer, "jitney driver" (for anyone who needed a lift). John wrapped himself about our hearts so much that we never had a dull moment when he was present, and will not forget him. In fact the whole congregation endeared themselves to us so much, that we look forward to going back some time just to visit and talk, without having to watch the time.

May the Lord richly bless you all, and prosper you in all your work in Warsaw is our sincere prayer.

E. J. Black, Bryan, Ohio.



MANSFIELD — HOME — FALLS CITY

Our household goods were loaded in Mansfield early in August and started immediately for our little home in Winona Lake, Indiana. In a matter of hours the goods as well as ourselves were safely in our little domicile. How good it was to be home and, as we supposed, to stay. However, it was not long until correspondence and wires began to fly thick and fast. Result? Plans being made to leave home for an unknown land—to us.

Travel

By arrangement I went to the home of Gil Dodds and met his father, J. G. Dodds, and we drove into Falls City together. Sunday, October 3rd, was to be a big day in the Church here. It was Home Coming and at the afternoon service the writer was formally installed as the Pastor of the Church, Brother Dodds presiding.

Conference

That week the Mid-West conference convened at Mulvane, Kansas, and I soon found myself there. We returned to Falls City on Sunday, October 10th. This conference took some forward steps, among them being the recommendation that each church conduct a week of meetings stressing the doctrines and ordinances of the Church.

More Travel

On Sunday evening, October 31, I left by train for home arriving Monday in time for dinner. Thursday next found Mrs. Eppler and I on the road headed toward Falls City. We arrived here on Saturday just as Brother and Sister C. H. Johnson were ready to leave.

Surprise

By agreement our goods were not moved. The parsonage was to be furnished. It was anything but that, when I left for home to bring here its future "First Lady." When we walked into it, IT WAS. Papering done; painting done;

furniture in place; fire in the furnace; and in the kitchen EATS of all kinds so that we could get a meal without even going to the grocery. What a reward must await folks who treat the least of God's children like that.

Revival

The writer was asked by the Church to conduct a two-weeks' meeting. The attendance was good, the interest keen, and as a result eight were baptized and added to the Church.

Lonsome

The breaking of Christmas morn brought to us a totally new experience. It was the first Christmas to be separated from our daughter; the second Christmas to have a grandson; and the first one to be separated from him. But we were not forgotten. During the week preceding Christmas we were "POUNDED." The Editor would probably throw this out if I tried to tell all this pounding meant from soup to ducks. This certainly helped drive part of the lonesomeness away.

Plans

On March 21st I plan to journey over to Carleton, Nebraska, to help the good people there in a meeting. Hope to return here April 4th. On April 10th we plan to begin in this Church the week of Doctrinal meetings recommended by the Conference, closing Easter Day. Friday, April 22, we are expecting a Gospel Team from the College. Other plans are in the making and will be reported later.

Appreciation

The people of the Falls City Church have outdone themselves in their efforts to give us a welcome and make us feel at home. May their present enthusiasm increase and not suffer a cooling-off. Too many things have transpired to make any attempt at naming all of them. Mrs. Eppler and I wish to express our sincere appreciation of every kindness shown and can only hope to be found worthy.

H. E. Eppler, 2303 Lane Street, Falls City Nebr.

MISSIONARY DELAYED IN SAILING

Miss June Byler who had every plan made to sail from New York to Argentina on the 16th of March has been delayed. Her visa has not yet arrived. Every effort has been made to secure it. This was not all; when the missionary secretary called the express office to handle the boxes of equipment, etc., he was informed about the Express Company strike in New York and the embargo placed on all express to that city. Within a few minutes by phone, he also learned that Miss Byler's reservation for sailing had been transferred to the next date, which will be the 29th of March.

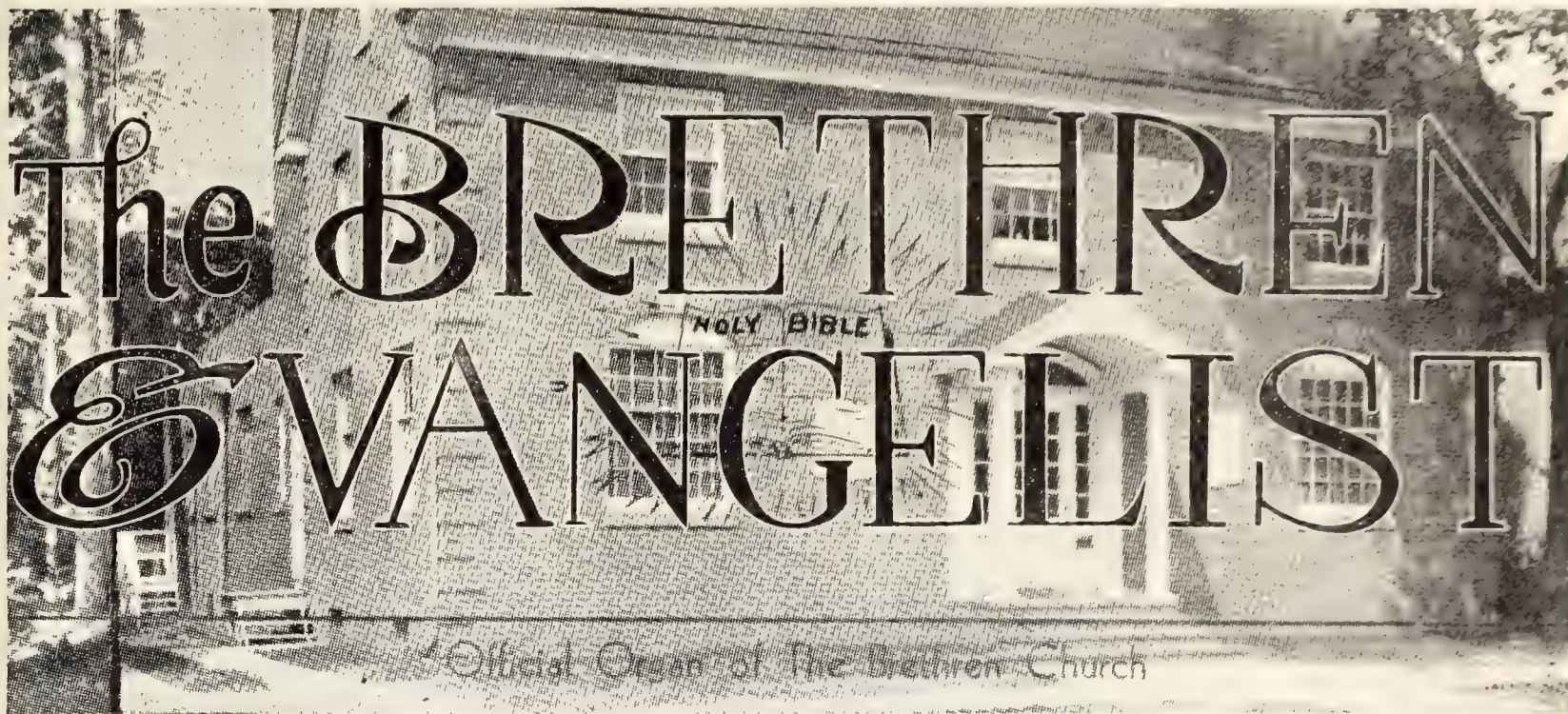
Pray that every obstacle may be removed, so that this fine, talented, and consecrated worker may fulfill her desires.

EMR..

The New Press Fund

GOAL—Not less than\$15,000.00

Cash to date\$11,798.35



What Is a Church Program?

It is a dream, a bit of heaven come to earth,
 It is people talking, praying "Not my will, but thine be done."
 It is a Church house testifying, "God is alive."
 It is flowers, planting, watering, pruning, sprouting,
 It is making beautiful the sanctuary of our God.
 It is men rushing here and there, doing endless detail.
 It is teachers sweating blood to answer living questions.
 It is eager minds leaning out to comprehend "The Word."
 It is women laden with festive boards for the family of our God.
 It is keeping alive the eternal fellowship of Christians.
 It is people giving of their time, talents and money in utter devotion.
 It is growing Christians stretching to the "measure of the fulness of Christ."
 It is redemption, cleansing warped lives, making wholeness real.
 It is the Holy Spirit declaring judgment of things present and to come.
 It is loving arms reaching around the world with divine comfort.
 It is men, women and children on a mission of world commission.
 It is stillness and quiet, where God breaks through in sublime recognition,
 It is music, meaningful harmonies, declaring "our great redeemer's praise,"
 It is our declaration and faith that God's will can be and must be done,
 It is the preacher and his people sharing mutual dreams.
 Yea, it is all this and more, much more,
 It is the pathway of life for all who would share the friendship of Christ.

—CARROLL FAIRBANKS.

THE BRETHREN EVANGELIST

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INTERESTING ITEMS

Canton, Ohio. Brother E. J. Beekley reports a gradual drawing nearer to the goal of 125 in attendance in the Canton Church, there being 105 reported in the February average. The goal for Easter has been set for 125, with a working toward that average through the time preceding Easter.

Stockton, California. We quote from a letter received from Brother Charles Johnson, under the date of March 14th: "Had a fine day yesterday. The largest crowd since I have been here. Had 90 out to Sunday School with 63 Bibles. We have set a goal for 100 next Sunday. Would have met it today except for sickness—colds, flu, measles, etc. Baptized three—a man, a boy and a girl. Took two confessions, a father and son. We are beginning to reach the older folks that are needed to give us balance. A much greater interest all around since we have cleaned up the building and done some decorating." The meetings are to continue for several weeks, we understand.

Lost Creek, Kentucky. Sister Drushal says in a note to the editor, "Things are going nicely here. We are pleased over the new baptistry recently installed in the chapel. We will use it for the first time next Saturday afternoon." We are glad for the return of Sister Drushal's "Leaves from My Diary."

New Lebanon, Ohio. Brother Berkshire reports that the first week of their revival with Brother Christiansen as evangelist, has passed into history, with a fine interest and an average attendance of 105. We will hear more of this.

Johnstown, Penna. (Third). Brother D. Richard Wolfe,

recently installed pastor of the Third Church, reports that he is having a wonderful time getting acquainted with the members of the church and learning his way around the city, but that he is beginning to feel very much at home and hopes to get his program in full swing in a short time.

Loree, Indiana. Brother Higgins says, "Our Birthday Fellowship Supper and Program was fine. More than 125 present. We noted that just about everyone went home smiling."

Masontown, Penna. Brother Ankrum reports that the Masontown Laymen had an interesting and well attended meeting recently. He says that among the refreshments were "Mooseburgers." Brother Francis Berkshire is to be in charge of the next meeting which will be held on April 4th.

Pleasant Hill, Ohio. Brother Floyd Sibert's bulletin tells us that their recent offering for the Lepers amounted to \$100.00. Also that the attendance for the past several Sundays have been: 195, 217 and 203. Sunday, April 3 is designated as 100% Day. The work on the new addition is going forward as rapidly as possible.

Muncie, Indiana. Brother Chester Zimmerman announces Brother Charles Munson as guest speaker for Sunday, April 3rd. He also is calling his mid-week service by a very appropriate name—"The Hour of Power."

He reports the sum of \$2,177.33 given on Dedication Day—February 13th, which he says, "was substantially above what we had expected."

Gratis, Ohio. Brother Crick reports the adding of further improvements above the redecorating already in progress—the refinishing of the church pews at an additional cost of \$220.00. Also that the purchase of new carpet is under consideration.

Milledgeville, Illinois. Brother D. C. White tells of the presence of some students from Moody Bible Institute, who had a part in the services of March 13th.

Lanark, Illinois. The Winter Camp of Young People was opened at Lanark on Friday evening, March 18th. The "Camp" continued until after the Sunday dinner hour. The banquet was held on Saturday evening. Lois Coleman, Betty Martin, Rev. V. E. Meyer, Rev. Spencer Gentle, Nellie Eller Commisso and Rev. Charles Munson were among the speakers.

Waterloo, Iowa. Brother Virgil Meyer says, "Our Youth Banquet was a fine success, with fifty-one in attendance."

Oakville, Indiana. Brother Bates reports that a special offering was taken at the closing service of their revival, same to be sent to the Missionary Board toward the rebuilding of the Boys' Dormitory in Kentucky. He says that during the first week of the meeting one young lady made the good confession and that others were thinking of so doing.

Do you think it smart to mar your today's and mortgage your tomorrow's by grieving over your yesterday's?

When Jesus brings a thing home by His Word, don't shirk it. If you do, you will become a religious humbug.

The Editor Thinks Aloud

Fred C. Vanator

THE SWING OF THE PENDULUM

IN MY READING last night I came across a sentence from the pen of Henry Wadsworth Longfellow which caught my eye with more than ordinary interest. It read like this:

"The everyday cares and duties which man calls drudgery, are the weights and counterpoises of the clock of time; giving its pendulum a true vibration and its hands a regular motion; and when they cease to hang upon its wheels, the pendulum no longer swings, the hands no longer move, the clock stands still."

This set me to thinking!

We talk about "meeting our problems in stride." In other words, "meeting our problems without destroying the forward progress of our endeavors." I once had a very wise teacher. She knew more about "mathematics" and "students" than any other teacher I ever had. I say "students" because she first found out the possibilities and capabilities of her entire class at the beginning of the year, not as individuals, but as a whole. It might be that those of keener perception did not advance as rapidly as they could have advanced; but the less apt were more able to grasp the fundamental principles of the subject. Consequently there were no absolute failures in any of her classes. She often said, "Learn to solve the lesser equations and the greater will come more easily. Learn the names and the extremes will take care of themselves."

She was seeking to take the "drudgery" out of everyday learning and trying to show her pupils that life is more than mere sums, fractions, algebraic equations and parallelograms—that it was the grasping of fundamental principles upon which to build a solid foundation. She was teaching her pupils to use their known abilities to counteract their known inabilities, with the result that she was building confidence into lives that would otherwise have developed, what we know now as, an "inferiority complex."

Take that thought over into the realm of the spiritual. Isn't that just what our Lord is seeking to do with His followers each day? They sit at His feet; they hear His voice; they appropriate unto themselves that which they are able to comprehend. Some are of ten talent capabilities; others of five talent ability; and yet others there are who only possess a one talent capacity. But as each accepts his opportunity and grasps the full significance of his personal possibilities—putting into his effort all of the ability he possesses—he is able, in the final analysis of things, to hear the "Well done, thou good and faithful servant; thou hast been faithful in a few things, lo, I will make thee ruler over many things. Enter thou into the joy of thy Lord."

Thus we become the "weights and counterpoises" of the clock of time; by our activities the hands of the clock move forward; the pendulum continues to swing at its accustomed rate, and the clock ticks off the hours and

days and months, never stopping, never varying in counting the minutes, but making each moment worth while in the labor of love each one must perform.

Are we all using, each our "several ability" as He would desire that such abilities be used?

Think it over!

Office Gleanings

By The Editor

No Report

Due to the illness of our Office Secretary, Mrs. Jean Gilbert, there will be no report of the additions to the Press Fund, nor a listing of additional Publication Day Offerings. Quite a number of such offerings have been received, but have not as yet been transferred to the books. Hence we cannot make this report in this issue. Since our next issue will be dated April 9th, (next week's issue being the Missionary Number) we ought to have many additions to make to each of the above funds. It will give those who are in charge of sending in the offerings an opportunity to "get in under the wire" and also help us to make a complete listing of such offerings.

Our New Set-Up

At a recent meeting of the Prudential Committee of the Publishing Company, it was decided that the work of the Business Manager be turned over to the foreman of our Shop, Mr. Donald Burns. He does such purchasing as is necessary, takes in and figures all jobs, and has general oversight of the entire plant. Mr. Burns has been with the Publishing Company for a period of about twenty years and knows the printing business through and through. He also has always had the general interest of the Publishing House at heart and is doing everything within his power to make the business thrive. We feel that this is a very wise move. The Editor will still continue his regular duties as Editor of Publications, and will be in charge of the subscription Department of the Evangelist. The work of the business is correlated through Mr. Burns and the Editor, under the supervision of the Company President, Mr. J. E. Stookey. Mrs. Gilbert remains as the bookkeeper and manager of the Book Store, as in the past. We trust that this arrangement will work out to the best interests of both the Company and to the Church in general.

Rags

A sizeable amount of wiping rags were delivered to the Publishing House from the Altruist Class of the Nappanee, Indiana, Sunday School by the hand of Mrs. Mary Maust. We thank you so much.

EVANGELISTIC SERVICE AT FAIRHAVEN CHURCH

A week of evangelistic services will be held at the Fairhaven, Ohio, Brethren Church—Sunday evening, March 27, continuing through Sunday, April 3rd, with Rev. Vernon D. Grisso as evangelist.

"O God, Teach Us To Pray"

Teach us to pray—'Tis dark over all the world,
And over land and sea the mists close down;
Out in the darkness hopelessly we stray,
And search, and cannot find again Thy way—
O God, teach us to pray!

Teach us to pray—we are not worthy, Lord;
For we have dwelt long years in sin and shame;
We closed our eyes and would not see the way;
And now 'tis night, and helplessly we stray—
O God, teach us to pray!

Teach us to pray—For ev'rywhere is gloom,
And sudden terror seizes on our hearts;
A bitter message comes to us today;
The world's at war, and brothers bend to slay—
O God, teach us to pray!

Teach us to pray—For this cannot be pray'r,
That comes but as the cry of hearts of fear;
We are poor, trembling mortals far astray;
If it be not too late find Thy way—
O God, teach us to pray!

Help us to pray—We would but speak with Thee;
Our hearts are full of what but Thou canst see
And we are tired wanderers on life's way,
Yearning to see the light of Thy new day—
O God, teach us to pray!

Teach us to pray—Yet this itself is pray'r,
From hearts of troubled pilgrims learning peace,
Grant us Thy grace to walk faith's shining way,
We are Thy little children who did stray—
O God, teach us to pray!

—Leinbach.



NO ONE is independent, everyone needs help. We have nothing that was gained and not given. Isaiah gave a perfect description of human inadequacy, when he said of one whose faith was in himself, "For the bed is shorter than that a man can stretch himself on it; and the covering narrower than that he can wrap himself in it." We are absolutely dependent.

How wonderful is the divine answer to our need. Listen! "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty." Think what it means to abide "under the shadow of the Almighty." First, it means the certainty of God's reality; for just as there is no effect without cause, there is no shadow without substance. This was the Psalmist's beautiful way of saying that while we cannot see God we can be sure of His reality.

Again it means comfort in the heat and burden of the day. The man who wrote these words lived in a desert country where, in scorching heat, the comfort of a shadow is wonderful beyond our ability to understand. So, when Isaiah wanted to describe God's man, he likened him unto "The shadow of a mighty rock in a weary land." It means comfort and rich relief.



In the third place, "To abide under the shadow of the Almighty" is to feel safe and secure, to know that He who daily bears the burden of life will take our burdens upon himself or give us strength to bear them. He is our sufficiency. So, age after age, from the deep places of human experience comes the testimony that God is our "strength and Redeemer," our "guide and stay; strong tower; hiding place; rock, rescue, refuge; a very present help in trouble." God is everything that means security.

"Mother, will you be here when I come home?" asks a little child as he goes to school. He feels safe and secure in the knowledge that his mother will greet him when he comes home. So with man who knows that he will never be forsaken or left alone by Him whose promises are tried and true.

The foregoing is from an article entitled "Prayer is the Answer," by John Paul Pack, in "The Christian-Evangelist" of a few years ago. It is quite evident that if we are to be "taught to pray" that we must have two things: A teacher who knows how to pray; and a God who is real and who is able to answer our prayers. We need only to diligently search the Scriptures to find that our Lord Jesus Christ is the one who is completely able to teach us both the meaning of prayer and the manner of prayer. Faith and sincerity are the two requisites which we must possess if we would learn to pray aright. "But," you say, "can one really learn to pray?" Recall, if you will, that the disciples, when they came to Jesus for instruction in prayer, did not say, "Lord, teach us how to pray," but rather they said, "Lord, teach us to pray."

Consider, if you will, how Jesus Prayed. Therein can we find the key of being "taught to pray."

We find it is not the length of a prayer that counts for most. Jesus said that we should not pray like those who thought they were heard for "their much speaking." The longest recorded prayer of Jesus is found in John 17. Here, at the very close of His earth life, He had much to pray

for, for He was praying for His close followers. But note His prayer before the tomb of Lazarus, "Father, I thank thee that thou hast heard me. And I knew that thou hearest me always: but because of the people which stand by I said it, that they might believe that thou hast sent me." A few words, but what a weight of power they carried, a power that could even raise the dead to life.

But follow Him to the Garden of Gethsemane. Much speaking? No! Simply a few words, but straight from the heart; so urgent that it caused Him to sweat, as it were, great drops of blood: "Father, if thou be willing, remove this cup from me: nevertheless not my will but thine, be done." Do we need more to teach us what it takes to really pray?

A second thing we need to recognize in the school of prayer is that it is not the posture of body that counts, but the condition of the heart. Jesus prostrated Himself on the ground in Gethsemane; He stood before the tomb of Lazarus; He reclined at the supper table when He made His great intercessory prayer, as recorded in John 17. Standing, reclining, kneeling, prostrated before God, all amounts to the same thing in the sight of God, for He sees the "intents of the heart"—He hears the voice of the soul. Of course it is fitting and proper that we kneel in the presence of our King; but to merit the hearing of our plea the King must know that His subjects are loyal to His cause and willing to die, if need be, for Him.

A third thing should be remembered. Prayer is not "telling God" what He should do for us; it is laying our problem at His feet and depending on Him to provide the answer in His own good way. If we would just remember that "His ways are not our ways," and that whatever He provides is better than that which we ask, we will have gone a long way in learning "to Pray."

And last, but by no means least, we must learn that prayers for others are more important than prayers for ourselves. Of course we can include ourselves in the desire we have for others, but no prayer should ever be made exclusively for ourselves. When the Lord told His disciples the Way of Prayer, in the "Our Father" (which, by the way, should not really be called "The Lord's Prayer" for it was not His prayer, but that which he taught His disciples) that which He taught was an "all-inclusive" prayer: "Our" and "Us" are the words which we should note closely. Someone has written:

Thou canst not pray the Lord's prayer
And make a selfish plea,
Thou canst not pray the Lord's prayer
And ever once say, "ME."
For it's "Our," "Our," "Our,"
And it's "Us," "Us," "Us,"
Three times it says "Our"
And a fourth time it says "Us."

After all, if we would be taught to pray, we must first of all be teachable. We must be willing to go to the teacher empty, and then we can come away full. We must be willing to submerge self, and be ready and willing to take Him at His word. We must be willing to "enter the closet; shut the door"; and pray from the heart. Then and then only will we have learned the real secret of communion with the Father, through His Son, our Redeemer and our Advocate.

Will God Punish With Severity?

Raymond Stoffer

There are people who say, "God is too good to punish with severity." But would God be a just God if, after giving us commands and warnings as to our method of living, and if we violate His commands, He would fail to keep His word as to punishment, no matter how severe, for the violation on our part?

Suppose we, as parents, should say to our children, "I don't want you to do this or that, and, if you do, I will punish you." Then the children go and violate the wishes or the admonitions of the parents. What kind of children would these children become? If the parents failed to carry out their promises, soon the children would ignore the word of their parents, and their admonitions would be meaningless.

God must mete out His justice to the violator in order to be a just God. The way to escape God's punishment is to be obedient children. As God says in His Word, "Thus saith the Lord," learn to obey. This is always the only policy of safety.

—North Georgetown, Ohio.



SATIRE HUMOROUSLY DEDUCED FROM SCRIPTURE

H. A. Gossard

(Revelation 8:1)

Though Woman rates with Man in the Creation,
And stands a grade above in degradation,
She in her aim to prove him dissident,
Erring in judgment, showed him diligent . . .
Her speech, incessant, barred her from the sky:
The PATMOS VISION tells in veiled despair
Of silence:—and that means "no woman" there.

(Genesis 3rd Chapter)

When men and women meet to make decisions
On vital issues, then arise divisions . . .
Since always there's an imp of subtle thinking
Who offers artful plans (the while he's winking)

To one more tutored, but too weak to grapple,
And says "Buy off your husband with an apple;
For he who set this lure before your eyes
To create hunger while he food denies,
Lacks wisdom in his counsel; for he knows
All hunger tempted in proportion grows."
Thus did the subtle Vender, with a grin,
Propose that Eve do that which God called sin . . .
His pert allusions were that God had lied:—
Then MAN partook, and from that moment died . . .
The Vender hissed as in the dust he reeled,
Elaat to see that God-taught Man would yield.

—Lanark, Illinois.

Leaves From My Diary

Mrs. G. E. Drushal, Lost Creek, Kentucky

(We are glad to again present more "Leaves from the Diary of Sister Drushal," although this seems to be just "one leaf." The disasterious fire, the multiplied added duties of the work, in addition to which Sister Drushal reports the loss of two of her diary books and one record book from her table in the past few months—all these have militated against her sending the weekly notes as she had so much intended to do. However, she now writes that she will endeavor to send these daily notes along from week to week. We are glad for the resumption of what we considered fine news from our Kentucky field.—Editor)

March 7. Sat down to write my diary and discovered the book was not to be found. This happened before in December—the disappearance of two diary books and one record book where we listed the clothing receipts: puzzles us. Our house is many times full of children and maybe one of them liked the looks of the backs of the books. I don't think they would be interested in the contents. Or I might even find them down behind a book case some time.

I had wanted to copy my notes I had written about the lovely guests we have had since we last wrote, but will go to our guest book instead. There were the Three Bairs bringing a lovely new Frigidaire for the dormitory, from Canton, Ohio, the gift of the Ohio District W. M. S. Then Mr. and Mrs. Kraning of Mexico, Indiana, and Rev. and Mrs. Robert Higgins of Bunker Hill, Indiana, came with a load clothing. Clarence H. Benson, Secretary of the Evangelical Teacher Training Association of America came to consult with us about our Bible department, since Riverside is a member of this Association.

Then came Mr. Knidley of North Manchester and Ira Swihart of Wabash, bringing clothing, dishes, a lovely Mixmaster, oil stove, skillet and other things. Then at Christmas time, who should come but Miss Bessie Hooks of Pennsylvania, who worked here with us for so long. It seemed like old times. On January 18th folks from Goshen, Indiana, gave a surprise visit: Mrs. Harley Stuckman, Mrs. Willis Ronk, Mrs. Adeline Miller and Mrs. Rollie Roth.

Then came the fire. You know the story, but unless you have gone through with it, you do not know the "feelings." All we could do was stand by and watch and pray. Our neighbors were wonderful. Places were offered for all the boys to stay all night, and in two days the women had nine comforts made for us. Folks in other places have also been good neighbors, but ours here have been especially good, too. In every crisis they have risen up and helped pull things through. Taking the doctor's advice, the Kecks left the next day for Ashland for a week. We sent the boys home who had homes to go to, and closed school for a week to give us time to catch our breath and get things ready to go on. Folks asked, "What will you do?" There was just one answer—"Go right on." We had put our hand to the plow nearly forty-three years ago and there must be no turning back now.

But now to come back to our guests. The third day after the fire who should come but Mr. and Mrs. Charles Munson, bringing a load of bedding and clothing from the Fair-

haven and Ashland churches and the College. Was anything more welcome? Then the next day Mr. Deihl and Mr. Musser of Bryan, Ohio, arrived with a load of food and clothing and other needed things. This was quick work by the Bryan and Ashland folks, who surely sensed the urgency of the need. It all seemed like manna sent down from heaven.

Mr. Zeigler from New Castle, Penna., was the next to arrive with clothing. On February 9th Mr. and Mrs. Francis Berkshire from Masontown, Penna., came. They, too, had a splendid assortment of things: clothing, blankets, soap, books, etc. And to keep the ball rolling, next came Harry Baugher and Truman Dayhoff of the Linwood, Maryland, church with their car full of groceries, soap and clothing. But the Lord's hand was not slackened and on February 10th Mr. and Mrs. Paul Witmer came bringing clothing and pillows from the Ashland Church.

So we were glad we had determined to carry on, although at the time we did not know whom the Lord was going to use to help. But help came and the boys and teachers are more comfortably situated than we had thought would be possible for such temporary arrangements. The Old House of Cracks has once again proven a friend in need.

I have only mentioned what folks have brought in, but must add that many faithful friends have sent by mail and express, clothing, bedding, towels, delicious cookies. We cannot tell it all, but have written personal letters telling all how thankful we are.

Next week I may be able to send my Diary Notes again.

Travel Flashes

Dr. Charles A. Bame

With Friends

"Hello! is this you, Charlie?" "Yes, who's talking?" "It's Hugh." "O yes, I'm glad to talk with you. What's cooking?" "Oh, I was thinking of taking a trip . . . to see our friend . . . Would you care to go along?" "Sure! I'm anxious to go and shall make it possible." So we went.

Friends

We three had been friends—all of us preachers—for many years. In youth, separated by a few miles; in active life separated many years at times, and by multiplied hundreds of miles; but now, all three no more than 50 miles apart and one, sick—in fact by a "stroke," almost speechless, and yet, not "sick abed," nor too sick to enjoy company. We "visitors" active and strong; he, leaning like Jacob, "on the top of his staff" (cane). Heb. 11:21. Our conversation was meagre because of his limitations. But his apparent pleasure, his alertness expressed in his smile, and our joy that he was still able to care for himself, was satisfaction enough to pay for the journey.

"Good Friends"

We tried to be good friends—not the kind Job had, who came to "mourn and comfort him," expressing their "comfort" as they "lifted up their voices and wept . . . rent every one his mantle, and sprinkled dust upon their heads"

and then, when they came into his presence, "sat down with him seven days and nights and none spake a word unto him." Job. 2:12, 13.

I am not boasting of our modern good method, nor of our sacrifices; but I do feel that the way of people of our oldest record (Job) is poor compared to the ways now made possible by psychiatry and the best of all friends: "One that sticketh closer than a brother" Prov. 18:24. And in that same verse it is advised that "a man that hath friends must show himself friendly." Not first necessarily, but certainly, assuredly, and regardless, even reckless, of the cost and sacrifice.

The Cost

The price of friendship is great not because it is prepaid, for if it is obtained because it "might come handy some time," it is not friendship; that is a bargain with the added suspicion of gambling. If it is "paid for" or because of a hope of gain, it is short of the meaning of the word.

A young lady of much experience with the public recently said, "If it's for present or future gain, it is not friendship at all." And I agree.

The depth of the meaning of this word "friend" was given on the last night of our Lord's life when He told His disciples "Henceforth I call you not servants, but FRIENDS." John 15:15. And what a friendship it was to be! He was soon to die for them; one was soon to deny Him with curses; one had already bargained His life away for thirty pieces of silver; two, He had called Sons of Thunder (Mark 3:17); some of them had never shown great activity or sacrifice or consecration, so far as the Sacred Record shows. Yet He raised His spoken esteem of them to the highest level—"friends." That must have been prepaid as it is for each and all who will receive His "well done" just as we enter into the "joy of our Lord." Matt. 21:23, 25. Prepaid! "While we were yet sinners." Romans 5:8.

"Jesus paid it all,
All to Him I owe,
Sin had left a crimson stain,
He washed it white as snow."

See I Corinthians 6:11.

Even though His friends dealt "treacherously" with Him (Lam. 1:2), and though He was "wounded in the house of my friends" (Zech. 13:6), yet these had "followed Him in the regeneration" and He had promised them that they would "sit upon the twelve thrones and judge the twelve tribes of Israel" Matt. 19:28. Indeed it must have been prepaid for them and it is for all who believe and "keep in memory" the gospel, else belief "is in vain." I Cor. 15:1-4; Isa. 53:5, 6; Rom. 3:25; 5:6. His word was "out" and He must make good, and He did, and He will. It is forever settled. Psalm 119:89.

Recompense

We did get some pay the very next day, in the mail. His lovely and faithful daughter said, among other things, "So glad you could come and see Dad, and hope to see you again before long." But that is not all the recompense, for while the "hireling looketh for a reward" (Job 7:2), "great is your reward in heaven" if "ye remember my commandments to do them." "Pure religion" is to visit in time of

trouble, and "to keep one's self unspotted from the world." James 1:27. And who would want any religion that is not pure? "He who loveth God, loves his brother also." I John 4:5. There is great recompense in doing lovely things. There is too infrequent visitation of friends. Better to try than to fail to try.

A Wreck

On another evening wife and I were returning from "calls" and approached the intersection of two main roads and there, flat on its side, was a 1948 car, dented, broken and wrecked beyond appreciable remaking. Each passing motorist stopped and asked the cause. Someone was careless? Surely, someone was! It was the one arrested, now in one of the hospitals, while the lady in his car was in another hospital in another city. Financial loss, insurance considerations, hospitalizations, cripples, perhaps deaths. That's the price of speed.

Wrecked cars! Wrecked fortunes! Wrecked Ideals! Wrecked families! Wrecked associations! Wrecked truthfulness as each blames the other. That is the story of modern speed, a price too terrible to contemplate, but only one of so many different kinds of speed that meditation, contemplation and consideration of God and holiness are being forever lost and so irretrievable, that there is hope only through another source and that Source, our Lord and Master who will return with a speed unimaginable and "as a snare" to the proud promoters of the supersonic ideas of speed, change and agnosticism. Luke 21:35; Mark 13:35, 36.

Desperation

But the wreck of all the above is but small compared with the wrecking of a good conscience in the heart of the sinner. Even the selfless Paul found terrible conflict of his desires with the victory he coveted. Romans 7. To derive such a conflict is to shame the confessions he makes often—a confession more Christians should make and a victory our Savior guarantees each of us. As Weymouth translates I Cor. 10:13, "God will not allow you to be tempted beyond your strength . . . he will also provide a way out." Paul found a "way out" and shouted unashamed that the victory was due only to throwing his burden of sins entirely on the Lord. Listen to him. "In my inmost self all my sympathy is with the Law of God; but I discover in my faculties a different law, at war with the law of my understanding, and leading me captive to the law which is in my faculties—the law of sin." (Weymouth). "O wretched man that I am! (Wrecked?) Who shall deliver me?" Romans 7:22-25.

Deliverance!

"I thank God through Jesus Christ our Lord." He was not unlike the living person pinned beneath the wrecked car waiting, praying, crying for help until a savior come; now he lives as does our Lord. There is relief. "No condemnation" to the delivered ones. He is a "new creature in Christ Jesus." Remade! II Corinthians 5:17; Romans 8:-8, 27.

—Wabash, Indiana.

If your body has been presented as a living sacrifice, treat it with reverence and care.

1948-49 Ashland College A Cappella Choir



PICTURED on this page is the Ashland College A Cappella Choir which is about to embark on its annual tour of the churches of the Brethren denomination. Since the beginning of the choir some twelve years ago, this trip has always been the highlight of the school year for choir members. Each year an effort is made to visit as many churches as possible. This year's itinerary is the most ambitious ever attempted by an Ashland group of this size.

Leaving Ashland on the day following Easter, the choir will visit nine Brethren communities in eight days, returning to Ashland on April 25. Farthermost communities to be reached this year are Lanark and Milledgeville in Illinois. This will be the first time that the choir has ventured into that state. While plans are always subject to revision, it is hoped that conditions will permit the choir trip next year to be through southern Ohio and Indiana. In 1951, the schedule calls for the trip to be east again into Maryland or even farther.

Leaving Ashland early on the morning of April 18, the schedule follows:

- April 18—Goshen, Indiana Brethren Church
- April 19—(Morning) Goshen High School
- April 19—(Evening) North Liberty Brethren Church
- April 20—Milledgeville Brethren Church
- April 21—(Afternoon) Lanark High School
- April 21—(Evening) Lanark Brethren Church
- April 22—Elgin, Ill. Church of the Brethren
- April 23—Open in Chicago.
- April 24—(Morning) Nappanee Brethren Church
- April 24—(Afternoon) South Bend Brethren Church

April 24—(Evening) Elkhart Brethren Church

April 25—(Morning) Elkhart High School

April 25—(Evening) Bryan Brethren Church

The choir will proceed home yet that evening.

Dr. Louis E. Pete, a name always linked with the Cappella Choir, since it was through his efforts that the idea materialized, will lead the group again this year. Also accompanying the singers will be Miss Mildred Fry, Dean of Women and Art Petit, Director of Public Relations. The group travels by Greyhound Bus and their own cars. Since the personnel of the traveling group is about 60, feeding and housing it is frequently a great problem. Restaurants suitable for such a group are relatively scarce along the highways. Congregations have always found it possible to house the choir over night.

When Dr. Pete assumed the directorship of the choir in the prewar days, he changed it from the old concept of glee clubs to that of singing without accompaniment. In turning his choirs after the famous choirs of St. Olaf College, Dr. Pete has brought his organizations to the point of perfecting perfection in "making music" as he prefers to call it. Many who have "graduated" from the choir look back on it as one of the finest experiences ever. At a recent concert in which the choir sang the St. Cecilia Mass by Gounod, one of the members said it was one of the finest religious experiences of his life. This number will come to be identified with the Ashland Choir. Parts of it will be used on the tour.

Dr. Pete fits the music to the type of choir which reported to him in the fall. A great mass of music literature is available to the choir and from it he selects those numbers which best fits his choir. Many of the numbers which

Choir



The choir sang last year have been discarded this year and many new ones added. Negro spirituals and numbers from the Greek Orthodox Church are popular with the choir.

Only two churches which were visited two years ago on the trip through Indiana will be visited this time. They are Elkhart and Bryan. The choir policy is to visit as many different churches as possible in the three year span. This is in line with the Ashland College policy of being of greatest service to the greatest number in the Brethren Churches.

The choir has already sung four concerts in and around Ashland. One of the concerts was in the First Presbyterian Church in Canton. This concert was jointly sponsored by the Canton Brethren Church and a number of Canton business men interested in Ashland. Several hundred people attended this concert on a week night in this large and strange church. The choir responded with a concert which can be ranked among its best.

An undertaking of great proportions is in the making as this is being written, Musicaglia, the Ashland College musical organization has scheduled, on March 27, the choirs of Findlay College, Hiram College and Ashland High School to join with the college choir in individual numbers and a massed singing of the St. Cecilia Mass in the McDowell Auditorium. As this is written, great things are expected from this undertaking.

Members of the Brethren Church, Alumni and friends of the college are urged to make a special effort to hear this choir this year if it is within driving distance. It is one of the fine choirs among colleges and well worth an extra effort to hear.

Can You Beat This Record?

During the past year we have noticed several church schools reporting attendance records at different times, and at this particular time we have a new one, we think.

Last Sunday morning at the First Brethren Church here in New Paris, Indiana, little Linda DeBoer was awarded an honor pin in which the numeral 5 was centered. These award pins are given to Sunday School members any time they have completed a year of perfect attendance. Linda's has been a record of five consecutive years of perfect attendance without a miss, and she is the youngest member to accomplish this record here. This is very unusual, due to the fact that Linda just turned five years old on February 27th.

Linda is the daughter of Mr. and Mrs. Ben DeBoer New Paris, who have seen to it that Linda was in services ever since she was two weeks old. Their faithfulness made this possible, along with her being blest with very good childhood health. She is the grand-daughter of Mr. and Mrs. Everett E. Miller of New Paris, the former also having eighteen consecutive years attendance record. Her great grandfather, Mr. John Smoker, also of New Paris, who is now 83 years old, has missed only one Sunday in the memory of his family, that Sunday being eleven years ago, when he figured in an auto accident in which Mrs. Smoker lost her life.

These individual records have been kept only the past eighteen years at our church school, so some members would have even more years than our records show.

Up to the present time we have awarded 84 pins. Six of these were for records of from 15 to 20 years, seven for between 10 and 15 years and the remaining 47 pins are numbers from 1 to 5 years. We feel this is a very good average considering our membership is less than a hundred.

Mr. Stanford Smoker is the School superintendent, and Rev. C. A. Stewart is in his third year as minister, succeeding the Rev. G. W. Rensch, who served a long pastorate of more than sixteen years and who, with Mrs. Rensch, ever yet cheer us with their regular attendance at the services of the church.

Yours for better records in His Name,

Mrs. Woodrow Immel, Cor. Sec.

SPECIAL NOTICE

Southeastern District Churches and Pastors please Note

All monies for the Southeastern District Mission Board should be sent to the new treasurer. Some checks have begun to come to the old stand and that complicates things as you might well know. Whoever has charge of such funds and the remitting of them, do please send them to The Rev. Clarence S. Fairbanks, 4805 Silver Hill Road, Washington 20, D. C. Thanks for acceding to this request.

E. L. Miller, Pres. of Board and former Treas.

WITH THE LAYMEN

NORTHERN INDIANA LAYMEN MEET

THE FORTY-NINTH Quarterly meeting of the Northern Indiana Laymen's Brotherhood of the Brethren Church was held in the Milford Brethren Church on Monday evening, March 7th. The largest crowd in the twelve year history of the organization was on hand for the fish supper, and were those fish ever good. This type of supper was made possible through an arrangement with the Jonah Club of Akron, Indiana, a worthy group of men who delight in serving fish suppers.

Harold Gawthrop, president of the Milford Laymen, was in charge of the meeting, and extended a cordial welcome to all. The personnel of the Jonah Club was introduced, and received a great hand for a fine supper. The group was led in prayer by Floyd Schuder. Rev. E. M. Riddle, Field Secretary for Ashland College and Seminary, was introduced. He in turn, introduced the Ashland College Quartet, which consisted of Dorman Ronk of California; Louis Smith of Elkhart, Indiana; Ivan Ronk of Goshen, Indiana; and John Lindower of Ashland, Ohio. These young men then presented a group of quartet numbers. John Lindower was at his best in presenting "Polonaise," by Chopin, and an encore by Henderson, on the piano. A tenor solo, "Danny Boy" was sung by Dorman Ronk. Because the hour was late, Rev. Riddle took just a few minutes for his remarks. He observed that the laymen are now beginning to take their rightful places along side the other auxiliary organizations of the church, and noted that it was indeed gratifying to see advancement in all branches of the work. He cautioned, however, to be aware of the evils of the world today, and that we should appreciate the privilege of fellowship and the strength we gain from it, to continue in His service.

The quartet presented two more groups of delightful songs, and John Lindower rendered another piano solo, after which the Ashland group was excused and started on their return trip to Ashland.

President Harold Hummel of Goshen took charge of the business session. A total of 276 men answered to roll call from the various churches. The offering, in support of our Shishewana project, amounted to \$128.51.

Fred Pippen of Sherwood, Michigan (formerly of Napanee) was introduced and gave a very interesting report of the mission church at Sherwood, the existence of which is due to his untiring effort, loyalty and faith in God. He humbly covets an interest in the prayers of everyone in the Brotherhood.

The next meeting was announced as a joint meeting of the Northern and Southern Districts to be held in the First Brethren Church of Warsaw, Indiana, in June.

Raymond Purcell, reporting for the project committee, suggested that response could be better in behalf of the appeal made for talent to assist in the services at Sherwood, naming this, along with the recent tragedy at Lost Creek, as two very worthy mission projects.

Warsaw reported the illness of Rev. W. B. Brant, and

requested that he be remembered in prayer. President Hummel responded immediately by having the group stand in silent meditation, and he concluded with a special prayer.

Charles Smith, State President, voiced a word of commendation for the Indiana District in behalf of the fine response in support of the station wagon. In round numbers approximately \$1,500.00 has been given. He, too, mentioned the need of much prayer, that this equipment might be delivered, so it can be used.

The South Bend laymen announced that they were promoting the ceiling of the bedrooms at the Hotel at Shishewana, and March 19th was set aside for this. They invited everyone interested to come and help.

A well deserved vote of thanks was extended to the Milford Church for the promotion of one of our finest meetings.

The benediction was pronounced by Rev. Claud Studebaker.

Max Miller, Sec.-Treas.

Spiritual Meditations

Rev. Dyoll Belote

GRAPES, GIANTS, GARRISONS, GRASSHOPPERS —OR GOD!

Scripture: Numbers 13:21-33

WHAT WAS THE MATTER with those ten spies who saw the land upon which they had been sent to make a report, and then came back with this report: "... we came unto the land whither thou sentest us, and surely it floweth with milk and honey; and this (a bunch of grapes so large that they bore it upon a pole between two men) is the fruit of it. Nevertheless the people be strong that dwell in the land, and the cities are walled, and very great: and moreover we saw the children of Anak there . . ."

And then there intervenes the record of the report of Caleb, the spokesman for the minority report, who counselled immediate action looking to the conquest of the land, a feat which he declared they were well able to accomplish.

But the majority continued their doleful report with the insistence that "... the land through which we have gone to search it, is a land that eateth up the inhabitants thereof; and all the people that we saw in it were men of great stature. And there we saw the giants, the sons of Anak, which come of the giants: and we were in our own sight as grasshoppers, and so we were in their sight."

These first spies sent out by the Israelites to look over the land of Canaan saw it through the eyes of fear, and they got a distorted view, and it kept them out of the land for forty years. Shall we examine that experience of these men a bit?

Grapes. Well, they found grapes—great, luscious, refreshing grapes. Grapes so large that two men found it a fair burden to bear one bunch upon a pole borne be-

tween them. And it was, according to that same report, "a land flowing with milk and honey," an expression suggesting the height of temporal, physical sustenance, a land where there was no scarceness and where none would need to want.

Giants. They had seen—and brought proof of the same—wonderful grapes; but they had seen Giants, and the grapes were not large enough to take their gaze from the giants, so they saw more to **fear** than to **fill**.

Grasshoppers. "And we were in our own sight as grasshoppers, and so we were in their sight." David saw a giant, too, and yet he quailed not nor forsook the conflict. Goliath "huffed and puffed" at David, and I imagine his roar would have scared the "daylights" out of many a seasoned soldier of Saul's army. In fact he must have already done so, for none took his dare to fight with him.

God. And so it is today. Men see garrisons and giants (walled places impossible of conquest) and men of great stature (intimidation in human form) but fail to see God and to reckon on Him. For that "majority-group" God dwarfed and dwindled and Giants and Garrisons loomed large. But what are walled cities, and Giant garrisons to our God? What are walls to our God? for our God **goes through walls** when He starts! The walls of Jericho fell down, and faith brought them down. The Israelites did nothing toward breaking down those walls, they just marched and blew trumpets: **God destroyed the walls**. The Psalmist said, "For by Thee, I have run through a troop, and by my God have I leaped over a wall." It was God who led them and He was enough for any garrison. The God in whose name David came against the Giant was equal to the conquest of the enemy. If you do not believe it, just glance at the headless carcass of the roaring, taunting braggart left lying on the field.

What are Giants to God? Why should we let the human intimidate us anyway? Why not let the divine stimulate us? **WHY NOT RECKON ON GOD? He is, and He does. WE FAIL TO POSSESS BECAUSE WE FEAR TO POSSESS. Fear keeps us from the victories of faith, for there is NO FAITH IN FEAR, and there is NO FEAR IN FAITH. "FAITH IS THE VICTORY."**

"God, lift our eyes to behold Thyself!
God, culture our faith to see Thyself!
God, mature our trust in Thyself!
God, teach us to know Thyself!"

Lord, do this for us! We cannot do it ourselves. **We will ever be seeing Giants and Garrisons and ourselves as Grasshoppers, until we see Thee as God. Amen.**
—Linwood, Maryland.

Laid to Rest

GRIFFIN. Mollie Rebecca Gans was born near Uniontown, Pennsylvania, May 15, 1859, a daughter of Elder William Gans, pioneer Brethren minister. She passed away at a Rest Home in Uniontown, March 5, 1949, in the 89th year of her age. Sister Griffin had been an invalid for a number of years but bore her affliction patiently, and held herself in readiness for her Master's call. She had been a life-long member of the Brethren church, and at the time of her passing was a member of the Second Breth-

ren congregation at Uniontown. The writer had served as her pastor during his three pastorates at Uniontown, and had given his promise to conduct the obsequies for her, in case she was first to be called home. Word came on March 5th of her passing, and on March 7th the promise was fulfilled and her body was laid to rest beside that of her husband in God's acre:

Sister Griffin was a loyal supporter of the Brethren church, a lifelong reader of the Brethren Evangelist, and always interested in news from her local church and the brotherhood as well. She was a no mean defender of Brethren faith and practices, and generous supporter of the enterprises of her local church and the general brotherhood.

Her husband preceded her in death by some three years, and Sister Griffin looked forward to a joyous reunion with her beloved companion. She leaves one brother, three stepsons, besides a number of nephews and nieces, and a large circle of more distant relatives. Brethren ministers who have served either the Masontown or the Uniontown, Pennsylvania, churches will remember Sister Griffin and the hospitality of her home. She has gone to her eternal reward, and we who called her friend and fellow Christian are left to emulate her loyalty and faithfulness.

Dyoll Belote.



BENSHOFF. David F. Benshoff was born February 24, 1877 at Rosedale, in Johnstown, Pa. He was one of 13 children of Benjamin and Catherine (Snyder) Benshoff. His wife, Lucinda St. Clair Benshoff preceded him in death December 22, 1943. Their children are: Mrs. Charles F. (Myra) Dysert, Jr., Miss Catherine Benshoff and Floyd S. Benshoff who survive. Other members of the immediate family include a sister, Mrs. Martha Lewis, and two brothers, John W. and Lewis M.; eight grandchildren and one great-grandchild.

Mr. Benshoff was a life-long member of the Rosedale and Third Brethren Church of Johnstown. At the time of his death he was senior deacon, teacher of the Men's Bible Class and financial secretary of the Third Church. He served as treasurer of National Conference for a number of years. He was also active in civic and community affairs until ill health forced his retirement last November.

His life was an inspiration to all who knew him; and all who knew him admired and loved him. He answered the call of his God March 3, 1949, having lived among us for 72 years.

Funeral services were conducted by Rev. N. V. Leatherman and Rev. D. Richard Wolfe, from the Wagner Funeral Home. Internment was at the Beautiful Grandview Cemetery.

D. Richard Wolfe, Pastor Johnstown Third Church.



CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for April 10, 1949

I BELIEVE IN CHRIST'S CHURCH

Scripture: Matt. 16:13-19; Acts 2:1-12

For The Leader

AT THIS SEASON of the year, in many denominations, many young people are looking forward to being received into the Church. We, of the Brethren, make it more or less of a year around activity. But regardless of when we are received into the Church we should be sure that we have a clear conception of the Church, its Founder, purpose, privileges and obligations. If such were understood by the membership of a church, there would be far less "dead-wood, inactive, and part-time" members. Let it it never be said of us as young people that we took lightly our responsibilities to our Church.

DISCUSSION

1. CHRIST, THE FOUNDER OF THE CHURCH. Even the youngest of us can understand that "Christ loved the church, and gave Himself for it." Christ was truly the Founder of the Church. His work of redemption needed an instrument through which its message could be propagated. And so this great church, of which we are a part had Christ, the Eternal Son of God, as its Founder. The church we see as a building, and where we worship, is but a small part of that great eternal Church. The term, church, as we use it, does not necessarily mean those who were Christ's, for often people get into the church who are not His. The great, invisible church is composed of all believers of all ages, many gone on to their reward, others yet with us. Let us be sure that in joining the church that our names, through faith in Christ, repentance and obedience, are also included in the membership of Christ's eternal Church.

2. THE PURPOSE OF THE CHURCH. The Church has a three-fold purpose. That is, the Church which we call our own church. This includes the building, organization, pastor and members and services. First of all, the Church has the purpose of worship, of giving praise, of bringing our gifts. We are taught in the scriptures to "not forsake the assembling of ourselves together." As we come together, sing our songs of praise, offer our prayers, give our gifts, and listen to the sermon, we are fulfilling one of the purposes of the Church. Second, the Church has as its purpose the edifying, or the teaching of the things of God. We who are His, should always be diligent in learning more about Him. Thus, when services are announced, we should be present to learn of things eternal. In the third place, the Church has the purpose of spreading the saving gospel of Christ. A church that does not do this is destined to foreclosure. Thus, in review, the Church worships, learns, and witnesses. Are we doing all that in our Church?

3. PRIVILEGES WE HAVE IN THE CHURCH. We cannot evaluate the worth of the church as a testimony and symbol of right, virtue, and decent living in a community. Suffice it to say that far too many people receive the benefits of the church without as much as turning an eye toward it. In your community it stands for all that is decent and right. You would not want to live in a town without a church. Peace and security are but several of the privileges of the Church. But also, in your Church you can find satisfaction for your hungry soul. You can find relief from sorrow and remorse. Its pastor will come and advise, comfort and encourage when you need him. You can settle the problem of the destiny of your soul in your church. You can be married in your church, and when life's days are completed, a respectable, Christian burial is assured for you from your Church and its ministry. And for how much? Just attendance at Sunday School, plus a nickel or a dime in the collection? Maybe that's all you do, but you aren't supporting your church, either. Suppose everybody attended and paid like you do? Make church attendance at all services, and a liberal offering a part of the church you call "your Church."

4. RESPONSIBILITIES OF YOUR CHURCH. Almost we dealt with this in the last topic. But, you see, Privilege and Responsibility are so interlocked that we cannot talk about the one without mentioning the other. What do you get for your offering? The services of a man who is specially trained as a Doctor of your soul. He knows your spiritual needs, and seeks to give you help in each message, or in each personal visit. You get his services when you are ill and when all else in life fails to count, he is there to comfort and assure you in the eternal promises of God. You get a place to fellowship and meet other people. You get a place in which you can learn more about God. And so, you have some very definite responsibilities. Who are the officers of your church, rather, what age are they? Answer that with an examination of your life and ask how many times you have turned your back on the church services, prayer meetings and business meetings of your church. Don't get the idea that that can go on forever. It is time we help to shoulder the load, but to do that, we must be dependable. Your Pastor never asks an undependable person, or a person who shirks duty, more than once. Your church needs more than your nickles and dimes. The heart of the Lord is grieved when people who are earning \$40.00, \$50.00 and more a week slip through their church envelope with a thin dime within. And that's supposed to keep a church going! The Lord says, give of your substance as the Lord hath blessed you. Let us, young people, think in terms of dollars and five dollars and tens, when we give to the church. Other responsibilities include taking and doing a job when asked; praying for your church and pastor and officers. Are you doing your part?

QUESTIONS

1. A young person is baptized, becomes a member of the church, and then attends only Sunday School, saying that the church services makes too long to sit at a time. Do you think that person has truly given their heart to the Lord?

2. A mother cannot stay for church services because she is getting company. Do you think she is doing the right thing by going home after Sunday School?

Prayer Meeting Topic

Contributed by Rev. C. Y. Gilmer

THE CONQUERORS

By Charles Ross Weed

Jesus and Alexander died at thirty-three;

One lived and died for self,

One died for you and me.

The Greek died on the throne,

The Jew died on a cross.

One's life a triumph seemed,

The other but a loss.

One led vast armies forth,

The other walked alone.

One shed the whole world's blood,

The other gave His own.

One won the world in life and lost it all in death,

The other lost His life to win a whole world's faith.

Jesus and Alexander died at thirty-three.

One died in Babylon,

And One on Calvary.

One gained all for himself,

And One, Himself He gave.

One conquered every throne,

The Other every grave.

The one made himself god,

And God made Himself less.

The one lived but to blast,

The Other but to bless.

When died the Greek, forever fell his throne of swords,

But Jesus died to live forever, King of kings and Lord of lords.

Jesus and Alexander died at thirty-three.

The Greek made all men slaves,

The Jew made all men free.

One built a throne on blood,

The Other built on love.

The one was born of earth,

The Other from above.

One conquered all the earth,

To lose all earth and Heaven;

The Other gave up all,

That all to Him be given.

The Greek forever died,

The Jew forever lives.

He loses all who gets, and wins all who gives.

"BEHOLD THE MAN"; "CONSIDER HIM"

Scripture: Phil. 2:5-16

Select a hymn for each of the following: Christ's birth, life and ministry, sacrifice, and second coming.

Opening Prayer

Seed Thought Provokers:

UNFORTUNATELY Christ has been covered with a mass of error which is religious, ceremonial and philosophic (John 20:13; 12:21). The virgin-born Immanuel was prophesied seven and one-half centuries in advance of His coming (Isa. 7:14). Of His coming Moses foretold (Deut. 18:15, 17, 19). When Jesus came He spoke what Moses said He would speak (John 7:16; 8:28, 24). The purpose of His death was foretold by Isaiah (Isa. 53:6). And thus Christ came and died (1 Peter 2:24, 25; 1 Peter 3:18). In 480 B. C. Zechariah foretold Christ's triumphal entry into Jerusalem (Zech. 9:9). David foretold the details of Christ's crucifixion (Psa. 22:16, 18, 19). Let the unbeliever explain fulfilled prophecy if he can.

Never man spoke like Jesus (John 7:46; 8:10, 11). His works were matchless (Mark 7:37). Observe His peerless poise (John 8:46; 18:4-6). Clearly He foresaw the cross from the first (John 2:19-21). Later He saw its approach at hand (Matt. 20:18, 19). He was certain of success (Matt. 16:18). Close to Calvary His confidence remained (John 16:33). No other conqueror possessed such merited confidence. He was certain of His resurrection (John 16:33).

Demons acknowledged His deity (Mark 5:7); Judas and Pilate acknowledged His innocence (Matt. 27:4, 24). While on the cross He convinced men (Luke 23:42; Matt. 27:54). Dying He dealt with sin (1 John 3:5-8; John 1:29). He dealt with our sin (Isa. 53:6; 1 Peter 3:18). After His resurrection He appeared unto His followers eleven recorded times. His ascension into Heaven showed that His work in our behalf had the Divine approval (Psa. 24:7, 8; Heb. 9:24).

Ancient prophecy foretold the Lord's second return (Isa. 40:9, 10). Jesus promised to come again (John 14:3; Matt. 16:27). Angels prophesied His return (Acts 1:9-11). Our hope is in His return (1 Thes. 4:13-18; Phil. 3:20, 21). Terrible judgment awaits the unsaved (2 Thes. 1:7-9). Are you ready for His coming? Rev. 11:15; 20:6).

COMMENTS

On The Sunday School Lesson

by The Editor

Lesson for April 10, 1949

JESUS' MINISTRY IN PEREA

Lesson: Mark 10:13-16, 35-40

THE SHORT MINISTRY of Jesus in the province of Perea (commentators say it was not more than six months in duration, and then probably at two different times, so caused by Jesus' return to Jerusalem at the time of the Feast of Dedication,) was just an example of the few times He went beyond the confines of Judea and Galilee. Perea was the seat of Herod's government, and in order to show His fearlessness of any action which Herod might take toward Him, and such action might well be expected, for it was he who had caused the death of John the Baptist, Jesus entered this territory and taught and wrought miracles.

From the lesson text we would have little with which to tie to the topic stated above. There are, however, two lessons which may be deduced from the verses quoted, three in fact if we take the golden text into account as found in Mark 10:46.

Let us take them in order.

1. The scene of the blessing of little children is surely familiar to us, even from childhood. For among the first verses that are taught the little ones is one from the lips of Jesus as He took the little children upon his knees, and looking about Him, almost defiantly, upon those who had rebuked Him for the act, said, "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of heaven."

We get the full significance of His teaching here when we remember how simple and trustingly the little children took Jesus for what He was and is. It is only as we accept Him and take Him to ourselves in this simple, child-like faith, that we can become fit subjects for His kingdom. We must become as little children again, for at our "new birth" in Christ we are only "babes in Christ," as Paul says, accepting on faith the things which we cannot fully understand.

2. We turn from children to full grown men, men who had become followers of Jesus, but even, as men, did not fully understand Him. So familiar had they become with Jesus that they did not hesitate to ask that they might be rewarded (for their seeming sacrifices), with the highest honors in what they thought was to be a new temporal kingdom. They seemed to think that they surely deserved such honor.

But again let us seek the spiritual significance of the scene. Had not Jesus said in their presence, "He that would be greatest in the kingdom, let him be the servant of all," and had they not understood Him to mean spiritual attainment? Could they have looked ahead just a few short days, do you think they would have stated so surely that they "were able" to "drink" of His cup, and be "baptized" with His baptism?

Our lesson here is surely that God is to be the rewarder. The Word says that God "is the rewarder of them that diligently seek Him."

3. Our third lesson is found in the golden text: "For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." It has been said that "Christianity without a dying Christ is a dying Christianity." Going, as He was in so short a time, to the cross, He wants His immediate followers to grasp the full significance of His sacrifice. That is what He wants us to do today—to realize that He had put one purpose, and that was "to give His life a ransom" for us. What Jesus taught in those days is still in effect—from childhood to old age, He wants our love, our service, our sacrifices, but not merely for the reward which is to come in the end.



The present condition of the church is one of warfare and pilgrimage.

Self is one of the most dangerous of all the seducing spirits.

Prayer and fasting forms the two-edged sword that gets the victory.

Young Men and Boys' Brotherhood

APRIL PROGRAM

Program furnished by Rev. John T. Byler

Scripture Lesson—Romans 12

Praise and Prayer

Devotional Study

LOYALTY TO CHRIST

(A word of explanation is in order. Brother Gilmer, who has so ably directed the work of Brotherhood in the past, has asked the writer, beginning with this issue, to be responsible for the articles which appear monthly in the "Evangelist." You have been enjoying a study on Biblical characters—particularly Old Testament characters, recently, and now, as your studies begin with a new writer, a new series of studies will also begin, which we trust will also be helpful and interesting. This series will be a "Loyalty" series, with an emphasis for the first while on "Loyalty to Christ" in a variety of ways—as a Person, Leader, Teacher, Saviour, Lord and King. The series will also include studies dealing with such ideas as Loyalty to Christ's Church, to His Kingdom, to His Teachings, His Ideals, etc. Of course, in such a series, too, we should consider our loyalties to our own denomination and the work it represents. So, from time to time, you will find some emphasis placed on these ideas. Meanwhile, let us begin with a brief study relative to our loyalty to Christ.—Rev. John T. Byler, Pastor Louisville, Ohio, Brethren Church.)

THERE IS NO HIGHER LOYALTY in all of the world than loyalty to Christ. There is no higher name among names; no greater power among powers; and no nobler service can anyone perform, than to bow in humility at the feet of Jesus Christ. The Gospels give us a portrait of Christ, and the Epistles of the New Testament give us an interpretation of the life that He lived and the teachings for which He stood.

As we consider the term "loyalty" we find this definition sometimes given: "a willing, practical, and thoroughgoing devotion to a cause." But Christian loyalty is broader than this definition, for Christian loyalty is first of all, loyalty to a person. After that, it is loyalty to a cause. A Christian can be loyal to Christ's cause, only when he is loyal to Christ. That means full surrender to Him—it means that one's interests become Christ's interests.

And herein do we find one of the great differences between Christianity and other religions. Christianity is completely centered in a Personality; many other religions have their emphasis based upon ideals, standards, requirements, and customs. Christianity is based upon a Living Presence—not only One who lived, but upon One who lives.

A story is told of a Christian missionary who entered an African village, where he found a Mohammedan teach-

ing. In the course of the conversation, the Mohammedan with contempt, turned and pointed to the missionary, saying: "This man has no proof of his religion. We turn to our Mecca and find the tomb of the prophet. He turns to Jerusalem and finds nothing." To this the missionary replied: "That is the truth. You worship a dead leader; we worship a risen, living Christ."

It is natural that a response is expected on our parts when Christ demands our loyalty. We ask ourselves: "Shall I unite myself to Christ?" As we answer the latter question, the first one will automatically be worked out by itself.

A story comes to us out of ancient history dealing with Socrates and his followers. It is reported that when Socrates' disciples brought him their presents, one young man hung back because he had nothing which he might offer his teacher. Suddenly, he got an urge which prompted him to throw himself at his teacher's feet. As he did so he exclaimed: "Oh, Socrates, I give thee myself." To which the master answered, as he spoke to all of his students, "He has given more than all of you."

And in this little illustration we have the secret of Loyalty to Christ. As we present ourselves "a living sacrifice, holy, acceptable unto God," we will be doing only that which is our reasonable service, for life's highest loyalty is loyalty to Jesus Christ.

Business and Recreation

DEDICATION OF THE NEW BASEMENT OF THE FAIRHAVEN, OHIO CHURCH

The dedication of the new basement of the Fairhaven Brethren Church will be held on Sunday, March 27th. This will be an all-day meeting with a basket dinner at the noon hour. Dr. Glenn L. Clayton, President of Ashland College will be the guest speaker. Everyone invited.

J. D. Hamel, pastor.



News From Our Churches

REVIVAL AT ELKHART, INDIANA

It was a joyful experience to spend two weeks with the Brethren and friends of the Elkhart, Indiana, Brethren Church, in an effort to win the lost to Christ and edify the saints.

On February 7th the campaign began. From the very first night there was a splendid revival spirit. It was an inspiration to meet with the several prayer groups night after night. It was an inspiration to have the support of such an outstanding choir, an accomplished organist and accomplished pianists. It was a delight to speak to such attentive audiences. This is one of the finest of Brethren Churches, in every way. The consecration and efficiency of the pastoral and lay leadership is worthy of commen-

ation. This Church stands in the front rank with the leading evangelical churches of the country.

Mrs. Berkshire and the two girls, Sharon and Phyllis, joined us the second week and helped with the music.

We made our home with the "Kings." This was the first time we had ever lived in the "King's palace" and it was a delight to fellowship with Reverend and Mrs. King and Janet, and to feel at home with every desired comfort provided. It was, also, our first time to be privileged to work with Brother King and his family. I say, family, because of the contribution Mrs. King and Janet, also, make to the work of the Lord in the church. It was indeed a joy to share the united interest of this family for two weeks.

Many friendships were renewed during the two weeks and many new friendships were established. Several of the young people we had learned to know through the Summer Camp work. Others in the church we had learned to know through other denominational channels. It was a time of rejoicing in spiritual things and a time of praising the Lord for His work in our midst.

Again, we would like to thank the church and pastor and his family, for the many fine things which they did for all of us. The offering was a splendid one and, though we felt unworthy of it, we received it with the deepest appreciation.

May the Lord of Glory abundantly bless these people and their pastor as they labor together.

W. Clayton Berkshire.



OAKVILLE, INDIANA

Four months have elapsed since we moved onto this field to work with the brethren in this small but progressive community, and they have been months filled with activity. As soon as the usual Christmas rush was over we began to make plans for a Spring revival meeting—the first for several years. As you read these lines the meeting will be underway and we ask your prayers that the Gospel of Jesus Christ might make itself felt in this community. Since a report of this meeting will probably appear on the pages of a later issue of the *Evangelist*, we will say nothing further about it except to mention that the enthusiasm for such a period of preaching and fellowship is running high.

In recent months several new features have been added to the church's growing program. For some time the need for a separate Sunday School program for the children has been felt, but no definite steps taken. Early in the year, after much planning, preparation, and publicity, such a program was introduced in this church. Although it is still too early to give any report on this work, we are happy to find a noticeable increase in the children's classes of the school. Parents tell us that their youngsters now come home from Sunday School singing the choruses which they have learned there, and, and anxious to go the next week to see and hear the flannelgraph stories and object lessons.

This enthusiasm and growth is not limited to the Junior Department, however. At the beginning of February a campaign was inaugurated, having as its slogan "150 by '50." The idea of the campaign is to endeavor to increase

the attendance in our Sunday School to the extent that by 1950, that is by the end of this year, we will have an average attendance of 150. The slogan and the apparent audacity of the plan immediately caught fire among the people. Every class in the school has taken on new life. The average attendance for the month of February showed an increase of 31% over that of January, and the increase likewise felt at the worship service.

A Personal Workers' Training Class is one of the newest additions to the church's program, and is proving very valuable in contacting unchurched and unsaved men and women in the community. Another recent innovation is our parish paper, "The Guidepost." Printed each month in the pastor's study, this eight or ten page magazine is distributed, not only to the member of the church, but is also placed in every home in the community. The paper is filled with church news, articles of general public interest taken from the *Evangelist* and other religious publications, and plans for the future. It has been received with much interest and enthusiasm and is receiving financial support from various individuals and organizations of the church.

At this writing we are making plans for pre-Easter services; for a Sunrise service and Easter morning breakfast; for a special Easter program on Sunday evening; a Daily Vacation Bible School, and other activities.

The Gospel is being well received in the hearts of the brethren here and we look for a real spiritual awakening to make itself felt both in the church and in the community through the working of the Holy Spirit in the lives of men and women.

We solicit the prayers of the Brotherhood for this fine rural church.

Henry Bates, pastor.



REVIVAL AT MANTECA, CALIFORNIA

On January 23rd we began our revival meeting with our young brother in the Lord, M. Virgil Ingraham, of Stockton as the evangelist. For some time the Manteca Brethren have been praying that the church might be revived by His Holy Spirit, for after all, revival comes from Him who is the indwelling God in each believer, by faith in Jesus Christ, and in the Church which is His body. Attendance and a fine spirit of Christian love increased, and all who came to the services noticed and testified of the desire to be revived.

The evangelist was at home among his closest friends who grew up with him in school and in church, for since he was eight years old he was responsive to the various activities of the church. The Lord had evidently laid His hand on him, and the Word of God in its simplicity was presented night after night. There were responses from the first service, sometimes two, sometimes one, but regardless of the number, it was very obvious that God was really giving folks an opportunity to draw near to Him that He could draw near to them, and challenging everyone to walk more closely to Him that He might use them as witnesses for Him.

The evangelist spoke so directly, clearly and plainly that every one was "on the spot" in every service, so at no time was anyone in doubt about the reality of the Holy Spirit's presence and convicting power. There was no way

of anticipating who would come to Christ next; for even promises to come which had been previously made went unfulfilled, while someone of whom you never thought, would present himself and say, "I came because I felt the need of victory and a closer walk with God." During and since the meetings many are proving that they meant business and God is leading them in His work.

Before we got into this last war, Virgil, with several others, was called to the ministry of the Gospel of Jesus Christ in the Manteca Brethren Church. Came the war, and after a while he was in the navy. There, minus the "theory" of preaching the Gospel, but where sin raised its monstrous head all around and men were in desperate need of a Saviour, he came to grips with the powers of Satan, knowing that Christ alone could save and make the vilest sinner clean. At close range, looking lost men squarely in the eyeballs, he read the Word of God, conducted prayer meetings and pointed men to The Lamb of God who bears the sin of the world. Thus he learned not so much to "divide" the word of truth, but to "handle" it, and let the Spirit drive home its soul-saving and keeping power.

Our testimony is that God graciously has taken this young man and is using him to stir human hearts for His own Glory.

For four weeks our meetings continued and a goodly number of the church members were really revived and some unsaved ones came to know Him. We do praise God for victories won, for the growth in prayer and witnessing to the lost, and I do mean it, for in almost unbelievable ways some, who always seemed to be too timid to say anything for the Lord, do no hesitate to put their heads into the mouths of lions. If this last phrase isn't exactly clear to you who read this, you take your Christ and try to present Him to some avowed atheist or any other dyed-in-the-wool man of the world. You will understand what a transformation revival works in many lukewarm, disinterested church members.

We rejoice that the spirit of the revival continues, that though the meetings have had to close, no one wants the revival to come to an end, and so we pray and labor that revival may go on till Jesus comes again. "Revive thy work, Oh God."

It was a pleasure indeed for pastor and evangelist to labor together in this relation; so with the church and one of her young chosen of God. We recommend him to any church. God will richly bless both church and evangelist. We pray that our brotherhood may experience a real Spirit of God revival. Then shall sinners be converted unto Him.

J. Wesley Platt, pastor, Ripon California.

NOTICE

The Pastorate of the First Brethren Church of Pittsburgh, Pennsylvania, will be vacant as of June 1, 1949. We are open to receive applications for this position. Communications relative to this call should be addressed to the undersigned, Chairman of the Pastoral Committee.

Mrs. Albert A. Custer,
7578 Kelly Street, Pittsburgh 8, Pa.

MAJOR ARTICLE
THE BRETHREN'S MISSIONARY BOARD

The Brethren Evangelist



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The

Field Secretary

Travels

The first Sunday in March we were called to Louisville, Ohio, the home church of Miss June Byler, for a most unusual evening of missionary activity that it has ever been my experience to witness. The afternoon service opened at 4:00 P. M. in the basement of the church with Paul Clapper and Charles Munson of Ashland in charge. It was conducted as if being a broadcast. Special numbers, interspersed by greetings from every auxiliary leader of the church, beautiful decorations and a large crowd made a most unusual program.

Canton, Smithville, Ashland, North Georgetown churches were represented, besides a number of friends from other churches. Best of all was the presence of June's parents from Illinois.

The women of the church served a delectable luncheon, after which two films were shown.

The evening service was well planned and most appropriate. Prof. J. Garber Drushal, president of the Mission Board, addressed the audience; devotions were conducted by Reverend Byler, June's father; the consecration service was in charge of Reverend E. M. Riddle, assisted by Reverend Vernon Grisso.

The moderator for this church handed to the Missionary Secretary a check for \$500 to be used towards Miss

Byler's support for the first year. It was a very impressive "going away service" for a missionary.

The following day it was my privilege to drive for the college male quartet, delivering them to Milford, Indiana, for the Northern Indiana Laymen's meeting. The quartet provided the program with a few remarks or greetings by the Secretary. They offered a fine program and were well received. It was a beautiful night, so we returned to Ashland, arriving home at 3:45 A. M. This was done so that no classes would be missed. No little amount of praise is due these young men and others who travel such distances to represent our college. It requires both strength and time.

The following week-end J. Garber Drushal and myself travelled to Nappanee, Indiana, to meet with Mr. Hossler, who had volunteered a set of plans for buildings at Lost Creek, Kentucky.

We shared in the services at Nappanee that morning. A supply minister delivered a very acceptable message in the absence of the pastor. Brother Drushal returned to Wooster, while I contacted prospective students in South Bend, Elkhart, Goshen, New Paris, and Warsaw.

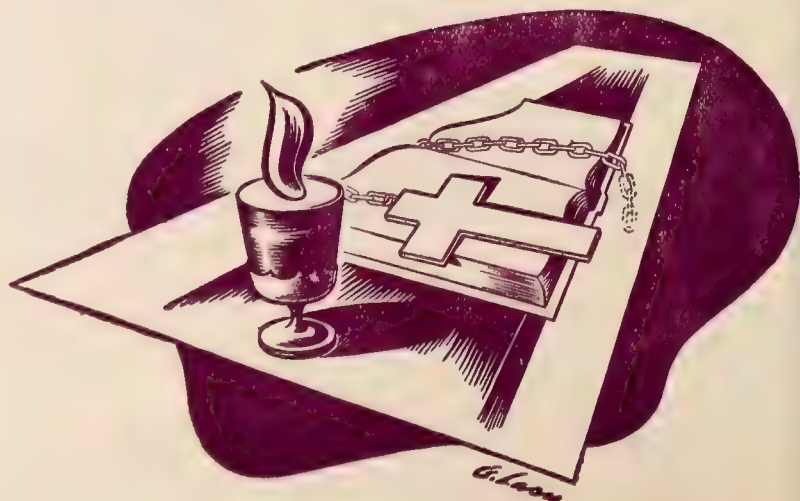
In New Paris, it was a pleasant experience to attend the Chamber of Commerce dinner, held in our church, as a guest of Everett Miller. Also, I visited my esteemed friends, Dr. and Mrs. Rench. At Warsaw I went to see the young pastor, Woodrow Brant, who had been ill. We pray for his speedy recovery.

My last major trip took me eastward to Hagerstown, Linwood, St. James, and Williamsport, Maryland. It is always a joy to return and speak at Linwood, my first pastorate. We were greeted by a very good audience. Reverend and Mrs. Belote are well settled and are making progress in the work. The same can be said of Hagerstown where the Aults' have charge. They like the new field and have made very fine contacts in the city. The greatest need at St. James is a pastor. They are becoming anxious about it. This field, too, represents a most challenging opportunity.

The Lord willing, our next report will be written from California.

Pray for our greatest missionary offering at this Easter time.

E. M. Riddle, Field Secretary.



Preparing Leaders to Serve the Brethren Church in Mission Fields

By Dean M. A. Stuckey

It is becoming increasingly evident to Brethren people that the training of our youth in Biblical and other related Christian subjects is of supreme importance today.

Prior to the inauguration of the Brethren Summer Camp movement in 1927, systematic youth education was limited largely to Ashland College, to teacher training courses in the Sunday School, and to expert Christian Endeavor courses. These efforts were worthwhile and gained considerable support.

But, with the really serious effort of the National Sunday School Association to launch an effective church wide program of summer instruction for our young people, we faced forward with real energy and zeal. We accomplished major work for Christ and the church.

It is not idle twaddle for me to say that the movement was opposed with vigor by some Brethren leaders of that day. They did not believe in the new innovation. To them it was non-Brethren and, besides, it was alleged, we have no money to aid and abet such a cause. But how sadly were they mistaken, and it took at least a decade of real Christian achievement to silence that opposition. Truly God permitted it, but He never directed it; hence it failed ignominiously.

Today the Brethren Church boasts a Summer Camp Program second to none in any denomination. The Christian education program is Biblical, spiritual, evangelistic, devotional, practical, and helpful. It has become a real Summer Youth Training School for the church.

As a result of these splendid efforts of many Brethren of other days, we have today on the Ashland College campus life-work recruits from these camps in encouraging figures. What is vitally important is the fact that we have missionary recruits preparing themselves for home and foreign missionary service. Some desire to be doctors, some preachers, some mission station leaders and helpers, and some desire to teach Bible in elementary and secondary education classes in mission schools.

What a truly wonderful prospect it is to behold our Brethren home and foreign missionary recruits growing in numbers and in Christian use-

fulness right here on the campus. The Seminary and pre-seminary enrollment was 56 for the autumn semester; today it stands at 58 for the second semester. Barring unforeseen circumstances, this group should be increased considerably next September.

Today these recruits have daily chapel services in the college and in the Seminary; Gospel teams for boys and girls; "Y" services for laymen; the Park Street Church for Sunday and weekday prayer meeting; the Garber Memorial Brethren Church for a mission project; the supplying of local Brethren churches; the carrying on of local religious work in all the churches; the Bible classes in the college; and the whole Seminary curriculum. Some will secure a M.R.E. degree (2 yrs.); some a B.D. degree (3 yrs.); others a Th.M. degree (4 yrs.). These degrees are granted to college graduates.

For Christian laymen and laywomen who desire two years of special training in the Bible and Christian subjects, we grant a B.C.E. Such training, while elementary is none-the-less helpful for lay leaders who desire to teach in Sunday School or serve in any of the allied organizations of the church.

For young men who desire to preach without formal college or theological education, and there are always such men and women who are called into the Lord's service, we have the Home Study Correspondence Course.

So, let it be known to Brethren far and wide, that the Brethren Church has courses of various types for all kinds of Christian workers. A Brethren Christian education can be received at Ashland College and Seminary twelve months out of every year.

Steps are being taken now to enlarge the offerings in missionary education for the home and foreign fields. The coming of new recruits to our campus for special types of training makes it obligatory upon us all here in Ashland to do this immediately. President Clayton is studying the problem with the cooperation of the Missionary Board leaders of the Church.

It is an axiom as old as Brethrenism itself to

(Continued on Page 10)

A Serious Question

By Dr. C. F. Yoder

The Brethren Church has in Argentina a great field, greater than it will ever be able to cover. It includes millions of people who do not know the Gospel, and never will know it unless the number of missionaries is greatly increased. They are good, intelligent people who would be welcomed in any of our home churches.

It is also a good field, for the people have responded in an encouraging way. None of our workers are discouraged with the field. Nor is there a lack of workers or, at least, potential workers, either home or abroad, who would be willing to labor if sent and sustained.

The great question, therefore, is the question of support. How can it be answered? One way is to do as the Mormons do—oblige all young men to give two years of service at their own expense. If friends and relatives can help them, all right. But often one gets a job and supports himself and his companion; or both get part time work and use their free time for their propaganda. Going two by two is scriptural and facts show that it gives good results.

Another solution is that of faith. Hundreds of missionaries to other fields have gone out on faith, and the Lord has raised up friends who have sent the needed help. The "Plymouth Brethren" go out on their own responsibility, but usually have the promise of their friends to help them. A central committee forwards the money and may add to it if necessary.

We might do as our forefathers did, as they cared for their farms and also preached, and their work extended by colonization of new places.

All these methods have their good points but none of them is fully satisfactory, because the population of the world is still increasing faster than the number of converts. Since the problem involved is that of money we must frankly face the matter of our giving and compare it with the Gospel way.

Some people leave their fortunes to their children, and they proceed to scatter them on their pleasures. Many church members make no study of the Gospel of giving, and think they can get by if they put in the missionary offering any small coin they may happen to have. Many churches seem to think that an offering for missions on Easter fulfills their duty for a whole year. But the offering they give, if measured by the measure of their prosperity, would only be as much as they should lay by for missions every week, or at least every month.

Is the pastor to blame for all this defective giving? Sometimes he is, for he neither gives the example nor hammers home the precept of Gospel giving. Then too, his own salary may not permit him to give as much as they should give whose incomes are several times larger. Sometimes these delinquent givers are not present when the sermon on giving is preached and they must be reached in other ways.

We are justly proud of our whole-Gospel platform, but I fear that many members have only one foot on it. They

need a helping hand, or a push or a goad. A course of studies on the grace of giving should be given every year as a part of the preparation of children for baptism, and of older people too, and if the rest of the members get it also, it will do them good. From the pulpit, in the Sunday School, vacation Bible school and summer camp, the fundamental Christian duties should be clearly taught. The churches that are prospering most are those who are giving most for missions, and it is no coincidence that they are also **those who most faithfully practice tithing.** Do not say that the tithe was an institution of the law, while we are under grace.

What does Paul mean when in 1 Cor. 9:21 he says, "Not without law, but under the law to Christ?" And in vss. 13, 14, "Do ye not know that they who minister about holy things live of the things of the temple? and ye who wait at the altar are partakers of the altar? **EVEN SO HATH GOD ORDAINED THAT THEY WHO PREACH THE GOSPEL SHOULD LIVE OF THE GOSPEL.**" **EVEN SO** means in like manner, which means that the church should pay tithes for the support of its ministers. The only change is from the letter to the spirit of the law (2 Cor. 3:6) and thus the tithes become offerings given, not by compulsion but cheerfully. Grace instead of law should increase our giving rather than diminish it.

In a sense even love is a matter of law, for it is clearly and repeatedly commanded. It was love that brought Christ to the cross. What then can we say if for us it brings so little of even our money to the cross? How can we pretend to be in the grace of God when it leaves us, in the matter of giving, so far below the standard of tithes and offerings of the law? The Mormons, with all their absurd beliefs, pay faithfully their tithes and offerings. They have great store houses filled with provisions and a thoroughly organized system of relief which is an effective insurance against any loss by their members. Some churches with no more wealth than we have are yet giving ten times as much for missions. How can we be faithful in that which is much if we cannot be faithful even in that which is little?

What a rejoicing there would be if, at this Easter time, we should see an offering for foreign missions, not of ten thousand but of a hundred thousand dollars! Why not? Others are doing it; why can't we? Perhaps ten days of prayer would bring the answer.

—Cordoba, Argentina.



The Power Of The Resurrection

by Dr. Charles A. Bame

"Have I not seen Jesus Christ our Lord?" 1 Cor. 9:1. These are the words of the most enigmatical character, save the Lord Himself, that the historian must contemplate and explain; and it is my intent to explain only so much as to present the only solution to that surprising and astonishing life.

Jesus Christ had been dead now, long enough to make sure that his teachings had taken unshakable hold on the disciples, making them ready to die (as many of them did), but also to convince thinking folk that they must be crushed or their old religion and their very incomes and livelihood be forfeited because of the eclipse the new "sect" was forcing on the older and less vivid example and doctrines.

In embryo, Jesus had presented the whole truth of the new revelation; but another must fulfill the prediction that "when He, the spirit of truth has come, he will show you things to come, bring things to remembrance and guide" into the full realization of it all. John 16:13-15.

That person now appears and being only slightly younger than the one he now persecuted who, aside from the real reason for the new adventures, is a dead hero. Paul, a deluded and misguided fanatic; even though his preparation was more for persecution than for the worship and devotion which he forever proclaims at all hazards and for which he enlists more followers than any other, and inspires them to similar ardor and abandon.

Of each of these courses, he is as willing to tell and confess as he is of either. He did not hide his past; and it was "woe to me if I preach not the gospel of Christ (1 Cor. 9:16) forever afterward. Hear his transgressions: "he made havoc of the church entering every house and hailing men and women, committed them to prison." Acts 8:3. He scattered the church and the preachers and "many of the saints did I shut up in prison—and when they were put to death, I gave my voice against them" and even "I punished them in every synagogue and compelled them to blaspheme." (Acts 26:10, 11).

With the details of his conversion recorded in Acts 9, I shall not now ask concern. With that which can thus completely reverse a life of such determination and drive, such fealty and fervor, to become the exact opposite and compel such exhaustless, such limitless endeavor, even unto death, that is our concern for this Eastertide and of all who need inspiration and consecration for the enterprise of the church—the only Christian institution of our time and worthy of our consecration and sacrifice.

His own argument is devoid of all demand or necessity of education, training or human effort: "I have seen Jesus Christ our Lord." Fearless of any real proof to the contrary, I believe that all else pales into sufferable insignificance to this explanation. There is nothing so important as a consciousness of the reality of the spiritual, the sureness of the resurrection of Jesus from the dead, and an assurance that he is the "Lord," all of which is contained in this reason Paul gives for his Apostleship and all that followed of sacrifice and achievement in its wake.

Paul did believe in visions because he had them; the realities were his defenses. He saw Jesus, the Lord. Acts 9:17. He was caught up into the third heaven. 2 Cor. 12:2. He believed in the sensational gift of tongues and delineated a "tongues meeting" that is as orderly as any service given in the whole New Testament; but the seeing of the Lord was climactic and beyond all apocalypse. All else was "refuse" and "dung" and "loss," "that I may know him and the power of his resurrection—if by any means I might attain unto the resurrection of the dead." Phil. 3:11.

Once I asked a doctor for his reaction to the experiences of dying people. "What is the last wish of people who know that the end is at hand?" He answered, "The desire to live on." And then he added that he believed that most people wished rather to "go to hell for a time, rather than to cease to exist. Not a churchman, he had put into words the very aspirations of Paul, our preacher: "If I may attain, unto the resurrection of the dead." Yea, Lord, "If in this life only we have hope in Christ, we are of all men most miserable." 1 Cor. 15:19.

Indeed, if Christ is not risen (to be seen and made real) then, Paul writes:

1. Our preaching is vain.
2. Your faith is vain.
3. Ye are found false witnesses.
4. Ye are yet in your sins.

And even "they that have fallen asleep in Christ are perished." Death has ended all faith, hope, assurance, reality and "dust thou art and to dust shall thou return" is more real than all else.

The man of our text was changed as all others should strive to be changed, if not to the heroic magnificence of his life, then by as much of it as is possible for each of us. He saw Stephen die and perhaps many others; but he had never before seen one die with a smile of faith in his eyes, and the face of an angel. He sees a light from heaven; he hears a voice; he is blinded by its heavenly intensity; he falls helpless and is led to a source of new vision; one that opens his eyes to the spiritual. He IS changed—forever changed. And when challenged afterwards if in court, aface with Kings and emperors, he has but one answer. "I have seen Jesus Christ our Lord." He has but one answer and that is enough and it is all.

It was that truth on which the church was built. It was that which changed the disheartened disciples to heroes. Luke 24. All the forty days until his Ascension, Christ was making this sight possible to the eleven and did not "go away" until the last one "saw and believed." John 20:8.

If the story of this sight is untrue, then where is the God of heaven who for four thousand years "spake unto us by the prophets" and then "in these latter days hath spoken unto us by his Son?" Heb. 1:1, 2. Did he quit forever speaking? Did he bow forever out? Who would want such a God? Who could worship such a one? He still **Speaks!**

After the French Revolution more than a century ago,
(Continued on page 12)

Can Israel Be Restored?

by Dr. E. J. Rogers

By "Israel," we mean the lineal descendants of Abraham, Isaac, and Jacob. We refer not only to the Jews (Judah), but to the entire Twelve Tribes of Israel. Of course, there is a "Spiritual Israel," the descendants of Abraham by faith in the Lord Jesus Christ, whether Jew or Gentile; but we must not allow the conception of a Spiritual Israel to obscure the reality of a national Israel, the Israel represented by the Jews of the world today.

When God chose Abram to be the father of a new and favored race, He promised him an everlasting possession in the Land of Canaan; but because of their sins they have been disinherited three times, but always with the assurance that they would be given a chance to repent and return to their land.

For four hundred years Israel was in Egyptian bondage but God with a mighty hand through Moses delivered them, thus ushering in a period of some eight hundred years of kingdom prosperity, before she was again ruthlessly carried away captive into Assyria and Babylonia for a period of seventy years after which she was partially restored for some five hundred years until in A. D. 70, the mighty hand of Rome completely destroyed her possessions and scattered her people to all parts of the world, where for nearly nineteen centuries, with a national home-land, the Jews have lived as a distinct and "a peculiar people."

The question arises anew today, "Can Israel Be Restored?" Can she again claim her own land and possessions? For a sure answer, we have only God's Word and history to prove to us the certainty of her restoration to the Land of Promise.

Let us look again at the period of Assyrian and Babylonian Captivity. Samaria and Jerusalem had been destroyed. The people had either been killed or taken captive. The situation indeed seemed a hopeless one. The captives hung their harps in willow trees and refused to sing or be comforted.

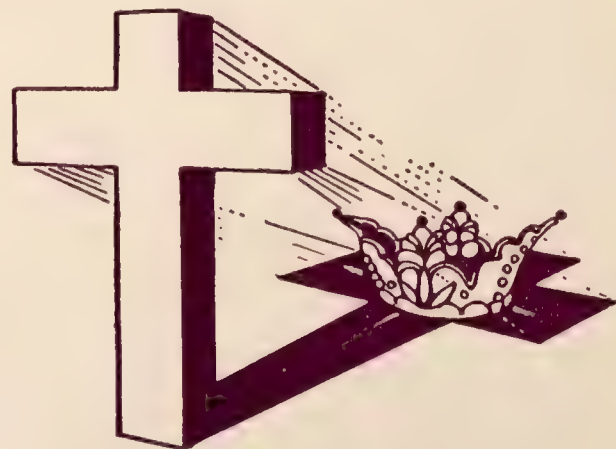
The only ray of hope in such a dark hour was found in the messages of the prophets. As the Prophet Jeremiah observed the potter making over a marred vessel into one of perfection and

beauty, he heard the voice of the Lord saying: "O House of Israel, cannot I do with you as this potter? Behold, as the clay is in the potter's hand, so are ye in mine hand." The Prophet Ezekiel, a few years later, had a similar message of hope in his vision of the Valley of Dry Bones. As he prophesied (preached) to the bones, he saw them come together, with flesh and sinew upon them and become a mighty army. Then the voice of the Lord came to Ezekiel and said: "These bones are the whole house of Israel. Behold, O my people, I will open your graves, and bring you into the Land of Israel."

Yes, Israel today is a "Marred Vessel," and a "Valley of Dry Bones." But she is not hopelessly marred or dead. Hear the Great Apostle Paul, in the eleventh chapter of Romans: "Hath God cast away His people? God forbid! For I also am an Israelite, of the seed of Abraham, of the Tribe of Benjamin. God hath not cast away his people whom he foreknew." And again: "All Israel shall be saved. As it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob."

Friends, if we are wise enough to believe the Scriptures and to observe the signs of our times, we will plainly see prophecy being fulfilled before our eyes, and Israel making preparation for her restoration at the glorious return of our Savior.

Toward such an end God's people are hopefully praying and working.—Palestine Pictorial News.



Miss Veda Liskey

B. S. R. N.

Missionary To Nigeria, Africa

Miss Liskey's home church is Mt. Olive, Virginia. She is a graduate of Ashland College and a graduate registered nurse from the Medical College of Virginia School of Nursing. The letter direct from her a few days ago will be very inspiring and informative.

Editor.



Garkida, Nigeria
March 6, 1949

To the Missionary Board:

Herewith is a letter or report of the work here at Garkida in Nigeria, with the Church of the Brethren. I have no special title for it and I hope you will feel free to title it and to use it in any way that you think best for your appeal for the annual Easter offering for our church. I do hope it reaches you in time for your special Easter number.

Since I've not written or given a recent report since I arrived in Garkida in August, it is a bit difficult to know just where to begin. By now it seems that I've been here for many years. I was so graciously received and made to feel so much at home by the mission family, and before I hardly knew it, I was active in the work here. It was indeed inspiring to have arrived on the day of the weekly prayer meeting of the missionaries, and so I was soon introduced to the group. I was made to feel at home from the very beginning.

The very next day I began language study—a most fascinating and interesting part of the missionary's life. It is still being pursued.

I am not working at the Leper Colony as reported, but have been assigned to do part-time work in the hospital at Garkida. However, I do hope to have the privilege of working with Dr. Bosler at the Leper Colony at some future time. The Colony is only two miles away and I have visited it a number of times. I plan to tell you about the work there at a later time. It is a marvelous work and deserves a report all its own.

My work consists of care of the hospital patients under the supervision of Miss Mary Dadisman, who is Superintendent of Nurses. I also assist in surgery. Our day begins at 6:15, with morning prayers for all the workers and nurses. Most of our mornings are spent at the hospital and then wherever we are needed in the evenings or night.

The Garkida Mission Compound or plot consists of some sixty acres along the Hawal River. It is a fertile and picturesque spot with its tall palms silhouetting the western sky. Thirty of these acres form the mission proper where we live; ten acres comprise the hospital compound, and twenty acres the mission fruit orchard and vegetable garden—a place comparable to an oasis during the dry season, for it is irrigated from wells which gain their water from the bordering river. It is indeed a treat to visit it with its freshness and greenery during the dry season when all around is tall, crackling, dry grass. While you sit before your fireplaces and enjoy food that has been prepared for winter, we enjoy our fresh vegetables and fruits, from our prolific gardens. Such is wonderful Africa.

The mission family here consists of five families, two single teachers and two nurses, a total of fourteen adults and six children. Each adult has an assigned work, be it teaching, medical, building or mechanical, besides expected evangelistic or personal work among the people. One never lacks for work to do, for the needs of the people are great. This accounts for the fact that we have "boys" or helpers in our homes. They care for our homes, cook the food, do the laundry, thus giving us much more time for the work we have been called to do. Without all the time-saving appliances, all of our time would be consumed with household activities, leaving no time for mission work. We are indeed grateful for the assistance of our helpers. It gives us much peace of mind to be able to give to them much of the responsibility for the maintenance of our homes. They, too, are benefitted, not only financially, but they come to learn of the Christian life because of the close contact with and influence of the missionary himself.

It is surprising how many people one does contact and influence through one's helpers. Their joys are our joys; their troubles are our troubles; their problems are our problems. It is most sobering to think of our great responsibility for the development of Christian character in them.

(Continued on Page 10)

Letters From The Bylers And

March 1st, 1949
Avda. Gral. Richieri 1716
Barrio Jardin
Cordoba, Argentina, S. A.

Greetings to all our readers in the name of a triumphant and risen Lord:

There are many reasons for rejoicing and praise at this blessed season, and here in the Argentine as well as at home. the Lord continued to show that He is able to triumph over all the evil intents of the Wicked One.

Our summer camp held during three weeks in January proved to be larger than any previous year. During this period there were 62 different persons enrolled—with an average of about 26 each week. This is actually the capacity of our camp at present. We can scarcely provide board and room for more. Everyone appreciated greatly the additional equipment that was made possible by an allotment from the Mission Board. The boys slept in a large tent, the girls in a room that was built during the year, with several others furnishing their own small tents or beaver board 'cottages.' The kitchen is a small space with a canvas roof supported by poles. The cooking was all done over an open fire place. The dining room is another space shaded from the sun by a canvas strip. All drinking water needs to be ferried across the river in a boat and other supplies are limited. But despite the limitations, all expressed a real appreciation of the Camp. The staff realizes the inadequacies and already many suggestions and plans for an improved camp are under way for next year. You will be interested to know that Miss Kugler was present for a week and gave a wonderful testimony concerning her trip to the States.

We especially rejoice in the conversion of a fine young man from Cordoba and the expressed desire of others to fuller consecration. As you who have worked in Camps at home know, the results are often more far-reaching than staff members realize.

There is much that can be done for the "Brethren Youth" here, in extending help for a greater Camp. This project is still a "baby" and needs much care and nurture.



Provisory building in Florencio Varela, Gerli.

In the past month it has been necessary for me to make two trips to Buenos Aires and other points nearby. We are greatly relieved to have our passport and visa in our possession once again. It was necessary some time ago to turn them over to immigration authorities here. They insisted that some mistake had been made in granting a "permanent" visa, and after several months of anxious waiting and much deliberation on their part, the difficulties were finally erased and for the present, at least, we can consider ourselves permanent residents. We are grateful for this; another indication that God is able to overcome seemingly impossible situations.

All has been done that is possible on our part in regard to making recommendations for the granting of a visa for my sister June Byler. Authorities promised favorable action and we trust that soon her help can be added to the staff of workers here.

Since so many have inquired about the station wagon, we can only report that permission is still being sought in every way possible. There have been some recent political shake-ups in the offices which have to do with the importation of automobiles, (the Central Bank of Argentina), so much time and patience is needed. Each month we recognize more the wonderful asset it will be to our work.

The Lord has answered prayers in regard to a home for us and now we are getting settled in a very nice location, a suburb of Cordoba. We hope to report the beginning of new meetings and services here before too long. The house is large enough to care for quite a good crowd if we can get some folding chairs or benches and a bit of other equipment in order to accommodate a nice meeting. Pray that this home may serve as an Evangelical Witness here in this Barrio.

Expansion and purchase of permanent locations is greatly needed in several areas. The Board has a complete report and we trust that Brethren everywhere will respond to their recommendations. Certainly if we wish to maintain strong congregations and a growing Brethren witness in this country, it is necessary to provide adequate meeting places. We feel certain that your investments here will bear large dividends—if at the same time there is a sincere and constant prayer back of every gift. Pray especially for the following:

That the Lord will strengthen and give wisdom to each worker here; that He will especially direct the superintendent of the field, Brother Zeche; that He will lead in the opening of some special training institute or school to lead capable young people into full-time work here among their own people; and that soon the way may be clearly opened for the entrance of more helpers from the States.

The need is tremendous, but the workers are too few. We appreciate the assurance of your constant and loyal support. Let us expect some great things of the Lord! Let's renew our interest and prayers for the souls of thousands in the Argentine who need Him. Christ is a triumphant Lord, abundantly able to supply all our needs and to lead man from death even unto Life Eternal!

Yours in His service,

Robert & Jane Byler.

Superintendent Zeche In Argentina

Rosario, Argentina

Dear Gral. Secretary of the Missionary Board,

The Lord has been very near to us in this New Year, and we surely are very thankful to the Lord for all the nice blessings we have received during the year that we left behind.

Our churches in Argentina have experienced continual growth in all their fields with true blessings.

These have been my experiences during my regular visits made during this year. As you know, the work and the different needs of the field need constant encouragement, and above all, we recognize that the Lord has been with us.

The new work in Colon, where the young couple Espinosa is working, is showing good progress. We have seen a fine movement among the youth who are the promise of the future of this nice District. The recent tent campaign and open-air meetings, which were held with real success and much prayer and sacrifice, gave real good results. There are now ten or twelve new persons, who with much interest, continue attending the service and studying their Bibles.

The enemy of the precious Gospel Message put on an intense campaign against us, but the Lord has not allowed this to impede the success of the whole of our evangelistic campaign.

There was one notable fact in the work in Colon; the daughter of the Treasurer of the Catholic Crusade and private secretary of the priest, attended our tent meetings secretly, anxious to know what we preach and teach.

The Holy Spirit convicted her and she, accepting the Gospel of Grace, was converted. When the family and the priest got to know they tried, by all possible means, to turn her aside and make her renounce the gospel, but she remained firm, unmoved. Her faith is in the Lord Jesus.

She is 18 years old, lovely and has nice manners. A young Christ believer of the Brethren Church fell in love with her, that is a great help to her, so now is less likelihood of her abandoning or leaving her faith.

This has made the priest even more violent that he almost dismissed his secretary because he has not sufficient influence to convince his own daughter. But as the father has a living example of his daughter's conversion he can not do anything against such testimony of faithfulness to the Lord.

We would ask your prayers in favor of the new work in Colon and its outskirt.

Besides this, with the plan of the work of Colon there is an annex not far from there called Maria Theresa, where there is no Gospel work of any denomination, and between these two towns there are several small ones that have never been evangelized.

Brother and Sister Espinosa wrote to us saying: "We are glad to report a wonderful and blessed year in revival meetings, where we have seen marvelous manifestations of the Holy Spirit's power in convicting and saving souls."

Also, our Annual Conference during the last days of October and the first of November was held in Rosario Brethren Church, with great blessings and a very efficient spirit of power on each one of the attendances. This was

due to the fact that Reverend and Mrs. Robert Byler were among us, representing the Brethren Church from the United States. They are splendid workers and with an enthusiastic spirit of evangelization.

In their messages they showed us the great enthusiasm and love that the Brethren in the States have toward the lost souls of our country and the great satisfaction they feel in cooperating in the message of salvation for these souls, also the necessary means to make it possible.

We feel sure that you were also accompanying us with good wishes and constant prayers for our development in the future plans.

Our helper, Brother Jose Varela, and our young seminary student, Francisco Fiorenza, went to Gerli District during the month of November and December to help with the building of our annex there. There they built a temporary hall and parsonage from pre-edificated material, as there was an urgent need for a hall and a house as living quarters for Brother Anton.

You will see that the workers in South America need to know how to do any kind of work from preaching the Gospel to that of masons, carpenter, mechanic, etc., all these are very necessary owing to the demand of the work.

The great scarcity of the different raw materials and the high cost of living obliged us to find out the best way possible to do things, otherwise we would never have anything or would have to wait a long time to get it.

The greatest need at the present time is to have our own building in Gerli, where the Brethren can meet, as at present it is impossible to rent a house and a hall.

Besides the Gral. Conference in Rosario, the W. M. S. celebrated its seventh anniversary on January 16th, with a revival of thanksgiving and testimonies of how much the Lord has done for us during the past seven years.

We must add that whenever we have anything special and thanksgiving, our thoughts and sincere love go out toward the beloved Brethren of the United States, who have done so much for us. We always remember you with great gratitude and cordial love.

We thank God for each one of you praying that the Lord bless and keep you in good health, and ask you to continue praying for us here in South America.

Sincerely yours,
Adolfo Zeche, Superintendent.



Our station wagon or Bible coach in Gerli.

MISS VEDA LISKEY, B.S.R.N.

Missionary in Nigeria, Africa

(Continued from Page 7)

To illustrate this point and to be a bit personal, I have four boys working for me. My house boy who does my cooking and the greater part of my house work, is not a Christian, but is now attending a class in preparation for baptism this Easter. Another boy who is a school boy and does small jobs, chops wood and runs errands, is not a Christian, but has pledged himself as desiring to follow the Christian way. My gardener is uneducated—cannot read or write and has little interest in the church or the Christian life. My laundry boy, too, is not a Christian, but can read and write and shows some interest. Here are four individuals at four different levels and their families for which I feel responsible. And not only these, but there are many others that are outside the fold. Is it not a sobering thought?

The hospital compound consists of the hospital, a five building unit, the doctor's residence and the nurses' residence. There are quite a few huts for out-patients, for we have a large dispensary work. Between 150 and 200 people may come to the dispensary for medicine and treatment in one day. We are able to care for some 35 to 45 hospital patients in our two wards. Time and space do not permit me to give you a detailed report of the medical work. I will say that it is almost unbelievable the conditions and sights one sees here. You need not go to Europe to see starving children, or bodies wasted by disease. Nigeria grows with pain and dies for lack of food or medical care. Just today there was brought to me a newborn baby whose mother had died last Monday and had no food at all. There was no milk for it so they brought it to the hospital. Since we have no nursery, we will furnish milk or formula for it and some women in a nearby village or compound will care for it and come twice daily to the hospital for milk for it. This will be done until the child will be old enough to take native food. This is just one of the many cases of desperate need that we see daily among the people here.

This little report would not be complete without something about the school and church. Not being in educational work I cannot give an extensive report, but do hasten to say that with recent governmental aid, the schools are indeed growing and fast developing institutions. In the pri-

mary school this term (January, 1949) there are 50 girls and 225 boys enrolled. Each year finds more and more girls coming in—a most gratifying fact. There is also in Garkida a Training school for prospective hospital workers, teachers and evangelists. It is taught by missionaries while the primary school is taught by native teachers.

There is also a school for women or wives of our training school men. These women are taught to read and write as well as crafts, household arts, child care, hygiene and sanitation. These women, along with their trained husbands, will make fine Christian homes and be of great service in the Kingdom as they go out to the various villages to teach, preach and do a certain amount of medical work. Such native Christians are the hope of an indigenous and growing church in Nigeria.

Church services are well attended. There are two services each Sunday, with prayer meeting each Friday night. Today there were 504 present for the morning service. There is a native pastor with several lay workers, who do some preaching. Like the church in America, there are special services during the year with Communion, Pre-Easter services, baptism, and Sunday School, comprising the church activities.

At this Easter season when again we celebrate the resurrection of our Savior, you will again be given opportunity to show in a material way your gratitude for the salvation you know through Christ and to aid in the extension of His kingdom in the world. What will you do? Why, oh, why must you be pressed and begged to give to Christ and His work? It seems almost unbelievable that Christians, knowing the joy of the Christian life, having His commission, and knowing his duty to God, should have to be asked to pray, to give, to go. Does the Word not say that the Lord loves a cheerful giver? Whether that giving be of prayer, of money or of self, it should be given cheerfully, willingly, gratefully and lovingly. Christ would have us give it in no other way than for Him.

I feel confident that you shall not fail Him or us in the Easter offering as you give to support the work here and in South America.

May you be guided by His spirit and richly blessed as may give to bring light to the benighted souls for whom Christ died. May He bless each of you this Easter season with His Presence. This is my prayer.

In His Service,
Veda C. Liskey.

(Continued from page 3)

say that "Brethren leaders are trained only in Brethren doctrine and Brethren ways of life in Brethren Schools." Other Christian institutions do not make Brethren men and women of approved quality and type for our denomination.

So, Brethren, if you are interested in making the mission fields of the Brethren Church really Brethren in every sense in the future, then kindly heed the call of your Missionary Board for increased funds to carry on the labors which our

Christ is laying on our shoulders at this time.

Remember the Jewish religious leaders of today make the Jewish leaders of tomorrow!

Remember the Roman Catholic leaders of today make the Roman Catholic leaders of tomorrow!

Remember the non-denominationalist leaders of today make the non-denominationalist leaders of tomorrow!

Remember the Brethren leaders of today make the Brethren leaders of tomorrow!

Moral: Get busy, Brethren! Give Liberally!

To Jesus--Life Was A Divine Gift

• by Clayton Berkshire

Recently I was impressed with the story about Sammy Wazinsky. Sammy was a Polish boy who lived in the mining section of western Pennsylvania. He attended the Mission Sunday School near his home. One Sunday the Superintendent talked about "Stewardship." Sammy had heard about a lot of ships but he had never heard of "Stewardship." He wondered what kind of a ship this could be. He listened very carefully while the superintendent explained stewardship to them.

On the way home, Sammy pondered over the things the superintendent had said. "Why, he said that I didn't own anything, that God was the owner of all that I had. He said that even my own body did not belong to me. It, too, belongs to God."

Then Sammy continued, "If this body isn't mine and it belongs to God, I must keep it clean." Now Sammyl looked at his hands. They were not clean, for Sammy was not too careful about the matter of cleanliness.

When Sammy arrived home, he began immediately to wash his hands and his face because now he realized that his body belonged to God and he should keep it clean.

The message of the superintendent had captured Sammy and he went on talking to himself. "The superintendent said that my time did not belong to me, that it, also, belonged to God. If God owns my time then I must use some of it for Him." So he went to his mother and offered to help take care of his baby brother for the afternoon. Now he began to be a steward of his time.

The clock in the kitchen was out of working order and Sammy begged his father to let him try his hand at fixing it. A neighbor who came in watched Sammy trying to make the clock run and exclaimed to his father, "That boy has talent." Sammy remembered when he heard those words, that the superintendent had said our talents were not our own but they, too, belonged to God and should be used for Him. He hadn't known that he possessed any talents but now he understood.

The superintendent had said a good deal about money. But he didn't have any money so he didn't have to think much about that. Things change quickly, though, and they did for Sammy.

The next morning as he was walking along the street, an automobile went by, and as it was passing him a piece of paper flew out the window. Sammy ran to pick up the paper and return it to the man who, by that time, had stopped the car. The man thanked Sammy and gave him a dime for his good deed.

Now Sammy had some money and he remembered that he could be a good steward of his money by setting aside a tenth of it for God, in recognition of his ownership of all things. He went quickly to have the dime changed into pennies and then took one penny in one hand and the other nine in the other hand. He looked at the one penny and then at the nine pennies. "That is a measly amount to give to God," said Sammy. "I'm going to go fifty-fifty with Him." So he took four more pennies and added them to the one, giving God half and keeping half for himself.

This is a simple portrayal of stewardship truth. The application of this truth is the critical need of a selfish, careless world. For real Christian living, its application is essential. Who is responsible for our being? Whose are we? What is our responsibility? These and other related questions need to be answered in the light of stewardship truth.

God is the giver of life. The account of creation in the book of Genesis is reliable. It is a reliable guide to accurate thinking on the matter of man's origin. We read there, "So God created man in his own image, in the image of God created he him; male and female created he them." (Gen. 1:7). "And the Lord formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." (Gen. 2:7). Here is an unalterable truth. God is responsible for the creation of man. He is responsible, also, for the biological laws which operate for the continuation of the human race. God is the giver of life and by virtue of that fact he is also the sovereign owner of life. "The earth is the Lord's and the fullness thereof; the world and they that dwell therein." (Psalm 24:1). "The silver is mine and the gold is mine, saith the Lord of hosts." (Haggai 2:8). He is the owner of all life and the owner of all things, as well. The Old Testament glows with this truth. It is inescapable!

God's ownership of life and all things was recognized by the early Church. You notice that God writes in Acts 4:32, "Neither said any of them that ought of the things which he possessed was his own." The whole of life was a gift of God. He was the Creator and the owner. They believed this truth and lived it as well.

The parables of Jesus, and much that he taught, reflected perfect agreement with what the Father had written concerning His sovereign ownership. To Jesus—Life Was A Divine Gift.

The sequel to the ownership of God, is—the stewardship of man. Since man is the recipient of God's gifts, he becomes a steward. He holds in trust the things which are God's. He is given full charge of using them. The trust may be large, it may be small; but always it is sacred.

We observe the Apostle Paul's conviction when he cried out, "For if I preach the gospel, I have nothing to glory of; for necessity is laid upon me; for woe is unto me, if I preach not the gospel. For if I do this of mine own will, I have a reward; but if not of mine own will, I have a stewardship entrusted to me." (1 Cor. 9:16-17 R. V.). Reading between the lines we can hear him saying, "I have a stewardship. I cannot get away from this ever-present trust. In my waking hours it presses me; when I am asleep it stirs me in my dreams. I have something to do. I have something to be. It is my task, and no one else can do my work. God help me, I have a stewardship. It is God-given, and some day 'I will have to answer to my Maker.'"

Since God is the owner of life and man is the steward of life, Jesus exhorts all men to use wisely the things entrusted to them.

(Continued next Page)

Wheeler Home Fund

March report

Ashland Seminary	\$ 65.00
St. James Brethren S. S.	100.00
Mrs. Sylvanus Beigh	25.00
McCloud Estate (Moody Bible Institute)	250.00
Ashland Brethren S. S.	75.00
Dan L. Garber	5.00
Mulvane Brethren Church	70.00
Hagerstown Brethren Church	112.35
Columbus Brethren Church	41.00
Happy Boosters Boys Class—Center Chapel	9.62
Corinth W. M. S.	25.00
Mt. Olive W. M. S.	80.00
Pittsburgh Brethren Church	25.00
Ida Himiller	5.00
Bryan Brethren Church	200.00
Oakville Brethren Church	101.00
St. James, Maryland, Laymen	25.00
Carleton, Nebraska, W. M. S.	25.00
Correction: Mrs. Maude Kestner—\$10. Previous report \$5.00.	

To Jesus—Life was a Divine Gift

The parable of the unjust steward in Luke 16 is a lesson to this end. Here we see the rich man accusing his steward of wasting his goods. He had been careless and neglectful with that which belonged to his master. As a result, his master asked him to "give an account of his stewardship." It is truly what each of us must do. We are held responsible for the use of our time, our talents, our earthly possessions, and our lives. Jesus implied that, as stewards of these things belonging to God, we should be faithful.

In the parable of the steward and his servants in Luke 12, the question is asked, "Who then is that faithful and wise steward?" (vs. 42). The answer is given in the following verse. "Blessed is that servant whom his Lord when he cometh shall find so doing." So doing what? So doing his Lord's will. It is as the verses immediately preceding suggest; waiting, watching, occupying, and making ready the house for the return of their Lord from the wedding.

This lesson from Jesus, truly, is a simple one. In I Cor. 4:2 it is given in these words, "It is required in stewards that a man be found faithful." To Jesus—Life Was A Divine Gift. It was sacred trust. It was to be guarded diligently, and used wisely, according to the will of the Father.

—New Lebanon, Ohio.

THE SECRET—The secret of happiness is not in doing what one likes, but in liking what one has to do.
—James M. Barrie.

The Power of the Resurrection

(Continued from Page 5)

one Larevellair-Lepeaux tried to found a new system of religion and it is said, went to the brilliant Talleyrand and complained that it was so difficult that he despaired of its success. The ex-Bishop politely condoled his friend and agreed. Then, a silence broken with these words: "Still there is one plan you might at least try; I should recommend that you get yourself crucified, and rise again the third day."

That is what Christ said he would suffer and he did. That was the inspiration and the regeneration of all God's children from that time to this. It will not change or be changed. "For with the heart men believe and obtain righteousness, and with the mouth they make confession and obtain salvation." What? "That Jesus is Christ and that God raised him from the dead." Rom. 10:9, 10.



"Lift up your eyes to the hills"

NEWS

From the Christian World



Dr. Hiroshi Hatanaka, president of Kobe College for Women, Japan, has been awarded the honorary degree of doctor of divinity by the Chicago Theological Seminary. He was cited for his "stalwart upholding of Christian principles and co-operative enterprise in the churches and communities of Kobe and Osaka."

The famous Old Cemetery church at Karlsruhe, Germany, has been restored and rededicated as a place of worship for all denominations, including Jews.

Nearly all of the European refugees admitted to the United States under special immigration programs since the end of the war are self-sufficient today and independent of outside help. This fact was disclosed by the survey on DP's made for the New York Times. Of forty-one thousand admitted nearly half have settled on the eastern seaboard. The report also showed that six months on the average was needed for the individuals or family groups to get settled and self-supporting. The children have had the most success in becoming assimilated and are reported as making excellent school records.

Youth crimes dropped in Chicago during the time when the curfew was strictly enforced, statistics compiled by the police crime prevention bureau show.

The council of welfare agencies in the Soviet zone of Germany, the Volkssolidaritaet, has sent two gifts to the American Friends Service Committee—a vase and a pair of carved book ends—as an evidence of appreciation for the \$60,000 worth of supplies given in this last year for programs of child feeding.

The Indian Government commemorated the first anniversary of Mahatma Gandhi's death by stamping every letter mailed that day with a quotation from the great leader's favorite prayer. The postmark said, "May God grant good sense to everyone."

Nicotine Unlimited for chain smokers, a counterpart of Alcoholics Anonymous, came into being as a result of a casual conversation two years ago. Its members are men who have quit smoking and don't want to start again. The membership is not secret and the slogan is LSMFT—Less Smoking Means Finer Things.

Eight new radio stations have been opened in India since independence day. For the benefit of the country's rural population receiving sets and loud-speakers are being installed in villages. All India Radio, the largest broadcasting organization in India, broadcasts in thirty-one languages, seventeen of these for home service, including English.

Alcoholism is the nation's number four health problem, Richard McGee, director of the California state department of correction, told the Institute of Alcoholic Studies

at the University of California. Only cancer, tuberculosis and heart diseases are greater menaces. This institute was told also that one out of every forty persons is repeatedly in trouble because of excessive drinking, and that Fresno had 1,176 for each 100,000.

A new program of social security in Norway will co-ordinate and greatly expand existing systems. The entire population will be covered by health insurance and nearly all workers will come under unemployment and accident insurance. Family allowances will be increased and be paid to dependent mothers and those who care for parentless children. Free medical care will be open to everyone, with a free choice of doctors.

Mona Kemery of Iloilo Province, the Philippines, has been given permission to hold Bible classes in public schools. "We could go into all the schools of Iloilo Province three times a week if we had enough teachers." Mrs. Helen Spahn of Manila is working among juvenile delinquents in Bilibid Prison. "The boys have real interest, sing heartily, memorize Scripture, and eagerly listen to the weekly message."—S. S. Times.

One hundred six of Europe's Theologians in America. In a three-year-old effort of American Protestantism to assist sister European churches in the training of their future ministry, there are today 106 theological students from evangelical churches of fourteen European nations enrolled in thirty-nine seminaries of various denominations in the United States. Most of them are in scholarships from America. In the group of students are sixteen future ministers of the Greek Orthodox Church.—World Outlook.

Y. W. Organizes in Siam.—A unit of the Y. W. C. A. has recently been organized in Bangkok, Siam. It has a membership of 550 women and a permanent secretary. Future plans include the addition of a wing to the "Y" hostel and for the building of an assembly hall.—World Outlook.

Australian Lutherans License Lay Preachers—To help meet the acute shortage of trained clergy, the United Evangelical Lutheran Church of Australia has approved a plan to license qualified laymen as "lay preachers" and to provide them a special course of training. They will work especially in evangelism and work with youth in scattered rural parishes and as assistant ministers in the cities.—World Outlook.

Adventists Enter French Guiana—What is described as "the first series of Protestant evangelistic meetings ever held in French Guiana" were recently conducted in Cayenne, the capital city, by the Seventh Day Adventists. The colonial governor welcomed them and assured them there was complete guarantee of religious liberty.—World Outlook.



CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for April 17, 1949

I SERVE A RISEN SAVIOR

Scripture: Mark 16:1-8

For The Leader

A GAIN it is Easter! Somehow or other, most of us look forward to the Easter Day each year. After the day is past, we meditate on its message and inspiration. What it means to us keeps us going throughout the summer months and into the winter. "We serve a risen Savior" is truly a message which keeps His disciples lifted up and active. Then as the winter draws to a close and spring approaches, we feel the urge of new life all around us, climaxed in the Easter Day with His resurrection and new life story. So, on this another Easter Day, let us draw near to Him anew, for He is our salvation, our hope, our assurance of eternal life.

DISCUSSION

1. **I SERVE.** Note that the first words of our topic tonight are the words, "I Serve." Christ was always seeking out men to serve Him. Through His active ministry He was calling upon people to forsake all and follow Him. And it was worth while. For in serving Him, the disciples were performing an eternal work. The fish of the sea of Galilee which they caught would be eaten, or would spoil. But the souls of men would live on in everlasting bliss, a token of their service to Christ. So we, in the present generation, are confronted with the call of Christ to serve. What are we doing about it this Easter Day? Does this year find us closer to Him in service than last Easter did? It should. Each year's experience should make us more useful to Him.

2. **A RISEN SAVIOUR.** Christ is truly risen, and it is He whom we serve. We could, if necessary, serve in the memory of our religious leader had there been no resurrection. But how much better to be serving a Leader who lives! That One is our Christ; He is risen from the grave, He goeth before us into the highways and by ways of life. It is often said that Christ does not expect His disciples to go any place in service where He does not accompany them and give them strength. When we sing, "I'll go where you want me to go, dear Lord," it means that the living Saviour will be our constant companion.

3. **FROM HOPELESSNESS TO REALIZATION.** Picture yourself in the position of these women who came to the tomb on that early morning. They were not celebrating Easter. They could have no forewarning that their act that day was to hold a world shaking event. All was dreary, hopeless and sad. Picture then their amazement when they reached the tomb and found the stone rolled away. Even yet they would not know what had happened. But, woman's curiosity, or whatever, got the best of them, and they entered into the open tomb to see if their Lord's body was still there. We believe they entered the sepulcher

because of their concern over the precious body of their deceased Lord. Instead of a dead body, they found no body, and a living angel. The angel broke to them the world shaking fact of the resurrection of their Lord. Later when the angel's words were confirmed by the appearance of Christ Himself to the women, their hopelessness became realization. And so it can be for us today. Even though the outlook on life, sooner or later, brings each of us to the tomb of death, we shall see the living angel assuring us that Christ, our eternal hope is not in the grave. But that He is risen, and '(E'en through death) goeth before us, and shall usher us into the everlasting life beyond the grave. Jesus said, "I am the resurrection and the life. Because I live, ye too shall live!"

4. **THE NECESSITY OF THE RESURRECTION.** "If Christ be not risen," according to Paul, we are without hope, and we are of all men most miserable. And he's right! Had there been no resurrection, there would have been no eternal life, for the scriptures say of Jesus, that He is the Life. And we know that Christ died to save us from sin and to present us faultless unto our heavenly Father. Would there be joy in heaven had there been no Christ to go before us? It is the sacrifice of Christ, and His glorious resurrection that sets the Christian religion apart as the only soul-saving religion in the world. The resurrection is essential to our hope of eternal life.

5. **DOING THE VERY BEST SERVICE.** Surely, in the face of the great hope of Easter Day, we should ask ourselves, "What can I best do to serve this risen Lord who gave His all for me?" In a few words, we can serve Him. We need a dual vision for success in this work. First of all, one eye on Christ through prayer, meditation and the study of His Word. This is so we can keep in tune with Him, and can be sure that we are operating within His will and according to His purpose for our lives. In this way we can be open to the leadings of the Spirit, as He moulds and makes us in the will of Christ. With the other eye, we are to keep our work in mind, seeing the spiritual needs of the people, see their terrific hunger for the things of God. With this eye we can plan our work, using our dedicated talents and substance for His glory. Thus, a two-fold vision: seeing Christ, as the One who goes before us into a Galilee, and seeing the work in which we are to be busy. Easter brought a terrific impact to the world. Its message can transform hearts even today. Is yours in the center of His will on this Easter day? It should be.

QUESTIONS

1. Why was the stone "rolled away?" Could not the Christ who could walk in the sea, bring the dead back to life, and walk through closed doors, come out through a few feet of rock? Then why was the stone pushed back? It had a purpose.

2. What is the best evidence today that Christ is risen from the dead?

If we felt more the majesty of life, we should be more careful of its mornings.

Let us build a monument to the man who can keep his head despite his success.

Man's place is outside when God comes in. Self must stand back when the Holy Ghost fills.

Prayer Meeting Topic

Contributed by Rev. C. Y. Gilmer

"GOD HELP THEM NOW"

Above all and beyond all, prayer—fervent, faithful, unceasing—is needed, for all who will dare to limit the power of intercession?

"The weary ones had rest, the sick had joy
That day and wondered 'how'—
A ploughman, singing at his work had prayed
'God help them now.'

Alone in foreign lands they wondered 'how'
Their feeble words had power—
At home the Christians, two or three, had met
To pray an hour.

"So we are always wondering, wondering 'how'
Because we do not see
Some one, unknown perhaps, and far away,
On bended knee."

SPIRIT-FILLED BECAUSE OF OTHERS' PRAYERS

Scripture: Acts 1:8, 13, 14; 2:1

Hymns: "God Be With You"; "Blest Be the Tie"

Prayers for Christian Workers

Seed Thought Provokers:

THE 120 in the Upper Room were united in prayer for one another and God poured out the fullness of His Spirit. As the result of such united praying in 1727 the Moravian Church led out in foreign missions.

Peter and John prayed that Deacon Philip's Samaritan converts might be filled with the Holy Spirit (Acts 8:14-17). No doubt the converts prayed for themselves, but God answered the united praying and honored the prayers of others, also. We should pray to be filled and should also pray that others be filled with the Holy Spirit.

The parents of John the Baptist prayed that he be filled with the Holy Spirit (Luke 1:13-17). Like Hannah, the parents of John had prayed for a son who would be useful and great in the sight of God. The angel said, "Thy prayer is heard," and specified in detail what the child would turn out to be according to their prayers. Let parents of today pray for spirit-filled children, and give them to God for the ministry!

Paul prayed that the Ephesian Brethren be filled with the Spirit (Eph. 1:15-19). He wanted them to have the fullness of God's power and the Spirit of wisdom and revelation. This earnest petition is mentioned again in Eph. 3:16-19. Let pastors pray for the power of God upon their people (Num. 11:29). Let churches learn united prayer for the pouring out of God's Spirit upon pastor and members.

Albert Helser, African missionary, testified that he could feel added power at a certain time every day because his mother in Ohio was kneeling at her rocking chair in his behalf, at a daily scheduled hour. Others pray for us. Do

we thank God for them? Do we pray for them? Our own missionaries have asked with earnestness that we pray for them every day. "Ere you left your room this morning did you think to pray?" Others may be given added power if you yearn for them to be filled with God's might.

Pray for others! Prayer is a condition of Holy Spirit power.

COMMENTS

On The Sunday School Lesson

by The Editor

Lesson for April 17, 1949

THE REALITY OF ETERNAL LIFE

Lesson: John 5:25; I Cor. 15:20-26; II Cor. 4:16—5:1

IN ALL PROBABILITY among the greatest seven words that were ever uttered are, "Now is Christ risen from the dead." In them we find the fulfilling of all the needs of the entire world. For a living Christ means an eternal life of joy to all who will believe and accept and practice the life He came to show to a sin-ridden world. Much as we esteem the cross of Christ and all that it means to the world, that cross would become meaningless and just another instrument of torture, if the tomb had not been emptied on that first glad resurrection morning.

It is wonderful to be able to say, "He died for my sins." But it is even more wonderful to be able to say, "He arose for my justification"; that He became "the first fruits of them that slept"; that He now "liveth forevermore to make intercession for us"; and that "all power" is in His hands. We can live calmly before men, certain in our knowledge that when "our earthly house of this tabernacle be dissolved, we have a building of God, eternal in the heavens."

This lesson gives us a fine opportunity to meditate on all that the coming of Christ into the world means to us as individuals. That Paul had grasped the full significance of the Resurrection is fully realized when we read the entire lesson. There are no new lessons in the Easter story, but there is an old lesson that is always new in inspiration. Katherine Hankey had it right when she wrote, "I love to tell the story, for those who know it best seem hungering and thirsting to hear it like the rest."

There are a number of words that can be associated with the Easter time, among which we find, "assurance"; "hope"; "joy"; "peace"; "life" and many others. See how many you can add to the list. It is that which is embodied in these "facts of Easter" that gives us the urge to go forward in our tasks for the Master. They are the "urge" that keeps "faith sure and strong and helps us triumph over wrong."

How well Paul expresses it all in his second letter to Timothy—1:10. Get your Bible and read it.

If the Lord is not with us, "Ichabod" may be written on all that we do.

Lest We Forget

*The Brethren Church At Easter Time Will Present
A Foreign Missionary Offering In The Name Of Our
Blessed Lord.*

Give Through Your Church

The larger challenge must be met by
a greater response.

Our Goal \$36,000

Three new missionaries to support in South America.

Fifteen native workers in Argentina.

Two new churches needed in Argentina. (Gerli and Villa Constitucion)

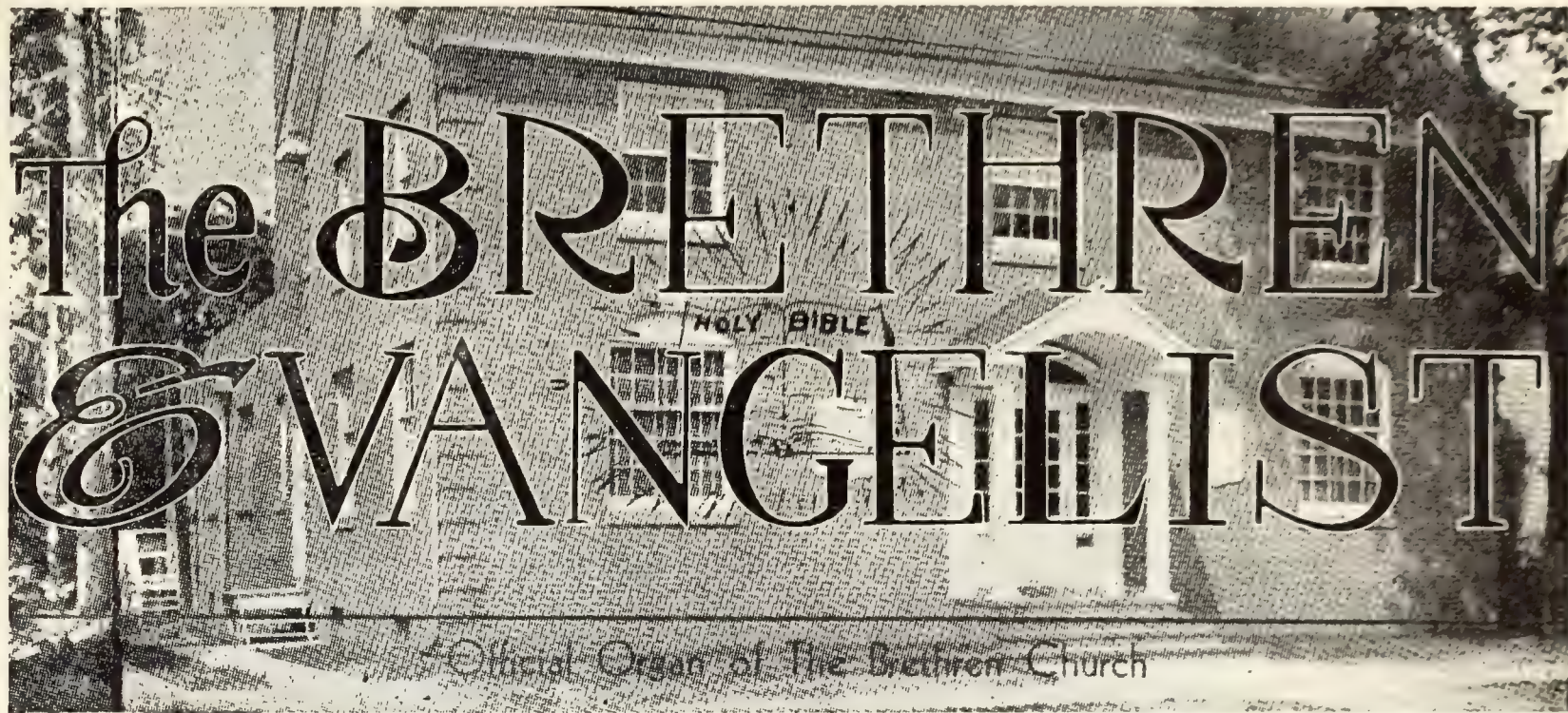
Miss Veda Liskey Nigeria, Africa

Mr. & Mrs. Dale Roesch Puerto Rico

WORLD RELIEF

We Dare Not Fail These Consecrated Servants
From Our Church!

Easter Sunday Is Foreign Mission Day



Fair Haven Brethren Church
Lattasburg, Ohio



Photo courtesy Charles Dilgard, Ashland College Photographic Staff.

(Dedication Story Found On Page 8)

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INTERESTING ITEMS

MISSIONARY STILL DELAYED

Miss June Byler is still in Philadelphia with her sister. Her visa has not yet arrived. However, an embargo on express to New York has also made it impossible to move her boxes of equipment and supplies.

With all the delay there is also encouraging word that the permission will be granted.

Miss Byler is having a period of time, where not much can be done except exercise great patience.

E. M. R.

Williamstown, Ohio. A note from Brother Joe Shultz, student pastor of the Williamstown Church, says, "I am indeed happy to report in behalf of the church here, considering it a high honor to minister the Lord's Gospel among these good people. The work is progressing, with several new families in attendance. We are also anticipating a glorious Easter day with Dr. W. D. Furry of Ashland College and Seminary as speaker, with a part of the program being the ordination of Mr. and Mrs. Arthur Rodabaugh to the office of Deacon and Deaconess."

New Lebanon, Ohio. Brother W. C. Berkshire reports a fine attendance throughout their revival which recently closed. The average for all services up to the final Sunday was 152. We will be looking for a full report of the meeting.

One hundred and eight young people and guests shared in the Youth Banquet in the New Lebanon church basement on Thursday evening, March 17th. This was held during the meetings referred to above.

Huntington, Indiana. Brother C. Y. Gilmer reports that the "Spring Rally" which was held in the Huntington

Church on Sunday, March 20th, was a success, with 91 in Sunday School and 117 at the 10:30 service. The Monument City High School chorus furnished five sacred selections.

A "kitchen Shower" was scheduled for Saturday evening, April 2nd, with a miscellaneous program and refreshments.

Brother Gilmer reports that the Parsonage Fund is gradually climbing, having gone beyond the \$700.00 mark.

The pageant, "And There Was Light," will be presented on Palm Sunday evening by the young people of the church. The Communion will be held on Easter Sunday evening, at 7:30 o'clock.

Smithville, Ohio. Brother Vernon Grisso reports that an offering of \$115.00 was recently lifted for the Kentucky emergency fund. Also that the Sunday School has purchased a grand piano for the sanctuary.

Stockton, Calif. Brother Johnson reports that the Stockton Endeavorers cooperated in a C. E. Convention which was held on March 25th at the Lathrop Church.

He also reports the baptism of another young man at the morning service on March 20th.

Johnstown, Penna., Second. We learn from Brother Leatherman's Bulletin that the recently organized Boys' Brotherhood elected the following officers: President—Arthur Boyer; Vice President—Ronald Hostetler; Secretary—Larry Dietz; Treasurer—Eugene Hostetler.

Washington, D. C. Brother Fairbanks says that the Laymen had a fine banquet on Friday evening, March 18th. The ladies of the church prepared the meal and the girls served. He also says that they came within one of making their goal of 25 in attendance at prayer meeting on March 16th.

West Alexandria, Ohio. The young adult class of the church entertained forty-four children and young people at the church on Friday evening, March 18th. The result of this meeting was the organization of a Signal Lights society, with Edna Spitler as their patroness; a Junior Sisterhood with Ethel Holsinger as patroness; a Senior Sisterhood with Leona Unger as patroness; a Junior Brotherhood with Rev. H. A. Garland as patron, and a Senior Brotherhood with Lewis Davidson as patron. This was quite an evening's progress and speaks well for the program of activity in the West Alexandria Church.

Berlin, Penna. We learn that the following had charge of the services at Berlin while Brother Miller was holding the revival at Masontown: March 27—Morning: W. M. S. Public Service; evening: C. E. Public Service. April 3—Morning: Laymen Public Service; evening: Roofgarden Male Chorus, sponsored by the Boys' and Young Men's Brotherhood.

Pre-Easter services are being held each evening except Saturday, the week prior to Easter Sunday. The Spring Communion will be held on Easter Sunday evening.

We learn that the Ashland College Alumni Association for Pennsylvania will hold its spring banquet in the Berlin Church on May 20th, with Dr. Glenn L. Clayton, President of Ashland College, as the guest speaker.

Flora, Indiana. We note that a series of Lenten services are being held in the Flora Church, being scheduled for each Wednesday evening during Lent.

(Continued on page 7)

The Editor Thinks Aloud

Fred C. Vanator

MUCH ADO ABOUT NOTHING

WE ARE CONSTANTLY watching for little sayings that can be used for "fillers" at the bottom of pages in the *Evangelist* when material is a little short of column length and a small space is to be filled. Every once in a while we come across one that makes us look a second time and pause to mull it over. Such is the one that we quote here: "What a terrific din there'd be if we made as much noise when things go right as we do when they go wrong."

As usual this sentence set me to thinking.

Isn't it strange how we are constituted? Isn't it queer that we can always see the thing that is wrong and make a great noise about it, but it is so hard to see that which is good and right and make comment on that part of what we see and hear. In reading proof the editor tries desperately not to miss anything that should be corrected. But usually after the entire paper is off the press and folded, stitched and trimmed, and ready for the mailer, then he picks it up to look over it and about the first thing his eyes fall upon is a misspelled word or a wrong punctuation, or some such thing (if they are there) and that is usually what he hears about first.

When we get a good dinner, cooked especially well, we consume it with relish, but say little about it. But let the cook burn the potatoes, or bake a "soggy" cake or any number of other things that may go wrong in the kitchen—well that's what is apt to be talked about all through the meal.

Let a person go through life, leading an exemplary existence, and hardly anyone thinks to say much about it; but let there be just one little slip, one little mistake in judgment, and the whole community is set to wagging their tongues at a great rate.

Turn to the pages of your daily paper, especially the front pages. Note the great "Scare" head lines. What someone has done that is good? Well, hardly, or at least very seldom. But they are full of murder, robbery, and like material—placed there largely because it is that kind of news that people seem to like. The "Cleveland Plain Dealer" (and perhaps other large city papers as well) has been running the story of the life of Christ under the caption of "The Greatest Story Ever Told" and giving it "first page" prominence. It is the story of Jesus from birth to resurrection. It seemed strange to see such material on front page, and the running of it has caused much favorable comment in this section of Ohio.

What we are getting at is, why not make a little more noise over the good things of life, and in this way counteract the great hubbub that goes on when things go wrong? I have a little motto which has hung above my desk at home for lo, these many years. It reads like this:

"It is easy enough to be pleasant
When things go along like a song;
But the man that's worth while,

Is the man with a smile,
When everything goes dead wrong."

Does your face carry a smile in the face of things going wrong? It ought to!

Think it over!

Office Gleanings

By The Editor

Please send us Your Change of Address

If and when you know you are moving and it will be necessary to have a change of address, we would appreciate it very much if you would obtain one of the regular "change of address" cards from your Post Office or your mail carrier and send it to us well in advance of such change, if possible, stating time change is desired, old address and new address. You can help us materially if you will remember to do this. When papers go to your old address after you have moved, they are returned to us and we must pay the return postage on them. By sending in your change of address you will be helping both yourself and your publishing house.

A Fine Box of Rags

We are in receipt of a fine box of rags from Sister Grove Showalter of Dayton, Virginia brought to the hand by Brother John F. Locke. Thank you, so much Sister Showalter.

ADDITIONAL PUBLICATION DAY OFFERING

Myrtle Kessinger, Haddix, Kentucky	\$ 2.50
Carrie M. Stoffer, Haddix, Kentucky	2.50
Rev. & Mrs. A. R. Baer, Cameron, W. Va.	10.00
Mr. & Mrs. H. C. Risor, Cameron, W. Va.	2.00
Peru Church, Peru, Indiana	7.50
Mexico Church, Mexico, Indiana	23.00
Milford Church, Milford, Indiana	57.45
Highland Church, Marianna, Pennsylvania	18.00
Center Chapel, Peru, Indiana	20.33
Morrill Church, Morrill, Kansas	6.50
Roanoke Church, Roanoke, Indiana	20.00
Roann Church, Roann, Indiana	68.60
D. G. Lemon, Portis, Kansas (change) .....	.50
North Manchester, Church, N. Manchester, Ind.	25.00
Albert G. Hartman, Warsaw, Indiana (change) ...	.50
Miss Bertha Drach, New Windsor, Maryland	10.00

ADDITIONAL PRESS FUND

Mrs. Sylvanus Beigle, North Manchester, Ind.	\$ 15.00
C. F. Danser, Rowlesburg, West Virginia	10.00
Mr. & Mrs. Clyde Garland, Pittsburgh, Pa.	25.00
Rev. Elmer Keck, Lost Creek, Kentucky	5.00
Mrs. Clara Hartle, Hagerstown, Maryland	8.00
George M. Garland, Wilkinsburg, Pa.	15.00

(See block on page 16)

No interests are so vital as those of Bible salvation and none should move us so deeply.



Qualifications

For Elders

Rev. Delbert B. Flora

"A parish priest of austerity climbed up into the church steeple,
In order to be nearer God, and hand His Word down to the people.
In sermon script he daily wrote what he thought was sent from heaven,
And dropped it down on the people's heads, two times one day in seven.
In his age God said, 'Come down and die.' And he cried out from the steeple:
'Where art Thou, Lord?' And the Lord replied: 'Down here, among My people.'"

* * * * *

MANY INDEED are those who have taken upon themselves the duties, privileges, and prerogatives of the office of elder with as little understanding of their responsibility as had the parish priest who climbed up into the church steeple so that he might not be disturbed in his meditation and writing. Therefore, I approach the subject of Qualifications of Elders with some sense of its weightiness, some trepidation, the while asking guidance in the discussion of Him who is the Teacher, even the Lord Jesus in Whose Church the Elders serve.

Acknowledgments are due to various sources of assistance and materials, such as J. H. Jowett, George Barlow, Joseph Henry Thayer, Dean Henry Alford, etc., and to seminary and theological teachers and professors of days gone by.

"If a man desire the office of a bishop, he desireth a good work." Before a man selects the Christian ministry as his vocation he must have the assurance that the selection has been imperatively constrained by the eternal God. "The call of the Eternal must ring through the rooms of his soul as clearly as the sound of the morning bell rings through the valleys of Switzerland, calling the peasants to early prayer and praise." The candidate for the ministry must move like a man in secret bonds. "Necessity is laid" upon him. His choice is not a preference among alternatives. Ultimately he has no alternative: all other possibilities become dumb: there is only one clear call sounding forth as the imperative summons of the eternal God.

When the call is real, a man's "feeling" will stand the

test of the facts by which God more commonly voices His call to men. These facts may be classified generally under three heads—personal qualifications, right motives, and providential circumstances. Since right motives and providential circumstances are seemingly outside the limits of this discussion, they shall receive no present consideration.

The personal qualifications for the eldership are physical and mental, as well as moral and spiritual. As to physical qualifications, if a candidate be blind or deaf, or has an impediment in speech, or has an incurable weakness, he should seriously question his call. God instructed Moses, "Speak unto Aaron saying, Whosoever he be of thy seed in their generations that hath any blemish, let him not approach to offer the bread of his God" (Lev. 21:17). Freedom from physical blemishes will tend to make service for Christ more efficient. Every physical, mental, and spiritual excellence is necessary for the work of the ministry. Persons may serve God well who are encumbered with various deficiencies, but they can serve Him better who have few, and could serve Him best if they had none. It is true that marked bodily defects have been overcome, and men have succeeded in spite of them, but soundness of body is the common requisite.

But now let our attention be turned upon St. Paul's catalogue of personal qualifications for eldership in 1 Timothy 3:1-7 and Titus 1:5-9. It would be well if you would turn to your Bible and read these passages before going farther with this article.

Paul's use of the term "bishop" and "elder" in connection with these two lists need cause us no alarm for they refer to the same office. In Acts 20:17, 28 we read, "And from Miletus he sent to Ephesus, and called the elders of the Church . . . Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which He hath purchased with His own blood." The translators of the King James version were hardly consistent when they placed the word "overseers" in verse twenty-eight, for the Greek word is the same as that translated elsewhere by the word "bishop." Paul called the elders of Ephesus "bishops."

We note 1 Peter 5:1, 2 which reads, "The elders which are among you I exhort who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: feed the flock of God which is among you, taking the oversight thereof." Note the use of the phrase "taking the oversight," which in the

literal would be "bishops" if the word "bishop" would be carried through to logical sequence.

And now hear what Paul says to Titus in chapter one, verses five to seven. "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee: if any be blameless, the husband of one wife, having faithful children not accused of riot or unruly. For a bishop must be blameless, as the steward of God." "For" at the beginning of verse seven is almost a conjunction and so the "elder" of verse five is the "bishop" of verse seven. Therefore, "elder" is the name of the office, while "bishop" refers to the function of the same office.

St. Paul lists the qualifications for the eldership according to everyday life, temperament, disposition, family relations, reputation, faith, judgment, ability, experience, and sex. These classifications let us consider one by one.

1. The elder's qualifications as to life.

He must live a life blameless and without reproach. In no way must he lay himself open to censure. In a city where I once held a pastorate, a minister was acquitted by the jury of a charge of attack brought against him by a high school girl. He probable was guiltless of the specific charge, but he was indiscreet in laying himself open to censure in taking this girl into his automobile and giving her a chance to institute proceedings.

His life is to be one of good behavior, i. e. well arranged, seemly, and modest.

Also, he is to live righteously, or justly, and holily. There must be a just relation among the powers of the soul within, and towards men and duties without. "Holy" betokens the integrity of the spiritual life, and the piety toward God of which that is the condition. Hence both expressions together complete the idea of moral perfection.

2. The elder's qualifications as to temperament.

He is not to be a striker or a brawler. In the original a "striker" is a "bruiser," or one who is always ready with a blow; and a brawler is one who is always quarrelsome or contentious. Neither is he to be self-willed nor soon angry. How can an arrogant irascible man be a good elder? It is difficult to see.

These negatives of the temperament are offset with a pair of positives. The elder is to be patient, i. e. forbearing and gentle; and again temperate, i. e. continent in reference to sexual and all other indulgences.

3. The qualifications for eldership as to disposition.

No elder is to be "given to wine," for "one in his cups," as Dean Alford interprets, is rendered petulant by much wine and becomes a striker and contentious. But let him be "given to hospitality," loving and entertaining strangers "for thereby some have entertained angels unawares" (Heb. 13:2). John, the loved disciple, said, "Beloved, thou doest a faithful work in whatsoever thou doest toward them, that are brethren and strangers withal" (3 John 5, A R V).

St. Paul did not forget the money question and instructed that the elder should not be greedy of, nor given to "filthy lucre." Perhaps we have no elders of that sort in our Brotherhood, but hear what one of our prominent pastors, says, in a private communication, there are "some . . . men in the Brotherhood who have the erroneous idea

that the less they (their churches) give to missions, the more they will get in salary . . . it is utterly true that the pastors who are anti-missionary are the pastors who are usually on starvation diet."

Also he must be "a lover of good men," or rather, perhaps, as the American Revised Version puts it, "a lover of good." One may wonder why such an injunction in reference to a minister of the Gospel. But when we see ministers of such a quarrelsome and contentious spirit that churches are torn to pieces, how can one say of such that they are "lovers of good," and why wonder about Paul's injunction?

4. The elder's qualifications as to family relations.

He is to be "the husband of one wife." Now, what does this phrase mean? Some will answer, "Just what it says." True, very true, but just what does it say? Does it say that to be an elder a man must have a wife, or only one at a time and no concubine, or on the loss, even by death, of his wife must never have a second? These interpretations have all been advanced. But it would seem to a large number of scholars that the proper interpretation is that the elder should have only one wife, as opposed to polygamy, which I hold to be correct.

Again, he is to be "one that ruleth well his own house, having his children in subjection to gravity." He is so to preside over his house that his children are known for their reverent modesty. The gravity of his children is the result of his presiding and proves that he knows how to act in such capacity. Want of success at home would disqualify him for ruling the church, "For if a man know not how to rule his own house, how shall he take care of the church of God?"

Likewise, his children should be "faithful children not accused of riot or unruly." That is, his children are to be "believing children who are not involved in accusation of profligacy or insubordinate." Again, lack of such would disqualify the candidate for the eldership. But what is the reputation which is all too often true, attached to preacher's children?

5. The elder's qualification as to reputation.

"He must have a good report of them which are without; lest he fall into reproach and the snare of the devil." He should be blameless not only in the eyes of the church, but be esteemed for his moral worth and uprightness by the world. Not even the former life of an elder should be open to reproach. The reproach continually surrounding him for former sins might lead him into the snare of becoming as bad as his reputation. Despair of recovering reputation might, in a weak moment, lead some into recklessness of living.

6. Qualifications for eldership as to faith.

The minister of the Gospel of Jesus Christ is to be one "holding fast the faithful word as he hath been taught." He is to hold fast the true or trustworthy word. It seems to be that above all else Christ's representative should himself have a firm grasp of the truth. Whoever else may be on the quicksand of doubt and error, the minister must know and keep his ground. Hesitation in the pulpit means confusion in the pew. And He must be able to present the truth with convincing power so "that he may be able by sound doctrine (or healthy teaching) both to exhort and to convince the gainsayers." Not only must the church be

edified and encouraged, but unbelievers must be reproved, and convinced of the error of their ways and brought to Christ. The great function of preaching is to persuade men, and to do this effectively the preacher must himself be sound in doctrine, and fully persuaded of the supreme claims of the Gospel of Christ.

7. We must consider the minister's qualifications as to judgment.

First, he should be "vigilant," as the American Revised Version translates, "temperate." The word in the original means sober in the sense of abstaining from the evil effects of wine. It comes from a word which means in the New Testament to be calm and collected in spirit, or to be dispassionate. Certainly a man of good judgment will not allow himself to be thrown open to the passionate distempers resulting from the use of alcoholic drink.

Second, the elder is one who is supposed to be "sober" or "sober-minded." This means to be of sound mind, to be in one's right mind, to exercise self-control, to put a moderate estimate on one's self, to think of one's self soberly, to curb one's passions.

8. As to Ability.

The elder should be "apt to teach." Not merely given to teaching, but able and skilled in it. All might teach, to whom the Spirit imparted the gift; but skill in teaching was the especial office of the minister, on whom would fall the ordinary duty of instruction of believers and refutation of gainsayers. This aptness may be natural or it may be developed through training. But no matter of what high degree the aptness may be, there must be along with it a knowledge of God's Word.

9. Experience becoming an elder has also a place in this catalogue of qualifications

One elected to the eldership should not be a "novice," or neo-phyte. A neo-phyte is one newly planted, therefore, a new convert. To ordain such a person to the ministry, would be most inadvisable and should never be done, lest being lifted up with pride, being beclouded, darkened, befooled, inflated with self-conceit and exaggerated ideas of his own importance, he fall into the same condemnation as that into which Satan fell, who was condemned for his pride. The minister is emphatically the spiritual man, and should be deeply and experimentally acquainted with the mind of the Spirit and with spiritual things.

10. What should be the sex of the elder?

The answer is, the elder must be a man; no woman is eligible to the eldership. Proof? No woman elder appears in the New Testament. The nature of the office excludes the woman because it is a ruling office, as witness 1 Timothy 2:11, 12, A. R. V. "Let a woman learn in quietness with all, subjection. But I permit not a woman to teach, nor to have dominion over man, but to be in quietness." Woman is not to have dominion over man. It is not a question of superiority or inferiority, but of authority according to God's order of things based upon the fact that man was created before woman and that woman transgressed before man.

11. Is there any basis in Scripture for demanding educational preparation for the eldership?

These requirements are worthy of note in this connection: "holding fast the faithful word as he hath been

taught," "apt to teach," and "not a novice." These imply that training is good and necessary. There are those who claim that education is not necessary and cite such passages as Luke 12:11, 12, "And when they bring you unto the synagogues, and unto the magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say: for the Holy Ghost shall teach you in the same hour what ye ought to say." They desire to lay claim to the promise that "the Holy Ghost shall teach you in the same hour what ye ought to say," forgetting that the promise was given in reference to persecutions and not the teaching of the Word, with the result that, as Dr. J. Allen Miller says, when they open their mouths it is discovered that they were only filled with wind.

The New Testament leaves the question open. It is to be cared for according to needs that arise. However, we must never forget that the Twelve had three years special training under the Master Teacher, and St. Paul retired into Arabia for a like period for special instruction at the feet of the same Teacher.

"If a man desire the office of a bishop, what saith the Word of God that he desireth?—a large income?—a palace?—to be called Lord?—No—he desireth a good work. Work for Christ is the true honor of the bishop." Such a man should possess both gifts and grace, and both in a high degree.

It is a matter of deep concern that right conceptions should prevail as to the real character of the qualifications for eldership. False notions of these qualifications have deprived the church of the services of well qualified and consecrated men: while, for the same reason, some have undertaken the work of the elder who could have been far more useful in other walks of life.

Vouchsafe, O Lord, The presence now,
Direct us in Thy fear;
Before Thy throne we humbly bow,
And offer fervent prayer.

Give us the men whom Thou shalt choose,
Thy house on earth to guide;
Those who shall ne'er their power abuse,
Or rule with haughty pride.

Inspired with wisdom from above,
And with discretion bless'd;
Displaying meekness, temp'rance, love,
Of every grace possess'd;

These are the men we seek of Thee,
O God of right'ousness:
Such may thy servants ever be,
With such thy people bless.

—Ashland Theological Seminary.

Cultivate the fellowship of Christians who have grown old in faithful service.

The Bible is our highest authority, our Supreme Court in religion.

Are you just a cheap shoddy Christian with a little religion rubbed on the outside?

Interesting Items

(Continued from Page 2)

New Paris, Indiana. The Father and Son Banquet which was originally scheduled for March 23, was postponed and held on Friday evening, March 25th.

Brother C. A. Stewart announces that beginning Easter Sunday, Rev. Gypsy Smith will conduct a week of meetings in New Paris.

Masontown, Penna. Brother Freeman Ankrum reports that there were eighty-six registered for the "Fellowship Supper" which was held in their church dining room during their recent meetings.

We learn from Brother Ankrum's bulletin that Brother George H. Jones was rather seriously injured in an auto-bus accident on March 13th. He is recovering in the Sarasota, Florida, Hospital. Numerous stitches were required to care for the multiple injuries of the face. He was the only one of his family injured. Brother Jones and family have been wintering in Florida. He will be in the hospital for some time. You can address him there.

Mansfield, Ohio. Brother Delbert Flora, who has been acting as temporary pastor of the Mansfield church tells us that there has been a fine increase in attendance since he took over last fall. On March 27th there were 118 in attendance, which is an increase from about 65 when he began to serve them. They have set a goal of 150 in attendance for Easter Sunday.

On February 20th they brought the sum of \$150.00 for their parsonage offering, and on March 20th the sum of \$418.00. This brings the amount of their Parsonage Fund to \$2,200.03 (the 3 cents is seed). They hope to soon be able to purchase the parsonage.

We learn that Brother Elmer Carrithers, who has resigned as pastor of the Peru, Indiana, Church, in order to return for more work at the College, has accepted a call to the Mansfield Church, same to take effect about August 1st, or sooner, if possible.

Canton, Ohio. Brother Beekley says that the Board of Trustees has made plans to endeavor to have the Sunday School Room, Hall and Study redecorated before Easter.

We note from the W. M. S. paper, "WhiMSette" which the Canton Jr. W. M. S. puts out, that the Missionary Society has a fine "Lending Library" of nearly fifty books, which they are putting into circulation.

Bryan, Ohio. Bryan Revival services began on April 3rd with Rev. V. D. Geren of Yardville, N. J., as evangelist. These services will continue through April 15th.

Southeastern District Executive Committee Meets. On Tuesday, March 22nd, the Executive Committee of the Southeastern District met at the Hagerstown, Maryland, parsonage for the purpose of forming the annual District Conference program. The committee, composed of Dyoll Belote, C. S. Fairbanks, Clarence Rohrer and John F. Locke, elected Brother Fairbanks as the Conference Secretary to take the place of Brother Paul M. Naff who has moved from the district. James E. Ault, pastor of the Hagerstown Church, was elected to fill the vacancy on the committee caused by the above removal from the district. This completes the committee, according to Brother Locke,

who gives us this information. The conference will be held at Linwood, Maryland, June 14, 15 and 16. Brother Locke reports that the committee was royally entertained by Brother and Sister and Brother Ault.

New Minister for Cumberland, Maryland. Brother E. L. Miller, as president of the Southeastern District Ministerial Examining Board, was in charge of the installation of the new pastor of the Cumberland, Maryland, Brethren Church, Bruce Shanholtz, on April 5th. The other participants in the service were Brethren J. F. Locke and C. S. Fairbanks, the other members of the Ministerial Examining Board.

Bethlehem and Mt. Olive, Virginia, Congregations. Brother John F. Locke, who pastors these two fine churches, reports the showing of the motion picture, "The African Prince" at the Bethlehem and Mt. Olive churches on April 3rd and 10th. This picture was filmed in the area where Miss Veda Liskey (whose interesting report of her work appeared in last week's issue) is stationed and many of the people with whom she deals are to be seen in the picture. The film was secured by the "I Will" Sunday School Class of the Bethlehem Church, which class is taught by Mrs. H. E. Bowman, a close personal friend of Miss Liskey, and was obtained from the Church of the Brethren Foreign Mission Commission, Elgin, Illinois. The picture was projected by Mark A. Logan.

The Mt. Olive Church has a fine and going Christian Endeavor Society which is doing good work under the leadership of Mr. Brayden Racey.

Brother Locke informs us that he has again received a unanimous call for another year of service with the Mt. Olive congregation, the year having begun on March 1st.

Dayton, Ohio. Brother Whetstone reports the baptism of four on Wednesday evening, March 23rd and their reception into the church on Sunday, March 27th.

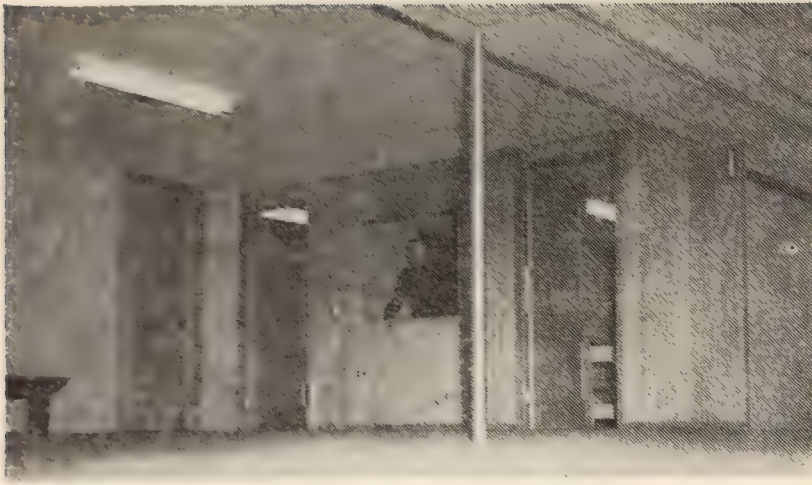
The Motion picture, "The King of Kings" was shown through the courtesy of the Dayton Hillcrest Sunday School at three separate times—9:00 A. M.; 1:00 P. M. and 7:00 P. M., on Saturday, April 2nd. There was no charge and no offering.

Louisville, Ohio. Brother John T. Byler sends us the following "Items":

Dr. Glenn Clayton will fill the pulpit on the morning of April 24. Dean Stuckey will do the same on the morning of May 1st. The W. M. S. will be in charge of the evening service on the 24th and the Laymen will conduct the service on the evening of May 1st. What will the pastor be doing all this time? He is holding a meeting at North Liberty, Indiana, beginning on Monday, April 18th and closing on Sunday evening, May 1st.

Special Holy Week services will be held on Tuesday, Wednesday, and Thursday evenings. On Tuesday the film version of the "Passion Play"—a picture called "Golgotha"—about one and one half hours in length, will be shown. On Wednesday evening a preparatory service for Communion will be held; and on Thursday evening the church will hold its regular spring communion service. On Friday our congregation will unite with the other Protestant churches of our community in a Community Good Friday Service from 1:00 to 2:00 o'clock. Our speaker is Dr. J. E. Hartzler, formerly on the faculties of Bluffton and Wooster Colleges and presently on the faculty of Hart-

(Continued on Page 10)



Dedication Of The New Basement Of The Fair Haven Church

by J. D. Hamel, Pastor

"When we build, let us think that we build forever. Let it not be for present delight nor for present use alone. Let it be such work as our descendants will thank us for, and let us think as we lay stone upon stone, that a time is to come when those stones will be held sacred because our hands have touched them, and that men will say as they look upon the labor and wrought substance of them, 'See! This our fathers did for us.'"

—John Ruskin.

DEDICATION services for the newly refinished basement of the Fair Haven Church, at Lattasburg, Ohio, were held Sunday, March 17, 1949. The dedicatory service took place on Sunday afternoon following the regular morning service, and the day was climaxed in the evening with the first of a series of revival meetings. The attendance and enthusiasm at all three of the services was exceptionally good and very gratifying. Except for a high wind, the weather was ideal.

The morning service was in charge of the regular pastor, J. D. Hamel. The sermon theme was "Christ's Prayer for the Church."

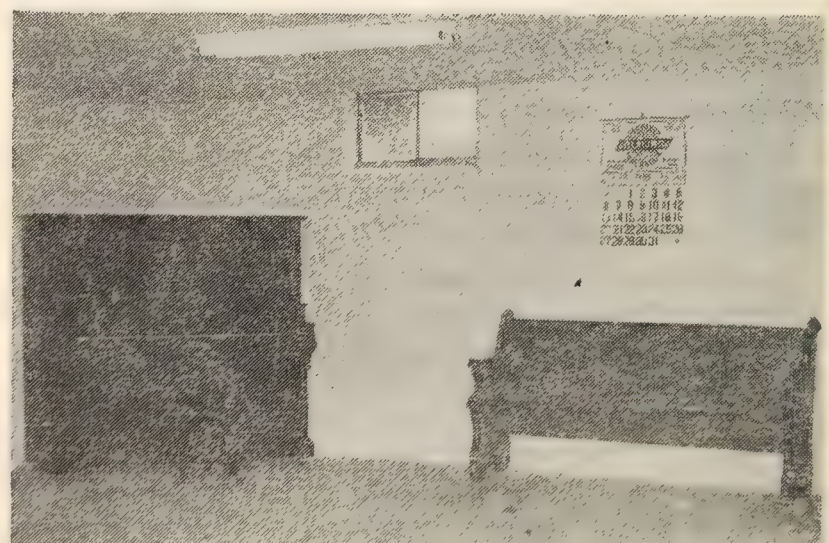
Now, just a word about the new basement itself. It all comes as the realization of a project which was begun during the ministry of Rev. Woodrow Brant at the Fair Haven Church. An initial offering was received at that time and since then has steadily grown, making it possible to fulfill the need for a basement under the entire church building. The construction is of cement block walls painted white, and a concrete floor. It is equipped with a completely modern kitchen, fluorescent lighting throughout, and a reconditioned furnace.

We were very fortunate in securing five outstanding leaders of the Brethren Church to be with us throughout

the day of the dedication. Dr. Glenn L. Clayton, president of Ashland College, delivered a very timely dedicatory address at the afternoon meeting on the theme, "Three Great Words." Dr. Clayton advanced the idea that many people view life much as do animals and fail to achieve the perspective capable of human beings. He urged us to continue from this point of progress in the history of our church and to do other noble things for our Master, so that we, too, may be able to say with confidence "Now I see!"

Rev. E. M. Riddle, Field Secretary for the Mission Board, had charge of the Dedication Offering Appeal. The afternoon offering received totaled \$337.00 which will be used for the basement debt. Rev. H. H. Rowsey, pastor of the Park Street Brethren Church of Ashland, read the scripture and led the Dedication Prayer. We were also honored by the presence of Dr. L. E. Lindower, professor at Ashland College, who delivered a short talk. Dr. Lindower was the pastor at the Fair Haven Church during the war years.

Special music for the Dedication Service included a vocal duet by Mrs. Hamilton and Betty Imhoff, both of the Fair Haven Church, and a violin solo by Miss Jean Rowsey, of Ashland.



Photos courtesy Charles Dilgard,
Ashland College Photographic Staff.

The open meeting of a week-long revival campaign was held on Sunday evening with Rev. Vernon D. Grisso, of the Smithville Brethren Church, as the speaker. Attend-

ance for that service and throughout the week thus far has been unusually good. To date there have been four confessions, two reconsecrations, and three new members by letter as a result of these revival services. We are grateful to Rev. Grisso for his stirring messages on the gospel of Jesus Christ.

The Fair Haven church has stood for many years in the little community at Lattasburg, and has long been a faithful source of spiritual enlightenment and Christian leadership. We are very happy and thankful that God has made it possible for us to expand our resources and to progress in both material and spiritual ways. We wish to thank all of the friends throughout the community for their generous gifts of money and words of encouragement. We covet your continued good will and support that we may ever render more effective service to our Lord.

I think God loves new temples built to Him
And watches as each stone is laid on stone,
And smiles to see them laid so straight and true,
Lifting the strong wide walls to heaven's blue,
And when the carpenters have done with them,
And each new church stands finished and alone,
When dusk sifts violet shadows through the glass
Of painted windows. I think that God must pass
Between the new dim aisles, and stopping where
The last light falls across His shining hair,
He kneels and holds the first communion there.

—Lexie Dean Robertson.

Leaves From My Diary

Mrs. G. E. Drushal, Lost Creek, Kentucky

March 9. Two run-away girls from the Dessie Scott Children's Home had to be taken care of. A F. B. I. man called to get some information about a man up in another County. He got the information he wanted.

March 10. One of the school boys helped Father fix the steps to the baptistry. It is now ready for use. Miss Lee from the Dessie Scott Home came, looking for the run-away girls. We had sent her word about them. The Senior girls went to Hazard for "ads" for the Year Book. Quite successful. Miss Stevenson spanked some of her lower grade boys for calling each other names. In place of a teacher giving a chapel talk this morning, students were asked to volunteer to give Bible verses. Nearly all responded.

March 12. We used the baptistry for the first time. Eight students were baptized. Had thought three electric heaters placed in the water would make it warm, but were disappointed. Have to make some other arrangements another time. Those baptized were: Eline, Marshall and Paul Baker of Cincinnati, Ohio; Betty Dunn of Lebanon, Ohio; Mollie Mullins of Typo, Kentucky; Jackie Owens of Fiste, Kentucky, and Betty Jean Potter of Burdine, Kentucky.

March 13. Those baptized were received into the fellowship of the church by the laying on of hands. Brother Jackson assisted in the service. The question was discussed at the Stacy Sunday School this afternoon, if the chapel there should be called the Stacy or the Rowdy Chapel, since the Post Office has been changed to Rowdy. More seemed to favor Rowdy, although it was not definitely settled.

March 14. Mr. Grigsby from Hazard, a fire-prevention specialist, came today at Father's request, to check up on our buildings. He was pleased with our arrangements and saw no need for extra fire escapes and advised that fire alarms be placed in the buildings, which would ring for fifteen minutes at a given temperature. Three of these, he suggested, were ordered at once.

March 16. Miss Anderson took three of the children to the dentist. Father began teaching the after-school class in the Bible Department. Two clothing record books were taken from our work table today. It has been a mystery why children would want to "swipe" these note books, but the mystery is solved. They are "Blue Horse" books, and by saving so many horse heads they can get a bicycle. We are now changing our type of note book. But these books, now lost (these last two make five now taken), have valuable information. Two were Diary books and in the last two were names and addresses of people who have sent clothing and other things, and to whom we have not as yet had time to write. These names and addresses are now lost. This does not include the record of money receipts. These are kept in the office, but I have my work shop in the dining room where is also the circulating library. The room was full of children this evening. Will change our library system also. Put a mustard plaster on Father's chest tonight.

March 17. Father's cold better. He went to Haddix today to discuss the mail situation with the Postmaster there. Since two trains have been taken off, the depot at Haddix is closed and this slows up our mail. No more telegrams or freight may now be sent to Haddix, these must be sent to Jackson. (Please note this carefully—Editor).

March 18. Paused during chapel service for special prayer for "Woodie" Brant of Warsaw, Indiana, having gotten word that he was sick. Brother Brant has been our camp director. Children are much concerned about him. Students gave good literary program tonight. At the close Ralph Smith showed his colored slides of pictures taken while on duty in Japan. Ralph was a member of the 1940 Class.

NATIONAL BRETHREN YOUTH WEEK—MAY 8-15

The objectives of this Brethren Youth Emphasis Week are:

- *1. To stimulate visitation and contact work by youth;
- **2. To stimulate participation by youth in the services of the church;
- ***3. To stimulate fellowship.

* Sponsor a visitation group to visit inactive members, friends of the church not attending.

** Give the youth work to do in addition to those jobs they are now filling. Make sure that you have ushers from your youth group for the Sundays of May 8 and 15.

*** Have the Church or Sunday School sponsor a family night or fun night at least once during the week of May 8-15.

When? May 8-15; When? May 8-15; WHEN? May 8-15.
National Brethren Youth Emphasis Week.

Interesting Items

(Continued from Page 7)

ford Theological Seminary in Hartford, Connecticut. He is speaking in the Reformed Church of Louisville during the week in some evening services.

Milledgeville, Ill. The Milledgeville church is joining with the Dutchtown Church of the Brethren in Holy Week Services which continue each evening through Passion Week, beginning on Tuesday.

Peru, Indiana. Peru enjoyed a W. M. S. Family Night on Thursday, March 24th. There was a carry-in supper, followed by a fine program. This program was their W. M. S. Public Service.

Akron, Ohio (Firestone Park). We note that Brother Charles Munson is to be Guest Speaker at the Akron Church on Sunday morning and evening, April 10th, and that the choir of the church is to have charge of the Easter evening service on April 17th.

A dedicatory service was held recently for the pews which have been installed in the New Akron Church.

Waterloo, Iowa. Brother Meyer says that about 190 attended the concert which was given recently in the Waterloo Church by the P. T. A. Mother Singers. He also says that the goal which has been set for the Foreign Mission Offering on Easter is \$1,000.00.

Oakville, Indiana. A note from Brother Henry Bates, pastor of the Oakville church says, "The pastor recommended and it was unanimously approved by the Official Board to hold three pre-Easter services and to lift an offering each night, all of which will be given to the Press Fund.

Brother Bates also reports that improvements in the way of painting and varnishing have been made at the parsonage.

St. James, Maryland. We learn that Brother Elmer Keck of Lost Creek was present and conducted the spring communion for the St. James Church on Sunday evening, March 27th.

The Loyal Ladies Sunday School Class of the St. James church made a contribution of \$100.00 to the work of the Leper Colony in Africa, at which station Miss Veda Liskey is stationed.

The parsonage has received a "new look" through the efforts of the various organizations and individuals of the church. The garage is also completed.

The St. James C. E. is again holding an Easter sunrise Service with breakfast at the church to follow.

Gratis, Ohio. Special Holy Week services are planned for Gratis, with Brother Crick doing the preaching and the Evangelistic Duo—Nolen Golden and Arthur Flick, song director and pianist, leading the preparatory service.

Do not let God's praise remain unsung because a full-toned organ is not at hand for accompaniment.

A peace plan without the Prince of peace is just about as secure as a ship without a bottom.

Ashland College News Letter

By Arthur Petit

Lewis Smith of the Elkhart, Indiana, Church has been elected to the presidency of the Student Council on the Ashland College campus. This is the most important post on the campus. The election of Lewis is a fitting climax to the college career of this fine young man from the state of Indiana.



All efforts on the Ashland College campus are beginning to point toward May Day on May 14, when Queen Velma Brownson will be crowned—another in the long list of beautiful May Queens. Miss Brownson has chosen her court. Included will be Joanne Selby and Bonita Bowman of Dayton, Wesley Peterman of Smithville, and John Lindower of Ashland, all of whom are known to readers of the *Evangelist*.

The Alumni Office is making a special effort to have alumni and friends return this year. The pageant will deal largely with some of the historical facts about Ashland. The dinner at 5:30 P. M., will be by reservation. These reservations should be sent in as soon as possible.

A change in the itinerary of the choir has been necessary. The North Liberty concert has been changed from Tuesday to Saturday, April 23. The choir is now working toward this trip, one of the most ambitious in the history of the college.

The community of Ashland thrilled to one of the finest musical treats ever on Sunday, March 27, when the first annual Ashland College Musical Festival was held in the McDowell Auditorium. In addition to the Ashland College A Capella Choir, the choirs of Findlay and Hiram Colleges and Ashland High School combined to sing the St. Cecilia Mass, by Gounod. More than 200 voices were lifted together in one of the most beautiful Lenten services ever witnessed in Ashland. It is hoped that this will become an annual affair. Dr. Pete, who directs the college choir, directed the combined choir. Ruth and Paul Clapper, graduates of Ashland College, sang solo parts in the production.



CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for April 24, 1949

MONEY—MASTER OR SERVANT

Scripture: Isaiah 55:2; I Timothy 6:6-10

For The Leader

SOON SCHOOL will be drawing to a close, and many of us will be "getting a job" for the summer. The reasons for this are many. Perhaps it is necessary to help with a limited parental income. Perhaps you see a chance to get some money for some things you want real badly. Regardless of the reason, you work because you want money. Your reason for wanting it tells much about your heart condition. So let's be sure that you possess the proper motives for seeking money, or you will find yourself with a stranglehold obsession of greed around your heart. The Bible tells us much about the value of money and its proper use. Let us study carefully.

DISCUSSION

1. **A RICH YOUNG RULER'S MISTAKE.** In Matthew 19:16-22 we have one of the saddest pictures ever given in Holy Writ. It is the picture of a young man who had come into inheritance of great possessions, to which he clung with all his heart. He came to Jesus and asked the way to eternal life. Jesus told him to go and sell that which he had, and to come and follow Him. Jesus did not mean for the man to go and throw away his great wealth. But Jesus did ask the young ruler to forsake his worship of the wealth he possessed. Wealth is no crime, but worship of it is, and that is where this man failed. Sad it is, but the young man did not possess his wealth; his wealth possessed him. That is why he turned away sorrowfully. He chose to keep his love for his possessions rather than to dedicate all to God. In so doing, he lost his way to eternal life, and at the hour of death, lost his wealth. That is why it is such a sad picture.

2. **WE ARE NOT SO DIFFERENT.** Most of us would censure the rich young ruler for his decision. But wait a minute. How are we with our own little dollars? Is money our master as it was in the young ruler's life, or is it our servant? Do we sacrifice our church attendance to get that extra money for working overtime on Sunday? Do we count our wages as our own without giving the Lord His share? When all there is in life is work to get more and more money, to the exclusion of worship of God, and the sharing of it with Him, we are possessed with a greediness for the filthy lucre. Look not upon money as wealth; rather look on it as a servant, or something useful, through which you can provide for your needs and help the work of God.

3. **RATIO.** What percentage of our money should we give to the Church? The Bible states that a tithe belongs to Him. But even a tithe, or less, or more, given reluctantly is worthless before God. The best answer we can

give in reply to how much we should give to the Church is not stated in dollars and cents. But rather, How much do we love the Lord? We cannot say to you that you should give so many dollars and cents to this offering and that. But if you have found a real love for Christ and His work, giving will become as natural a process as breathing.

4. **SOME FACTS ABOUT MONEY.** It is a convenience, brought about by the works of men to make things easier in trading. There is no value in money itself; only as it is used, or wisely invested, can it have value. Its value can vanish overnight. We cannot take it with us when we leave. It will, if not squelched, create in the possessor a greediness which, in time, will possess the whole soul and life of the individual. It can be used to build up God's work, and heap up for ourselves an eternal reward. So, consider the facts, and make good use of your money.

5. **THE RIGHT USE OF OUR MONEY.** Some have more than others, some have less. Naturally, we have the obligations of home, food, clothing, etc. But we first have the duty toward God. Tithing is the Christian's secret of financial security. God works in mysterious ways, His wonders to perform. And making nine-tenths of an income go further than ten-tenths, is one of those grand miracles. But it is true. Ask any one who conscientiously tithes, and they will bear you out. Almost consistently when you hear objections to tithing, it comes from people who have never tried it! If people tithed, the church would never have to do anything but pass the plate to get an offering. The Church would never need to make a special appeal for money. Yes, Never! The Lord says, "Try me and know that I am God." Blessings, heaped up, pressed down and overflowing will come to those who are in good financial shape towards God. Yes, the right use of our money will make it a servant, and not a master.

6. **SOME FINAL ADMONITIONS.** How much is tithing? If I make \$30.00 a week does that mean I must give \$3.00 to the Lord? No, you don't have to give; no one can make you give it. But your love for the Lord will prompt you to give it, and more besides. Well then, if I am later able to earn \$50.00 a week, should I give \$5.00? The ratio is the same, you decide. If I farm, or am in business, do I give 10% of all I take in? Foolish question. One farmer once told us that they couldn't tell how much they were making because of the expenses which had to be taken out of income. Well, don't try to get by with that question. The government knows each March 15th how much you make, or you land in the jug. Naturally, each year you know your profit after expenses of your business have been taken out. It's easy then to figure 10% and add some more for real giving unto the Lord. Lastly, it doesn't all have to be given in your weekly church envelope, while that should receive a real percentage of it. For you receive many blessings from your church. The rest you should give to missions, benevolences, education, etc. The main thing to remember is, are you doling it out, or are you giving?

QUESTIONS

1. Because the tithe was mentioned in the Old Testament law, is it binding on us today?

2. Do you think our reward in heaven will be in proportion to our giving unto the Lord?

Prayer Meeting Topic

Contributed by Rev. C. Y. Gilmer

WHAT DOES EASTER MEAN TO YOU?

What does Easter mean to you?
Stately church with cushioned pew,
Where, Lenten season gone at last
And days of self-denial past,
Richly-clad, devoted throngs
Of worshippers unite in songs
Of praise in lily-scented air?
Is that what makes your Easter fair?

Does it mean the winter's reign,
Bright skies and welcome warmth again,
Singing of birds, budding of trees,
Sweet spring odors on the breeze
From daffodil and crocus bed
And balsam branches overhead?
Sad is the world and cold and gray
If this is all to Easter Day.

But if this blessed season brings;
Assurance of a living Lord;
A strengthening of the tender cord
Of love that binds us to the life to come
Where loved ones 'wait us in the heavenly Home,
No pain or loss can e'er efface the bliss,
Dear Friend of Easter, when it means all this.

—Mary Ricker Conrad.

SINCE JESUS LIVES!

Scripture: Col. 3:1

Resurrection Hymns

Prayers

Seed Thought Provokers:

SINCE JESUS LIVES the salvation He offers is life's only issue (John 14:19; Isa. 45:22). Today while men of science are saying such frightfully solemn things about the present world situation, we who believe in God have something better (2 Peter 1:19). As great men point out that we are facing the events preceding the inevitable end of the world, what shall we talk about today? God's answer to this question walked out of Joseph's tomb on resurrection morning (Matt. 28:2-7). Then came the challenge of the biggest undertaking on earth (Mark 16:15, 16).

Since Jesus lives His pierced hands holds the final answer to sin and death (Acts 2:24; Rev. 1:13-18). Christ is the only way out (John 8:34-36; Matt. 11:29, 30). As the Sunday school lad reported the Easter lesson of Christ's resurrection and victory over sin and death—"You needn't be afraid of dying any more for Jesus went through the grave and left a light behind Him."

Since Jesus lives judgment is sure (Acts 17:30, 31; Dan. 7:9, 10; Rev. 20:11-15). And what will the living, great and small, do in that hour? Read Rev. 6:15-17. If any man wants to do God's will let him read and obey John 7:17; Jer. 29:13, and claim the promise of John 6:37.

COMMENTS

On The Sunday School Lesson

by The Editor

Lesson for April 24, 1949

THE DISCIPLINE OF DISCIPLESHIP

Lesson: Luke 12:16-21; 14:27-33

IT SEEMS THAT most folks hate to live disciplined lives. Especially is this true of the inhabitants of the more civilized countries. To far too many people "liberty" is merely a "license" to do as they please at any given moment. They are irked at the thought of having to come under any sort of authority. The fact that so much freedom is permitted often leads to overstepping the mark. Some people say, "The world owes me a living and I'm out to collect it, no matter how I have to act to get it." These people have, as Brother Locke says in his notes on the lesson, a bad case of "personal-pronoun-itis." It is "I" and "my" to the exclusion of all else.

I once had a friend who had a little girl. He loved that child with all his heart. He also liked to play with her, but some way he had never been taught to play "properly" himself. So one day, as we were visiting in the home, he kept "teasing" that little girl by grabbing some of her toys away from her and saying, "Mine! mine!" I said to my friend, "I am afraid you are teaching little Miss . . . some bad tricks, and along with that, to become selfish." He replied, "Aw, no! she'll soon forget it." But not so. For she grew up to be a rather self-centered, selfish young lady who thinks only of "my" and "mine" to the exclusion of all who enter her life. She came to hate sharing with others.

Jesus made it plain that a disciplined life was an essential to all who would follow Him. The sentence that forms our golden text tells its own story—"And whosoever does not bear his cross, and come after me, cannot be my disciple." Luke 14:27. Jesus said these words to a great multitude of people who were following after Him, some out of curiosity, some to hear more of His gracious words, and some just to be with the crowd. He is impressing on them the fact that merely going along the road with Him does not cover the teachings which He has been giving out. There are crosses to bear; there is work to do; there are others to think about. In another place He says, "Take up your cross daily" and "come follow me."

Years ago we used to play "Follow the leader." This meant we had to do, or attempt to do, **everything** the leader did, or suffer the penalty. Isn't that just what becoming a "follower of Jesus" implies? Such following entails obedience and discipline. No soldier is worth much who refuses to come under discipline.

Now that's what was the matter with the rich man in our parable today. It was "MY fruits; MY barns; MY goods; MY soul." That there was such a thing as disciplinary measures never entered his head. He was an example of the one about whom the poet wrote when he said,

"Living for self and self alone,
For self and none beside—

Just as if Jesus had never lived
And as if He had never died.”

There is nothing said to intimate that this man was not a good, honest man, or that he had come by his “fruits” in a manner that need make him feel ashamed. His one lack was not permitting God to enter the picture with him; to come under the discipline of the Holy Spirit; to be led in other than paths of selfishness.

The weaving of thoughts concerning “temperance” into this lesson (for this is our quarterly temperance lesson) ought to be rather easy, for temperance demands a rigid discipline of the body. The Great Physician has promised and provided the remedy—it is our duty to follow His instructions to the letter.

Report of Funds Collected For New Dish-washer For Brethren Home

The following has been received from Brother J. Edgar Berkshire regarding the money which was sent to him in response to his plea for funds to purchase a dish-washer for the Brethren Home. We quote:

The following is a list of the contributors from among the churches for the Dish-washer for the Home. I have had but one inquiry as to recognition of gifts; I have informed them that such would be made via the **Evangelist**. In the tabulation of this list I hope that I have not failed to give complete and full recognition to all and have omitted none. The list follows:

College Corner, Indiana, W. M. S.	\$ 10.00	
Linwood, Maryland:		
Mr. & Mrs. Charles Blacksten	\$10.00	
Mr. & Mrs. Wm McKinstry	5.00	
Mrs. Adelaide Engler	1.00	
Mr. Buckey Carver	1.00	
Mr. & Mrs. Charles Messler, Sr.	1.00	
Mr. & Mrs. Dyoll Belote	2.00	
Dr. & Mrs. J. H. Messler	1.00	\$ 21.00
<hr/>		
Johnstown, Penna., First	\$ 25.00	
Hagerstown, Maryland	100.00	
Brush Valley, Penna	12.00	
Louisville, Ohio	5.00	
Meyersdale, Penna.	7.00	
Masontown, Penna., Sunday School	25.00	
Fremont, Ohio	5.00	
Oakville, Indiana	8.00	
Gratis, Ohio, W. M. S.	10.00	
Flora, Indiana, W. M. S.	25.00	
Milledgeville, Ill., W. M. S.	15.00	
Milledgeville, Ill., Jr. W. M. S.	12.00	
Uniontown, Penna., Second	10.00	
Vandergrift, Penna., W. M. S.	3.50	
St. James, Maryland	10.00	

Berlin, Penna:		
Advance Bible Class	\$ 5.00	
Laymen	5.00	10.00
Sergeantsville, N. J. (a friend)		3.00
Lanark, Ill.		40.00
Cumberland, Maryland		2.00
Total contributed	\$358.50	

This amount has been entered on the books at the Home and, as you know by this time, the project has become a reality. We are grateful to our Lord for the wonderful way in which He has led our people to respond.

J. Edgar Berkshire,
Pastor Flora, Indiana, Church.

That wonderful yesterday may be the one we are not thoroughly enjoying today.



News From Our Churches

FOST SCOTT, KANSAS

Brother Johnson has asked me to report our revival meeting to the readers of the **Evangelist** and I am glad to comply with his request.

The meetings continued for two weeks, closing March 6th. This was our first revival effort in thirteen years, as we have been so long without a pastor. The meetings were good; the gospel messages were splendid; the attendance fair throughout the entire time, considering the weather and sickness which is typical of “Sunny Kansas” at this time of year. The members were greatly strengthened and the visible results were three confessions, and one rededication, all grown people: one a young mother, the second a young bride, and the third a young man. We feel sure that there are others who will follow. Of course we desired more decisions for Christ, but are we ever satisfied with the visible results as long as there are so many unsaved?

It is a well known fact that few unsaved people attend church today, and are thinking of everything except the salvation of their own souls. Pray for us when you pray.

Mrs. L. G. Wood.

TIOSA, INDIANA

We are again approaching the Easter season—a grand and victorious time for the Christian church. In fact, the past year, looking back to last Easter, has been a fruitful and victorious one for our church here at Tiosa.

At Easter time last year we launched our two week evangelistic meeting with our annual Easter supper—biscuits and maple syrup. On Easter Sunday we had 132 in

Sunday School and our church was well filled at all the services. Under the leadership of our pastor and wife, Rev. and Mrs. Gilbert Maus, every department of our church, had, for weeks, been praying that the Holy Spirit might be with us in these meetings and our prayers were wonderfully answered. Fourteen were added to our church—thirteen being baptized.

At the close of the meeting the Young Married People's Class of the church felt led to ask for an extensive remodeling program. This was granted and we have been working in harmony toward that end. We have added a new heating unit, two additional class rooms, new lighting, redecorating throughout, carpeting, new cooking facilities in the kitchen and are now awaiting the filling of our order for new pews. This will take time, perhaps till fall, but we are looking forward to a dedication service and Homecoming at that time.

Mrs. Frank Lee, Cor. Sec.



BELATED NEWS FROM LINWOOD, MARYLAND

On several occasions the lady of the Manse has reminded the writer that he owed it to the work and the workers here to give some report of the progress of the work in this section of the Lord's Vineyard. And almost as often he has promised himself that he would make a report, but never put his good intentions into action. But conscience is a troublesome thing—and often it is a good thing that it is—so to rid myself of its persistent reminders I am inditing this news letter.

Our work here opened on Independence Day, 1948, or Sunday, July 4. A fine audience met the new pastor, and an enjoyable service was had. After that came a reception for the new occupants of the commodious parsonage which the good people provide for their dominie. An eight-roomed house, with electricity for both light and cooking, water pumped through the house, providing toilet facilities, hot water heat, and some furniture for the parson's comfort and convenience. Then, too, there is a large truck patch beside a place for "garden sass," a chicken house, a large barn for use as a garage, and two well houses, from one of which the water is pumped by electricity into the house for all purposes. A more pleasant home and surroundings for a preacher could scarce be imagined.

And then the good people of the congregation do not let their minister go without tangible expression of their appreciation of his labors. With a splendid array of good things to eat, given at the reception, and followed by another such "pounding" at the Harvest Home meeting in October, beside a nice purse at Christmas time, this preacher has fared well during his stay among these people.

The special Days of the Church Calendar have been duly observed, with offerings for the various auxiliaries as the dates arrive for their recognition. And we are looking forward to the observances which lie ahead, with full intent of continuing to give them their notice also. Participated in a Community Vacation Bible School immediately following our arrival in the parish, then accepted a part in a Christmas Play put on by the Christian people of Union Bridge; and for five nights during the last of February and the first of March taught in a Leadership Training School, presented jointly by the Church of the

Brethren and the Brethren Church. Have had most pleasant relations with the local congregations of the Church of the Brethren (of which there are a number in close proximity of our work). Our work here is located in that Historic section of Maryland which is so ably described in Rev. Freeman Ankrum's latest book, "Maryland and Pennsylvania Historical Sketches." It is our pleasure to have as our next-door neighbor, the Rev. Samuel A. Harley, pastor of the historic old Pipe Creek Church of the Brethren, with whom we enjoy most amicable relations.

At this writing we are planning on a week of evangelistic services, to be conducted from Palm Sunday to the following Easter Sunday. This meeting the pastor will conduct. Then not long after will come the Daily Vacation Bible School, and immediately after that the South Eastern District Conference will meet with this congregation—June 14, 15 and 16. We are looking forward to a season of refreshing with the brethren of the District in the District gathering.

And so time passes and the work moves on. We are endeavoring to keep the plans and objectives of the Brotherhood before the congregation here, and aim to show no partiality in presenting the claims of the various causes which our denomination sponsors. We believe that the Brethren who are carrying the burden of promoting the various projects of the Church deserve our hearty co-operation, and we aim to present those claims as consistently as our knowledge will permit. Our interest encompasses the whole program of the denomination, and our prayers petition the Almighty for His continued and abundant blessings upon all His saints. We salute the brotherhood and ask an interest in your prayers.

Fraternally,

Dyoll Belote.



REVIVAL AT OAKVILLE, INDIANA

On Monday evening, February 28th, the Oakville Brethren Church entered into its first revival meeting in several years. Much enthusiasm for such a series of meetings was prevalent amongst the brethren. The writer prepared the church for these services by preaching on some phase of evangelism each Sunday for the month preceding the meeting. A personal workers' training class was organized, conducted by the pastor, which included a program of visitation among the unsaved and the unchurched. Much credit is due to the lay folks for the success of this meeting.

In keeping with the custom of the church, whereby a new pastor conducts his own revival in his first year on the field, the writer was privileged to present the truths of the Word of God during these two weeks. Each evening a different auxiliary or class of the church or Sunday School was the "guest" of the church, sitting in reserved pews (marked with large white bows) conducting the devotions of the evening, and furnishing the special music. The cooperation of all of these groups was everything that could be desired. The largest single representation was that of the closing Sunday night—the men of the church. The Junior Department of the Sunday School had the second largest delegation, and also the worst night as far as the weather was concerned. We were very fortunate in that we had fine weather until the end of the second week,

when we had a little snow which did not last long. Some twenty folks were present for every service, including one family which traveled about thirty miles each evening in order to be here. There were a number of others who missed just one evening.

The brethren here delight in hearing the glorious truths of the Gospel of Salvation, and were unstinted in their expressions of appreciation to the one who brought these messages. Two young women and one young man gave their lives to the Lord during the meeting. On the closing night they were baptized and received into the church through the laying on of hands. Several others were very definitely under conviction and we are praying that they will take the final step during our pre-Easter services, if not before.

In keeping with their ever-present spirit of generosity and their love for their pastors, the brethren presented us with a fine cash offering which was greatly appreciated. The closing night also saw a special offering lifted for the dormitory fund at Lost Creek, that offering being approximately one hundred dollars.

We covet the prayers of the brotherhood, that the results of this meeting might continue to make themselves felt for some months or years to come. Brethren, ours is a goodly heritage.

Henry Bates, pastor.



REVIVAL AT LOREE, INDIANA

It was with pleasure that a call was accepted to conduct a revival service with the Brethren at Loree, Indiana. Although we entered into fellowship and worship among them almost a stranger in the flesh, we found that we were far from strangers in spirit. It was the first occasion to speak to this group of Brethren, having visited that place but once before.

Here, too, we found those who have come to know their Lord as was evidenced by their attendance unto His Word, in spite of the heavy downpour of rain on several evenings. Each evening found an average of 100 people attending unto spiritual things. Their newly organized choir with their newly purchased robes, aided in a fine manner with musical renditions, along with the male quartet and some individual selections. With Brother Austin Gable leading the music, each evening found a special number present. Brother Gable, we feel, was a real asset to our efforts for the Lord. His timely solos and efforts in this regard were much appreciated.

In addition to their newly decorated sanctuary for this post-Christmas series, it was Mrs. Mrs. Emerson Strebins who saw to having an array of flowers on the rostrum for each service. These Brethren, we feel, have a vision and are now ready to accomplish much for the Lord. With their capable leader, Brother Robert Higgins, I am sure that we may well expect to see them "go forward" in the Lord's work.

We were privileged to appreciate the hospitality of the parsonage family for the duration of these two weeks. These three are a fine family and love the work of their Master. Moreover, we appreciated the fine fellowship of the homes in which we were found at the noon hour. Here, too, Brethren hospitality cannot be regarded amiss.

There were no decisions for the Lord at this time, but

we were led to believe that some who were touched by the Spirit would soon yield to the Master's will for their lives. When folks of the community attend, who have been in the community for some twenty years, and never have attended before, we can realize that the Spirit is at His work. It was gratifying to note that of those on whom we called in the homes, better than 75% responded by attending a part of the meetings. Several delegations also graced our gatherings with their presence. These were not all of our own churches alone but also from other denominations.

We appreciate the privilege of serving these fine people in the capacity of evangelist and pray that the blessings of the Master may rest and abide with them mightily.

J. Edgar Berkshire, Flora, Indiana.



NORTH LIBERTY, INDIANA

We feel the past year has been one of great spiritual uplift for our church here in North Liberty and that we have been abundantly blessed.

In February we started the holding of a unified service on Sunday mornings. While Rev. Geo. Pontius, our pastor, brings the message to the adults in the auditorium, Mrs. Pontius conducts a Junior Church in the basement. She uses the flannelgraph to illustrate the stories she presents to the children. This service is very much enjoyed by the children. Immediately following the church service we go to our classes for the half hour lesson period and are ready for dismissal at eleven o'clock.

We are looking forward to our coming evangelistic meeting which will begin with a sunrise service on Easter morning. Breakfast will be served in the church dining room following the morning devotions.

Rev. John T. Byler, pastor of the Louisville, Ohio, Brethren Church, will be with us for two weeks to bring us the message in word and song. We are glad for his coming and feel sure we will receive a great blessing.

On Saturday evening, April 23rd, the Ashland College A Capella Choir will present a program in the church at eight o'clock. Brethren from surrounding churches are cordially invited to come and hear them. We also urge them to come and worship with us during our revival meetings. Come and receive a blessing.

Mrs. Ernest Schrader, Cor. Sec.

Laid to Rest

SHANK. Lois Broadhurst was born June 20, 1859 in Napa, California and died on February 6, 1949 in Sacramento, California. She was just about four months away from her ninetieth birthday anniversary. She was the daughter of Elder Stephen Broadhurst, an early preacher in the Brethren Church in California, and one of the first to be ordained to its ministry in the state. Her husband, Elder Jacob Shank, preceded her in death by nearly eighteen years. For many years "Mother" and "Daddy" Shank lived on their farm at Stone Coral near the town of Jenny Lind and from that center, participated in the work of the Lord, in the Northern California District.

It was the pleasure of the writer to take many missionaries and visiting ministers to their home for visits. Prayer lists of the servants of our Lord were constantly being held before the Throne of Grace in her home. The Lord and His work came first in her planning; the records of heaven will doubtless reveal an abundance of intercession for missions and missionaries, churches and pastors, young people and children—in fact her interests were world wide.

Mother Shank was also very liberal and generous in her financial support of every phase of His work. In the day of the Lord Jesus when He rewards His children, what a time of rejoicing there will be for her devotion to His cause. Three of her children attended Ashland College. Her daughter, Ida, taught at Lost Creek, Kentucky at one time. Her grandson, Curtis Morrill spent some time in Africa as a missionary.

Up to the last few years she always attended District Conferences and camp meetings. Failing health only, kept her from her cherished work at the end. The Brethren church has lost a consistent champion of all her interests. She was also a loyal member of the W. C. T. U. and the Brethren Berean Bands.

Three daughters, Mary Lundy, Ocy Morrill, Ida Kane and two sons Ira Clinton and Homer survive; also a number of grandchildren and great grandchildren.

Goodbye, Mother Shank, and by His grace we will meet you in the morning. What will it be when we see Him?

Funeral services were conducted in Lodi, California, by Rev. Benjamin Smith and Rev. Delbert Daniels of the Lodi Christian Church and burial was made at East Union Cemetery near Lathrop and Manteca. Final words were spoken by J. Wesley Platt, pastor of the Manteca Brethren Church.

J. Wesley Platt.

MILLER. William R. Miller was born June 12, 1879 and died February 22, 1949, being 69 years, 8 months and 10 days in his earthly sojourn. Brother Miller had been a member of the Mt. Olive Brethren Church for over forty years. Being a sincere and devout believer he was anointed at his request. His illness was long and difficult to bear. His fine family did every loving thing to make him as comfortable in his suffering as possible. He is survived by his wife, two sons and four daughters in the immediate family.

The deceased was held in high esteem in the community. The funeral services were conducted in the Mt. Olive Church by his pastor, the undersigned. The body was interred in the family lot in the church cemetery.

John F. Locke.

RONK. Goldie A. Ronk, wife of Rev. Kenneth Ronk, passed on to her heavenly home at Santa Cruz, California, on December 24, 1948, after a lingering illness. She was born on October 6, 1897. After leaving Merrill, Oregon, Mrs. Ronk made her home in Manteca, California, where she served faithfully for twenty years as church pianist of the First Brethren Church of that city. In recent years she and Rev. Ronk have made their home in Santa Cruz. Her suffering during the weeks of hospitalization was almost unbearable and only her hold upon the

Lord and His grace to her sustained her in the dark hour. Her life throughout her entire illness was a real testimony to the Lord Jesus Christ, whom she longed to see.

Mrs. Ronk is survived by her husband; one son, Rev. Virgil Ingraham of Stockton, California; three grandchildren; four brothers, one of whom is Rev. Cecil H. Johnson of Fort Scott, Kansas; three sisters; a large number of nephews and nieces, and a host of friends.

Roy H. Kraft.

Don't Stop It, Printer

Don't stop my paper, printer, don't take my name off yet,
You know that times are stringent, and dollars hard to get;

But tug a little harder is what I mean to do,
And scrape the dimes together, enough for me and you.

I can't afford to drop it; I find it does not pay
To do without a paper, however others may.
I hate to ask the neighbors to give me theirs on loan;
They don't just say, but mean it, "Why don't you have one of your own?"

You can't tell how I miss it, if it by any fate
Should happen not to reach us, or comes a little late:
Then all is in a hubbub, and things all go awry,
And, printer, if you're married, you'll know the reason why.

I cannot do without it, it is no use to try;
For other people take it, and, printer, so must I.
I, too, must keep posted and know what's going on,
Or feel, or be accounted, a foggy simpleton.

Then, take it kindly, printer, if pay be somewhat slow,
For cash is not so plenty, and wants not few, you know.
But I must have my paper, cost what it may to me,
I'd rather dock my sugar, and do without my tea.

Now I've stopped and thought it over, and this is how I feel—

I've got to have that paper, even if I have to miss a meal.
I've got the cash laid back I know; it's in a little drawer.
So I guess I'd better send it, and not wait any more.

So, printer, don't you stop it, unless you want my frown,
For here's the year's subscription, and credit it right down,
And send the paper promptly, and regularly on,
And let it bring us every week its welcome benison.

Addendum

Now if your paper's in arrears, just take a tip from this,
And send to us your money—money that you'll never miss;
For Uncle Sam won't let us send your paper without "pay";
So renew your subscription—and do it right away.

The New Press Fund

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Cash to date\$11,876.35

The Brethren Evangelist

"He is not here"



"He is risen as He said!"

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INTERESTING ITEMS

ATTENTION—PENNA. A. C. ALUMNI

THE PENNSYLVANIA ALUMNI ASSOCIATION OF ASHLAND COLLEGE will have its annual banquet and meeting Friday night, May 20th, 1949, in the Berlin Brethren Church, Berlin, Pennsylvania. Dr. Glenn L. Clayton, president of Ashland College, Ashland, Ohio, will be the speaker. In addition to alumni members all friends of the college and prospective students are invited to this meeting.

COMMUNION NOTICE

Holy Communion will be observed by the Columbus, Ohio, Cooperative Brethren Church on Sunday evening, April 24th at 7:30 o'clock. All of like faith are cordially invited to participate.

D. R. Murray, pastor.

West Alexandria, Ohio. Brother H. R. Garland, pastor of the West Alexandria Brethren Church announces their Spring Revival for April 24th through May 8th. Brother Garland will act as his own evangelist.

The Miami Youth Rally which was held at West Alexandria on March 20th, is reported as a great success. There were 110 for the afternoon business meeting and the evening meal, which was served by the host church. There were 150 present for the evening service. The ladies of the church donated and served the evening meal.

Pleasant Hill, Ohio. Brother Floyd Sibert reports the attendance for the past five Sundays as 217, 195, 203, 202 and 204.

On March 27th Mrs. Sidney Correll of "Wings Over Dayton" spoke at both morning and evening services.

Pleasant Hill's 100% attendance day was observed on April 3rd. We trust that they made it.

"While the cats are away, the mice will play" is an old proverb; but Brother Sibert tells us that "While the minister was away (holding a meeting at the Firestone Park Church at Akron, Ohio) that the members worked loyally at the church building." Lack of some materials has held back the completion of the building.

Columbus, Ohio, Cooperative Brethren Church. We have before us the program for the two weeks of evangelistic effort which are being conducted prior to Easter in the Columbus church. Rev. Galen G. Gerdes of Pearl City, Illinois, is the evangelist. The second week the pastor, Brother D. R. Murray will do the preaching.

Cerro Gordo, Illinois. Brother Arthur J. Tinkel, who was recently installed as pastor of the Cerro Gordo Church, says in his bulletin of last week, "We certainly did appreciate everything that was done to the parsonage when we came. The living and bed rooms were both papered and painted, and a new rug was laid on the dining room floor. A reception was held on Friday night—and what a reception it was! We will never be able to thank this congregation for the wonderful and bountiful gifts of canned goods and food stuff that were brought in.

Milford, Indiana. We have received word from Brother W. I. Duker that he has again received a unanimous call for another year of service with the Milford Church. This call came for his eighteenth year of service with this fine church. Brother Duker is the contributor of our "Verse by verse" notes in our Adult Sunday School quarterly.

Stockton, California. From Brother Johnson's bulletin we learn that a team from "The Crusaders" from Ashland College plan to be with the Stockton church for one week in August. They will do visitation work and conduct services in the evening.

In the same bulletin we find that Brother Johnson pens on the bottom of the page—"Baptized a father and son this morning. One hundred and two in Sunday School."

Washington, D. C. Brother C. S. Fairbanks announces that their Spring Communion was scheduled for Wednesday evening, April 13th at 8:00 o'clock.

Our Washington Church joined with the Church of the Brethren in the Good Friday service in our church, the services carrying from 12:00 to 3:00 o'clock.

Brother Fairbanks says that the men of the men of the church gave of their time in the installatoin of the new Modern-fold doors in the church. This meant a big savings in the outlay of cash, and is a great help to the church.

North Manchester, Indiana. Brother Bert Hodge is conducting a special service of consecration for little children on Easter Sunday. Decision Day will also be stressed as a climax of the Pre-Easter week of services.

Milledgeville, Illinois. The Milledgeville Church joined with the other churches of the town in the Good Friday services, which were held from 12:00 noon till 3:00 P. M. The services were held in the Lutheran Church. The seven sayings of the cross was the theme used.

The Milledgeville Church will observe Holy Communion on Easter Sunday evening.

Nappanee, Indiana. Dr. Russel Bollinger, formerly of Ashland College, and presently Dean of North Manchester

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The Editor Thinks Aloud

Fred C. Vanator

"THERE THEY CRUCIFIED JESUS"

IN THESE DAYS preceding Easter we are always brought face to face with the scriptures relating to the events of Passion Week. We read these accounts of Jesus' actions and are reminded again of the gracious words which proceeded from His lips, each time seeking to relate them to our own individual lives. We are again seeking to picture the events in order, so that we can catch the full significance of all that was there accomplished.

Peculiarly was the entire scene brought to memory as I listened again to the words as recorded in John 19:18, where it says, "There they crucified him . . ." In the front of our church is an illuminated cross which was shining forth as these words were read. It seemed to me that I could almost see the wounded, bleeding form of our Master as He hung there as "The Lamb of God which taketh away the sin of the world." Sitting there, in meditation, It set me to thinking!

How wonderful it would be if we could say that this entirely completed the crucifixion story, for, knowing the sequel of that scene was to be completed at the mouth of the empty tomb, we could well forget the horrors of that bleak afternoon and say, "Verily, it IS finished—the crucifixion done forever. But this we cannot say, and still be truthful. For day after day that scene is repeated in the ranks of humanity.

My thoughts carried me to the words of one of the writers of the New Testament letters—"they crucify to themselves the Son of God afresh . . ." But somehow I could not seem to remember the remainder of that verse at the moment. Yet it kept repeating itself in my mind and when I got home I at once looked it up in the concordance. I found it was in the Hebrew letter—Chapter 6, verse 6, and the remaining words of the verse were, ". . . and put him to an open shame."

Now what did it all mean? How can the One who has already died on the cross be crucified again? That is not so hard to understand. Denial of Christ, either by word or by action (such as the act that led up to the crucifixion) is equivalent to again placing Him on the cross and holding Him up to ridicule—or "putting him to an open shame." We then become like those who shouted "Away with Him!" Or as Jesus Himself puts it in the Parable of the Pounds (Luke 19:14) "We will not have this man to reign over us." We have forgotten that "He was wounded for our transgressions, bruised for our iniquities" and that the "chastisement of our peace was upon Him, and with His stripes we are healed."

Paul said, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me . . ." Far too often we leave our part out of that scene and view the cross from afar off—a thing of shame. It is then we begin the process of sending Him back to the cross which has been set up in every heart and upon which cross must be crucified one or the other—either Jesus Christ or self. If self hangs on that cross, then there will be no room for Jesus

to hang there also. It is then that we can sing with the writer of that great song, "Living For Jesus,"

"O Jesus, Lord and Saviour,
I give myself to Thee;
For Thou, in Thy atonement
Didst give Thyself for me;
I own no other Master,
My heart shall be Thy throne,
My life I give, henceforth to live,
O Christ, for Thee alone."

May we truly be able to say, "There on Calvary's brow, they crucified Jesus," and not, "Here in my heart I am crucifying the Son of God afresh."

Think it over!



Office Gleanings

By The Editor

ADDITIONAL PRESS FUND

C. F. Danser, Mt. Lake Park, Maryland	\$15.00
Mrs. John Row, Dallas Center, Iowa	5.00
Mr. & Mrs. Lloyd Miller, Roann, Indiana	10.00
Mr. & Mrs. Frank Miller, Waynesboro, Pa.	10.00

ADDITIONAL PUBLICATION DAY OFFERING

Vinco Church, Vinco, Pennsylvania	\$100.79
Lanark Church, Lanark, Illinois	72.50
Johnstown Third Church, Johnstown, Pennsylvania	42.50
Mr. & Mrs. Frank Miller, Waynesboro, Pennsylvania	10.00

We Hope We Don't Bore You!

We hope that repeating some things over and over, and adding a new thought once in a while, will not become boresome to you. But we still have a few suggestions to make that will help those who order Sunday School literature and, at the same time, be of assistance to us here at the Publishing House.

This time we want to talk a little about our mailing of Quarterlies and what we have to say here is **very important**. It will not have so much to do with the churches which have most of their officials living right in the city where the church is located, but it is important where official members live in other localities than the church and have a different mailing address. Let's take a concrete example:

Your church is located at A, but a Mr. B orders your literature, at the same time telling us that the bill for same is to be sent to Mrs. C, who is the treasurer. But somehow Mr. B neglects telling us that the literature is to be sent to Mr. D, who gets his mail from a different town address, or even forgets to tell us to send it to Mr. D at all. Now what are we to do? How are we to know to whom to send it? We have to take a chance and in all probability it will be sent either to the treasurer or to the one sending in the order. But suppose he does tell us to send it to Mr.

(Continued on Page 10)

Remember, The Morning Cometh

By The Late Dr. George Stanley Baer



THE EASTER SEASON tells us to be of good courage, for though the night be dark, yet "the morning cometh."

"The morning light is breaking;
The darkness disappears."

That is the message for these times. After the night of gloom and sorrow and suffering and defeat, there comes the day bringing gladness and joy and hope and victory. It is the promise of life after death, of day after night, of meeting after parting. It gives assurance of the ultimate triumph of righteousness and spirituality and godliness over the world, the flesh and the devil.

That is the message we are needing in the midst of distress, discouragement, failure and fear that everywhere abounds. We are needing something to lift us out of the slough of despond and to place our feet upon solid ground, something that will cause us to press with fresh vigor forward upon the King's highway, and to look away from the gloom of the present to the eternal city whose builder and maker is God.

Our eyes are so glued to the earth, so blinded by this material world with its passing show, its ephemeral values, its superficial attachments, its increasing vice, its growing corruption, its decadent morals—all of which are losing sight completely of the things of eternal worth and no longer give allegiance to the higher and finer purposes and aims. While others, continuing in the high road of life personally, have lost hope and zeal, and are filled with a gloomy outlook as black as night.

During the days of our Master's week of passion there seemed to be everything to make for sadness and discouragement and nothing to give brightness of prospect. Then came the morning of the resurrection and the light of hope broke over the eastern sky and spread and increased to the brightness of noonday's reality.

In the days of acknowledged discouragement, when black night has settled over many hearts and resistance is gone, we need to have flashed before the eyes of our minds afresh the glories of that first Easter Day when

life and power began to be manifest anew. It will hearten us to give thought to the resurrection and to the glorified life of our Lord. It will inspire and reassure us to contemplate the realities of heaven and the Power that guarantees them. It will be a tonic to our souls to remember the promise of a day when death shall be no more, when there shall be no more sorrow and sighing, when God shall wipe away all tears from our eyes and when we shall be forever with the Lord and shall take part in the eternal chorus of praise unto our God. When discouraged just remember that the morning cometh and it will help much in every way, especially by bringing into prominence two of the most important sentiments of life: first the desire for home, and second, the craving for fellowship with Christ.

Nothing is more comforting in times of sorrow than thoughts of the heavenly home as set forth in the Word of God. Jesus comforted His disciples by telling them of the many mansions in the Father's house and of his purpose to prepare a place for each one of them. To have a home—that is the deep desire of every heart. Heaven is the true home of the soul, and every faithful disciple of Christ is promised such a home, when the morning dawns.

And more than having a place set apart for us, we are assured that our blessed Lord will dwell with us, and that, after all, is what is going to make heaven home. He said, "I will come again and receive you unto myself, that where I am, there ye may be also." Surpassing joy of entering into that intimate and precious fellowship with the Lord Jesus in heaven. We may look forward to such fellowship in the morning.

"I look across the sea;
Where mansions are prepared for me."

If you will turn your eyes toward home,
And cease the world's rough ways to roam;
You too may have the heavenly view,
And have your dull, drab life made new.



Advancing With Christ In Brazil

Lewis M. Bratcher, Jr.

IN BRAZIL, as one looks back from the threshold of 1949 at the age-old problems of transportation, medical facilities, education and production that had plagued the country during 1948, his spirit is nevertheless strengthened by the marked impression Protestantism is making on the life of the country.

The statement of one of the Brazilian Congressmen cannot be overlooked when he declared that though there were less than 2% of the Brazilian people who were Protestants, their influence was 20%!

In spite of growing opposition, fed by persecution, the attacking of several Evangelical Church buildings and the burning of Bibles in public squares, the development of the Evangelical Movement continued unabated. Its influence was being felt in large cities as well as in the countryside. Thousands and thousands were being educated in the Evangelical schools. Methodist, Presbyterian and Baptist were filled to capacity and indeed overflowing. The Methodist School in Porto Alegre offered its students, especially those in the girls' department, equipment rarely seen in either Brazil or the United States. Over and over again the plea came from all Evangelical supported schools for more buildings and equipment, for there was no space for those desiring an education. Though many thousands left these schools without becoming members of Evangelical Churches, their influence for the future could not be discounted. As Dr. Edgar Soren, President of the Baptist College in Rio, so well states: "While the majority of our students are not changed in their religious beliefs, they do leave the School with a new respect for the Evangelical Movement, and with a new sense of moral values."

At the same time the social welfare work, administered by the Evangelical Churches, continued to touch the lives of thousands of Brazilians. In one of the worst slums of Rio, the Methodist supported "Peoples Institute" continued to expand, inaugurating the new Tucker Building, named after the grand old man of the Evangelical cause in Brazil, Dr. Hugh C. Tucker, for forty-seven years secretary of the American Bible Society's Brazil Agency and leader in the Methodist work.

In the far interior, the work supported by the Brazilian Baptist Convention, gave hope to thousands through its distribution of life saving medicines. In the upper Amazon Valley, and in other far away places, the medical supplies of the Seventh Day Adventists touched other thousands. Well can it be said that many thousand Brazilians are alive today because of the work being done by the Evangelical Churches.

The outstanding growth, however, was to be found in the thousands of new converts joining Evangelical Churches. A real spiritual awakening could be felt among the Churches, and everywhere the multitudes flocked to

hear the message of the Bible. The First Baptist Church of Rio closed the year with over 1,500 members, and other local congregations reached toward the 1,000 mark. New buildings were being erected, local congregations were becoming self-supporting, new work was being opened, plans were being made to reach many more thousands in 1949. Well could Rev. Mattathias Gomes dos Santos, veteran Presbyterian minister and vice-president of the Confederation of the Evangelical Churches, say, "If through some terrible catastrophe not another cent, or not another missionary, should be sent from the other America to help the Evangelical work, this movement could not be destroyed in Brazil, but rather would keep on growing and developing." The Evangelical Movement in Brazil was no longer a child or even a youth. It was coming into full manhood!

In Bible distribution, once again it was sad to note that the copies made available were not keeping pace with the growth of the Evangelical Movement. All through the year, requests for many thousands of Bibles could not be met, and over and over again the message had to go forth, "We regret that we cannot supply your request," or "We regret that only a small part of your order can be filled." And yet the Bible Society was proving its interest by supplying the largest number of Bibles in any similar period in its history.

While its goal of 100,000 Bibles had not been reached in 1948, 82,000 were made available, this number being nearly twice the number of the record year in which 45,000 had been distributed. At the same time New Testaments distributed went over the 100,000 mark and once again the Portions distributed passed the 1,000,000 mark. As 1949 approached, each person connected with Bible distribution in this great land, understanding something of the hunger that existed for the Word, earnestly prayed that the New Year would see the great problem of Bible supply solved, and that within a short time they might once again, as before the war, supply all the Scripture needs of Brazil.



BECAUSE OF EASTER

Annabelle Merrifield

Anthems sing out from happy lips.
Earth's garmented in green grass tips.

Let us wear shining clothes today
(New hope should not be hid in gray.)

And flowers, brightening lapels—
Gay rosebuds; valley-lily bells.

Why shouldn't we be gladly gowned?
The Christ rose radiantly crowned.

—Winnetka, Illinois.

Northern California District Conference

HELD AT MANTECA—APRIL 11-17, INCLUSIVE

(In sending the following program for the Northern California Conference, Brother Virgil Ingraham says, "Perhaps it is too late to appear before conference, but we feel that it will still be an item of information for the other churches of the brotherhood."—Editor)

Conference Theme: "My Daily Walk With Christ."
Conference Scripture: "For to me to live is Christ . . ."
Phil. 1-21a.

CONFERENCE PROGRAM

Monday afternoon—April 11

- 2:00 Opening session
Prayer and Hymn
Devotional Henry Ronk
Welcome J. Wesley Platt, Moderator of Manteca Brethren Church
Response—Lathrop, Stockton, Turlock and other guests
Business Session
- 3:00 Moderator's Address—"Looking Ahead"
Virgil Ingraham

Monday evening

- 7:15 Pre-Prayer Service
7:30 Song Service
Devotional Tesibel Frey
Special Music
- 8:00 Evangelistic Message J. Wesley Platt

Tuesday afternoon—April 12

- 2:00 Prayer and Hymn
Devotional Fred Kleist
Special Music
- 2:30 Talk—"Our Scholarship League in Action"
Howard Crom, Chairman
- 3:00 Talk "The Laymen's Contribution to the Ministry"
Estelle Huse
- 3:30 Message—"My Daily Walk With Christ—In Business" Geo. K. Anderson

Tuesday evening

- 7:15 Pre-Prayer Service
7:30 Song Service
Devotional Edna Johnson
Special Music
- 8:00 Evangelistic Message Rev. E. M. Riddle

Wednesday afternoon—April 13

- 2:00 Prayer and Hymn
Devotional Helen Ernst
- 2:15 Message—"My Daily Walk With Christ—In The Ministry" Rev. Chas. E. Johnson
- 3:00 Business Session

Wednesday evening

- 7:15 Pre-Prayer Service
7:30 Song Service
Devotional Nellie Filbeck
Special Music
- 8:00 Evangelistic Message Rev. E. M. Riddle

Thursday afternoon—April 14

- 2:00 Afternoon Program in charge of the District Mission Board
- 3:00 Message—"Home Missions in our Brotherhood"
Rev. E. M. Riddle

Thursday evening

- 7:15 Pre-Prayer Service
7:30 Song Service
Devotional Julion Hallett
Special Music
- 8:00 Evangelistic Message Rev. E. M. Riddle

Friday afternoon—April 15

Woman's Missionary Society Session

- 2:00 Afternoon Program in charge of the W. M. S., Christine Ronk, District President, Presiding

Friday evening

- 7:15 Pre-Prayer Service
7:30 Song Service
Devotional Alvar Platt
- 8:00 Evangelistic Message Rev. E. M. Riddle

Saturday morning—April 16

Berean Day

- 9:45 Prayer and Hymn
Devotional Paul Coykendall
Special Music
- 10:00 Talk—"My Daily Walk With Christ—In the Home"
Flora Stewart
- 10:15 Talk—"My Daily Walk With Christ—In School"
Barbara Bennett
- 10:30 "My Daily Walk With Christ—On the Farm"
Donald Huse
- 10:45 Talk—"My Daily Walk With Christ—In the Hospital" Donald Waters
- 11:00 Business Session

Saturday afternoon

- 2:00 Berean Program in charge of Alvar Platt, B. B. B. President

Saturday evening

- 7:15 Pre-Prayer Service
7:30 Song Service
Testimony Service
Special Music
- 8:15 Evangelistic Message Rev. E. M. Riddle

Sunday Morning—April 17

- 9:45 Bible SchoolAlvar Platt, Supt.
- 11:00 MessageRev. Roger Darling

Sunday afternoon

- 2:15 Prayer and Hymn
DevotionalVeda Parr
Special Music
- 2:30 MessageRev. Roger Darling
Testimony Service
Special Music
- 3:15 MessageRev. E. M. Riddle
- 4:00 MessageRev. Earl Flora

Sunday evening

- 6:15 Pre-Prayer Service
- 6:30 Easter Program—Presented by the Manteca Brethren Bible School
- 7:30 Song Service
DevotionalElla Mae Johnson
Special MusicManteca Male Quartet
- 8:15 Evangelistic MessageRev. E. M. Riddle

Board of Directors

- Moderator Virgil Ingraham
- Vice ModeratorHenry Ronk
- SecretaryHarold Wolfe
- TreasurerElmer Gall
- StatisticianHoward Crom
- Fred Kleist, David Frey, J. Wessley Platt, Lester Liddicoat.

Travel Flashes

Dr. Charles A. Bame

In a Whirl or Whorl

The definitions may differ slightly and that is the reason I use both words, for unless I mistake, we are going about in every direction possible. The more godless we become, the more we whorl and whirl; for Christianity is sanity, stabiltiy, strength, health, vigor, poise, balance, rest.

Ungodliness is all that is opposite. I remember the story of two youngsters calling names. Of course the larger and older used many and ugly ones. The other lithe and swift waited until the other had unwound his reel of profanity and scandal replied: "All them things you called me, you is," and ran away. But it can be well said that the direction of our going these days is so circumambient that whorl is about the best name for it and our reply could be, in relevancy to the youngster: "All them things you is, I ain't."

With Antabus

Did you ever ride in one? No? Well, I didn't either. It is not anti-bus or any other wheeled vehicle. It is a drug. It is to take one back after traveling too far the wrong way. It is retractive and promises what many are anxious to travel and some, are too heavy to haul back already.

Did you know that we are having a new drug that will do a lot of things for the booze crowd? Originated in Denmark, the Chicago Committee on Alcoholism has secured, according to a story in a recent issue of the Chicago "Herald-American," Dr. Anton J. Carlson, emeritus professor in the field of Physiology in Chicago University, also head of the above committee, to study the drug and its effects, highly praised from that country.

My great interest in the item was in the claims and contradictions as well as the confessions or acknowledgments made by the doctor as well as by the writer of the article, Effie Alley. Note some of them:

Investigations of the new drug may pay dividends of millions, Dr. Carlson said, adding:

"Alcoholism is the nation's billion dollar headache. That's the bill we pay every year for drunkenness.

"According to reports in European medical journals, antabus should have tremendous possibilities for reducing this toll. If it lives up to its promise, it may well be the means of reclaiming thousands of chronic alcoholics.

"Through them it will cut millions from the financial loss alcoholism yearly causes business and industry."

Antabus works, Dr. Carlson explained, by creating a loathing for alcohol. Reports on the first 450 cases treated in Denmark where the drug was discovered about a year ago, show that small daily doses taken by mouth cause even hardened drinkers to give up alcohol within six weeks to two months.

Known as "Chicago's grand old man of medicine," 75-year-old Dr. Carlson has devoted himself in recent years to the cause of the nation's 3,750,000 excessive drinkers, doing more, perhaps, than any other one man to convince both the public and the medical profession that alcoholism is not a sin. but an illness, reports Effie Alley.

Dr. Carlson is insistent in his warning that it should never be taken without consulting a physician. He said, "Before antabus is given there must be a complete physical check-up, including an examination of heart, lungs, blood and kidneys. It might be dangerous for anyone with a heart or lung diseases. Apparently antabus fits the punishment to the crime very neatly, for unless followed by alcohol it causes no discomfort."

Interesting Admissions

Lose 22 days yearly. "We estimate there are nearly a million and a half excessive drinkers employed in business and industry. Each of these annually loses an average of 22 working days because of drunkenness. Add to this the period of inefficiency which follows every spree, and you have a check for \$500,000.00 which must be picked up by the nation's employers."

"The same people," Dr. Carlson went on, "account for another \$120,000,000.00 lost in preventable accidents. Relief agencies pay out an additional \$22,000,000 for the support of families they leave stranded. These are the men and women antabus promises to straighten out. Countless homes now broken by drunkenness will be saved. One of the most prolific causes of divorce would be curbed. But good as it is, antabus will not alone solve the problem of alcoholism. It gives no understanding of basic causes and thus does nothing to make prevention possible. For this, research is needed.

No Cure for Disease. It will not cure diseases which result from years of drinking. It will not aid those whose drinking is only a symptom of serious mental and emo-

(Continued on Page 10)



A "Modern Church Method" In Action

SEVERAL WEEKS AGO, to be explicit in the issue of March 5th, Brother Henry Bates (who is our "Contributing Editor" on "Church Methods" this year) had an article on the "Week-Day Church School." In that article Brother Bates made a number of suggestions relative to the teaching of the Bible to youngsters who are now deprived of such opportunity in the Public Schools, due to the ruling that the Bible may not be taught in such schools, which was rendered by the United States Supreme Court some months ago. That the knowledge of God's Word is a vital element in the life of man, no real thinking person will deny. Contact with pupils in schools where the Bible was conscientiously taught, not as to creed or denominationally, but as God's Revelation to man, will bring out many surprising things—such as: an impulse to a deeper Bible reading; attendance at Sunday School; an impression made upon the minds of parents, causing them to take a hitherto unknown interest in the Bible. All these made a contribution to better living and a greater understanding of moral and ethical obligations and problems in their respective communities.

But since such ruling has been made by the highest tribunal of our country, and though many feel that the ruling is not just, the problem of a substitute for this way of presenting the Bible teachings to our children and youth must be met by other means. This, Brother Bates suggests, should be done through a more intensive effort on the part of the individual churches. Just how this is to be done, of course, must depend on the location, time and equipment that the local churches have at their command. What is given below is one way the problem is being met here in the Ashland Brethren Church.

In the above topic, "A Modern Church Method in Action," we did not mean to leave the impression that in any way the church is modern as to its thinking and teaching; but rather that a method of action, that might be called "modern" as to type and activity, is being used to touch, not only children, but also the youth, young adults and older ones, as well. In fact, it is what could be called

a well rounded out program of instruction and inspiration in Bible Study.

In the Ashland Church, on each Wednesday evening, three separate groups meet simultaneously for the evening service. The adults, the young people and the children, each have their own program, thought out well in advance, each tending to one set purpose—a greater knowledge of God's Word and an urge to greater Christian activity.

We will begin with the Adult Division.

Various speakers are used in the adult division, with emphasis being given to several phases of Bible Study, such as exposition of chapters or books, inspirational addresses and the like, with time given in the early part of the hour for much prayer. Taken as a whole, this service is not much different from the average church mid-week sessions, but it is well planned and executed by the pastor, Brother H. H. Rowsey, for it is Bible Study with a purpose.

Turning to the youth group we find that for the past two years this group has met as a separate unit or class, having received its original impulse from the Christian Endeavor Society. This group grew as time went on and became an organized unit with a definite program before them. They now meet for an opening session of song and prayer; listen to the chosen speaker of the evening; after which they divide into small discussion groups for further insight into Bible truths and individual problems. The attendance and interest has grown with each succeeding month. The college students, together with the youth of the local church, form this body.

Below is an example of the planned program which was scheduled for them for the closing weeks of the school year. Miss Margery Long of the Smithville, Ohio, Church, a student in the college, is President of the group and is in direct charge of the program. The program from March 9th to May 25th is here presented:

March 9th—Speaker, Dean M. A. Stuckey; Devotions, Delores Thomas.

March 16—Speaker, Prof. Harry Weidenhamer; Devotions, Jerry Flora.

March 23—Topic: "Trial"; Loris Hibbs, Chairwoman; Lois Coleman, Jeanne Lindower.

March 30—Topic: "Crucifixion"; Clarence Stogsdill, Chairman; Esther Grumbling, Earl Hostetler.

April 6—Topic: "Resurrection"; Joe Shultz, Chairman; Ivan Ronk, Glen Coates.

April 13—Speaker, Dr. W. D. Furry; Devotions, Lyle Lichtenberger.

April 20—Discussion: "Risen Christ," Bob Bischof; Devotions, Betty Rowsey.

April 27—Discussion: "Ascension," Dorman Ronk, Chairman; David Ramsel, John Rowsey.

May 4—Speaker, Dr. Alice Furguson; Devotions, Margaret Neighbors.

May 11—Speaker, Rev. E. M. Riddle; Devotions, Jean Rowsey.

May 18—"God and Outdoors": Vespers and picnic; Charles Munson, Chairman; Pat Bame, John Daniels.

May 25—Speaker, Dr. L. E. Lindower; Devotions, Bob Holsinger.

This program is being carried out and is being found to be of great value to the young people.

We now turn to the children, the ones who are primarily being denied the privilege of Bible Study in the public schools.

Shortly after General Conference last year (to be more specific, the last week in September) Brother Rowsey conceived the idea of a "Children's Bible Study Class" which was to meet at the same hour that the adults and youth meet each Wednesday evening. This would not only serve to give the children an opportunity for definite Bible study, but also would release some parents to attend the adult sessions. Therefore Mr. and Mrs. Carl Mohler were contacted to organize and conduct the class. Mr. Mohler is the Youth Director of the Ashland Church, and his good wife is a Sunday School teacher and the writer of our Brethren Youth Sunday School Quarterly material. The announcements went out and at the opening session eight children responded, with ages ranging from five to twelve years.

The course chosen was "Through the Bible in a Year," which takes up each book of the Bible and gives the child a working knowledge of the various books. Key verses of each book are committed to memory, and it was soon found, as time went on, it would be impossible to cover the entire Bible in a year, so great was the interest of these children in the study. A "Circle of Prayer" was instituted and the children are learning the value of prayer, for they are bringing definite requests for prayer to the class and are remembering them before the Lord in their childish way, being very careful to check on answered prayer.

The group grew, even by leaps and bounds. Starting as it did with but eight present, the enrollment has now grown to 36 and the ratio of regular attendance is so high that it is scarcely believable, averaging at the present time nearly thirty. There are seventeen who have not missed a single session since January 1, 1949; five that have only missed once; and four that have only missed twice. Then there is one, James Rowsey, son of Rev. and Mrs. Rowsey, that has not missed a single class since it began in Sep-

tember, and there are fifteen that have only missed once or twice.

That children can be interested in real Bible study is shown by the rapt attention and interest shown by these rather widely separated ages in the group. No attempt is made to raise the teaching level to the minds of the older ones, nor lower it to the level of the little ones. Just a simple examination of God's Word. Three of the original older members of this class have advanced to the youth group.

This is the picture of activities that can be accomplished with just a little effort and planning. Whereas the attendance at mid-week services two years ago averaged about forty, in this three-pronged service the attendance will average above the one hundred mark each night. It pays not alone for the fact of increased attendance, but in an increased knowledge of the scriptures, which Paul says, "are able to make thee wise unto salvation through faith which is in Christ Jesus."

F. C. V.

BURNING TRUTH

By Charles Emory Byers

We take pleasure in presenting a new column to the readers of the *Evangelist* from the pen of Prof. Charles Emory Byers of Mount Dora, Florida and McMillan, Michigan. Brother Byers may not be so well known to the younger generation of our readers, but he will be remembered by many of the older ones as having contributed to the *Evangelist* in years past.

He graduated from a Normal Course in Ashland College in 1906 and following that attended Defiance College and Chicago University, receiving his Masters Degree from the latter institution. He became principal of the Huntington, Indiana, High School in which capacity he served for twenty-one years, after which he became Superintendent of the Huntington schools, serving for five years, or until he retired from active work.

He now spends his winters in Florida and his summers in Michigan, giving his time to writing and study. He contributes to a number of publications, and has generously given us permission to publish his articles in our paper.

While these articles are not strictly religious in the sense of the word, yet they carry a high moral and spiritual tone, and will give us much food for thought. We appreciate the opportunity of presenting this column to our readers.—Editor.



"He is the freeman whom the truth makes free,
And all are slaves beside."—Lord Byron.

"Ye shall know the truth and the truth shall make you free."—Jesus Christ.

IGNORANCE is the most abject slavery. No other slavery hampers the progress of mankind to the same crippling degree. In fact only the man who is ignorant of truth is really a slave. With truth at his command neither prison bars no darkest dungeons can make him a prisoner. Every man is free in the exact proportion in which he knows

truth and can apply to his situation the truth he knows. When he bears ghosts or gods he becomes a slave to them. This slavery disappears when he becomes more enlightened.

Man has a great and throbbing universe to know and accept. And this universe contains the truth that men must discover in order to be free. Since it is impossible to discover all the truth the universe contains man cannot be wholly free. His acceptance of it is a life-long task. Of necessity he must accept it slowly.

Down through the centuries he has made slow but sure progress in discovering truth and applying it to his tasks. He was a slave to distance and weight. It took him a long time to discover that wheels can move heavy weight great distances. When he discovered this truth he made wheels by the thousands do his work and thanked his lucky stars for so much freedom. Then traveling on in seven league boots he developed them for trains and factories. He further enlarged his freedom by discovering more and more truth found in his universe. He used it to conquer distances by telephone, radio, airplane.

All these principles of the universe are truth which makes man free. This knowledge is a heritage which we must use in order to progress to still greater achievements. Gradually the great world unfolds itself to the child. He must learn the laws, or the truths that govern it, one by one. They lead him out of his narrow slavery to a broader understanding of the world in which he finds himself. Thus he becomes as free as his industry and initiative can make him.

We were abject slaves to disease that carried us away by the thousands until we discovered the truth that many diseases are carried by germs. By finding the law by which to kill these invisible germs we won another victory for truth and freedom.

Likewise we have won immense victories over much of the drudgery of labor, over diseases through scientific discovery, over superstition, over distance, over toil, over gravity by discovering and using truth that makes us free.

(Continued from Page 7)

tional disorders. Nor will it help a man to adjust himself to conditions which drove him to drink in the first place, but it will give him a chance to remake his life if he gets the other kind of help he needs.

Too Many and Too Much!

Uncle Sam has 3,700,000 "excessive drinkers!"

Uncle Sam has a "\$1,000,000,000 headache!"

Uncle Sam loses \$120,000,000 in preventable accidents through liquors!

Uncle Sam pays \$12,000,000 for relief caused by drink!

Uncle Sam licenses liquors and loses morals.

Drinkers may overcome the habit but not be cured of the diseases it causes.

It Is a Sin

Facts I shall not contradict. I must consent to them. But the folderol of whorligig thinking which says "alcoholism is not a sin" is too contrary to fact to let go undisputed. If it is not a sin, what did the Wise Man mean? Prov. 31:1-5. Or Paul? Gal. 5:21. Or Jesus? John 15:2. There is one disease that drugs can never cure; it is sin. It requires the blood of the Son of God to be rid of that. Heb. 9:14; 1 John 1:7, Rev. 1:5.

—Wabash, Indiana.

OFFICE GLEANINGS

(Continued from page 3)

D. and neglects telling us that Mr. D. receives his mail at E. instead of A So we send it to Mr. D. at A and the Post Office finds no Mr. D. in their territory Consequently the bundle of literature is returned to us, costing us for the return just what it cost to send it in the first place.

Now we receive a letter from Mr. B. which says that they have not received their literature. Of course not, for it has been returned to us for lack of proper address. Then we have to send it out again, but by this time the Quarter has already started and the literature arrives late.

There is a moral in this story. Give us the correct address of the one to which the literature is to be sent, as well as which church it goes to, and the one who is to receive the bill. For example give us the information something like this: Mr. B. is sending the letter or order. He says—"Send the following order to Mr. D. whose address is E ; but send the bill for same to Mrs. C , whose address is A , who is our treasurer. Our church is located at A " If you will do this it will help both of us. Thank you.

More Rags

Two bundles of rags were left at the Publishing House last week from Mrs. Mary Denlinger and Mrs. Fred Ecard of Dayton, Ohio. Thanks, so much.

Interesting Items

(Continued from Page 2)

College, was the guest speaker at the Annual Semper Fidelis Banquet which was held on Monday evening, April 4.

Brother Bowman, pastor of the Nappanee Church, says, "Quarterly Cash Day was a great success. The sum of \$2,757.70 was laid upon the offering plates for the day. In addition to this amount sufficient to bring the quarterly total to \$5,757.70 came in. This in addition to the regular current expense offerings.

St. James, Maryland. Plans are being laid for a Laymen's Rally of the organizations of the Southeastern District some time in the near future. This rally is planned for the St. James Church.

We may be able to report a new pastor for the St. James Church in the near future.

Meyersdale, Penna. Brother W. S. Benshoff reports that the re-decorating of the main and Sunday School auditorium walls and ceilings and the vestibule and main floor class rooms is in progress at the close of March and should be completed by the time you read this. The contract price was \$2,000.00. The basement received its "transformation" from the hands of the members of the church who took paint brushes and mopbrushes and thoroughly renovated the place.

We note that Mrs. W. S. Benshoff was the guest speaker at the W. M. S. Public Service at the Berlin Church on Sunday morning, March 27th.

Ordination services were conducted for Mr. and Mrs. Robert C. Lorenzen at Meyersdale on Sunday, April 3 at the evening service. These two, together with John H. Blocher, already ordained as Deacon, were elected at the January business meeting of the church.

Oakville, Indiana. The following was received from Oakville: "The men of the Oakville Church gathered together on Tuesday evening, April 5th, for the purpose of organizing a Laymen's Organization. This organization was effected and the following men were elected as officers:

- PresidentDonald Seiwert
- Vice PresidentJohn Holsinger
- Secretary-TreasurerCharles Holsinger

The Oakville Church is blessed with a fine group of devoted and loyal men and we look for them to be a real asset to the work here, now that their efforts are united. The men will meet on the third Thursday of each month.

Elkhart, Indiana. Brother King reports that during March there were nine received by baptism; six by letter and one by reclamation, which brings the Elkhart church membership to 884.

We note that Brother Walter Lichtenberger of the Elkhart Church has been preaching at our Brighton, Indiana, church.

Mexico, Indiana. Brother Higgins reports that the two weeks of revival which he held recently at Cumberland, Maryland, resulted in five first time confessions; one received by letter and one reconsecration.

Mexico plans to have a Gospel Team from Ashland College for their Easter Sunrise service. A breakfast follows.

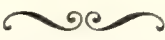
Brother Higgins showed Shippshewana Camp pictures as a part of the Corinth W. M. S. Public Service on Wednesday evening, March 30th.

Masontown, Penna. Brother Ankrum reports that delegations from Berlin, Cameron and Meyersdale were in attendance at their recent revival meeting. Brother Percy C. Miller, pastor of the Berlin Church, conducted the revival. Brother Ankrum reports good attendance, with the first week's average attendance at 104.

News concerning Brother George H. Jones. We quote from Brother N. V. Leatherman's bulletins that Brother Jones, whose accident had been reported in these columns, had a fractured jaw, the roof of his mouth pierced and his lower lip cut, to say nothing of the shock to his nerves. He has been released from the Saracota Hospital and is back in St. Petersburg again. A card will reach him at the following address: 1000 Granville Court, St. Petersburg, Florida.

Brother Leatherman reports that the evening attendance at the Johnstown Second Church keeps well all through the year.

We are sorry. It seems that for some reason the name of Brother Dean Benshoff was omitted in the printing of the obituary of Brother David Benshoff recently. Brother Dean Benshoff is one of the sons. He lives at Magadore, Ohio.



Our share of God is measured by our capacity to receive. He fills all the room we give HIM.

If your prayer isn't of sufficient importance for you to try to answer it, why expect the Lord to answer it?

God shines on thee to make thee fit for life's desert places, for its gethsemanes, for its calvaries.

I have had so much trouble with myself that I never had time to find fault with the other fellow.

Announcing Brethren Youth Week

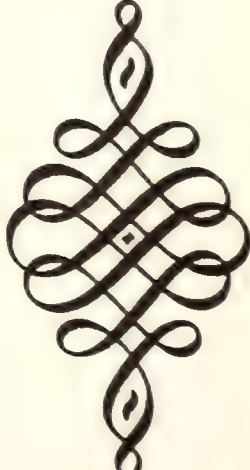
The week of May 8-15 has been set aside by the National Youth Board as Brethren Youth Week. We are asking every Brethren Church throughout the nation to sponsor this week for its youth.

We want to make it a week of:

YOUTH VISITATION—Young people visiting, calling, and writing to friends of the church not members, members of the church not attending, and, those not associated with the church at all.

YOUTH PARTICIPATION—Young people serving in the church in jobs and offices not held by them regularly. Sunday School work and church offices filled by youth for the week.

YOUTH FELLOWSHIP—Young people honored by a youth banquet, or fun night sponsored by the church. High School graduates, and college graduates given special recognition. A fun night or special party could be given in honor of the youth.





CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for May 1, 1949

VOCATIONS OF CHRISTIAN SIGNIFICANCE

Scripture: Eph. 4:1-3; Phil. 3:8-14

For The Leader

CHRISTIAN YOUNG PEOPLE are constantly being called upon to make distinctions. In the matter of conduct, they must choose the better way. The same with amusements. Our Bible definitely makes a decision between Christ's way, and the way that is of evil. In this age of materialism we Christian young people are confronted with another distinction. It is that connected with our life's work. It should always be uppermost in our minds that our whole life should be pleasing unto God. This will include that occupation which we choose for our life's work. Many of us will be making up our minds in the next few years what this will be. Be very sure to pray to God about it or you're likely to find yourself unhappy. Some of the things to guide us in choosing a life's work are mentioned tonight.

DISCUSSION

1. NOT ALL VOCATIONS OF SPECIFIC CHRISTIANS.

There are some vocations which positively are not for the Christian. Running dance halls, taverns, roadhouses, or working in them would not encourage us in our Christian faith. Nor could our Christ be honored by our lives. Other work could well be avoided in which we would be associating with working companions whose atmosphere reeks with sin. Then, too, there are jobs which to some individuals are quite all right, but to certain Christians, would not be in God's calling. For instance, a young man who is a good speaker and is able to influence people, could better serve his Lord as a Minister than he could as congressman or senator. A young Christian who could sell would be better doing personal work for Christ. A young woman, capable as an artist would be better drawing Biblical pictures than working for an advertising firm.

2. THE POINT. The point we're trying to make is, that when we have talents in particular ways, we will be doing better by serving the Lord than in any other capacity. Of course, to do this, a young person must be wholly yielded to His will. We must want to serve Christ with all our heart.

3. THE AGE OF MATERIALISM. Due to a lack of teaching in our homes, many young people are growing to the later teen years with no thought in mind but getting a job in which they can get money to get the things money can buy. The thought that Christ might have a claim on their lives is foreign to them. That sin must be laid at the feet of the parents. Only in pitifully few instances does the call of Christ permeate the calloused heart with its Message. But materialism will perish and those who have sold themselves to it, will likewise perish. Standing bright through all the endless ages will be the life and works of

those who have heard, and answered the call of Christ. Will you be one of them, or will you be lost with that which claimed your life—materialism?

4. FROM SWEETNESS TO SHAME. In our greed to get a job and get money, we often are not too particular in choosing the place we work. Any kind of a job, just so there's money in it. But, no amount of money will compensate for the loss of Christian sweetness and purity which some jobs will surely cause. We have seen it happen. Most of us are capable of judging the atmosphere of a place. We go to a certain restaurant because the place is clean, wholesome. Other places we avoid because they do not look good. Why not be as careful in choosing our working conditions? Take a look at the people with whom you will be working; ask yourself the question, "Do I want to become as they are?" If you don't, then don't take the job. True, it is possible for Christian young people to stay pure and clean amidst unclean working companions, but the risk is too great. For every one that stays clean, a hundred succumb to the crowd.

5. WALK WORTHY. Paul, that matchless Christian of the New Testament Church, says, "Remember, you are on a pedestal, don't fall off!" He insists that the higher your nose, the greater your chance of falling off. Read the first several verses of the 4th chapter of Ephesians. We do have a Christian calling. We are living a life that is a different life. Standard which suits others cannot be accepted by the Christian. We cannot engage in their activities. We must walk worthy of our high calling as a Christian. And, if you are tempted to argue, or tempted to indulge, remember that you are going to have a God to answer to face to face some day. "For we must all appear before the judgment seat . . ." What are you going to say then? Better be sure you're doing all right here (in walking worthy) for we must all give an account of the deeds done in the flesh.

6. COUNT ALL THINGS BUT LOSS. One fact stands out. If we walk in His way, He will lead us aright. Only as we seek our own way and desires, do we get into trouble. Paul knew that nothing in life was worth while unless Christ was at the center of it. Do we feel that way today? We must make the distinction between things which have self at the center, and that which has Christ at the center. Success in life is assured if we determine to choose a work in which Christ can be our constant companion. His power through the years will draw us closer to Him. He will make us a blessing unto others, and a power for good wherever we go. Let us look above the "things which perish" in this life, and center our work in the things which are eternal. Only a few years are given unto us. Make them count for Christ. It is well that we walk in His way, for we know not when we shall be walking our last mile; when our opportunities to serve Him shall ever more be gone.

QUESTIONS

1. Why do we work? (This isn't as dumb a question as it sounds.) To what end do we labor? Is it just to keep body and soul together? The answer can be found in our scripture from Philippians).

2. How much claim do you think Christ has on your life? Do we not have the right to go into a good paying job, providing we attend church and pay our dues?

3. For what will the rewards be given to us in heaven?

Prayer Meeting Topic

Contributed by Rev. C. Y. Gilmer

(For the Strengthening of the Faith)

RESURRECTION

The tomb was sealed that burial day
Against imagined threat of theft;
But when the stone was rolled away
Only the linen clothes were left.

Between the darkness and the dawn
(The sentries' eyes were blind to see)
Their Prisoner of death had gone:
Lord of Eternal Life was He!

The earth to her foundations shook,
And sundered were the gates of hell;
The soldiers looked as dead men look,
Such awful fear upon them fell.

Some women came, for love and care;
"Ah, who will roll us back the stone?"
A strange, unearthly light was there—
The sepulcher with glory shone!

The women stood and held their breath
To see an angel looking on
The place where Christ awoke from death—
Was ever such a sight at dawn?

"Why seek ye here the Living One?"
The messenger of Heaven said;
"Go, tell that God's almighty Son
Hath newly risen from the dead!"

As forth they fled without a word,
Silent in wonder, trembling, pale—
Lo! Jesus met them, and they heard
With throbbing joy His calm "All hail!"
—From Sunday School Times.

THE MESSAGE OF THE NAPKIN

Scripture: John 20:6, 7

Resurrection Hymns

Prayers for our foreign mission workers and work

Seed Thought Provokers:

NO DEATH has ever witnessed like the death of our Lord (Matt. 27:50-54). Joseph and Nicodemus took the body of Jesus, prepared it for burial, and laid the body in a new tomb (John 19:38-42). Various portions of Scripture describe the Jewish method of burial (Acts 5:6; John 12:7; Luke 24:1). It was customary for the nearest relative to close the eyes of the deceased, to shut the mouth and to hold the jaws in place by a napkin tied about the head. Thus the napkin was tied about the head of Jesus. The tomb was securely fastened by a government seal and a guard of soldiers was stationed about (Matt. 27:62-66).

When the women came on Sunday morning to finish the anointing of the body, which could not be completed on the day of crucifixion because of the approaching Sabbath, they discovered that the huge stone had been rolled away (Matt. 28:1-4). This was not to let Christ out but to let His followers look in and believe (John 20:3-10). The napkin testifies to the death of Jesus for only the dead were bound with grave clothes. Satan has continued to fight the reality of Christ's death unto this day. But the Scriptures state forty-nine times that He died. Nothing less than the death of Jesus could pay for our sins (Rom. 5:10; Heb. 2:9, 14, 15; 9:15). The napkin or grave cloth reminds us that Christ died for us according to the Scriptures (Rom. 5:6, 8). The napkin "wrapped together in a place by itself" bears testimony that Jesus had come to life. The Lord Himself had folded that napkin. Thieves would not have done so. It was neatly folded and properly placed—a deed characteristic of our Lord's orderliness. John saw this and believed. Jesus, Who could not be bound by physical law, slipped out of the grave clothes and left them like a chrysalis. Our Lord's resurrection was physical (Psa. 16:10; John 2:18-22). Christ did not have to be released from His grave clothes as did Lazarus. Only the power of God could cope with the power of death and the grave (Rom. 1:4; Psa. 62:11; Rev. 1:18). The folded napkin testifies to an empty grave, which is the beginning of the Christian faith and hope (1 Cor. 15:14, 17). The resurrection of Christ is not only a mighty historical fact but a supreme necessity. No wonder that the resurrection was the theme of apostolic preaching (Acts 4:32, 33).

COMMENTS

On The Sunday School Lesson

by The Editor

Lesson for May 1, 1949

JESUS DECLARES HIS AUTHORITY

Lesson: Mark 11:1-11, 15-18

IN OUR LESSON TODAY we find ourselves facing again the stories of what he have known as "The Triumphal Entry" and "The Cleansing of the Temple." In the former story we find the populace seemingly recognizing the entrance of Jesus into Jerusalem as the expected Messiah or King. In the latter story we see the beginning of doubt that they have been correct in their assumption. But be that as it may, the main object of the present lesson is to note the fact of the authority Jesus shows and the acceptance of that authority without question.

Let's look at the Triumphal Entry first. In our first lesson of the present quarter the closing verse (Luke 9:51) says, "And it came to pass, when the time was come that he should be received up, he stedfastly set His face to go to Jerusalem." He knew His destination; He recognized that His time or hour "was at hand." No hand could withhold from Him that which He had come into the world to accomplish. He knew that "All authority" was in His hand. Therefore He had no hesitancy in pursuing the course before Him. The time of "announcement" was at hand, and He must come into Jerusalem in a manner befitting the King of kings that he was.

Consequently proper provision must be made. Here we see His foreknowledge brought to light. How else would it be possible for Him to give orders to His disciples to obtain the colt upon which He was to ride into Jerusalem? Location of the tethered animal, together with the entire conversation that was to take place is here recorded. And it happened just as He said—His authority was undisputed.

We might draw another lesson in authority from the fact that the colt, "whereon never man sat," was docile under Him as He rode, and shows His authority over His creation. But that phase of His authority had been demonstrated many times before, as is evidenced in the stilling of the storm and many others.

Then, too, to recognize a person as king is to admit authority as a ruler. In that day of despotic rulers, who had had the power to demand the carrying out of their orders, be they to save life or to condemn to death, makes the acceptance of Jesus as "The Son of David" doubly significant.

How disappointed must have been those who followed Him even unto the Temple, only to have Him to look "round about upon all things," and then simply go "out unto Bethlehem with the twelve." No pomp and display! No declaring the setting up of a new kingdom! No summoning of His followers to take up arms against their oppressors! What kind of authority was this?

But on the morrow, if they were there, they witnessed a new note of authority in Him. Single-handed He "threw" out the desecraters of the Holy Place without encountering any resistance on the part of these "sellers" that had turned the "House of Prayer" in to a "den of thieves."

If we accept the fact that Jesus twice cleansed the Temple, and we see no reason for not doing so, since the first cleansing as recorded by John in John 2:13-16, and comes at the very beginning of Jesus' public ministry, and the present cleansing is recorded as happening just preceding His crucifixion, we can see that He did it largely by the power of His personality—for, as recorded by John, the whip which He made was of "small cords," not of sufficient strength to administer severe punishment. After all, authority does not so much rest in ability to punish, but in ability to command and have the commands obeyed implicitly. It was such authority that we ascribe rightly to Jesus, for He was and is The Son of God.

IS NOT, AND IS

A Church is not a hospital, though it ministers to the spiritual sick and moral anemics.

A Church is not a gymnasium, primarily to develop ethical muscle.

A Church is not a cold storage plant, to keep a few saints from spoiling.

A Church is not an institution to outrival neighboring plants in appointments, members on the roll, choirs and blowing of whistles.

A Church is not a club, to give a little religious polish to its complacent members.

A Church IS an inspiration point to workers—to parents, teachers, business men, mechanics.

A Church exists to help people LIVE! It must have a clear, straight, vital message. It must not live for itself, but must lose its life in service. It must place the "child in the midst," and serve the community. It must be friendly, democratic, hospitable, missionary, enthusiastic. Above all, it must represent the spirit of the Master, who went about doing good.—Dr. Kloss.—Quoted from the Berlin, Pennsylvania, Bulletin.



News From Our Churches

HAGERSTOWN, MARYLAND

Seven months have passed since we arrived in Hagerstown, Maryland, a community noted both for its history and scenic beauty. Happy months they have been, too, as these people, both in the Church and city-at-large, know how to make a pastor and wife feel at home. Of course, we were sorry to leave Oakville and our many friends there. We also miss the association with Rev. E. D. Burnworth, former pastor at Muncie.

The opportunity to build on the foundation laid by men of the Brethren ministry in cooperation with this fine people could not be turned down. They had just recently remodeled and redecorated their sanctuary and purchased a robe for their pastor. (They have had a robed choir for many years). We have had a fine response with Worship and Church School attendance showing a very nice increase. The support of the Church has been very substantial, with the money for denomination activities, showing a willingness to assume these responsibilities, also.

At Christmas the "Gift for your Church" project brought money for the purchase of an illuminated bulletin board and March 20th money was raised for a new movie projector. All of these things add to the attractiveness of the Church program.

In addition to the local Church program we have helped in the religious programs of the city. On Thanksgiving Day we were the speaker at the Union Thanksgiving Service, held in the Church of the Brethren, which was broadcast over one of the local radio stations. The first week of January we assisted in the Universal Week of Prayer program. In February we acted as moderator of a Community Forum at which the candidates for Mayor and Council were guests. We have broadcast Morning devotions and Vesper Thought over the local Stations. All of these and other activities have given us opportunity to become acquainted so that it seems we have been here a much longer time.

One of our highlights was Youth Sunday, February 6th. Rev. Charles Munson and the Ashland College Quartet featured the program. They were enthusiastically received and given a large offering which was a commendation of their services. The kind of work done by this group adds to the local interest in both Brethren Youth and Ashland College and Seminary.

Our Easter season each year is high lighted by three Holy Week Services, Wednesday, Thursday, and Friday evenings. On Easter we have a Sunrise Service and breakfast and two communion services in the afternoon and evening, plus the regular Church School and Morning Worship. With the assistance of our talented Senior Choir which averages twenty voices each Sunday, directed by John L. Carnochan, Jr., we know that our Services will be a blessing to all who attend.

When we say that we feel at home, here, we are putting it very mildly. The Lord has a work for us to do and we are determined to do our best to fulfill His purposes. Later reports will reveal our progress toward that goal.

James E. Ault, pastor.



ST. JAMES, MARYLAND

Early in the year the St. James Brethren asked us if we would lead them in a series of services. After getting the consent of my official board, I accepted the invitation. On Sunday evening, February 27, we had our first service and continued through the evening of March 4th. Assisting in these services were the Boys' Brotherhood, W. M. S., and the Laymen.

The interest was fine and attendance was remarkable with visiting delegations from Hagerstown Brethren, Downsville Christian, Manor Church of Brethren, and Sharpsburg Church of God.

There were no public confessions but we know that spiritual ties were made closer and friendships established which will be a benefit to both them and us in the future.

These people are looking for a Brethren pastor while worshipping under the ministry of Rev. Don Warrenfeltz, Gettysburg Seminary. He is a sincere young man and deserves commendation for his consistent efforts in serving this people.

A love offering which was very much appreciated was given to yours truly for our services. May God's blessing be upon you, St. James Brethren.

James E. Ault, Hagerstown, Maryland.



CERRO GORDO, ILLINOIS

Since last writing we have acquired a pastor. Brother and Sister Arthur J. Tinkel came the week of March 14th to take over the work here. Due to the fact that the Winter Camp was held from March 18th to 20th, we did not have a service until March 27th. This service was very well attended and enjoyed by all.

The members of the church held a reception for our new pastor and wife on Friday evening, March 25th, each one taking a gift of food.

We are trusting that we may have an interest in all your prayers that our church will go forward now with the help of our minister.

Mrs. Loretta Metzger.



NORTH MANCHESTER, INDIANA

The North Manchester Church has not been publicized this year, but we are still active as usual. We are planning a week of Pre-Easter services to which all our friends

have been invited and will find a welcome. Rev. Bert Hodge, our pastor, is to be in charge of all services.

Our two Sisterhoods of Mary and Martha, both Junior and Senior, besides our two circles of the Woman's Missionary Society, the Day and Hadassah Evening circles, are very active and are trying to be 100% banner societies this year. Along with the ladies' organizations, the Boys' and Laymen's work is progressing and cooperate with the Indiana Laymen's work with regular meetings.

The Sunday School has an average attendance of over 200 each Sunday and the Youth Groups are cooperating in every way with the Sunday School and church projects.

All of the churches in North Manchester have a united effort campaign to get all the families of the town contacted so that this Easter will find more people in the services and uniting with the church of their choice.

Let us all pray that this will be a bountiful season for Him .

Miss Beulah Hippensteel, Cor. Sec.



STOCKTON, CALIFORNIA

Just a few lines from our Mission work in Stockton, California. It is marvelous, considering the handicaps, the way the Lord has blessed this work during the past year. Yesterday (March 27th) we reached the high mark in our Sunday School attendance with 102 present, and 62 Bibles counted. When we take into consideration that three other churches are working the same field, and each of them with a bus to pick up the people, it means much. We may have our aim set too high, but we feel that with a bus at work we could double our attendance in a short time. Many of the adults and young people cannot walk the distance necessary to attend. This is largely a young people's work and we cannot look to them for much support financially at the present time.

Since our coming on the field several things have been accomplished. There have been added to the church: two by letter, thirteen by confession of faith and baptism, and three reconsecrations. We have lost one by letter. Of those received there were three mothers, one father and one adult man. The others were young people. It would do your heart good if you could be in a service and hear these young people pray and testify for their Lord. Some of the larger churches of the city are taking notice and asking questions.

We have completed the decorating of the main auditorium and have made it more attractive. During our Evangelistic service which was held from the 6th to the 20th of March, several made their confession of Christ and were baptized. On the evening of the 18th the Berean Band held their regular Institute in connection with our service. The largest crowd ever in attendance during the history of the church was present. At the recent County Christian Endeavor Convention, held at Lathrop, our society won the young people's banner for attendance. One of our young men, Don Walters, and Rev. Virgil Ingraham, who is also a member, were the speakers of the evening.

All about us here in Stockton are untouched fields waiting and ready for the Gospel. Keep your eye on Northern California. She is like a giant bear which has been slumbering and is suddenly awakened, and beginning to stretch

herself. We have ministerial students at Ashland. We have others who will soon be ready for preparation, and two men now ready to take over some definite work. With the field, the workers, and the blessing of the Lord, we shall go forward.

We covet an interest in the prayers of the Brotherhood.
C. E. Johnson, pastor.

Wedding Announcement

STALEY-RIDENOUR. Miss Winona Staley, daughter of Mr. and Mrs. Edwin Staley, and Lon E. Ridenour, son of Mr. and Mrs. Welty Ridenour, Mt. Lena, were married at the First Brethren Church, Hagerstown, Maryland, in a lovely evening ceremony on December 20, 1948. Rev. James E. Ault, the Pastor, read the ceremony.

FAULDER-EYLER. Miss Delores Faulder, daughter of Mr. and Mrs. Ralph W. Faulder, and Lloyd C. Eyler, Jr., son of Mr. and Mrs. L. C. Eyler, Sr., all of Hagerstown, Maryland, were united in holy wedlock in a quiet, informal ceremony at 1:00 P. M., on February 26, 1949 at the First Brethren Church of Hagerstown. The pastor read the ceremony.

SHADRACH-HYSSONG. Miss Bettie Shadrach, daughter of Mr. and Mrs. J. Guy Shadrach, Hagerstown, and Robert Hyssong, Jr., son of Mr. and Mrs. J. Robert Hyssong, Sr., Maugansville, were united in marriage at the First Brethren Church of Hagerstown, on Saturday, March 12, 1949. Rev. Edwin Boardman of Philadelphia, Pennsylvania, read the ceremony with James E. Ault assisting.

All of the above brides are members of the First Brethren Church of Hagerstown, and our best wishes are extended to them.

James E. Ault, pastor, Hagerstown Md.

Laid to Rest

BENTZ. Mary (Mayme) Koontz Bentz died suddenly at the Washington County Hospital, December 9, 1948, as the result of a cerebral hemorrhage suffered while at work that day with other members of the Ladies' Aid in the Church.

Mrs. Bentz was a member of the Hagerstown, Maryland, First Brethren Church, loyal and active in all the auxiliaries of the Church. She is missed by all who came in contact with her.

Surviving besides the husband is a son, John Bentz, a teacher in McDonough Boys' School, McDonough, Md., and a sister, Mrs. S. S. Coffman of this city. A sister-in-law, Miss Mary Bentz, lived in the home.

Funeral services were conducted December 11, 1948, at First Brethren Church, Hagerstown, with the undersigned in charge.

James E. Ault.

RIDENOUR. Frank Ridenour, aged 72, died December 24, 1948, while riding in the automobile with his nephew. He had been a member of the Hagerstown Brethren Church for many years, although he had not attended regularly for some time. Funeral services were conducted December 27th at the Suter Funeral Home with the undersigned in charge.
James E. Ault.

SHEELY. Miss Anna M. Sheely, aged 82, died at her home on South Locust Street on January 10, 1949, the result of repeated heart attacks and pleurisy. She transferred her membership from the St. James Brethren to the Hagerstown Church several years ago. Health has not permitted her to take an active part for some time. Funeral services were conducted January 12, at the Kauffman Funeral Home with her pastor, the undersigned, in charge.
James E. Ault.

FAHRNEY. Theodore W. Fahrney, charter member of First Brethren Church, Hagerstown, Md., died January 19, 1949, after an illness of several days, at the age of 87.

Mr. Fahrney, while health permitted, was a very active member of First Brethren Church. He was a deacon, and had been recording secretary for fifty-two years. He had also sung with the choir for an equal length of time. His interest and activity enabled him to make a very real and lasting contribution to the life of the Hagerstown Brethren Church. Our acquaintance with him was of short duration, but in that time we learned to know each other intimately.

The only survivor is the wife, Grace Fridinger Fahrney. Funeral Services were conducted at the home on South Potomac Street by the undersigned, assisted by Rev. Fredrick Eyster, Christ's Evangelical and Reformed Church.
James E. Ault.

GRIPLE. Mrs. Emma A. Gripe, wife of Arley Gripe, was called away on September 9, 1948, after a long-lasting heart ailment. Her funeral was held in the North Manchester, Indiana, First Brethren Church on September 12th.

She was married on October 25, 1902, to Arley Gripe. To this union were born three children: Frank of Ft. Wayne, Indiana; Glen, at home; and Mrs. Homer Vance of South Whately, Indiana.

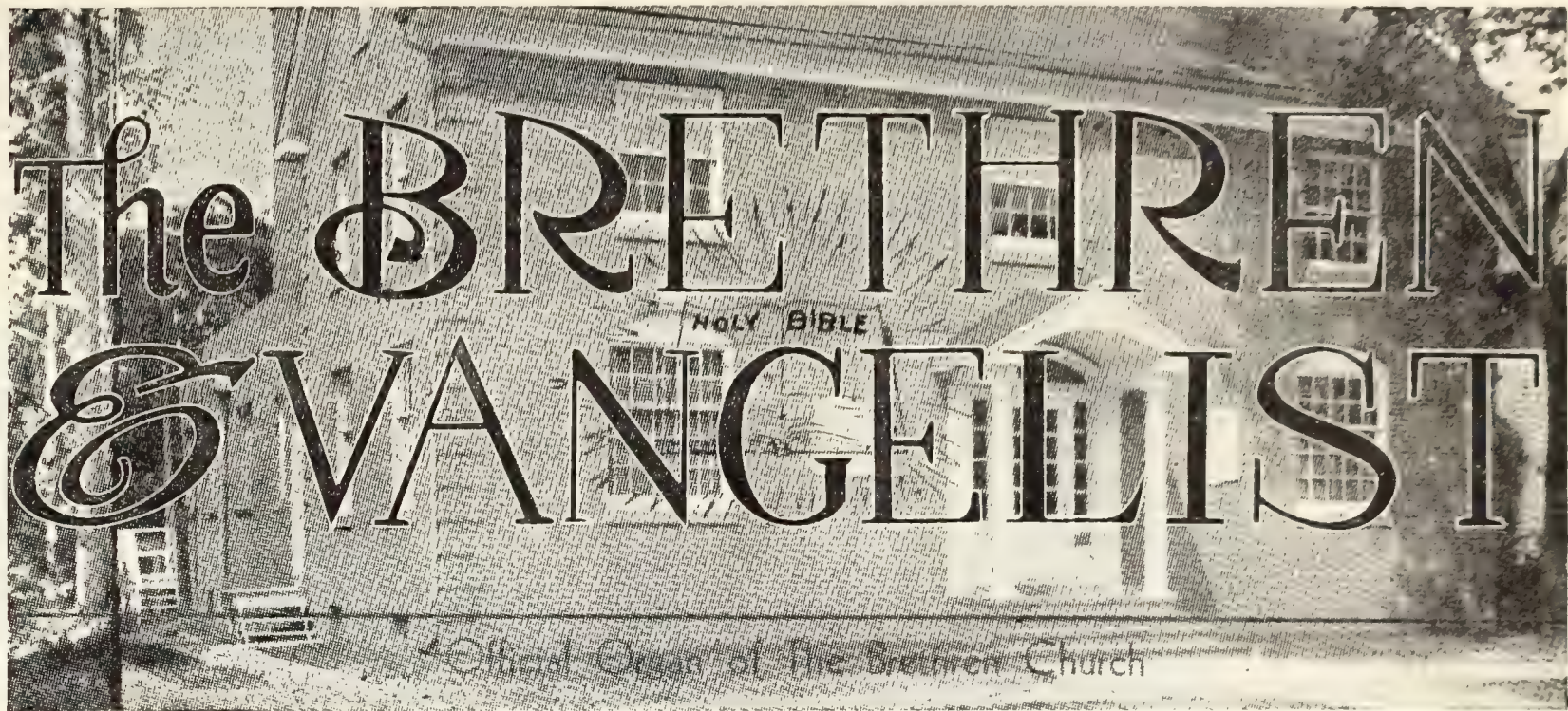
She is survived by her family and her father, James Waggoner of Sidney, Indiana. There were three grandchildren. Born on March 1, 1883, she had attained the age of sixty-five years. Bible reading and prayer were her chief interests as death drew near.

Bert Hodge, pastor North Manchester Church.

The New Press Fund

GOAL—Not less than\$15,000.00

Cash to Date\$11,916.35



Follow Christ



"O Thou who art the Way!

*In simple trust like theirs who heard
Beside the Syrian Sea*

The gracious calling of our Lord;

*Let us, like them, without a word
Rise up and follow Thee!"*

—Anon.

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INTERESTING ITEMS

Gratis, Ohio. We note that the three Sunday Schools in Gratis are joining together in the conducting of two weeks of Daily Vacation Bible School following the closing of the public school year. Outside help will be brought in to assist in the school.

The Woman's Missionary Society has planned for their Mother-Daughter Banquet to be held on Wednesday evening, May 4th. The men of the church are to serve the banquet in the church social rooms.

Warsaw, Indiana. We learn that Brother Woodrow Brant is somewhat improved as to his physical condition. Continue to pray for him.

A Gospel Team from our Goshen Church, headed by Brother Harold Hummel, was in charge of the evening services at Warsaw on Sunday, April 10th. This program was sponsored by the Laymen's Organization.

An Easter Breakfast was enjoyed by the young folks of the church, following a union service at the Presbyterian Church, the Brethren returning to our church for the breakfast.

Flora, Indiana. A rededication service for the newly renovated and redeccorated church at Flora was held on Sunday morning, April 10th. We note that Brother A. E. Whitted had a part in the service.

Brother J. Edgar Berkshire, pastor of the Flora Church, reports the scheduling of a Daily Vacation Bible School following the close of school.

Of Interest to Members of the Ohio W. M. S. Mrs. E. J. Beekley, Secretary-Treasurer of the Ohio W. M. S. asks that the following notice be placed in the Evangelist. She writes: "Attention, Ohio W. M. S. There are no delegate

fees in Ohio this year, BUT your District Dues of five cents per member are due by April 30th."

Canton, Ohio. Holy Communion is being observed in the Canton Church on Sunday evening, April 24th.

Brother Beekley reports that the new chairs for the Junior Department of the Sunday School have arrived and were used for the first time on Sunday, April 3rd. He says that they now have ninety chairs in this department.

A service of consecration for children was held in the Canton church on Sunday, April 10th.

Brother Beekley has been the speaker on "Moments of Devotion" which is broadcast over radio station WHBC in Canton, speaking on April 11, 12, 19 and will speak again on April 26th. The time is 11:30 A. M.

Dayton, Ohio. We have been informed that the Dayton Congregation has purchased a new parsonage and the Whetstones will soon be located in it. The address will be 308 Sandalwood Drive, which is about four blocks from the church.

Holy Week services were conducted in the Dayton Church each evening during Passion Week except Saturday. Brother Whetstone brought the messages.

Oakville, Indiana. Brother Bates, pastor of the Oakville Church, writes that a Laymen's Organization was perfected at Oakville on Tuesday evening, April 5th, at which time, Brother Lloyd Miller, Statistician for the National Laymen's Organization, was present and assisted with the organization. They decided to meet the third Thursday of each month.

Pre-Easter services were held at Oakville on Wednesday, Thursday and Friday nights, and a Sunrise service, breakfast for which was sponsored by the Golden Band Sunday School Class. An inspiring program was rendered.

Masontown, Penna. Brother Freeman Ankrum reports the baptism of twelve on Sunday night, April 3rd. We judge that these were the result of the recent meeting held by Brother Percy Miller. We note that the average attendance through the two weeks of meetings was 109.

Cameron-Quiet Dell Circuit, W. Va. The Cameron and Quiet Dell Churches joined in a Union Communion service on Thursday evening, April 14th, the service being conducted in the Cameron Church. Brother Arthur R. Baer is the pastor.

Brother Baer reports a fine time when a gospel team from Ashland College held services for them recently. He says, "The Ashland College Gospel Team proved to be all that we expected: a lively, alert group of Christian young people . . . There have been many expressions of appreciation for their presence among us."

Cameron is purchasing new song books for their new sanctuary. Hymnals are being purchased individually by members and donated to the church.

We note that the children of the Cameron Church are making "nice booklets" at the church after school each Wednesday.

At Falls City and Morrill Churches. A card from Brother Bud Hunter enroute to Falls City, Nebraska and Morrill, Kansas, says that he ran into Brother E. M. Riddle in the Northwestern Railway station in Chicago as they

(Continued bottom next page)

The Editor Thinks Aloud

Fred C. Vanator

THE DECISION OF THE JUDGES WILL BE FINAL

TIME AFTER TIME we hear this expression over the radio, "The decision of the judges shall be final and none shall be returned." Hearing it again the other day, it seemed to bear a new note, for the announcer had added another thought. He said, "Let me remind you that the decision of the judges shall be final." It was the words "Let me remind you—"

That set me to thinking!

Of course this announcer was talking of the current contest that was being waged to obtain an opportunity to compete with others for the "grand prize" which was being offered. Certain rules had to be followed to be eligible for entry into the contest. Either the proper entry blank was to be used, or sufficient box tops were to be enclosed, or some other such prerequisite required, but always a "string attached to it." Then in order that no one could possibly have an opportunity to argue the matter, just in case the entry was identical or so similar that the loser would feel that he or she had been grossly dealt with, the announcer adds, "the entry bearing the earliest postmark will be considered." No loop holes; no come back; no chance for argument.

Well the story is as old as time itself. It has always been thus. The decision of the Eternal Judge, the God who made heaven and earth and all that is therein, shall be final.

In the parable of the wedding guest which tells of the urgent invitation that went out to those in the "highways and hedges" to come to the feast, Jesus gives us the clew to what will happen to each one of us under similar circumstances. Remember that when an oriental wedding was arranged and the feast prepared, the guests, on arrival, found that a wedding garment had been provided in order that they might be properly attired. But one came into the presence of the ruler of the feast who had not taken the trouble to don the garment thus provided. Do you remember the conversation which took place? It was all onesided, the ruler of the feast, (the King in this case) said, "Friend, how camest thou in hither not having a wedding garment?" The four words that follow (Matt. 22:12) carry the thought we are dealing with—"And he was speechless."

One more thing before we come to our conclusion. In Romans 1:20, 21 we read, "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse: because that, when they knew God they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish hearts were darkened." (Read carefully all of the rest of the chapter.)

The time will come when everyone must stand before the judgment seat to receive rewards for the deeds done in the body. And when we recall that rewards are not

always commendatory, but are sometimes condemnatory, we have the full story, which, when summed up can be put down in the words of the head of the column—the decision of The Judge shall be final!"

Think it over!

Office Gleanings

By The Editor

ADDITIONAL PRESS FUND

Vinco Laymen, Vinco Pennsylvania	\$20.00
Mr. and Mrs. Norman Grumbling, Johnstown, Pa...	10.00
Rev. Elmer M. Keck, Lost Creek Ky.	1.00
Masontown Laymen, Masontown, Pa.	10.00

PUBLICATION DAY OFFERING

S. F. Class, Pleasant Hill, Ohio	\$ 14.25
Pittsburgh Church, Pittsburgh, Pennsylvania	99.00
Smithville Church, Smithville, Ohio	232.00
Hagerstown Church, Hagerstown, Maryland	114.00
Gratis Church, Gratis, Ohio	39.00

Have You Ordered Your Vacation Bible School Materials?

As we come steadily to the time for the opening of the Vacation Bible Schools throughout the brotherhood, we are wondering if you have thought to order the materials which you will need for the work of these schools? It is not too early to get your order in, for with the many, many schools being set up over the brotherhood, and the multiplied number in other denominations, orders will not be filled at the last moment as rapidly as they will be filled if ordered NOW. If you are in doubt as to materials, write the publishing house office and suggestions as to what material is available will be sent to you.

Children's Day Books

There are a number of Children's Day program booklets available. We can get you about whatever you desire in this line. But again we remind you that you will have to get your orders in early if you desire to obtain these materials.

Interesting Items

(Continued from Page 2)

were headed for the Northern California District Conference. "Bud" stated that he was to be guest speaker in the Morrill Church on Easter Sunday.

Muncie, Indiana. Brother Chester F. Zimmerman reports that the Woman's Missionary Society had charge of the morning services on March 20th. It was their Public Service and Mrs. Lloyd Miller, Indiana District W. M. S. President was the guest speaker.

The Muncie Father and Son Banquet was scheduled for Friday evening, April 1st.

(Continued on page 11)

The Failure of Success

A MAN WOULD BE A FOOL to minimize the value of money. On the other hand, a man who thinks that life consists in the abundance of the things which he possesses is a fool. In Luke 12:13-21, Jesus tells the story of a man who, in his own eyes was a success, but who, in God's sight, was a failure. He failed because he did not take into account God, man, time.

He Did Not Take Man Into Account

The parable reminds one of the words of the Negro poet, Joseph Seaman Cotter, Jr., who invites his white brother to the altar saying:

Brother, come!
And let us go unto our God.
And when we stand before Him
I shall say—
"Lord, I do not hate,
I am hated.
I scourge no one,
I am scourged.
I covet no lands,
My lands are coveted.
I mock no peoples,
My peoples are mocked."
And, brother, what shall you say?

Jesus, in the parable, invites a man to the altar and the man is weighed in the balances and found wanting.

He Lacked Reverence For Personality

How different it might have been had he realized that God, our Father, was and is the Creator and preserver of man and that man, who is created in the image of God is a potential child of God; and that man's highest good is not self-indulgence, fame-seeking and wealth-amassing, but God's will. God wills that a man shall love his neighbor as himself. Jesus described a neighbor as a man of any race in need of aid—aid that he may develop physically, mentally, socially, and spiritually as a child of God.

God is no respecter of persons. He hath made "of one blood all nations of men to dwell on the face of the earth." Jesus not only placed supreme value on every religious Jew, but on every publican and sinner who, as a Jew, was an outcast from the synagogue. The Master knew, though Samaritans were hated and despised by Jews, that a Samaritan was of infinite value. He broke across racial, social, and religious barriers in order to walk through Samaria and, at a well to talk to a sinful woman until, in her soul, she possessed a well of water "springing up into eternal life."

We are Gentiles. In Jesus' day, Gentiles were considered "dogs" by the Jews. Had the man in our parable known that the Gentile also was created in the image of God—a potential child of God; that there were sixty million slaves at that time in the Roman Empire, and that a slave did not count, for, at the slightest offense, his master might feed him to the fish, or his mistress might have him crucified; or if he had known what Paul knew, that a slave is a brother beloved and that, as Paul wrote in Galatians 3:28, "There is neither Jew nor Greek, there

is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus"—what a difference it might have made.

But he didn't know that the secret of life is reverence for personality. So he failed because he did not take man into account!

He Did Not Take Time Into Account

The writer of the ninetieth Psalm **did** take time into account. He discussed the idea of the eternity of God, in contrast with the brevity of man's life; to this he added the solution to the problem of time—"So teach us to number our days that we may apply our hearts unto wisdom."

However the man of our parable was not interested in these truths. Life, to him, consisted in the abundance of things which he possessed. He failed at his own game! About the time he thought he was prepared to take it easy—to eat, and drink, and be merry (since he had much goods laid up for many years)—God said, "Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?" He failed because he did not take time into account.

He Did Not Take God Into Account

He did not recognize God as owner. Almighty God, infinite in wisdom, supreme in power, perfect in goodness, the God and Father of our Lord Jesus Christ, is Creator of the heaven and the earth, Creator and Preserver of all mankind, Savior of the sinful, Giver of every spiritual gift, Author of everlasting life! Man lives in Him, but what difference did this make? The man took for granted that the ground, earth, sunshine, atmosphere, soul, was his! He failed to recognize God as owner.

He did not consider Man as God's Steward—Trustee of all entrusted to him by God. The fruits and goods were not his! God gave him power to accumulate wealth. Slaves and others aided him. In order that the ground yield plentifully in seed, soil and environment, God had contributed approximately 99% of the essential elements. He **should** have been God's steward. Instead, he claimed everything! Should the reader care to count the number of "I's" and "MY's" in the brief parable he would not wonder why God called this man a fool.

He did not consider that Man's Greatest Joy is derived as the result of man's recognition of God as Owner and Man as Steward. To him, life—joy—consisted in the abundance of the things which he possessed! He failed because he did not take God into account!

It is the story of the failure of success. That man, in his own estimation was a success, but in God's sight he was a failure. Life does not consist in the abundance of the things which one possesses. Had the man taken God into account, he would have taken Man and Time into account. He would have found life to the full. But he didn't do this. So God called him a fool.

"So is he that layeth up treasure for himself, and is not rich toward God."—Adapted.

Practical Church Methods: Pastoral Visitation

Rev. Henry Bates

THE MATTER OF VISITATION has been a subject of much debate and discussion in recent years between those men who believe that the influence once held by the ministry of visitation is a thing of the past, and those who still feel that a tremendous influence can be exerted, even in our day, by such a ministry. In recent months there has come to this study requests from several pastorless churches asking if we could suggest the name of some "good man" to fill these churches. In almost every instance the present salary is stated and is then followed by the thought that "this figure could be raised by some active man who would be willing to go out among the people." Evidently the ministry of visitation is still influential in the Brethren Church at least.

Leslie Lewis in his "Notes From Leslie Lewis" has this to say: "I doubt if there is any more effective way of evangelizing the people than the friendly, understanding, pastoral visitation. It is only through this method that the minister can know his people and can bring them to an appreciation of the love of Christ. After all, this is the crowning glory of the privilege of rural work, (and the same is true of urban work) an opportunity to come to know each and every man, woman and child in the parish, to know their problems, their hopes, their aspirations, their disappointments, and thus to be able to minister to their needs."

Who should be included in this program of visitation? Everybody! If a man hopes to be successful for Christ in the church then he must see to it that his ministry of visitation includes everybody on the church roll and others besides. The pastor who limits his calling to those who are regular attendants at the services of the church is neglecting a great field which might bring forth a great harvest for the Lord. There are men and women in every congregation who have just become a little indifferent concerning their church attendance, and without a call from the pastor this indifference will probably continue and will grow stronger. Then too, there are those who have stopped coming to church because "their feelings have been hurt" by somebody else in the congregation. It is the pastor's responsibility to see these people and to strive to bring them back into the fold. And there might be some who have given up the church because they have learned that it is the "smart" thing today to doubt the Church and Christianity. Unless these people are visited by the parish pastor they might be lost forever to the church, and worse yet, might be lost to the Kingdom.

On the other hand, a pastor cannot spend all of his time visiting the inactive members to the neglect of the active members. In the great majority of cases all church people appreciate an occasional visit from their pastor. Even though they may be regular attendants at the church services men and women usually enjoy having an opportunity to spend a few minutes with their pastor in their own homes, perhaps to talk over some matter which they do not have a chance to discuss in the few minutes following the worship services.

But this matter of visitation should not be a haphazard

jumping about from one home to another—it should be systematic and well prepared. In the rural community, where the church members might live anywhere from five to ten miles from the church, it is especially important that the pastor have a systematic method arranged whereby he is able to contact all of his people with the least amount of wasted time and effort. Immediately upon moving into a community or parish the pastor should secure a list of all of the members of the church. Then let him buy a good supply of small lined index cards and a sturdy cabinet or box in which to keep them. Now, going through the church roll, a card should be made out for each family in the church. Included on this card will be the names of all the members of the family, the address, a notation of any offices which they might hold in the church, how active they have been in church activities during the past year, and any other pertinent information. On the back of the card should be kept a record of the dates upon which the pastor visited that particular home.

It might also be well for the pastor to make a spot map, locating as nearly as possible the members' homes. This map is then divided into a number of smaller portions endeavoring to break up areas which are thickly populated, while extending the boundaries of the areas which are not so thickly populated by church people. One week the pastor will concentrate his efforts in one of these areas, the next week in another, the third in another, until each of the sections has been covered—always leaving enough flexibility of course, to visit the sick, the aged, and the bereaved in all areas.

Work? Yes. But the results produced in increased attendances, increased enthusiasms, increased loyalty and devotion to the Lord's House, and increased desire on the part of all to see others won unto Christ and His Church will more than justify the efforts put forth.

"The Secret of Success"

When your way is hard and the path is long
And you're buried in grief and sorrow;
When your heart is heavy and weighted down
And there is no hope for the morrow;
When the day looks grey and the future dark:
Then there's nothing to do but pray;
Not a thing will help as much as that;—
Won't you talk to Jesus today?

Even now, won't you talk to the Friend above friends,
Simply asking that His will be done?
Even now, won't you fully commit yourself
To the care of the loving Son?
If you seek His face and dwell with Him,
He'll hear you when you pray;
Then He'll guide you and and show you His own divine
will;—
Why not talk to Him today? (Riccitelli).

The Sins of One's Youth

THERE IS SOMETHING very sad, as well as instructive in David's prayer, "Remember not the sins of my youth." Zophar, in the Book of Job, says, "His bones are full of the sins of his youth." Not only can bodily diseases be traced to the indiscretions and disobedience of youth, but also confirmed habits and overmastering sins and hardened guilt.

It is a fateful truth that "whatsoever a man soweth, that shall he also reap." Sow a thought and reap a desire; sow a desire and reap an act; sow an act and reap a habit; sow a habit and reap a life; sow a life and reap an eternity. The reaping must be the same in kind, and manifold in degree.

These sins of youth will have their revenge in bodily ailments and mental associations and spiritual temptations. Grace does not affect them, nor can one grow out of them. The stains and sears and crooks remain through all the growth. God may have forgiven them, but one cannot forget them, nor cease to blush at their remembrance. Most of the sins of age are but the outbursts of the pent-up sins of youth. It is found that the large majority of criminals become such before the age of twenty-one. At that age one becomes cautious and takes fewer risks. So, also do the large majority of those who become Christians follow Christ in youth.

The only explanation of the sudden fall of some Christians is that they were overcome by the accumulated force of the hidden sins of youth. The Psalmist made God his portion from his youth and became a "man after God's own heart." Yet the sins of youth overcame him at times of great temptation and brought forth such bitter fruit in his sons, that the heart-broken cry was forced from him concerning Absalom: "Is the young man safe?"

Nothing is more blessed than to be able to say of a young man, "He is safe," and sound in growth. One does not so much care to ask, "Does he inherit wealth? Is he well educated? Is he smart?" but rather, "Is he safe and can he be trusted?"—trusted with himself and his future, as well as with property and confidence. A merchant, searching for a helper, could find any number of boys who were said to be smart, but only one who was faithful.

To be able to say that a young man is safe, he must have formed a character for manliness and godliness, which promises a fixed course of right thought and action, with corresponding growth.

And nothing except the regenerating grace of God can so change and fix the character and life. No young man can save himself, nor can it be said of him that he is safe, until he is saved in Jesus Christ. The sins of youth will bring forth a harvest of sins in after life, unless the Grace of God intervenes.

Faith and Hope are the crutches holding us upright while walking in The Way.

BURNING TRUTH

By Charles Emory Byers

"Were half the power that fills the world with terror,
Were half the wealth bestowed on camps and courts,
Given to redeem the human mind from error
There were no need of arsenals and forts."

—Longfellow.

* * *

PERSISTENT and intensive teaching of the youth of a land can change them into whatever those teachers desire them to become. It can change the ideals of a nation from what they traditionally were to something unrecognizably different. That teaching can make them bigots, egotists, bloodthirsty monsters, or it can make them peace-loving, cultured men and women. It can teach them trades and professions or it can teach them to glory in every art of war.

A nation can be taught how to trade with neighbor nations to the advantage of both. It can be taught tolerance and respect for those of other lands, or it can be taught to hate them. And in these attitudes lies the difference between war and peace.

Longfellow thinks that if half the wealth we spend for military preparedness were spent in educating the youth of all nations the arts of peace and tolerance we would have no need to spend the other half at all. He thinks, and rightly, that it should be spent on teachers, schools, churches and churches and such things as make for real ideals and character.

Getting right attitudes and ideals into the brains of people when they are young often changes the course of history. If we spent as much energy and money for the education of the human mind and heart as we spend on armies, airplanes and battleships the world would be safe for democracy and any other form of government to live side by side in peace and amity.

As it is at present the proportion of spending is about eleven billions for war in our own U. S. A. to less than two billions for all educational purposes. Thus Longfellow's thought carries its weight in gold. If the spending were reversed how different it could be made!

The policy would have to be pursued throughout the world to make it work. Each nation would have to teach its youth ideas of peace, of tolerance, of understanding. Of right social relationships, of love of neighbor, of nobility of character, of truth, of honor.

All this could be done if the wealth and energy used for war were expended to teach all mankind the ways of peace. Then indeed there would be no arsenals and forts. The whole secret is the vital matter of teaching.

Sooner or later everyone sits down at the banquet of consequences.—Robert Louis Stevenson.

Short prayers are jewels mounted in the hours of time, precious and valuable.

Ashland College News Letter

By Arthur Petit

Four faculty promotions on the Ashland College campus have been announced by Dr. Glenn L. Clayton, president of the hilltop institution. Two members of the English department and two from the field of science were promoted. Dr. A. N. Stunz was elevated to the rank of department head in English. Dr. Stunz came to Ashland College in 1939. He holds degrees from the University of Missouri, the University of Chicago and the University of Iowa. He was granted the degree of Doctor of Philosophy from the last institution. While at Missouri, he was elected to Phi Beta Kappa, oldest honorary fraternity in the United States. He has traveled in Europe, especially in England. He has had articles accepted by The Journal of English Literary History, Men's Garden Clubs of America Year Book, London Times Literary Supplement and the Saturday Review of Literature. Mr. and Mrs. Stunz, the latter a native of England, live at 525 Center Street.

The second promotion in the department of English was that of May Pyle Andrews to Professor. For several years her rank has been Associate Professor. Mrs. Andrews who has lived in Ashland for many years first came to the college faculty in 1926. Since that time she has been a member of the faculty continuously. With but few exceptions, the tenure of the new professor has been the longest on the campus. She holds degrees from Huron (South Dakota) College and the University of Chicago. She had also studied at Columbia University. Mr. and Mrs. Andrews, the former pastor of the First Presbyterian Church, live at 230 Claremont Ave.

The two promotions in the field of science were of part time teachers. Dr. N. M. Ferguson was elevated to Head of the Department of Chemistry and Dr. Jessie Harwood is now Associate Professor of Biology. Mr. Ferguson is Chemist at the Dr. Hess and Clark Company. Mrs. Harwood is the wife of Dr. Paul Harwood, biologist for the Dr. Hess and Clark Company. Both Ferguson and Mrs. Harwood hold the degree of Doctor of Philosophy.

» » » » Our Poet's Corner « « « «

DE LORD'S GOODNESS

Raymond Stoffer

De Lord gibes mercy, love and grace—
No one can ever take His place.
De Lord keeps His Chillen ebery hour;
Sho makes us feel His mighty power.

Since Ah foun' ma Lord, sho 'nough,
He fills ma soul wid dat religious stuff;
Ah feels so happy all de time
Dat I praises de Lord—dat ain't no crime.

When ah kneels to pray ma sincere prayer
De Lord sen's blessings den and dere.

He always sen' dem mo' and mo';
An' sho' has lots mo' ready to go.

Jes trus' de Lord an' try Him out;
You den can shout, instead o' pout.
Taste ob de Lord, He sho is good
He sen's dat manna, dat spiritual food.

Do yo' lub ma Lord? He sho' lub you,
Some reward he'll gib yo'; if you'll be true.
Jes' mend your ways; let yo' prayers ascend—
For eternity waits yo'—it hab no end.

WHAT OF YOUTH?

Or,
(The Oft-misunderstood)

H. A. Gossard

(Advance Apology)

I'm not a prophet nor a sage:
I'm bore a boulder shaped by age . . .
I answer not from Wisdom's lore:
Or that I have not stock in store . . .
Ofttimes when I would voice a fact,
The basic tone shows little tact . . .

My answers follow:—Tho I own
That I from Youth to Age have flown—
Thru Memory's eyes I now behold
The trend of Youth when I am old . . .
Those days to me are yet as green
As I was—acting on the scene.

Youths' stumbling isn't that they're blind;
Nor rudeness that they'd be unkind:
The "Virile Urge" drives them so fast
They see the present when it's past . . .
The leaps they take—as by a guess—
Repenting later, they confess
Were all because they had to learn—
As Humans must—just where to turn . . .
For, after all, they see thru eyes
Made keen by Knowledge; not Disguise!

Comparing Age with Age, I learn:
That Man evolves as cycles turn;
That when his will is set he goes
To challenge fate and win by foes;
That if he struggles on he'll find
The tools he needs are in his mind;
That for achievement he depends
Less on beginnings than on ends;
That if he fears not to commence,
He'll gain much thru experience;
That blindest blindness of his Sight
Is due to shutting out the Light;
That human progress will advance
Where Intellect accepts the chance . . .

Before we "outward youth" deride,
We should first note the trend "inside":
With wisdom, sound, and judgment fair,
We must regard the "IMAGE" there!

This acrid answer shows my rage:
"Youth's Always Modern" In Its Age!!
(That's why Youths' antics oft provoke
The tempered mind of older folk). . .

Ohio District Conference Program

(Program subject to change)

To be held at Dayton, Ohio - June 23 - 26

CONFERENCE THEME: "Being Found Faithful"

CONFERENCE TEXT: "God is faithful, by whom ye were called unto the fellowship of his Son, Jesus Christ, our Lord"—I Corinthians 1:9.

(By action of the Conference of 1948, which was held in Canton, Ohio the 1949 District Conference will convene on Thursday afternoon, June 23rd at 1:30 o'clock, and close following the morning session on Sunday June 26th. Consequently matters of business must be in preparation by committees which know they are responsible for such business and ready to present it to the business session at as early a moment as possible, since such business sessions will be confined to Friday and Saturday. All thus obligated will please take note.—Conference Secretary.)



THE PROGRAM

Thursday Afternoon, June 23rd

- 1:30 Registration and Assembly
- 2:30 Song Service—Mrs. Joan Melet in charge
Devotions Moderator John T. Byler
- 3:00 Message—"Our Faithful God"
W. S. Crick, Vice Moderator
- 3:45 Simultaneous Meetings
 - Woman's Missionary Society
 - Laymen's Organization
 - Sisterhood of Mary and Martha
 - Young Men and Boys Brotherhood
 - Ohio District Mission Board
- 4:30 Adjournment for Supper

Thursday Evening

- 7:30 Song Service
Devotional Period
H. R. Garland, Pastor West Alexandria
Address of Welcome
Host Pastor, S. M. Whetstone
First Reading of Report of 1949 Committee on Committees
Special Music Dayton
- 8:15 Moderator's Address .. John T. Byler, Moderator

Friday Morning, June 24th

- 8:30 Simultaneous Sessions
 - Woman's Missionary Society
 - Laymen's Organization
 - Sisterhood of Mary and Martha
 - Young Men and Boys Brotherhood
 - Ministerium

9:30 Business Session:

Song Service

Devotions....Floyd Sibert, Pastor Pleasant Hill

Report of Credential Committee.

Action on Report of 1949 Committee on Committees

Report of Statistician

Report of Ministerial Examining Board

Report of District Board of Evangelists

11:00 Message—"The Faithful Family"

Mrs. E. J. Beekley

12:00 Adjournment and Dinner

Friday Afternoon

1:30 Business Session

Song Service

Devotions..W. C. Berkshire, Pastor New Lebanon

Reading of the Minutes by the Secretary

Report of the Credential Committee

Report of the Committee on Committees
(Additional report if necessary)

Report of Goals Committee as Related to Ohio
J. G. Dodds, National Goals Chairman

Report of Conference Treasurer

Report of Ashland College and Seminary

Pres. Glenn L. Clayton

Report of the Brethren Publishing Company

3:30 Woman's Missionary Society Public Service

Installation of W. M. S. Officers

Adjournment for Supper

Friday Evening

7:30 Song Service

Devotions ...George Hagenbuck, Pastor Fremont

Special MusicNew Lebanon

8:00 Message—"The Faithful Nation"

Glenn L. Clayton, President of Ashland College Seminary

8:35 Announcements and Offering

8:40 Laymen's Public Service, in charge of John C. Eck, Miami Valley Laymen, and Albert Schwab, N. E. O. Laymen

Saturday Morning June 25th

8:30 Simultaneous Sessions

Woman's Missionary Society

Laymen's Organization

Sisterhood of Mary and Martha

Young Men and Boys Brotherhood

Ministerium

9:30 Business Session

Song Service

DevotionsH. H. Rowsey, Pastor Ashland

Reading of Minutes by the Conference Secretary

Report of Credential Committee

Report of District Mission Board with Recommendations

Other Committee Reports

Report of College Trustees

Myron Kem, President Board of Trustees

Election of Conference Officers and Committee on Committees of 1950

11:00 Message—"The Faithful Layman"

Speaker to be supplied

12:00 Adjournment for Dinner

Saturday Afternoon

1:30 Final Business Session

Song Service

Devotions.....J. D. Hamel, Pastor Fair Haven

Report of Mission Pastors

Report of National Sunday School Board on Camps and Sunday School Institutes as Related to Ohio

Report of National Missionary Board as Related to OhioE. M. Riddle, Missionary Secretary

Final Committee Reports

Unfinished Business

Selection of Place for 1950 conference

Final Reading of the Minutes

3:30 Message—"The Faithful Pastor" ..F. E. Clapper

4:30 Adjournment for Youth Banquet

(Place of banquet and program to be announced)

Saturday Evening

8:00 Youth Session

Sunday Morning June 26th

9:30 Sunday School ...(Arranged by the host church)

10:40 Morning Worship

Devotions ..Vernon D. Grisso, Pastor Smithville

Conference Offering

Installation of New Conference Officers

Morning Sermon—"The Faithful Church"

E. J. Black, Pastor Bryan

Financial Report of the Brethren Youth Board

May 1, 1948 to April 1, 1949

EXPENDITURES

Summer work, Conference	\$ 435.99
Brethren Youth Magazine (5 issues)	568.28
Director; salary, rent, utilities	2,041.69
Travel; Director, board members	442.68
Printing, postage, supplies, misc.	468.35
Total expenditures.. ..	\$3,956.79

(Please check your item in this report. The Treasurer will be glad to correct any mistakes or omissions.)

RECEIPTS

General Conference youth offerings	\$ 194.31
Youth magazine subscriptions	556.00
National Women's Missionary Society	500.00
Missionary Board of the Brethren Church	200.00

Southeastern District

Cumberland, Md.	5.00
Hagerstown, Md.	71.29
Linwood, Md.	14.10
Bertha I. Drach	\$10.00
Maurertown, Va.	8.05
Mount Olive, Va.	2.00
Mrs. Mollie Baker	\$ 2.00
Oak Hill, W. Va.	13.00
Saint James, Md.	9.00
Glenn Shank	5.00
Margaret Lowery	4.00
Washington, D. C.	1.00
Georgia (Collins) Studer	1.00

Total Southeastern District\$ 123.44

Pennsylvania District

Berlin	\$ 287.65
Joseph Shultz	5.00
Mary Musser	1.00
Conemaugh	25.00
Mr. and Mrs. Walter Wertz	10.00
Mr. and Mrs. Chester Myers	10.00
Lois Jean Wertz	5.00
Cameron, W. Va.	7.00
Rev. and Mrs. A. R. Baer	2.00
Mr. and Mrs. H. C. Risor	2.00
Mr. and Mrs. Charles Stope	3.00
Highland	10.00
Mr. and Mrs. L. E. Moore	3.00
Geraldine M. Miller	1.00
Jonathan Moore	1.00
Mr. and Mrs. H. E. Dague	5.00
Johnstown First	29.00
Mrs. Walter Raab and Carl	10.00
Drusella Thomas	2.00
Mr. and Mrs. S. D. Stuckman	2.00
Mr. and Mrs. A. B. Furry	5.00

A child of God can see more on his knees than can a philosopher on his tiptoes.—Soulwinner.

Mr. and Mrs. J. W. Fitt	5.00	
Mr. and Mrs. Earl Benshoff	5.00	
Johnstown Second	20.75	
Robert Bischof	5.00	
Johnstown Third	28.94	
Mount Olivet, Dela.	12.00	
Pittsburgh	102.00	
Mr. and Mrs. John Rishel	50.00	
Lucetta Hibbs	25.00	
Emelie D. Garland	25.00	
G. M. Garland	2.00	
Quiet Dell, W. Va.	4.00	
Floyd Strait	1.00	
Mrs. Burl Mackey	1.00	
Rev. Arthur Baer	2.00	
Sergeantsville, N. J.	2.00	
Uniontown Second	52.98	
Valley (Jones Mills)	20.10	
Mrs. Bradshaw	1.00	
L. M. Miller	5.00	
Mrs. N. J. Miller	1.00	
Katherine Miller	10.00	
H. F. Stahl and family	1.00	
Vinco	51.47	
White Dale, W. Va.	7.13	
Total Penna. District	\$ 660.02	

Ohio District

Ashland	\$ 213.63	
N. E. Ohio Y. P. rally	64.91	
Mr. and Mrs. R. A. Hazen	25.00	
Mrs. William Beachler	10.00	
Jeanne Lindower	3.00	
Bryan	131.25	
William S. Musser	20.00	
Canton.....	20.00	
Dayton	61.65	
Gladys Carr	3.00	
Mr. and Mrs. Carl Denlinger	5.00	
Mr. and Mrs. Roy Selby	1.00	
Mr. and Mrs. A. L. Rogers	1.00	
Mr. F. S. Kemp	1.00	
E. A. Phillips	2.00	
Edith Kem	25.00	
Myron Kem	10.00	
Bob Keplinger	10.00	
Fairhaven	25.35	
Fairview (Washington C. H.)	11.00	
Mrs. Nina M. Bishop	2.00	
Ida Himiller	1.00	
Glenford	16.00	
Gratis	20.00	
Gretna	31.68	
Louisville	56.00	
Mansfield	15.00	
W. M. S.	10.00	
New Lebanon	120.43	
Mrs. Edna Watson	1.00	
North Georgetown	63.18	
N. E. Ohio Y. P. rally	5.00	
Mr. and Mrs. Spencer Gentle	10.00	
Dillon Powell	5.00	
Lavinia Stoffer	5.00	

Mr. and Mrs. Forest Albright	5.00	
Pearl Albright	1.00	
Marjorie Freshley	1.00	
Mrs. Floyd Hull, Jr.	1.00	
Ida Heestand .....	.50	
Pleasant Hill	23.00	
Smithville	164.50	
Mrs. Mast	10.00	
Marjorie Long	13.00	
West Alexandria	2.00	
Rev. and Mrs. A. E. Whitted	1.00	
Olive Whitted	1.00	
Williamstown	58.81	
N. E. Ohio Y. P. rally	12.00	
Total Ohio District	\$1,033.48	

Indiana District

Burlington	\$ 55.30	
Center Chapel	39.00	
Corinth	20.00	
Denver	20.50	
Dutchtown	7.00	
Elkhart	165.00	
Mr. and Mrs. Rob Byler	\$20.00	
Flora	32.00	
Goshen	62.68	
Huntington	8.00	
Loree	5.00	
Joan Zerbe	5.00	
Mexico	3.50	
Muncie	6.50	
Mulberry? (Mrs. Minnie Sloan)	5.00	
Nappanee (Youth)	92.69	
New Paris	62.35	
North Liberty	22.50	
Oakville	37.50	
Peru	15.00	
Roann	109.99	
Luella and Louise Miller	2.00	
Mr. and Mrs. Guy Purdy	5.00	
Mr. and Mrs. Lloyd Miller	25.00	
Mr. and Mrs. Horace Merritt	5.00	
South Bend	79.18	
Tiosa	9.25	
Warsaw	47.60	
Northern Ind. Brethren Youth	50.00	
Total Indiana District	\$ 961.54	

Central District

Cerro Gordo, Ill.	\$ 14.25	
Mr. and Mrs. Chas. Snoke and Shirley	\$ 2.00	
Mrs. Helen McDonald	1.00	
Mr. and Mrs. Ed Hess	2.00	
Rev. and Mrs. Charles Johnson	5.00	
Bryan Derr	1.00	
Martha Adams	1.00	
Amanda Vulgamott .....	.50	
Lanark, Ill.	50.85	
Milledgeville, Ill.	24.00	
Udell, Ia.	5.50	
Rev. and Mrs. W. R. Deeter	1.00	
Sarah and Dee Whester	1.00	
Mr. and Mrs. H. B. Spring	1.50	

Mrs. Minnie Replogle	2.00	
Waterloo, Ia.		252.50
C. H. Lubbs	5.00	
		<hr/>
Total Central District	347.10	
Mid-West District		
Morrill, Kans.	\$ 8.00	
Mrs. George Eisenbise	5.00	
John R. Eisenbise	2.00	
		<hr/>
Total Mid-West District	\$ 8.00	
Northern California District		
Lathrop	\$ 4.00	
Mr. and Mrs. George Anderson	2.00	
Mr. and Mrs. Ivan Eubanks	1.00	
F. L. Kleist	1.00	
		<hr/>
Total Northern California District	\$ 4.00	
Miscellaneous receipts	\$ 95.88	
		<hr/>
TOTAL RECEIPTS	\$4,683.77	
Respectfully submitted,		
L. E. Lindower, treasurer.		

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*Interesting Items*  
(Continued from Page 3)

Brother Charles Munson, National Youth Director, was the guest speaker at the Muncie Church on Sunday, April 3. He spoke in behalf of the National Youth Program.

A Gospel Team from Ashland College participated in the Easter Services at Muncie. An Easter Breakfast was served following a 5:00 A. M. service.

**Loree, Indiana.** We note from Brother Robert Higgins' bulletin that three churches in three adjoining communities—McGrawsville, Santa Fe, and Loree—joined in three Pre-Easter services, one being held at each of the above places, with Brother Higgins speaking at the Santa Fe Church. This shows a fine spirit of cooperation.

Brother Higgins announces the Loree Re-dedication Day as of Sunday, May 22. Included in the all day pro-

gram is: a basket dinner at the noon hour; the dedicatory services, and the opening of the "Seven-year Memory Box." Brother E. M. Riddle, Field Secretary of the Brethren Missionary Board, will be the guest speaker of the day.

We also note from the bulletin of April 10th: "The average attendance in Sunday School for the first quarter of 1949 was 130, which is a gain of 36 over one year ago."

**Cumberland, Maryland.** Report comes to us that in the recent meeting which was held in Cumberland, with Brother Robert Higgins of our Loree-Mexico circuit as the evangelist, that there were five first time confessions and one reconsecration, with another being added to the membership by letter.

**Scanning Past Revivals.** While the editor was nursing a week of indisposition, caused as a result of the after-effects of a case of "flu," he took time to hastily run through the files of the *Evangelist* since the first of the year to glean out some of the results of the evangelistic efforts which have been conducted since January 1st. In so doing he noted that there were several reported revivals which gave no specific number of accessions, which, of course, do not appear in the below accounting. But here are the ones which gave definite numbers:

|                                                    |    |
|----------------------------------------------------|----|
| Brush Valley, Penna. ....                          | 12 |
| Vinco, Penna. ....                                 | 11 |
| Ashland, Ohio (regular services) ....              | 8  |
| Fremont, Ohio ....                                 | 10 |
| Elkhart, Indiana (part from regular services) .... | 30 |
| Udell, Iowa ....                                   | 10 |
| Nappanee, Indiana ....                             | 10 |
| Ft. Scott, Kansas ....                             | 3  |
| Oakville, Indiana ....                             | 3  |
| Dutchtown, Indiana ....                            | 18 |
| Masontown, Penna. ....                             | 12 |
| Cumberland, Maryland ....                          | 6  |

Which makes a total reported of .....133

Since this covers only twelve churches, it would appear that there has been a fine ingathering throughout our brotherhood, if the others had been equally successful in their efforts. Since there usually is a special effort set forth by the churches at Easter time to gather in precious souls, many should be added to this total.

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*Give a Lift with a Gift to Brethren Youth on May 15*

**"THAT'S WHERE MY MONEY GOES TO BUY . . ."**

Crusaders receive \$15.00 per week applied to Ashland College tuition, plus expenses.

Ambassadors receive same as above.

Youth Conference in August costs money.

"The Brethren Youth" magazine is not yet self sufficient.

Youth Director gets paid.

Printing and publicity to carry on the work of Brethren Youth takes dimes and dollars.

All promotional work which is planned must have green backs for support.

WE ARE ONLY ASKING FOR \$7,500 from about 18 thousand people.

WILL YOU HELP ON MAY 15th OR WILL YOU BE COUNTED AMONG THOSE WHO WILL FORGET TO GIVE EVEN A DIME?

Plan your gift then give an EXTRA dollar on May 15th.





## CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for May 8, 1949

## CHRISTIAN HOMES IN A PAGAN WORLD

Scripture: Prov. 3:1-7; Eph. 6:1-4

For The Leader

**T**HE COMMITTEE in picking the subject of the evening could hardly have done a better job. They have picked a subject which in itself points out the true picture of American life today. Continuing a situation which has existed since the time of Christ, we find homes that are Christian, and homes that are Pagan. The difference is not hard to see. A Christian home is one in which God is revered and Christ is worshipped and followed. A pagan home is one in which there is no love for God, nor respect for His laws or ideals. The question we raise on this Mother's Day is, What kind of a home is yours? And further, what kind of a home do you plan to establish?

## DISCUSSION

1. **CHRISTIANITY, THE FOUNDATION OF DEMOCRACY.** We have asserted before, but we emphasize it again that outside of Christian principles in operation, there can be no true Democracy. Where in the world are the principles of Christianity going to be taught, if not in the home? Certainly not in our schools if the courts of the land continue their present course of action. Certainly not in the Churches, because the Church does not have the youth enough to make much of an impression. It must be done in the home. Once was the day when the school, the church, and the home taught the Bible, and the Christian principles. And look how America prospered and grew. But now, we're too big for our pants, so out goes the Bible, law, restraint, and admonitions of God. We're to the place where we have plenty, we don't need God. Pleasure and lust have replaced God. History has yet to show any case where any nation of people took such a course and escaped the punishment of God.

2. **THE CHRISTIAN HOME ESSENTIAL.** The survival of American Democracy is dependent upon the revival of the Christian home. Each of us on this Mother's Day have our own thoughts of our own home. What are they? Of a place where prayer was often made, where children were gathered together and read to from the Word of God? Do we think of home as a place where all prepared for the church services and all attended, rejoicing in the Lord for the blessings received? Was trust and dependency on God taught? Or do your thoughts of home include parents who "slept in" on Sundays, planned picnics for all day on Sunday, encouraged the vices of the world, etc? When we think of home do memories of the church and pastors come back to us as having ridiculed, scoffed at and made light of? Your mould in life is hardening, depending on the attitude of your home toward God and the Church. If it was a negative attitude, better change yourself before it is too late.

3. **LUKEWARM HOMES.** In dealing with the Christian home versus the pagan home we find our problem of distinction very easy. An extremely difficult problem presents itself, though, when we start in on homes that profess to be Christian and yet are steeped with sinful and pagan practices. It is the home where the members make some pretense to attending church and taking part, but when then take in all the sins of the world, neglecting Bible reading and prayer, etc. Each succeeding generation of such a family will grow worse and worse. Instruction about one's relationship to God cannot be let slide. When parents ignore their responsibility, children do not learn about God. It must weigh heavy on the hearts of parents to see children, whom they've neglected to teach about God, go out and live godless lives in sin.

4. **COMING GENERATION TROUBLE.** The experience of pastors all over the country is about the same in the following matters. All too often, young people reared in church attending families, appear to fall away when they marry. What takes place in the lives of a young married couple to change their attitude toward church when they get married is one of the present day mysteries. True, a child coming into a home does give an excuse for not coming to church, but it surely doesn't take two parents to keep a child at home. And a generation ago if a mother forsook the church every time there was a new child in the family she wouldn't have gotten to church very much. The writer started to Church when less than three weeks old and is still going strong. But how often today young parents use their child as an excuse to remain away from the church for 6 months to a year, or forever? Do you think when God has blessed you with the happiness of a home that you should slap Him in the face by ignoring Him? Think about it on this Mother's Day.

5. **THE SURE-FIRE ANSWER TO THE PROBLEM.** This is bitter medicine, especially if you don't want to take it. But if you are really interested in restoring your home, and making it a really Christian home, here's what you must do. First of all, get your family together and talk the matter over with them. Tell them there must be no compromise with the things of the world. Tell them that as Christian Church members, your home must be the finest of examples. Uppermost on the list of things to do is to establish the Family Altar. This is a period of time when all members of the family gather together and read the Bible and pray together. Mutual and individual problems find their answers quickly in such a daily gathering. If you really want a family altar, the problems of finding a time will iron itself out. In this, mother and father should take the lead. Then you must resolve to forsake the amusements of the world, for they are the breeders of physical and spiritual ruin. Then you must resolve to attend Church regularly, not by force, but because you want to. Then you must set aside the ten percent of your income for the Lord's work. When you have done these, you will be well on the way to being a Christian home in a pagan world. Remember, make no compromise with evil.

## QUESTIONS

1. Does not the standard of a Christian home place one in the position of being a radical?
2. What is the penalty for compromise with evil?



# Prayer Meeting Topic

Contributed by Rev. C. Y. Gilmer

(Helps for Better Christian Living)

## THE LORD'S PRAYER

Thou canst not say the Lord's Prayer  
And make one selfish plea;  
Thou canst not pray the Lord's Prayer  
And even once say ME.  
For it's OUR, OUR, OUR,  
And it's US, US, US;  
And the fourth time it is OUR,  
And the fourth time it is US.  
  
Thou canst not pray the Lord's Prayer  
And even once say I;  
Thou canst not say the Lord's Prayer  
And even once say MY.  
Nor canst thou pray the Lord's Prayer  
And pray not for another,  
For when thou asketh DAILY BREAD  
Thou must include thy brother.  
  
And it's US, US, US,  
And it's OUR, OUR, OUR;  
As free from selfish motive  
As the fragrance of a flower.  
For others are included  
In each and every plea,  
For from beginning through the end  
It does not once say ME.

—Selected.

## "LORD, TEACH US TO PRAY"

Scripture: Luke 11:1-13

Hymns: "Prayer Is the Soul's Sincere Desire"; "Dear Lord and Father of Mankind"

Prayers

Seed Thought Provokers:

THE ONLY RECORDED PRAYER petitions of the disciples are "Lord, teach us to pray," and "Lord, increase our faith" (Mark 17:5). Our Scripture lesson is in answer to the first request. A certain group of ultradispen-sational teachers have contended that "The Lord's Prayer" is not for us. But it is a "model prayer" for all who can honestly say "Our Father." Do not earnest Christians want God's name hallowed? Do they not desire that His kingdom come? that His will be done on earth as it is now done in Heaven? Do not Christians have a right to pray for daily bread, forgiveness of sins, and that God will lead them away from temptation and deliver them from the evil one?

Verses 5-13 speak of getting power to carry the saving bread of life to sinners. It is a prayer asking God to enable us by His Spirit. But there are those who would take verse 13 away from us by saying that it was uttered before Pentecost and does not apply after Pentecost. That is ridiculous because the book of Luke was written 30 years

after Pentecost, about the same time as the book of Acts. Would the Holy Spirit write promises 30 years too late to do anybody any good? To this day God fills with His Spirit only those who seek to be filled.

Again we have heard that the Sermon on the Mount is for Jews only. But it shows the same kind of Christian living that the Epistles expect. Compare Matthew 6:12, 14, 15 with Ephesians 4:32. The words of Jesus to the Syrophenician woman (Matt. 15:24) showed the absurdity of thinking that Jesus was sent exclusively to the lost sheep of the house of Israel. This Gentile woman asked for a "crumb" and received a whole loaf. Read Luke 2:10. The Sermon on the Mount is the Christian conduct expected of us in Romans 8:4. It could not be "the constitution of the millennial kingdom" because it does not fit into a golden age wherein the Devil is bound and Christ is supreme Sovereign.

Let us fervently and intelligently pray the Lord's Prayer. Let us re-read the Sermon on the Mount. Let us beware of any who would take away from us all of the New Testament except four Pauline Epistles! Spurious teachings should help us to renew our appreciation for the "whole gospel."

Earnestly PRAY—not just "say"—the Lord's Prayer.

## COMMENTS

### On The Sunday School Lesson

by The Editor

Lesson for May 8th, 1949

#### JESUS ANSWERS HIS CRITICS

Lesson: Mark 11:27-33; 12:28-34

A CRITIC is one who, being competent, passes judgment on the words or actions of another person with the purpose of changing such words or activity to the critics point of view. Such action can be called "justified" criticism if (and a great deal depends on that little word "if") the one who sets himself up as a critic is "competent" to suggest that such critical changes be made.

There are two kinds of criticism—we would call them "destructive" and "constructive." In the case of the former it is usually the desire of the self-imposed critic to tear down the structure without substituting something tangible to take the place of the criticised word or action. In the latter case, that of constructive criticism, the effort is being made, through wider knowledge or a deeper understanding, to replace that which is false or outmoded, by that which is true and of present value.

There is real value in "constructive" criticism. It is through such study and research that our Bible has been preserved intact to the present day. The discovery of new evidence through archeological research and cross-examination that has been made in the past one hundred years has done much to strengthen the entire structure of the entire Word of God. Nothing has ever been found that would in any way destroy it.

In the study of this lesson we must remember first of all that Jesus said, "I am the Truth!" Truth can never



be error. Therefore no act or word of Jesus can, under any circumstances, be regarded as erroneous or worthy of criticism, for nothing that He does can be replaced by that which arises in the mind of mere man. Consequently it was the height of folly for the "chief priests and scribes and the elders" to even dare to question Him as to His ability or authority to do the things which He was doing.

As we hinted before, criticism always springs from a desire to substitute the words or acts of the critic for those of the one criticised. A conclusion which is built upon a false premise, no matter how logically argued, can never be a true conclusion. These priests and scribes were arguing from a false premise every time they attempted to trap Jesus by their questions and fine-spun theories. These men, who were supposed to be the best-read and most deeply religious scholars of their day, had failed to plant their thinking on a spiritual basis and were rejecting the fundamental principles of God's plan, namely, the redemption of the world from sin through the sacrifice of His Only Begotten Son—the Lamb slain from the foundation of the world.

Test every encounter between Jesus and the religious leaders of the day and you will find that the above truth is borne out. And after all, isn't that just where we find the division line in our world today between sin and salvation—between those who are being saved and those who are being lost? Critical attitudes, brought about by a desire to substitute man's will for God's will. It seems so hard to say, "Thy will, not mine, be done!" and mean it. Yet if one would not become one of the Lord's "critics" that is exactly what he must do.

## Laid to Rest

MERRITT. Mrs. Frank Merritt was born April 4, 1861 and died February 28, 1949, being 87 years of age. Her husband had preceded her in death in 1934.

She was a member of the College Corner Brethren Church of Wabash County, Indiana, near which she lived for several years. A devoted mother and grandmother, she called all of her family to her bedside during the last few days of her earthly life to give them her blessing.

This undersigned had been called to her bedside several weeks before her death, when prayer and anointing were requested. Among her last words was the testimony, "I am ready."

The funeral services were conducted from the Wise Funeral Home in Peru, Indiana, and burial was made in the Pleasant Grove Cemetery of Wabash County, with the undersigned in charge.

May she enjoy a mansion and fellowship with the Lord throughout all eternity.

Arthur H. Tinkel.

## News From Our Churches

### WEST ALEXANDRIA, OHIO

As we approach the Easter season and we meditate on the death of our blessed Lord and Savior, Jesus Christ on

Calvary's cross we are made to realize more and more the significance of Easter and what it should mean to each and every one of us.

Three churches of our town are cooperating in Union Lenten Services and are enjoying good crowds and inspiring sermons by three pastors. Rev. Caldwell of the Evangelical Reformed church, Rev. Good of the Church of the Brethren and Rev. Garland of our church.

Last summer we regretted very much the loss of Rev. Whitted's health and his services, but the church kept going nicely under Rev. Engle, a Church of the Brethren Pastor until December when Rev. Garland and family came to us from Jones Mills, Pennsylvania. Under his leadership both church and Sunday School are growing both in interest and attendance. Since the first of January we have been having services both morning and evening on Sunday, also we are having mid-week prayer services. We have viewed religious films for several weeks at this service.

We have a live W. M. S. and recently the young married people's class entertained all the older children and young people and organized a Signal Lights; a Junior and Senior Sisterhood, also a Junior and Senior Brotherhood.

The church body recently redecorated the church both inside and out. Also within the past three years the basement has been enlarged to make more Sunday School rooms and a kitchen and a new oil furnace was installed. Our women took over the expense of sanding and refinishing the floors and the young married people's class purchased carpet for the pulpit and aisles; old seats were replaced by pews.

Our budget has been increased and combined to cover all expenses as they come along.

The Miami Valley Rally of Brethren Young people was held on Sunday evening March the twentieth and 110 young people partook of a covered dish supper prepared by ladies of our church which was served in the basement of Town Hall.

After supper they went to our church where a good program and the picture "Thy Will Be Done," was enjoyed by a full house.

Our W. M. S. recently served a banquet to an organization and cleared a nice sum. They will serve a banquet to the Miami Valley Laymen on April 18th.

Our spring revival will be held April 24 to May 8th with Rev. Garland in charge.

All in all we are working together for the advancement of His kingdom here below and the saving of souls.

We must work while it is yet day for the night cometh when no man can work.

Mrs. Edith Henderson, Church Secretary.



### REVIVAL AT CUMBERLAND, MARYLAND

We closed a two weeks meeting which began on the 14th of March and continued through the 27th, with Brother Robert K. Higgins of the Mexico and Loree, Indiana, Churches, as our Evangelist. Attendance was good, and the interest high.

Brother Higgins won his way into the hearts of the Brethren as well as visiting ministers and others who attended the meetings.



Our Junior Choir under the direction of Sister Delma Schriver, as well as our church pianist, Mrs. William Baldwin, were in their respective places each night and added much to the success of the meeting.

Our Pastor, Brother Bruce C. Shanholtz and other Brethren of the church, together with the Evangelist, made quite a few calls with some visible results. Only eternity will reveal the total result of this special effort.

Brother Higgins was called on to perform the anointing service for one of our sisters who was very ill in Hospital, namely, Mrs. Cora Grove. She is home again and getting along fine for which we are thankful to our Heavenly Father.

Four persons were received into the church by baptism; one by letter, and one by reconsecration.

One boy was ill and could not be baptized but will come later. Also the promise of three others. May the Lord strengthen them that they will take this final step.

Mrs. F. J. Beachley, Cor. Sec.



NEW LEBANON, OHIO, REVIVAL

I counted it a happy privilege and blessing from the Lord when I was invited to assist in a series of meetings with this people and their pastor and his family, together with God's messenger for the occasion, Rev. S. E. Christiansen.

Truly it was a pleasure and a joy to sit in on the messages given in the style and technique of Brother Christiansen. They were on the line and hit the spot. I am sure the Word is more precious to those who accepted the Lord Jesus as their Savior. May they keep their hands in His and follow His leading.

To the many homes that were opened to us: Really we do appreciate your hospitality and cherish your friendship and acquaintance more than our words can express. If any over-anxiety was displayed on our part in the enjoyment of your bountiful meals, we beg your most humble pardon. We won't do it again (unless we have occasion).

May the Lord continue to bless the harvest of the seed sown in His name. Our sincere appreciation goes out for the privilege of serving as your song-evangelist.

"Bud" Hunter, North Manchester, Indiana.



LOST CREEK, KENTUCKY

It is with deep satisfaction that we report the Dedication Day at what is now Rowdy, Kentucky. It was formerly known as Stacey. The name of the post office has been changed and thus the name of the community. It was a splendid day in every way, their being no discordant notes whatsoever.

There were five speakers for the all-day program. These included Reverends Taylor, Heykoop, Kinzie, Williams, Jackson and fine brief messages from some of Riverside's workers, Rev. Keck, Mr. Robb and Mr. Hall. The messages were all on the work of the church, and there was not a dull one given. The house was well filled for the day. The unanimous expression of the visiting brethren was that we had a very fine location and a good building. The building was erected at a cost of \$106.00 for labor. There

is some painting yet to be done, but that will be taken care of without financial outlay for the same.

One of the pleasing things was a community dinner, the first one for the Rowdy community. It was held in the church. Boards were placed on top of the seats and what a dinner we did have, furnished by the women of Rowdy. Their first intent was to invite the visitors to their homes, but that was changed and we did have a fine time of fellowship and all had a great sufficiency to eat. As one person remarked afterwards, "That dinner would be hard to beat anywhere."

The people there wanted a piano for the services. We set about to raise the money, and dedication day put it over the top by about ten dollars, we having paid fifty-five dollars for the used piano. All are well pleased with the instrument. The money over will be used to pay for the paint which we hope to have on before you read this. No indebtedness whatever on anything in connection with this project.

Now if the work here had that building that stands just across the highway, for use for social events for the many, many young people of the community, and also a place for a pastor to live there, things would be all set for great things at Rowdy, we believe. Let us pray that it may be so.

G. E. Drushal.



CHEYENNE, WYOMING

Here in Cheyenne we are looking forward to Palm Sunday. We have the promise of Brother E. M. Riddle filling the pulpit both morning and evening, and plan for a basket dinner and plenty of good old fashioned fellowship.

We are thrilled with the progress of God's work here. Have baptized three adults recently, which makes two complete Christian homes.

The building is coming along grand. The plasterer is ready to start the second coat. Our men are doing the many other jobs and it is wonderful what just a few men who love the Lord can do in two or three hours each evening after work.

Keep praying for Cheyenne. God is waiting to answer your prayer.

Mrs. J. K. White, Cor. Sec.



THE NEW LEBANON, OHIO, REVIVAL

The time of a Revival is always a joyful time in the church. We miss so much in the way of blessings because we do not keep in the "Revival spirit" twelve months of the year.

The two weeks, from March 7th to the 20th, went all too quickly, with those untiring brethren, Christiansen and Hunter, laboring with us. Brother Christiansen's dispensational chart lectures and Biblical messages were well received. Brother Bud Hunter's song directing and singing paved the way for the preaching of the Word and the reception of the Gospel.

During the two weeks many homes were visited. It was a delight to make these visits with Brother Christiansen, so ably assisting in the personal approach, and Brother Bud, with a fine layman approach. Since we had 250 prospects, we were not able to cover the field in so short a



time. Many of the prospects had been contacted previously and some by the members of the Church during the meetings.

Two pre-prayer services were maintained during the two weeks. Dorothy Kincaid, a junior in High School, conducted the youth prayer group, and Robert Bisset, deacon-elect, conducted the adult group.

Our conjunctive efforts, during these weeks of revival and evangelism, were well rewarded in many ways. There were prospects and unsaved people in every service from the very first night. They did not come in the large numbers as in years gone by, but if they are sought and prayed for, we know it is still possible to get them to Revivals and into the kingdom of God.

During the two weeks twenty-three came forward. Two more came the Sunday following. Thirteen of these were baptized and received into the fellowship of the Church. Three remain to be baptized, and the other nine came for reconsecration and dedication for fuller service. Some who promised did not come to profess publicly, but we feel certain they will come before long. Many of our own people have given testimony to the personal benefit of these meetings.

We have been working more to a year around program of evangelism. It has been bearing fruit. Early in February six were baptized, and with others being received into the Church since last Easter ('48), not including the nineteen baptized on that Sunday, our total reaches the figure of 31 added up to the time of this report. Our total membership now stands at 555. You may see that the progress here is not rapid, but is steady.

On Thursday night of the last week of the Revival, 108 youth of the Church and community, and youth workers and teachers, enjoyed a 6:00 o'clock banquet and fellowship. The High School basketball team, superintendent and several teachers, were guests. The High School girls' ensemble sang beautifully for the program, and at the close of a good time of fellowship all adjourned to the sanctuary for the evening evangelistic service.

Our attendance was unusually good this year. The average for all the services was 184. Twenty-four attended every service and 13 missed only once. Our Sunday School reached 284 on the closing Sunday, just 16 short of our winter goal of 300.

We are most grateful for the blessings of these meetings, the support of our people, the help of nearby Brethren, and the fine work of Brethren, Christiansen and Hunter.

W. Clayton Berkshire, pastor.



#### REVIVAL AT AKRON, OHIO Firestone Park Brethren

The Firestone Park Brethren church is little short of a miracle church. Not much over a year ago I turned aside on my way home from district conference to have a look at the new church in Akron. The workmen were then nailing on the rock lath. It was a nice little church but still not completed. Early this spring the good Brethren and their capable pastor extended me an invitation to be with them for a two-week meeting, and I accepted with a great deal of pleasure since this was the city of my first pastorate. We left Ellet soon after the new church was built

there in 1928, for a pastorate with the Masontown, Pa. Brethren.

What I found upon arrival at Firestone Park was a real surprise. The membership was about ninety and the attendance hovered around the hundred mark and above it. The attendance on the two Sundays during the meeting was 106 and 111. The brotherhood can well be proud of this new church. With such a fine new plant surrounded by several hundred new homes this church should experience a rapid growth. The pastor, Rev. J. G. Dodds, and the people are to be congratulated on their fine accomplishment in so short a time.

Most churches count themselves rich if they have one dependable song leader. But this little new church has both a song leader and a choir director of the first order. They took care of the music in a most efficient way, even supplying from the church a splendid male quartet. They had so many special numbers, all well chosen and good, that I do not remember where they all came from. There were at least three good pianists in evidence including the pastor's daughter, Marilyn. It was most inspiring to see the membership diligently at work in behalf of the meeting. It seemed to be the common practice of the men of the church to lead in prayer whenever called upon. What surprised me most was that some of them had been in the church but a short time. The women were active in personal work. It was also gratifying to find some of the young people, whom I knew so well while in Ellet, active in the Lord's work. Needless to say, I enjoyed my stay with the Firestone Brethren immensely. Their love gift was most generous and free hearted.

My home was with Rev. and Mrs. Dodds. I shall not try to describe their hospitality for they outdid themselves in ministering to my comfort. More homes were opened to us for meals than we could accept. Any preacher accepting a call to hold a meeting for these good Brethren had better take along a good appetite if he is to do justice to all the good things these ladies will set before him. The fellowship in these homes was most pleasant.

Rev. Beekley and family brought a nice delegation over from the Canton church. They also brought us a lovely trio who sang most beautifully. Others who came from a distance were, Mr. and Mrs. Atlee Hostettler and daughter Betty of Rittman; Mr. and Mrs. Elmer Frank of Rittman and Mr. Hartzler of Smithville; Mr. and Mrs. John Weigley of Smithville; Mrs. Braucher and daughter and sister from Cuyahoga Falls who sang for us; Mr. Vernard Holsinger also of Cuyahoga Falls who sang several well chosen numbers for us; a ladies' trio from a neighboring church in the city, and a young quartet from a Church of the Brethren some distance from Firestone Park.

The audience was attentive and responsive and sang in such a manner that one was challenged to preach his best. Brother Dodds and his wife and daughter are doing a splendid work and deserve the prayers of the brotherhood. May the Lord bless pastor and people with good success.

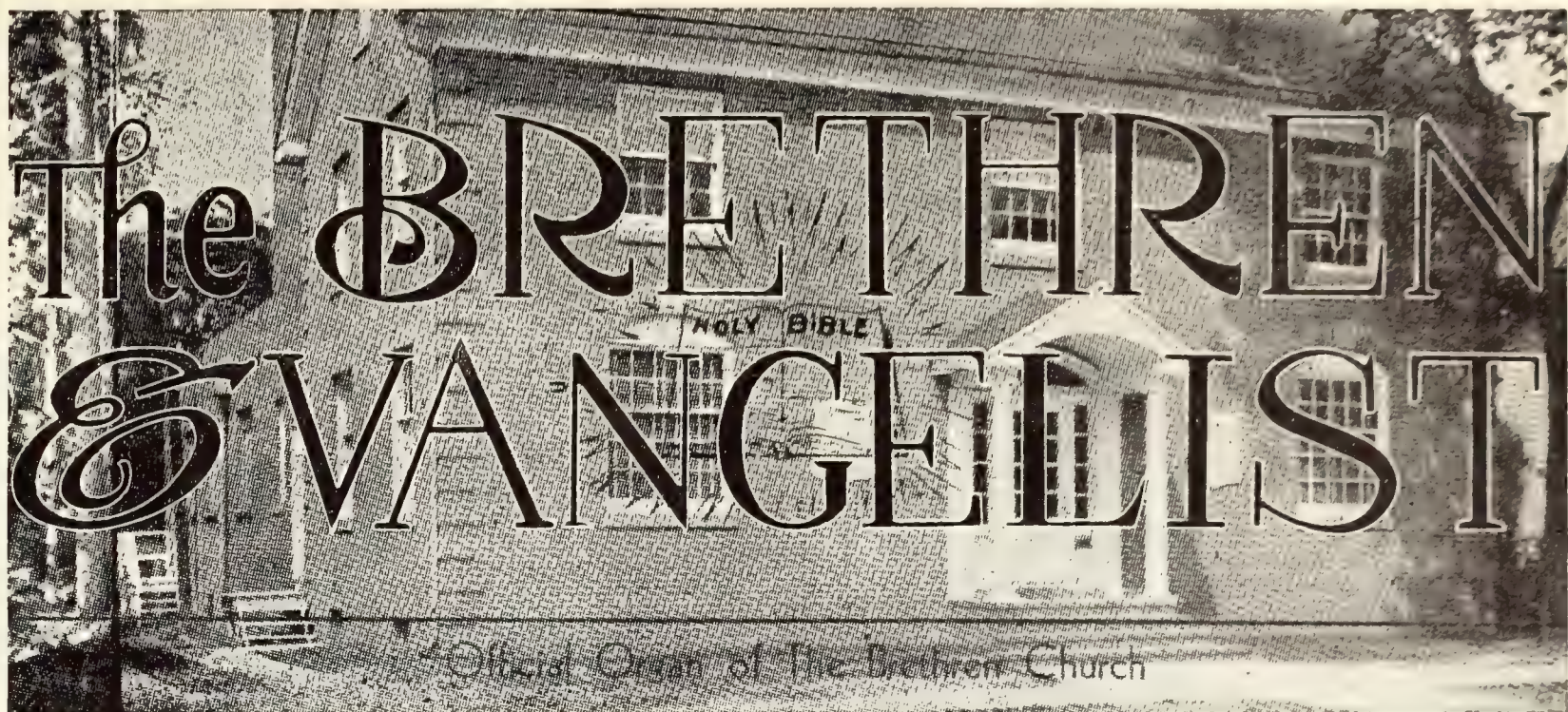
Floyd Sibert.

### The New Press Fund

GOAL—Not less than .....\$15,000.00

Cash to date .....\$11,957.35





## Onesimus

*By Benjamin F. Paist*

*Good friend Philemon, master of my fate,  
Against thee I have sinned. Canst thou forgive  
The wrong I did? Too well do I recall  
The day I ran away. Like every lad,  
I craved to see the mistress of the world;  
But never did I think that Rome would be  
A holy place where I would find my Lord,  
And hear Him preached by such a wondrous man.*

*In old Colossae I had heard thee tell  
How, while in Ephesus, thy heart had felt  
The Spirit's power, as the saintly Paul  
Proclaimed through Christ the saving love of God.  
And then in Rome I heard him for myself.  
I cannot tell thee all he said to me:  
With earnest words he sent me back to thee  
Along with Tychicus, who also bears  
Two letters for the churches thou dost love.  
Besides these two I bear a sacred script  
He bade me bring in person unto thee.*

*But for this word I scarce could see thy face.  
He only asks that thou wilt take me back,  
A brother in the household of our faith.  
And this thou doest out of love to him.  
He loves thee so. He was so kind to me.  
I never can forget his burning words:  
"A faithful and beloved brother,"—and  
I thought I was a slave deserving ill  
Of all mankind, especially of thee.*

*Paul haunts me yet. Wherever I may roam,  
In him I see the Love that sends me Home.*



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## INTERESTING ITEMS

**Warsaw, Indiana.** During the recent illness of Brother Woodrow B. Brant, pastor of the Warsaw Church, we note that Rev. Lee Lantz has been very capably filling the pulpit in his stead. Organizations of the church have also filled in, especially in the evening services, The Senior Sisterhood having had charge of the Easter Evening service, at which time a play, "The Breaking of the Bread" was given.

A Note from Brother Brant to the editor tells us that he is feeling much better and that he expected to preach his first sermon since becoming ill on Sunday evening, April 24th. Continue your prayers in his behalf.

**Meyersdale, Penna.** Brother W. S. Benshoff writes: "We had a great Easter Service. Will be sending you a report of it very soon." We will be looking for it.

From Brother Benshoff's bulletin of April 17th we note that nine were received by baptism and one by relation on Easter Sunday morning, with two added on April 10th and more yet to come. We rejoice in the fine work that is being done in Meyersdale.

**Berlin, Penna.** Brother Percy C. Miller, pastor of our Berlin Church, says that there were fifty-six present at their prayer services on Wednesday, April 7th, and he adds that the average attendance for the first three months of the year was forty-eight. Attendance at prayer meeting, tells more about a church than any other one thing.

The Berlin Laymen are up and doing. We note that recently they had an evening of discussion on such topics as, "How has the church rendered service to the world?"—"How is the church an asset to the community?"—How

has the church made contributions to your life?"—"What is the most serious mistake the church is making?"—"What kind of preaching would grip and help men?" and many other very interesting questions. The answer to such questions and kindred ones, can be of great assistance in the understanding of what the Church means to men.

**Gratis, Ohio.** Brother Crick says that the plans for the Mother and Daughter Banquet are shaping up in a fine way. The banquet will be held on the evening of May 4th at 7:00 o'clock. Mrs. Crick, wife of the pastor, is to be the speaker of the evening. The men of the church "will don aprons and do the serving."

The time of the Gratis Spring Communion has been set as Sunday evening, May 15th. Surrounding Brethren invited.

**Ashland, Ohio.** One of the finest, even though it was by no means the largest, communions was observed in the Ashland Church on Good Friday evening. One hundred and fourteen partook of the ordinances.

The Young people of the church presented a very fine play on Easter Sunday evening, under the direction of Mr. Phil Nolte. Those taking part were Phil Lersch, John Lindower, Dick Gorham, Jeanne Lindower, Betty Rowsey, Jeannette DeLozier and Jean Rowsey. It was one of the finest plays that have been given in the Ashland Church. There was a very fine audience.

**West Alexandria, Ohio.** Brother H. R. Garland, pastor, reports that there is a fine growth in attendance at the Sunday evening services, there being fifty-one present on a recent Sunday evening. Brother Garland makes much of the "Visual" messages in his evening services.

The West Alexandria church is in the midst of their spring revival services. The services will conclude on May 8th.

**Masontown, Penna.** Brother Freeman Ankrum reports the addition of sixteen to the Masontown church roll, in his bulletin of April 17th. He also says, "In looking over the records, we find that since coming to Masontown we have baptized one hundred and twenty-two, and received one hundred and thirty-one into church membership. It has been our sad lot to officiate at one hundred and seventeen funerals."

We learn that Brother Ankrum is scheduled for five chapel talks and five vesper talks at the Young People's Camp at Camp Juniata, which will convene July 3 to 10 for the young people, and July 10 to 16 for the Juniors.

**Canton, Ohio.** The Mother and Daughter Banquet of the Canton Church is scheduled for May 10th. It will be held at the Calvary Presbyterian Church in Canton.

We learn that on Easter Sunday the goal of 150 was topped by about 25, there being 175 at the Sunday School. One hundred and thirty-seven were in attendance on April 10th, and one hundred and nine for the Good Friday service.

**Mansfield, Ohio.** We have received the following from Brother Delbert Flora, who is acting pastor of the Mansfield Church. Here is what he says: "Easter Sunday. Goal in Sunday School attendance—150; attendance, 172 were counted. Many more came in for Sunday School program during church worship hour, estimated by the ushers and

(Continued on Page 10)



## The Editor Thinks Aloud

Fred C. Vanator

### TO LITTLE, TOO SELDOM

I CAME ACROSS two little sentences in my reading that bear repeating and a great deal of meditation. No doubt many of our readers also read them, for they are from the current issue of the "Reader's Digest." But just in case you missed them, here they are: "The Well of Providence is deep. It's the buckets that we bring to it that are small." So much truth is to be found in these two little sentences that we need read them over several times to catch the full significance stated. That very thing I did, and

It set me to thinking!

Where have I heard or read of a story that would illustrate the point? Almost immediately there came to my mind the story of Elisha and the Shunammite widow and her sons, as recorded in the fourth chapter of Second Kings. Elisha, who had become the successor of Elijah, was approached by this widow, who, in her faith that God would honor the belief and trust which the family had in Him, came to seek help from His representative, the prophet. Asked what she desired, she simply stated her case in a few words: "Thine handmaid hath not any thing in the house, save a pot of oil." Simple, yet direct. She was on the verge of starvation. But it is to the words of Elisha that we want to draw attention. He said, "Go, borrow thee vessels abroad of all thy neighbors, **even empty vessels; borrow not a few.** And when thou art come in, thou shalt shut the door upon thee and upon thy sons, and shalt pour out into all those vessels, and thou shalt set aside that which is full . . . ; and she poured out. And when the vessels were full, she said unto her son, Bring me yet a vessel. And he said unto her, There is not a vessel more. **And the oil stayed.**"

Just how long she might have poured, or just how much oil might have accumulated for her good, could never be known. What we do know is that the limit was found only in that which she had set by her own faith—the number of vessels that were borrowed.

Just suppose she had said to herself, "What is the use of carrying in a lot of vessels? I'll only have to carry them back. I will try it out by borrowing just a few." That would have set the limits of her receiving, and also the limits of her faith. How we mis-judge God's ability and His willingness to help us! How often we are the deciding factor in what God can do for us! If we would just remember that with God "all things are possible," our trips to the altar of prayer would be more frequent. But how often we go before Him, not with empty vessels, but with vessels full or partly full of odds and ends, which we "dump" in a heap before Him, and tell Him all of our troubles; but before He even has time or opportunity to fill the empty vessel, we begin putting the things back into the vessel which we have emptied out before Him, and thus so re-fill the vessel that with the same old things, the old troubles, that God can find little or no room to

pour in the pure, clean oil of His Spirit, which He has stood so ready to give to us.

Why not try going to the "Well of Providence" more often with "large empty vessels" and a hungry heart? He can satisfy your every desire for good.

Think it over!

## Office Gleanings

By The Editor

WE ARE GLAD

We are glad to present again our 100% Evangelist Honor Roll List. We are sure that there are other churches that could, with just a little effort, be added to the list. Some new names appear this time. We welcome them to our Honor Roll Family. This list appears below. If, by any chance, the name of your church has been omitted it is because we were not sure that your church had attained the number of subscriptions necessary to make it so. But, of course, we are ready to add your name if you have reached the standard.

### Our 100% Churches

Ashland, Ohio, H. H. Rowsey, Pastor  
Akron (Firestone Park) Ohio, J. G. Dodds, Pastor  
Ardmore, R. F. Porte, Pastor  
Canton Ohio, E. J. Beekley, Pastor  
Center Chapel, Indiana, Austin Gable, pastor  
Cheyenne Wyoming, Frank W. Garber, Pastor  
Dutchtown, Indiana, William Overholtser, Pastor  
Hagerstown, Maryland, James E. Ault, Pastor  
Johnstown, Pa. 2d, N. V. Leatherman, Pastor  
Johnstown, Penna., Third, D. Richard Wolfe, Pastor  
Lanark, Illinois, L. O. McCartneysmith, Pastor  
Loree, Indiana, Robert Higgins, Pastor  
Mexico, Indiana, Robert K. Higgins, Pastor  
New Lebanon, Ohio, W. Clayton Berkshire, Pastor  
North Manchester, Indiana, Bert Hodge, Pastor  
Roann, Indiana, Pastorate Vacant  
Smithville, Ohio, Vernon D. Grisso, Pastor  
South Bend, Ind., Claud Studebaker, Pastor  
Stockton, California, Virgil Ingraham, Pastor  
Vincennes, Pennsylvania, Pastorate Vacant  
Waterloo, Iowa, Virgil Meyer, Pastor  
Washington, D. C., Clarence Fairbanks, Pastor

There has been considerable discussion as to what constitutes a 100% Church. That matter has been left largely up to the congregation itself. No one knows better than the official family of the church just when the entire congregation is being covered with the subscription list. We have always said that surely the active list should be covered. But would it not be a fine piece of missionary

(Continued on Page 10)



# The Greatest Letters Ever Written

Francis C. Stiffler, D.D.

**M**OST PEOPLE, I have discovered, do not like to write letters but everybody likes to read them. Personal letters, not written for publication, are the clearest reflection of the writer's mind and heart and are the most trustworthy kind of historical evidence. There is something peculiarly precious about a personal letter from one you love. And when, as it happens now and then, some one becomes famous and his biography is being written, his letters prove invaluable for they let us into the very inner chambers of the great man's soul.

The New Testament is rich in original letters—letters that were, for the most part, written with not the slightest idea of their ever being published. Letters comprising almost one-fourth of the New Testament came from the pen of one man, the Apostle Paul. A recent writer has described him as a human tornado. He wrote with veritable gusts of argument and passion; he traveled with a feverish zeal that brought upon him enough calamity to have killed a dozen men; he challenged the current religious cults of his time with a courage that seemed foolhardy. He was a frail man with some chronic physical limitation but he drove on to accomplish maybe more than any other man who ever gave himself in complete surrender to the Lordship of Christ.

This vivid spirit left us thirteen of his personal letters, long for letters but for the most part constituting the shorter books of the Bible. It is not an exaggeration to say that these spontaneous, informal writings have had more to do with the shaping of human history than any other writings, except the four Gospels, that have ever been penned. Paul's are not light reading, but they are so important that an honest man ought to make a special effort to master them as he does the technical books he studies to gain his livelihood.

Here are two suggestions that will help anyone. First read at one sitting the Book of Acts, especially from the beginning of the eighth chapter. This much of the book comprises only about 50 pages of ordinary size and gives you the picture of the beginnings of the Christian movement with Paul as the chief actor. You can read these chapters in about an hour.

My other suggestion is that you invest in what is called the Parallel New Testament. There are two books with this title, alike in that they present on each page in one column the familiar King James text, and in the other, one of the modern English versions. My point is this—that not a few of the difficulties you have with Paul lie in the archaic English of the King James version—and by looking across the column the modern translation may clear up your difficulty.

But whether you read Paul's letters in modern English or not, you will find yourself reading them to immense profit if you will be on the lookout for his great thoughts which keep recurring again and again.

Look for Paul's confident affirmations of faith. Paul was sure of himself because he was sure of Christ. He did not just drift into his surrender to Christ. For him it came

only after a major battle. You cannot read anywhere in Paul's letters for half an hour without feeling that Jesus Christ was to him really alive—the same yesterday, today and forever; that nothing has ever touched or altered, or can touch or alter the person of Christ.

Paul keeps saying in one way or another that in Christ we are more than conquerors. To him the overpowering idea is that Christ lives. The inexhaustible source of such conviction is Paul's experience on the Damascus road. Luke tells the story in his ninth chapter and reports Paul's telling it twice more, once in Jerusalem where he spoke in Hebrew, and again before the Roman King Agrippa at Caesarea, where he spoke in Greek.

For us the conversion of Paul is one of the greatest facts in history. Let the psychologist call it whatever he wants to. We must judge it by its results. From that moment on one of the most brilliant well-balanced scholars in history drove himself back and forth over the Roman Empire, determined to know nothing but Christ crucified as his emancipator. If Paul had been some deranged neurotic that would have been the end of the story—but see what has come of it. Out of this liberation of Paul's spirit came the Book of Galatians, which has rightly been called the Charter of Freedom and the basis of real democracy. Out of Paul's conversion came the Book of Romans which gave us both the Reformation under Luther and the Great Revival under Wesley. The day Paul met Christ on the Damascus road was Emancipation Day for every Christian. So I say read Paul looking for his great affirmations.

Then, read him for one other thing. Look for this toward the close of most of his letters.

In these concluding exhortations he invariably exhorts his readers to lead good lives. He out-does himself in this, not only in the matchless 13th of First Corinthians, but in the 12th to the 15th chapters of Romans. Get out your Bible and read the 12th chapter of Romans and as you read it, remember that these few words have had more to do with making your world a better one than Paul's was than possibly any words ever written. As you read them, too, just consider their timeliness, and do one more thing—check your own life against them and resolve that beginning today, you will not be overcome with evil but will overcome evil with good.

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"Ages are rolled by; nations are to die, and nations are to rise and to take their places; laws are to grow old, and from new germ laws are to unfold; old civilizations are to crumble, and new eras are to dawn with higher culture; but to the end of time it will be seen that this figure stands high above every other in the history of man! "A name which is above every name" was given to Him—not for the sake of fame, but in a wholly different sense a name of power; a name of moral influence; a name that shall teach men how to live, and what it is to be men in Christ Jesus."—Henry Ward Beecher.



# *A Pastor Should Have A Personal Purse*

IN THIS DAY of "free money" and "rapid spending" it would seem that there should be something said concerning the "Pastor's Purse." In a manner of speaking, the purse of the pastor is no different from that of the laymen in the pew. He has his bills to meet; his offerings to make; something set aside for a rainy day, and a right to "inherit a bit of the earth." But far too often the opening and shutting of the pastor's purse is controlled by the congregation which he serves. If he uses his money freely, he is a spendthrift; and if he is meager in his spending, at once he becomes a miser.

But the following article from a few years ago, printed in "The Christian Index," gives not only the pastor something to ponder over, but the members of his congregation as well. Written by Dr. Thomas J. Watts, it is food for thought. He says:

My first point is that the **pastor must have a personal purse**. An attempted financial program by the pastor without the means with which to implement it, must end in failure! Besides, a personal purse is clearly connoted by the pastor's office and function. He is called in the New Testament, "Minister," "Servant," "Laborer." Jesus said, "The laborer is worthy of his hire." True, He told the seventy disciples whom He sent forth on a purely temporary mission, to "Carry neither purse nor script." But He later revised such instruction, saying, "But now he that hath a purse let him take it, and likewise his script." (See Luke 10:4 and 22:36)

A personal purse for the pastor is also in complete harmony with the evangelical conception of the ministry as set forth in the New Testament. The evangelical conception is ever more the opposite of the sacerdotal or priestly conception. Such priestly conception of the minister led to both celibacy and madiancy! The evangelical conception of the minister makes him a **man among men**. Such minister is usually the husband of a wife and the head of a family. He is, ideally speaking, a citizen who commands great respect in his city, his town or his county. He is never a beggar nor a parasite. His credit is good in store and bank and that in his own right.

A personal purse is a generator of self-respect and "He that respects himself is safe from others. He wears a coat of mail that none can pierce."

In the second place: **The pastor's personal purse is a church provided purse**. He should "live of the Gospel." He has neither time nor opportunity to provide his own purse. The pastor's purse should also be an **adequately provided purse**. Here so many churches have sinned against the pastor, against themselves and against their Lord. The church finances are too often in the hands of "banker minded" deacons. The story is told that a banker-deacon retired from his banking and upon becoming restless because of his inactivity, proceeded to operate a filling station. His first customer happened to be his pastor.

"Give me fifteen," said the pastor. To which the deacon responded, "Couldn't you make it on five?"

The pastor's personal purse should never represent a niggardly provision on the part of his church. It should always be sufficient at least for his needs. Only by such provision can the pastor sustain himself honorably in the sight of the people as a "good minister of Jesus Christ." Certainly every pastor should be above reproach in the matter of meeting his pecuniary obligations.

Dr. Jeff D. Ray urges his students at the seminary where he is located, to give attention to three virtues which are necessary in the lives of successful preachers: first, pay your debts; second, return borrowed books; and third, tell the truth.

Then, the pastor's personal purse should be a **dedicated purse**. The call to the ministry should never be other than a "purse-and-all call" as well as a "personal call." General Sam Houston exclaimed to Dr. Rufus Burleson as he was retiring from the baptismal waters, "Brother Burleson, you have baptized my purse." Whether seriously said or not in the case of General Houston, every converted and baptized believer should be able to say, "Mine was a purse-and-all conversion." And surely no preacher should think of his personal purse as other than that which he is to use first of all for the advancement of Christ's Cause. The preacher should incline always to the altruistic in the use of his personal purse. A self-seeking pastor, particularly a money-gathering and money-hoarding pastor is not the sort of a leader who can lift his people out of their sordid way of using their God-entrusted means.

And finally, the pastor's personal purse is a **budgeted purse**. The oft-repeated phrase "business in religion and religion in business" should be a motto for every preacher of the gospel as well as for our laymen. Why should any preacher ever be indifferent to the matter of giving business attention to the administration of his personal purse?

The first entry on the preacher's budget should be the **tithe** for the Lord. Can the preacher who is not blessed with a good salary do this? Yes, verily, he can and more than that he must if he would lead his people aright.

We preachers need to be afraid not to put God first. We need never fear that we shall lack the things we need if we do. Jesus said, "Seek ye first the Kingdom of God and His righteousness and all these things shall be added unto you." Then, and perhaps in the following order, other items will be listed in the pastor's budget, viz.: family necessities, food, clothing, heat, lights, and rent if no pastor's home is provided; books, magazines, papers (the pastor's tools); taxes, pension dues if there is a retirement plan in effect; life and accident insurance for family protection; emergency expenses on account of sickness, fire insurance; and vacation and recreation. Certain-



ly the pastor will do his "bit" in the matter of benevolences and community enterprise. From the formidable list of budget items one must be impressed with the fact that the pastor must have an adequate personal purse or else . . . ! We will not attempt to draw a picture of his dire condition if his personal purse is stingily provided—or prodigally expended.

The churches are doing far better by their pastors than they did in yester-years; however, many churches have not yet worthily supported their pastors. The thoughtful attention of our churches generally needs to be given to the pointed and profoundly significant words of Dr. W. O. Carver, who said, "The work of the minister is set in the context of eternity and it is to give every church the sense of its relation to things eternal and to the Eternal God, its eternal, infinite significance."

To the pastors who are "the moral and spiritual burden bearers of the human race" should be given freely, ungrudgingly the full measure of material as well as spiritual support by the churches they serve with such willing, self-sacrificing devotion and zeal. See I Corinthians 9:7-11.



#### THE OHIO DISTRICT W. M. S. CONFERENCE PROGRAM

Dayton, Ohio . . . June 23 to 26

Theme: "Teach me Thy way, O Lord, and lead me in a plain path." Psalm 27:11.

##### Thursday afternoon—3:45

Welcome . . . . . Dayton Hostess Society  
Song Service . . . . . Leader—Mrs. Kurt Beneliet  
Pianist—Mrs. K. M. Buckley  
Devotions—"Paths of His Choosing" . . . West Alexandria  
Special Music . . . . . Ashland Junior  
Business  
Playlet—"The Missionary Clinic" . . . . . Gratis  
Announcements  
W. M. S. Benediction

##### Friday Morning—8:30

Devotions—"Paths of Service to Others" . . Bryan, Senior  
Special Music . . . . . Bryan, Junior  
Business  
Benediction

##### Friday afternoon—3:45

Song Service  
Devotions—"Paths of Sacrifice for Yourself"  
Dayton, Senior  
Special Music . . . . . Louisville, Junior  
Business  
Speaker—"Let's Take a Walk" . . . . . Mrs. Jack Hampton  
Banner Society Awards  
Installation of Officers . . . . . Rev. John T. Byler  
Benediction

##### Friday evening—6:00

Banquet . . . . . Place—Red Gables

## Bits of Brethren History Information of Interest

By H. C. Funderburg

(These articles are printed just as they come from the pen of Brother Funderburg.)

### "THE MORAVIANS"

**H**ERNHUT, A SMALL TOWN in the Saxon Province, was the original and principal seat of the Moravian Brethren. It was founded in 1722 by Count Zinzendorf. It was a neat, modern-looking town of about one thousand inhabitants. It was like most German towns, built with streets crossing at right angles, and clustered with white houses. In a spacious square stood the little inn; the meeting house; the single Brethren's house and other buildings belonging to the community. The single Sister's house stood near also, facing the lower end, or rather, the front, of the church. Many private families had their own separate houses.

All was extremely neat, clean and profoundly quiet. Few people were at any time seen going to and fro, and such a thing as a child playing in the street was not to be seen. In respect to their education, they were very strict in their notions, and children, like John Wesley, were probably taught to "fear the rod, and cry softly." At all events they were not allowed to play in the streets, and you would hear so little of them playing anywhere that you would be inclined, if you did not meet some, under the care of nurses in the walks and gardens, to believe that there were none, or, as had actually been the case here once, only one child was born in a year. A profound silence hovered over the whole place, and it was amazing that so many active persons should go forth to all parts of the world from a center which seemed the very center of "The realms of Sleep." They called themselves "Life in stillness."

We went through the Brethren's and Sisters' houses and were much interested and pleased with the quietude and neatness of everything. It was really interesting to see in both houses, persons who had been into distant and very different parts of the world—into the hottest and also the coldest regions in the missionary cause, they having been with the Kaffirs or the Esquimaux.

Each community had its common dining room, where all dined, but at three different tables, each at a different rate of charge, in order to accommodate all persons. Poverty among them was no disgrace, except as a result of ignorance or imprudence. Each community had its prayer-room. Music was much cultivated among them. We observed in every room appropriated to public or private worship, an organ or piano, and in every sitting room that we entered was a violin, guitar or a flute.

It was amazing to see the sleeping-rooms of the women, which, like the dining rooms were for general use and stocked with a host of little German beds, each for one person. The women, in their little white muslin caps, had a certain resemblance to Friends, but were distinguished into married and unmarried by ribbons (by which means the caps were tied) of different colors. The young girls



had deep red; the unmarried women, pink, the married women blue, and the widows, white or gray.

In the Brethren's house there was a very excellent collection of stuffed birds and other objects of natural history, which missionaries from different countries had enriched by bringing these home with them.

Their churches very much resembled a Friends' Meeting-house. There were no pews, but plain benches. The men and women, like the Friends, sat apart. They had a chair and a desk for the preacher, and an organ, distinguishing the place from a meeting-house of the Friends, indeed, very different to the Friends. They had an intense love for music, and preached, prayed and sang at stated times. The person who presided gave out the hymn, while sitting, and the whole company sang in the same position.

They, too, have their love-feasts, in imitation of the "agape" of the early Christians, at which tea and buns are handed around. Those who entertain any enmity against each other were earnestly warned to absent themselves from the meetings till they have rooted the offense from their hearts. At the close of the communion, each brother renewed his pledge of faithfulness to the Lord, and gave his hand upon it to his fellows. The Brethren kissed one another, and the sisters also did the same thing among themselves.

They could contract marriages by mutual agreement, under the approbation of the Elder, but they also frequently resorted to the lot to determine them, and nothing as more common than for a missionary to send home,

requesting them to choose a wife for him, who was thus selected. The damsel upon whom the lot fell had the privilege of declining the match, if she pleased, but, as it was regarded a clear indication of the Will of Providence, it was generally cheerfully acquiesced to, and the young woman would prepare herself, being chosen to go north or south, either to the snowy fields of Labrador or to the burning deserts of Africa. These people declared that scarcely an incident had been known in which the marriage had not been a completely happy one.

—New Carlisle, Ohio.

#### ABLE TO GIVE PROOF

A great artist was once wandering in the mountains of Switzerland when some officials demanded his passport. "I do not have it with me," he replied, "but my name is Dore."

"Prove it, if you are," replied the officers, knowing of Dore, but not believing that this was he.

Taking a piece of paper, the artist hastily sketched a group of peasants standing near—with such skill and grace that the officials exclaimed, "Enough! You are Dore."

The world about us cares little about what we say we are but it is certainly interested in seeing us prove it. If we are truly Christ's we ought to be able to manifest it by our lives. Our love, grace, beauty and holiness of life ought to prove our affection—not just on Sundays, but every day, at home, at work, anywhere.—Gospel Banner.

## An Important Date

## For Brethren Youth

*It Happens May 15th*

*It Happens May 15th*

*Give Your Dollars and Dimes to Support the Youth Program of Your Church*

Dollars will be spent to:

- Give financial aid to Crusaders attending Ashland College.
- Give financial aid to Ambassadors attending Ashland College.

These young people who serve Brethren Youth during the summer will receive \$15.00 per week applied to tuition, plus expenses for travel.

- Finance the Youth Conference at Ashland in August.
- Support the promotional work which Brethren Youth plans to start, such as study material, contact material for our Life-Work recruits, and all expenses to carry on a youth program.

If you can't give a lot give a little, but if you can give a lot don't give a little.

USE THE BRETHREN YOUTH ENVELOPES TO MAKE YOUR GIFT OR YOUR PLEDGE.

NATIONAL BRETHREN YOUTH WEEK IS MAY 8-15.

➡ *Observe It In Your Church* ⬅



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» » » » Our Poet's Corner « « « «

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## Jesus Travels With Me

H. G. Orner

I have a friend who is always nearby,  
A Guide and a Keeper is He;  
He leads through the troubled pathway of life—  
'Tis Jesus who's walking with me.

Tho' the pathway of life may be rugged,  
And troubled my journey may be,  
I know I shall never once falter—  
For Jesus is walking with me.

Tho' the seaway of life be as torrents,  
And my sorrows as deep as the sea;  
I know that my ship will sail safely—  
For Jesus is sailing with me.

And when I shall cross Jordan's river,  
'Twill not be a dark voyage for me,  
And I will land safe in the Harbor—  
For Jesus is sailing with me.

When we enter that golden bright city,  
There to dwell through eternity;  
We shall meet the dear ones waiting for us—  
And see Jesus smiling on me.

Friend, choose the path we have traveled,  
Make Jesus your Keeper and Guide;  
He will lead you, too, safely to Heaven—  
No matter what troubles betide.

—Johnstown Third Church, Johnstown, Pa.



## Was It Worth While?

Dot Custer

God gave His only Son we know,  
To a world so very full of woe;  
He gave His Son that we might live,  
What more to us could He give?

With Christ we know we can't go wrong,  
He never fails to help us along.  
Christ gives us strength to endure all strife,  
He also offers eternal life.

Though we have all this from a God so fair,  
There are those who do not believe in prayer.  
Who shun Christ as they do their tasks,  
So was it worth-while for them, I ask?

Was it worth-while God gave His Son,  
To a world sin had over-run?  
Was it worth-while for Christ to die,  
To suffer agony for you and I?

If God were asked, what would He say?  
Since there's so much sin on the earth today.

Through His eyes in heaven so bright,  
The world must be an awful sight.

If only we would try to prove worthy,  
By living for Christ, and not things earthly,  
Then God's face would wear a smile,  
For giving His Son, will have proved worth-while.  
Pittsburgh, Penna.



## Happy State of Believers

Mrs. Dale Heeter

Once I was lonely and weary and sad,  
Not noting God's beauty about—  
'Till Jesus said He would come into my heart,  
And then all the gloom was cast out.

With His joy and peace now filling my life  
Old things passed away; all was new—  
The hills, trees and fields all united in praise,  
And told of the Father they knew.

With all of this beauty 'longside of this path  
(Being dead to the things of the past)  
I would not at all change the walk Heavenward  
Where it all forever will last.

—North Manchester, Indiana.



## We Live Today

"Those good old days of yesteryear!"  
How bright they shine in retrospect—  
But "Oh, so dumb," when here.

Those fine old times of grandpa's bliss  
Nor "turn the trick" in this,  
Can never meet the present need  
When big bad wolves are everywhere.  
They frighten with a ghastly grin,  
Till we no longer dare  
To face dark times, and now confess  
We're needing grit and sturdy hearts  
For tackling modern mess.

We need stout hearts for modern days,  
That dare to meet our groggy world  
And struggle 'gainst its ways,  
Till men turn back to God and truth  
With loyal, glad acclaim, in all  
The vim of vibrant youth  
Who run their race with noble zeal  
And falter not for lack of praise  
From silent lips aseal.

No "good old times of yesteryear"  
Can solve the squeeze of modern days;  
We live in time that's here!

—Rev. John Nickerson.



# BURNING TRUTH

By Charles Emory Byers

"Be noble; and the nobleness that lies  
In other men, sleeping but never dead,  
Will rise in majesty to meet thine own."

—James Russell Lowell.

Words and inspirations are contagious. Courage in one inspires it in others. An example of nobility in one person prompts a thousand to follow in his path. Humanity is often better than we think, its better traits being deeply hidden beneath an exterior that looks barren of any trace of greatness or generosity. Then when some noble deed is done, some noble quality exhibited, that same quality is resurrected from a lonely spot in the hearts of hundreds of people in which no nobility was even suspected.

Our good qualities need bracers. Just as a pack of wolves are held at bay by a desperate stag until one, braver than the rest, comes out from the pack and attacks then all the others spring on the helpless deer, so men follow the same pattern. They balk at a proposition that is tough until one plunges in, then the rest follow. His bravery was contagious and it awakened that bravery in others.

When some noble cause waits for a champion we usually find at least one person brave enough to attempt it. When the abolition of slavery was unpopular even in New England—there was such a time—one man had the courage to espouse it. His name was William Lloyd Garrison of Boston. So fierce was the opposition that a mob took him from his printing office by force, smashed his printing press and dragged him through the streets of his native city by the hair, and left him for dead. Many others took courage from his example and the cause grew until the sentiment of all New England was swayed to the cause that Garrison had espoused. It awoke the sleeping nobility in others and they responded with alerted courage. Right or wrong it turned out to be a matter of conviction.

Associates have a marked influence on one, hence it is most important to ally oneself with those who are noble in character. We catch courage from the brave, ambition from those who are ambitious, patience from those who possess that quality, and so on through the whole gamut of human characteristics.

It has been said that the presence of Napoleon on the field of battle was worth as much as a hundred thousand soldiers. The qualities of his magnetic personality were contagious.

The opposite is also true. Fear and panic starting with one person can start a stampede of frightful proportions doing untold damage to life and property. Anger and jealousy beget anger and jealousy.

A noble man is a perpetual sermon. Thousands are prompted to nobleness by pondering on his traits of character. The world's great personalities are its saviors. They evoke nobleness in wavering minds which come in range of their influence.

# Spiritual Meditations

Rev. Dyoll Belote

## THE CROSS AND PEACE

"Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee." Isaiah 26:3.

**A**T FIRST THOUGHT the idea of linking the cross with the establishment of peace seems utterly incongruous. The cross is spoken of as dividing the world. It is an instrument of torture, and it would seem impossible to link it with the establishment or maintenance of peace and harmony among men.

But a second sober thought will remind us that through the death of Christ upon the cross God was reconciling the world unto himself, making arrangements for establishing peace between Himself and men. On the cross God's Son was slain for man's sin, and when men gaze upon the cross with that fact in mind the cross becomes not an instrument of revulsion and horror, but the proof of God's forgiving love.

During the second World War, Quincy Atchison, a well known Englishman received word that his son had been killed in action. The father was stunned by the message, and left his home and walked the city streets almost utterly unaware of the movements and sounds about him. He was numb with grief. After awhile he found himself in a small London Chapel, where he sat staring into space. Eventually he became aware that he was looking at the Cross in the chancel—an empty Cross. And then he remembered—God gave the life of His only begotten Son for others.

And as Mr. Atchison leaned back in the pew he became aware of another fact in connection with the cross. It was an empty Cross at which he had been gazing. And an empty Cross was the prophecy of a resurrection. "This same Jesus whom ye see going up into heaven shall in like manner come again." Would his son live again? Almost as if it had been a personal message to him came the assurance of the resurrection. The angel at the tomb had said, "He is not here, He is risen," and as Quincy Atchison looked at the empty Cross the message of resurrection came to him, and he took new courage. "Because I live, ye, too, shall live," said Jesus, and doubt and despair flee away when we see the cross in its true light, and we find peace and quiteness in our contemplation of the empty Cross.

—Linwood, Maryland.

God hath not promised skies always blue, flower-strewn pathways all our lives through. God hath not promised sun without rain, joy without sorrow, peace without pain. But God hath promised strength for the day, rest for the laborer, light on the way; grace for the trial, help from above, unfailing sympathy, undying love.—Annie Johnson Flint.

Prayer and fasting form the two edged sword that gets the victory.



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## Interesting Items

(Continued from Page 2)

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others of make over 200. Sunday School attendance 100% more than Easter 1948. Parsonage fund now stands at more than \$2,300.00. Missionary offering will be about \$150.00, which the Mansfield people say is a substantial increase." That surely is fine news.

**Oakville, Indiana.** Brother Henry Bates comment on the Easter Sunday School attendance is short and to the point: "Had the largest Sunday School and morning attendance in recent years."

Already the newly organized Laymen's Organization at Oakville have made and published their yearly program. That speaks well for the men of Oakville. They are right on the job and getting ready to do real things for the kingdom.

**Miami Valley Laymen.** The Miami Valley Laymen held their meeting in the Town Hall at West Alexandria, Ohio, on Monday evening, April 18th. Mr. C. R. Coblenz, Superintendent of the Public Schools of Preble County was the guest speaker.

**Nappanee, Indiana.** We note that the Nappanee church had a Family Get-together and Fellowship meeting on Friday evening, April 22nd. It was a "Fish Fry" and they expected an attendance of 300.

**Mexico, Indiana.** We note that Brother Robert Higgins, pastor of the Mexico church, was the speaker at the Baccalaureate services at Chili, Indiana on Sunday, April 24th, at the 2:00 o'clock hour and at the Denver Baptist Church at 8:00 P. M.

Mexico's Spring Communion date is set as of May 29th. Surrounding churches are invited to take part.

Plans are being made to erect an out-door furnace on the Mexico Church Lawn, to be used for picnics and parties.

**Lanark, Illinois.** An Easter breakfast was served in the Lanark church following the Sunrise service. At the service a play, "Mine Eyes Have Seen Him," was given.

Baptismal services were held at the 3:00 o'clock hour on Easter Sunday at the Lanark Church.

**Huntington, Indiana.** Brother C. Y. Gilmer reports 68 present for their Easter Sunrise service; 65 for the breakfast; 105 for Sunday School, and 120 for the morning worship service. The Men's Chorus sang for the morning service. Thirty-seven were present for the communion service.

Brother Gilmer reports the reception of three, all heads of families at Easter time.

The church has decided to carpet the aisles and platform at a cost of nearly \$500.00.

**For Addition to your Annual.** The following information has been received from Brother Ed Miller: "The name and present address of the newly placed pastor at Cumberland, Maryland, is Rev. Bruce C. Shanholtz, Levels, West Virginia. Some time in the near future he will be moving closer to his Cumberland Charge. He has purchased a home in Ridgeley, just across the river from Cumberland. They are really nice folks and we bespeak a good

work by this brother in the Cumberland Church. Already he has them on the way to redecoration work and some \$600.00 are in hand now for that program."

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## Office Gleanings

(Continued from Page 3)

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work for the congregation to place the Official Organ of the Brethren Church in every home that is identified with the local congregation. It could make for additional membership in the local church. Why not try it out?

Anyway, what we are getting at is, If your church does not appear in the above list, and you feel it should, just drop us a card and we will gladly add it to the list.

### Let's Talk About Offering Returns

This week we have received in the Publishing Office, offerings which were ear-marked for "Benevolences," "Foreign Missions," "The College," and others. This causes a great deal of confusion. The editor just had to endorse a check which was made out to "The Editor of the Brethren Evangelist" but which was sent to the Missionary Board for Foreign Missions. May we again list the ones to whom offerings are to be sent:

**Publication Day Offerings**—Make check payable to The Brethren Publishing Company and send to the Brethren Publishing Co., 524 College Avenue, Ashland, Ohio.

**Press Fund**—make checks as above and send as above. Be sure to say it is for "The Press Fund."

**Benevolent Offering**—Make checks payable to L. V. King, Treasurer, and send to L. V. King, 1101 Middlebury St., Elkhart, Indiana.

**Foreign Missions (Easter Offering)**—Make checks payable to The Missionary Board of The Brethren Church, and send to The Brethren Missionary Board, 524 College Avenue, Ashland, Ohio.

**White Gift Offering**—Make checks payable to M. A. Stuckey, Treasurer, and send to him, Ashland College, Ashland, Ohio.

**Youth Offering**—Coming up May 15th—Make checks payable to "Brethren Youth" and send to L. E. Lindower, Treasurer, 520 Samaritan Avenue., Ashland, Ohio.

If the above is adhered to there will be little or no confusion in the crediting of these accounts.

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The Church is the great family; converts are given her, as children to their parents. These babes in Christ must be appropriately cared for. They are not to be left to starve or chill and die under neglect. Converts leave their old companions and pleasures in sin, and must find others in the Church. The Church must be a kind, sympathizing, devoted and faithful parent to all her children. She, as well as the Christian parent, should be able to present herself before the Judge of all in the reckoning day, saying, "Here am I and the children Thou hast given me. Not one of them is lost."—Selected.





## CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for May 15, 1949

### WE MUST BE THE WORLD WE WANT

Scripture: Ephesians 6:10-17

#### For The Leader

**T**HIS SUBJECT tonight is the answer to people who do a lot of complaining about the way things are in the world, but do nothing about it. If we don't like the way things are going, then we ourselves must set out to change the course. In other words, if we Christian young people are dissatisfied with the bad conditions in the world, we must work by example and deed to improve them. Paul gives to us the system in our scripture. We must be well equipped, trained and in good condition to battle against the forces of evil. Battle, did you say? Yes, if you are going to amount to anything in your Christian life, it will be the result of a constant battle against the evil which confronts you. As a field soon returns to weeds and briars when left to itself, so a people, society, or an individual returns to evil if the good is not continually cultivated.

#### DISCUSSION

1. **POOR SOLDIERS OF THE LORD.** We have in mind a young man whom we have not known too long, but long enough to know that he is not measuring up. This young man has a good job, a car; and there you have said it all. As we see him in action, we cannot help but wonder at the way he is wasting his life, for he does have talent if it were dedicated to the Lord. He never attends church, although he is a member of a church. He is more interested in spending his money to drive the car, and keeping company with girls until the early hours of the morning. That is his life. Yet he will be one of the first to kick if his way of life should destroy all that is right and decent and law abiding in the country. Far better if he were to mend his ways, reconsecrate his life to Christ and devote his extra time and money to helping the cause of Christ. Then life would be better for all.

2. **FREEDOM.** Freedom comes only as we exercise it. We want a life in which we can come and go as we desire, have enough of this world's goods to keep body and soul in one unit, and be able to worship as we desire. But if that is to be the case, we must do the things which work for freedom, and overcome the things which would destroy it. We cannot shout freedom and then forsake the church which maintains and preaches freedom. There is a responsibility there for each of us. We must break the shackles of sin's power over hearts if we are to have a continuance of spiritual freedom. There is no freedom outside of Jesus Christ. Following the Christ guarantees perfect freedom to love God and our fellowmen.

3. **THE IDEAL MUST BE NOURISHED.** All of us know what we want in this land. We are not always willing to pay the cost. It is not possible for us to pray for

the things we desire, and then drop to a lower level of conduct and thought. If we want all the joys of Christian liberty and protection, we must live that kind of a life. Don't think for a moment that God is forgetting the evil in which He finds many of His professed children. God's just being merciful to us. There is no reference in our scriptures to the effect that we can acclaim His way of life and then go out and indulge in the sinful way of life. We are to be constantly striving to become better. "Grow in grace" as Paul says.

4. **SOCIETY WILL BE WHAT WE ARE.** We are helping the world to become whatever we are doing. That is no double talk statement. But every influence we exert is being impressed upon others. So, study your course in life. Is it your desire that everybody do the things you are doing? Your parents, your brothers and sisters, your pastor and family, your neighbors? Would you want your future children to act like you are doing? They will, unless you mend your ways. Then, turn it around; would you not rather that everybody live better, overcoming the evil things of life? Then be that kind of a person yourself. One for the Lord is one less for the Devil. It is God's blessing upon those who are striving to live decently that is holding this old world together. But, society rocks and reeks with sin (and it may be closer to your own life than you'd admit) and unless we reconvert to decency, the fate is evident.

5. **TAKE THIS YOUNG MAN.** For instance, take the young man we mentioned earlier. Let him continue his present course, what will he have? If the Lord lets him live, he will soon have a broken, dissipated body. His job will be gone, so will his money and car. Then his girl friends will leave him, and he will possess nothing but ruin. Thus to eke out a painful, godless life, going to that kind of a Hell. God is no respecter of persons, and the same holds true for all who live in sin. Even though a member of your church; that won't mean a snap of the finger when you are called to accounting before God. Somewhere, there has been foisted upon people the heresy that we can live like we please and all will enter into havn at th last. The word of God says, "The soul that sinneth, it shall die." It does not differentiate between the soul which is a church member or one that is not. "Be not deceived, God is not mocked; whatsoever you sow, that's what you're going to reap." Yes, if you want to gain heaven when you die, you must live that kind of a life on earth. We must be the Life we want. Let's strive to always uphold the Christian ideals, virtue, decency, godliness with power, and love for God and mankind.

#### QUESTIONS

1. What is your definition of a "Christain nation?" How would you go about making such a nation? Is such a nation possible, theoretically or actually?

2. Actually, what makes a society a better society? Is it better laws, better living conditions, more work, or what? Think carefully on this one, and then put your conclusion into practice!

Every seed that sprouts, every flower that unfolds, every plant that matures, is a miracle of God, designed to help mankind.



# Prayer Meeting Topic

Contributed by Rev. C. Y. Gilmer

(Helps for Better Christian Living)

## OUR PART IN PRAYER

Some go to God in prayer  
As though they would be heard  
By merit of their earnestness  
Or power of their word;  
As though God did not want to bless  
Or to their crying heed,  
But might be influenced to hear  
If they could prove their need.

Some go to God in prayer  
With broken, bleeding hearts,  
Craving the peace and victory  
Which He alone imparts.  
They lay their burdens down  
On shoulders that are strong,  
Then take them back upon their own  
And carry them along.

Some humbly talk to God;  
Confess their helplessness,  
And, having laid their burdens down  
Trust Him to do the rest.  
Such go away in peace  
And with the victor's shout,  
To watch with interest and see  
How He will work things out.

—Barbara Cornet Ryberg.

## ENLARGING OUR PRAYERS TO THE ALMIGHTY GOD

Scriptures: Psalm 81:10; Mark 11:22-25

Hymns on "Prayer"

Prayers of Faith for Definite Things

Seed Thought Provokers:

**G**OD INVITES US to make large prayers—not necessarily long prayers (Psa. 81:10). We pray as though we do not want to impose on God, and we fail to give Him a chance to show what He can do. It is great prayers that interest the Almighty God. "Open your mouth wide" means to make a BIG request. He is not talking about filling the mouth for speaking. He commands that we ask for something worthy of His magnanimous willingness to give. Our unbelieving, infidel praying is displeasing unto God. We ought to be loaded with plenty of prayer burdens. We need not be sorry to bother the Lord—as though it were hard for Him to supply our needs. He has all resources, and plenty of everything (Jer. 32:27, 17; 33:3).

It is a wicked sin of infidelity to complain because we do not have, and at the same time refuse to ask (Jas. 4:2). We should ask enough to honor God's promises and His great name. God has so much to give, and we ask for so little! (Rom. 8:32). How much of all Heaven's wealth have you ever drawn? God is not stingy, nor poor, nor His

arm shortened that He cannot help. "O ye of little faith!" "Open thy mouth wide, and I will fill it." The little bird in the nest that opens his mouth the widest gets nearly all the food. You can open your mouth as wide as any. God has plenty for all. May the Lord forgive us for not asking for more! "HAVE faith in God" That is a command. Ask God for faith (Mark 9:24). Find out what God has promised (Rom. 10:17). Get close to God. Try Him (Mal. 3:10). Step out on faith and He will not let you down (Heb. 4:16). Pray for whatever you want (Mark 11:24; Phil. 4:6; Psa. 37:4; John 14:13, 14). God wants our confidence (1 John 5:14, 15). Take God into every secret of your heart (1 John 3:21, 22).

Take everything to Him in prayer.

## COMMENTS

### On The Sunday School Lesson

by The Editor

Lesson for May 15, 1949

#### JESUS' TEACHING ON THE JUDGMENT

Lesson: Mark 13:1-2, 28-37

**N**O ONE likes to think of "The Judgment Day," for it is a day of finality—at that time nothing can be changed either for good or for ill. Moreover it is a day that each and every individual soul must face—and face alone—before God, the Great Judge. Paul says, in II Corinthians 5:10, "For we must all appear before the judgment seat of Christ; that everyone may receive the things done in his body, according to that he hath done, whether it be good or bad." (A.V.) Goodspeed translates that verse this way, "For we must all appear in our true characters before the tribunal of Christ, each to be repaid with good or evil for the life he has lived in the body." And Weymouth puts it thus, "For we must all of us appear before Christ's judgment seat in our true light, in order that each may receive an award for his actions in this life, in accordance with what he has done, whether it be good or bad."

It is this judgment that Jesus is talking about in our lesson today. For between verses 2 and 28 (those which intervene between the two parts of our printed text) we will find His discourse on the signs of His coming again and the end of the world.

The Christian should not fear, in any way, the judgment to come. For if he keeps his faith in Christ as the Son of God; backs up his belief with his life—in attitudes, living and activities—at all times; is continually obedient to the will of the Master: in other words, becomes and remains a genuine Christian (and too much emphasis cannot be laid on that word "remains")—then he need have no fear when he arrives at the "judgment seat of Christ." In the words of Jesus as found recorded in John 5:24, "... he that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life."

But we must remember: To believe on God and in Jesus



the Christ, means much more than merely giving assent to the fact. "To believe" really means in its original, "to trust implicitly," or "to take hold on by faith." One must not only believe on, but grasp and hold to with all tenacity, never letting go. That is why Jesus tells the little parable in verse 34 of our lesson. Note it.

A careful reading of this verse draws our attention to one specific word—"Watch." A Christian should ever be on his guard. Paul covers it in Ephesians 5:15, 16, where he writes, "See that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil." "Circumspectly"—that is, looking all around you on every side; around the whole circle that encompasses you; being on your guard at all times.

Therefore, we can safely assume that the teaching of Jesus on the judgment is given that He might inspire trust and confidence in His disciples concerning Himself, and at the same time warn them to be constantly on their guard lest they be led into paths of error which, in the end, could lead them to an adverse decree as they stand before His judgment seat.

The importance of the Coming of Christ the second time is not so much found in the "when" or the "how"—but as to whether His followers are "watching" and "waiting" for His appearance. We become our own judges by our words and deeds. For before the judgment seat we will have no "excuse" to offer. But we will have there an Advocate to make intercession for us—if we are His.

## Young Men and Boys' Brotherhood

### MAY PROGRAM

SCRIPTURE LESSON: ACTS 9:1-9

PRAISE AND PRAYER

DEVOTIONAL STUDY: "RESPONDING TO VISIONS"

ONE OF THE WISEST MEN of all time, Solomon, once said (Proverbs 29:16) "Where there is no vision, the people perish." And that is why it is a wise thing to respond to Christ early in life. As we get acquainted with Him, we get acquainted with God the Father. Christ's purpose in coming to earth was to give us a vision of God and of heavenly things.

Life has very little meaning for us when we think of God as something far removed, as something intangible, as something unable to be reached, or as someone who has no interest in us as persons. But Jesus Christ, the Son of God, came to give us a close acquaintance with God. In Christ we learn that God is all-powerful, all-knowing, all-seeing, and that His love is such that it extends to all who will receive it. It is this knowledge of God in our lives, through the vision that we have received in Jesus Christ, that makes us willing to commit our lives to Him. It is this vision of Him that causes us to want to please Him in all things. It is this knowledge that we possess that

makes us trust God to such an extent that life has no purpose for us except as it has that purpose in Him.

This knowledge of God is what caused the early Christians to be so enthusiastic in their Christian lives. Peter and Paul and James and others were willing to go anywhere and to do anything in order that the Gospel might be preached. Paul wrote in 2 Corinthians 5:14 "The love of Christ constraineth us"—in other words—there was nothing else that they could do; they had learned to love Christ so much that there was just no other possible response to Him but to do as he required.

We might find a very limited picture of this love if we can imagine a young man who is shiftless and lazy and not to be depended on, offering his love to a young woman of highest character and noblest ideals. Because of his love for her, and because of her high standards of life, he makes effort to overcome his shiftless, lazy ways, and seeks in every possible way to be thought of as dependable. If we can take this simple illustration and multiply it many times—we still will have only a very poor comparison of the great love that Christ offers us. When His love is offered to us, we feel that we want to grow more like Him, and the transforming power of that love makes us want to commit our lives completely to Him.

Saul of Tarsus gives us a good picture of this transforming love. He had opposed bitterly the spreading of the Gospel—even standing by with satisfaction when Stephen was stoned. But on the road to Damascus he got a vision of Christ and that incident in his life changed him completely not only for the rest of his life, but through all of eternity. And think of the powerful influence that incident had on others—thousands of millions of others—and upon you and me. What was his response? (And don't think that you can have a vision of the Lord and not respond. That vision will change your life as nothing else can.) He immediately asked: "Lord, what wilt thou have me to do?"

His vision—a heavenly vision—bound him fast to a life of suffering—he had to do without many things—he was often lonely and friendless—yet he did have a Friend—the Lord of Life was more to him than anything else that he might have been asked to give up. When he was finally led out of his place of captivity by Roman soldiers, to a Roman execution, he was led forth, but not alone, for Christ, the Friend who stands by closer than a brother, went with him to the place where his head was cut off. The Romans thought they were punishing him for disobedience to their customs—but actually they were liberating him for eternity from a life of loneliness and suffering and earthly troubles—and opening up to him new visions of glory and blessing which heaven alone offers to man.

Paul received these blessings because he had a vision to which he responded. This response made the love of Christ available to him in such a way that he could never otherwise have known it. And still more, he got an intimate, personal acquaintance with God the Father.

There is no more manly act that an individual can do than to yield himself completely to the love of One who loved each one of us so much that He was willing to die on Calvary for us. Have your eyes been opened to the heavenly vision?

Has the love of Christ begun its transforming work in you? Have you committed your way to Him in all things?

—Rev. John T. Byler, Louisville, Ohio.



## New Pastor Installed

On Tuesday, April fifth, the members of the Southeastern District Ministerial Board: C. S. Fairbanks, J. F. Locke and E. L. Miller, journeyed to Cumberland, Maryland, for the purpose of approving and installing the Rev. Bruce Shanholtz into the pastorate of the Cumberland church. Brother Shanholtz had been an ordained minister of the Church of the Brethren and had held a pastorate near Levels, West Virginia. He and his good wife were moving their membership to the Cumberland Brethren church and they were both so received that same evening. Brother Shanholtz had been serving the Cumberland church on a part time basis for about five months prior to his reception into the ministry of the Brethren Church. He made a fine impression on the Board, as he already had on the church at Cumberland. The Shanholtzes have two children, a son of twelve and a daughter of eight.

The installation and reception proper was in charge of E. L. Miller, chairman of the Board. First the brother and sister were received into membership in the church, and then brother Shanholtz' credentials were approved and hands were laid on and the prayer of installation was offered by pastor Miller. Immediately thereafter Pastor Locke gave the charge to the new pastor. Then a song and after that pastor Fairbanks delivered the charge to the congregation. Both these messages were able presentments of the obligations of pastor and church.

The members of the Board along with Mrs. Miller and Mrs. Locke and the Shanholtz family were entertained at supper in the Beachley home. And it was indeed some entertainment. Thanks to Brother and Sister Beachley for their gracious hospitality. Then after the evening services the Board members started for home and got only four or five miles on the way when they ran into the heaviest and stickiest snow fall they had ever experienced. It was a last shot of winter and a bad one. But after some delay and slow driving, all arrived home safely. Our prayers now go out for the work at Cumberland and for the new brother in our midst. May God bless and prosper them.

E. L. Miller, Maurertown, Va.



## News From Our Churches

### REVIVAL AT NEW LEBANON, OHIO

It was a great joy for me to serve with the New Lebanon Brethren Church in a two weeks revival service. The desire and prayer of the pastor and members was that souls might be brought to Christ and that the church be built up in the Holy Faith. The song leader and the evangelist joined the pastor and his people in this request for souls.

On March the 7th our revival started. The attendance was good from the first night; the spirit of fellowship prevailed, and I felt that God was there working with us

from the opening of the service. In preparation for the revival several of the members met for prayer several times before the revival started. They prayed with definiteness, reading the names of about 100 persons whom they presented before the Lord and praying for their salvation. Though I was a stranger to most of the people there, yet I felt at home in the atmosphere of prayer and unity. It was easy to preach in an assembly where the pastor and people were pulling on the oars of life with you, and holding-up your weak hands before the Lord in prayer.

The congregational singing led by Brother "Bud" Hunter of North Manchester, Indiana; the good Choir, and Brother "Bud's" Solos were wonderful stepping-stones for the entering into the Gospel message. I can say that Brother "Bud" was a good helper to me in the services, and I enjoyed working with him. Brother Hunter and John Eck also went among the people of New Lebanon and vicinity visiting and inviting the people to come to church; while Brother Berkshire and I went to others, such visitation brought us several more in attendance.

I had my home with Brother and Sister Frank Burd, members of the Church. These kind folks did everything for my pleasure and comfort. I was made as one of the family, their home was as my own, and anything they had in food, room and comfort was given me. It was a real joy to me to stay with them. They were old home folks, with confidence in prayer, knowing that their Father would hear and answer them. Both Brother and Sister Burd are very fine folks and my stay with them will be long in my memory.

In my visit among the Brethren there I can say of them that they were real old fashioned home folks. Their cooking was of the finest, and I found it very hard to push away from the table as early as I ought to do. All I met were very kind and loving and ready to share their very best.

Their organist, pianist and choir did a splendid work in our Revival, and Sister Berkshire's violin added much to the music.

It was a pleasure to me to have Brother Wm. S. Crick and several of his members from Gratis visit with us and they repeated the visit which was very kind of them.

I was glad to see Brother H. R. Garland and several of his folks from West Alexandria visit with us. The Garlands sang us a duet. We enjoyed it. I thank these kind folks for coming to hear me with all the other good things put in for good measure.

I had the sweetest of fellowship with the pastor, Rev. W. Clayton Berkshire, whose record as a pastor and preacher is above the average. He is highly esteemed among the members and also among the people in the vicinity. I heard the best record of the whole family. The people all around there think a great deal of Brother and Sister Berkshire and their sweet little children. Everybody seems to love the children. May I say Brethren, that the requirements of St. Paul in First Timothy Chapter 3, verses 1-8, seems to be to be truly observed in Clayton Berkshire's family. I can truly say that. It was a great joy to me to learn to know Brother Clayton Berkshire intimately—he is a brother indeed.

The remuneration for services rendered was far more than I expected and more than I thought deserving. My appreciation for this kindness is the fullest of "Thank you Brethren."



I again wish to thank the kind members and pastor for all the kind deeds done to and for me, and may say that the memory of these two weeks of services with the New Lebanon Brethren and their pastor will remain in my mind as a sweet omen of good things on the way of life.

My prayer is that, God's choice blessings may rest upon each of you day by day and that you may stand before the Master in that Day with His favours upon you, and to an endless joy with Him.

My wish and prayer for the New Lebanon Brethren Church and its pastor is that they may grow in favor with God and man, and to the fullest growth of the Brethren Church in New Lebanon, Ohio. May the Great God and Saviour Jesus Christ grant you "that peace which passeth all understanding" Now, and in Eternity, that you may reign with Him.

Lovingly in the Master's service, your servant,

S. E. Christiansen,

So. Bedford Street Ext., Georgetown Delaware.



#### DUTCHTOWN, INDIANA

It is rather difficult to know just what should be said in a church report. It is said, "No news, is good news." Perhaps "No news" wouldn't be information to the group of churches that make up the Brotherhood. So perhaps jotting down some happenings is the general order of the writer.

Off hand I think most Brethren Churches are urban. That makes for a larger field, if not in extent, then in content. However, country churches are usually limited in extent as well as content. We are no exception to the rule as far as rural churches are concerned.

I think the objective of all churches generally is—Take the Gospel to their own communities and then on and out to the world. We know that method was used by primitive Christians and therefore a good pattern to have.

Dutchtown is really very active in evangelizing the vicinity of the Church. The geographical boundaries are not extensive. Baptist, Methodist, and the Church of the Brethren Houses of Worship are within three miles of our Church.

Since the Rededication last October the Church has added services making all departments full time. Many workers are required to do overtime duty which may be good for all of us. Is it not true we may be hankering after too many vacations?

The basement is swarming with youngsters, a bright prospect for the future of our church. The young married people's class is overcrowded. What more would you want?

Beginning February 28 and until March 4, we had a week of Bible Institute work. Rev. Willis Ronk drove over from Goshen each evening to be the instructor. Two sessions were held at each meeting. This institute was very profitable for the Church, especially to those who so recently united with the Church and were without Brethren background. We need to emphasize the special teachings of the Church, if we want the Brethren Church to stand. If we have an over and beyond message, let's em-

phasize it. During the past year, we have received into the Church 18 new members by baptism and have at least six that are coming by transfer of membership. We are arranging now for our vacation Bible School. We are expecting a team of "Crusaders" to assist us.

W. E. Overholtser.



#### AKRON, INDIANA, CO-OPERATIVE BRETHREN

In May, 1947 we accepted a call from this church to be their pastor. We only accepted after much hesitation. We had resigned our leadership with the Loree Brethren in March, and our work with our home church at College Corner was to terminate the following October first. The load had been extremely heavy. We attempted to care for, as best we could, two rather large country churches and also to serve as a teacher-principal in the grade school work. This was during and immediately following war and ration days. God gave us several souls and many true friends. We thank Him for strength and courage to carry on. Sometimes the human heart is so heavy that it must be quiet and be proved. Those who have labored in this kind of a situation will understand.

On Sunday, June 15, 1947, we were installed as pastor of this Co-operative Work. We shared time until October 1st with the College Corner Church, then began full time work here. These brethren desired a minister who could devote as much time as possible, who still had another income to supplement that of the church. On September 1st we moved into the newly purchased parsonage, located next door north of the church. Our school work is located five miles south.

God had providentially opened the opportunity and way for the purchase of this house. Very reluctantly a building fund was used with which to purchase this property. A very much interested brother—a deacon of the church—offered to loan \$2,500.00 for five years without interest, to complete the price of the parsonage. Immediately after possession was secured, work was begun by the brethren themselves in a remodeling program. Several outside doors were closed; windows changed; kitchen completely made over with built-in cabinets, kitchen sink and lavatory; new paper in several rooms; paint, new electric wiring, a new electric water heater, an electric furnace control and many other additions and changes made. Surely it was a mess, but good things come that way. We look forward to other improvements as time and money permits.

Attendance in the Sunday School and church services were not too good. The building was in great need of remodeling and additions. Immediately, or as soon as possible, plans were made to re-build up a fund for building. Our policy has been to keep out of debt if possible and practical. Early in the spring of 1948, we started to dig a basement. Only a space just large enough for a furnace and coal bin existed. We now have a full basement with our furnace converted into an oil burner. While the basement needs a ceiling, we use it for classes in our growing Sunday School work.

Plans call for a new roof and redecorating of the interior this summer, if possible. Later, the Lord willing, a new entrance and other improvements will be built.

This church is located in a challenging field. Akron is a town of one thousand people, with two other strong



churches. Our Sunday School has nearly doubled in members.

From February 28th through March 13th, Rev. Leonard Custer, a farmer-pastor of the Church of the Brethren, held a revival meeting for us. Our son, Arthur, Jr., and his wife had charge of the music. Their work was much appreciated. God gave us fine Gospel messages. A harvest field was waiting, ripe, and as a result twenty-six decisions were made for Christ and the church. Fifteen adults, including thirteen heads of families; seven high school students, and four children. Seventeen have been received into church membership. Eleven were baptized on March 20th. Others await baptism and reception into the church. We believe only a beginning has been made. Oh, for the grace of God, patience and strength to carry on! The problems are sky-high. Victory belongs to the faithful.

We have had to give all our time and strength to the local work. Not even Jesus in the flesh could be everywhere and do everything. Sometimes I wonder if our work isn't so scattered that God really gets very little but the "leavings."

Last summer we spent a week with Brother Woodrow Brant and others at Lost Creek, Kentucky. All we can do for Lost Creek and those faithful workers there will not be nearly enough. Surely there is a worthy people and field. Also we taught for another week in a local community Bible School. Space and time will not permit me to tell of the many other activities, opportunities and needs. Brethren, we covet only an interest in your prayers and good will.

Arthur H. Tinkel, pastor.



#### REVIVAL AT MASONTOWN, PENNA.

It was my happy privilege to be with the Masontown Brethren for a two weeks' meeting from March 21st to April 3rd. This happiness is greatly increased by the fact that their pastor, Rev. Freeman Ankrum, held a two week revival at my former pastorate in Vandergrift, Penna., just one year ago, just prior to my coming to Berlin, Penna. Masontown now means more to me than just a spot on the map. I shall always follow, with more than passing interest, the work in Masontown. Rev. Ankrum and his good wife and daughter were the best of help all during the campaign. It was a REAL pleasure and inspiration to work with them.

We found here a very enthusiastic group ready for the revival. Many went two by two into various homes urging their attendance at the services and their acceptance of Christ as their Lord and Savior. There were sixteen services held during the two weeks and on the last evening we found that sixteen had attended every service, and six had missed only one service. The constancy and seriousness on the part of those who came would gladden the heart of any evangelist. The choir gave us valuable assistance and certainly here is a place where they are not in want for pianists. There were several pianists on hand to render their services.

It seems that two weeks was all too short. The working power of the Holy Spirit seemed to blossom out in the middle of the second week. The confessions that were made and the moves that were taken toward a closer walk with the Lord made the revival effort more than worthwhile.

The graciousness of the Masontown Brethren would challenge any section of our brotherhood. There were more places to go and more good things to eat than we could manage. The writer was most comfortably housed during the two weeks in the parsonage with Rev. Ankrum and his family. Here is a parsonage that the Masontown brethren are proud of, and rightly so, for it is possibly one of the most modern parsonages in the denomination, having been just recently dedicated.

We were honored during the two weeks with several delegations: two from Berlin, and one each from Meyersdale, and Uniontown, Penna., and Cameron, W. Va. I want to take this opportunity to thank these good brethren for their most generous offering. It certainly showed that the humble efforts of the evangelist were greatly appreciated.

With a good plant, church and parsonage, and a godly and efficient family in the parsonage, this church should prosper in the Lord. May the blessing of God rest upon them.

I shall not soon forget the visit with the people of Masontown and await the week of District Conference in Masontown to see them again.

Percy C. Miller, Berlin, Penna.



## Indiana District Conference W. M. S. Program

Theme: "His Lamps Are We"

Tuesday morning—8:00-9:30

Song Service  
Meditation—Prayer  
Business  
Benediction

Tuesday afternoon—4:00

"Tea"—At the Hotel .....Elkhart W. M. S., Hostess

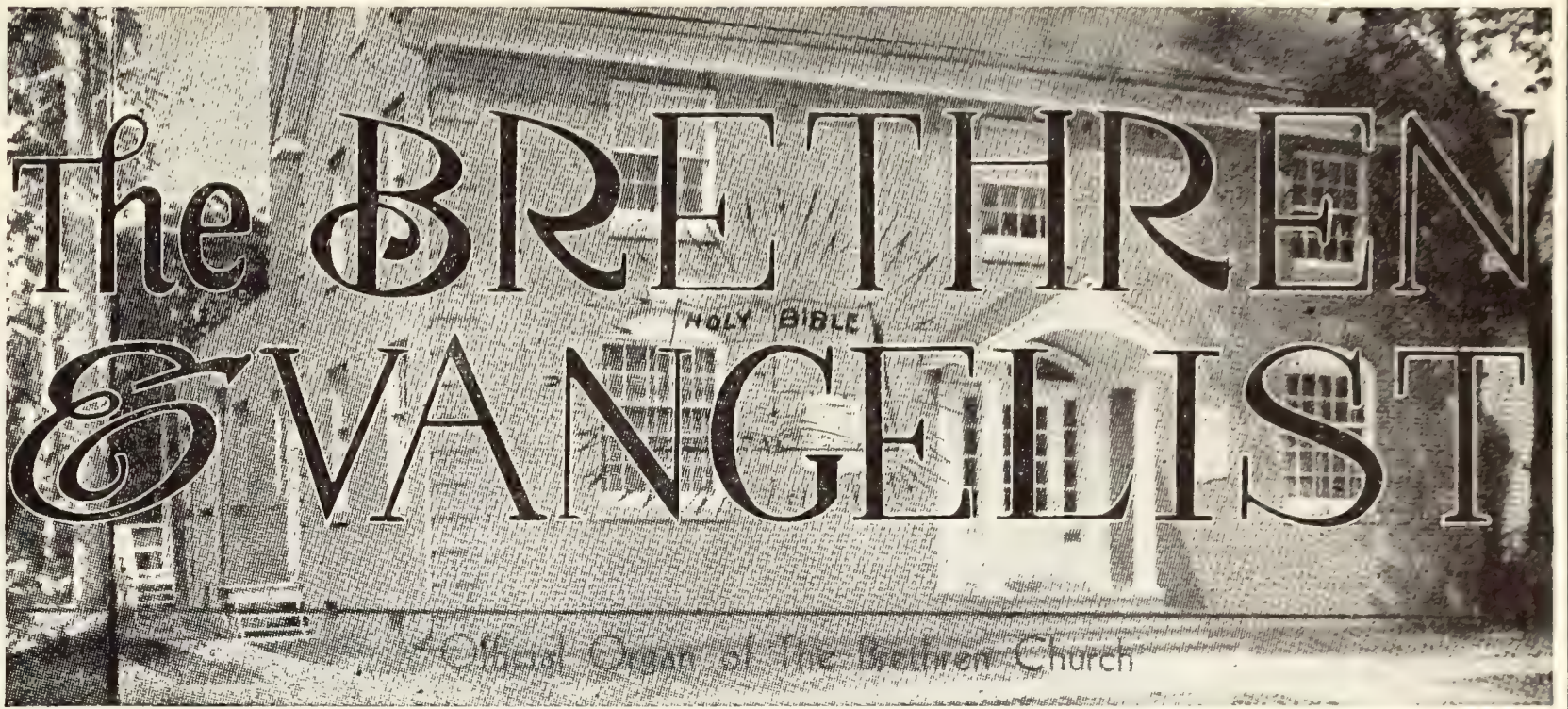
Wednesday morning—8:00-9:30

Song Service  
Meditation—Prayer  
Business  
Special Music  
Address .....Missionary  
Benediction

Thursday morning—8:00-9:30

Song Service  
Meditation—Prayer  
Business  
Installation of Officers .....Mrs. U. J. Shively  
Special Music  
Address  
Memorial Service .....North Manchester W. M. S.  
Benediction





*Brethren Youth  
Can Mount The Heights*



*If Brethren Churches Give  
On May 15th*



## THE BRETHREN EVANGELIST

Published weekly, except the last week in August and  
the last week in December.

THE BRETHREN PUBLISHING COMPANY

Ashland, Ohio

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## INTERESTING ITEMS

**Oakville, Indiana.** We quote from Brother Henry Bates' bulletin of April 24: "We really went 'over the top' last Sunday with the largest attendance in recent years. There were comparatively few visitors or 'strangers'—which means that the great majority were the more active members." They are still working for that 150 by '50.

**North Manchester, Indiana.** We note from the North Manchester bulletins that there was a splendid attendance and interest in the Pre-Easter services. During that time some came by confession and some by letter. There were also reconsecrations.

We note that on Sunday, April 24 that six were received by letter and that twenty-three were received by baptism and the laying on of hands. There were also seven reconsecrations. A service of consecration of children was also held at which time seven little ones were presented to the Lord by their parents.

We note also that our National Woman's Missionary Society President, Mrs. U. J. Shively, was the guest speaker on Friday evening, May 6th, at the May Fellowship of the Council of Church Women in North Manchester.

We are informed that there were 335 in attendance at the North Manchester services on Easter Sunday and 244 on Sunday, April 24th.

**Stockton, Calif.** Brother C. E. Johnson, pastor at Stockton, reports that they had a wonderful day on Easter Sunday, with Brother E. M. Riddle, General Missionary Secretary, as the speaker. Brother Riddle also spoke at Stockton on Wednesday, Thursday and Friday evenings, April 20-22, and at both services, morning and evening on Sun-

day, April 24th. We note from Brother Johnson's bulletin that Brother Riddle also spoke at our Lathrop church on Monday and Tuesday evenings, April 18 and 19. They are keeping him busy out there in California.

**Milledgeville, Illinois.** Brother D. C. White reports that on Easter Sunday they had a wonderful day. Beginning at the rising of the sun for the early morning service, the day was well begun. Brother White reports that the Sunday School attendance was the largest of the year and that the morning worship service will long linger in their memories. Dr. Eshleman, guest speaker, brought a message on "The Upper Room." At a service of consecration for children, eleven were presented by their parents. In the afternoon four were led into the baptismal waters. A fine C. E. Service, followed by their Spring Communion ended a wonderful day of inspiration.

**Gratis, Ohio.** Brother Crick tells us that the Laymen of the church were in charge of the morning service on March 27th. The guest speaker was the Hon. Lloyd Bennett, a former Probate Court Judge of Preble County. W. E. Andrews, president of the Laymen's Organization, was in charge of the service. The offering of the morning was to go toward the purchase of a Station Wagon for the Lost Creek, Kentucky, Mission.

**Meyersdale, Penna.** Brother W. S. Benshoff, Meyersdale pastor, says, that the progress of redecoration has been going along in fine shape. The membership is joining in the "clean up" process and we expect that by the time you read this the church will be all bright and shining.

Our church at Meyersdale joined with the other churches of the city in their Good Friday services. Seven of the ministers of the city spoke and much special music was rendered. Our church observed the Communion Service in the evening of that day.

We note that two more were received into membership at the Meyersdale Church on Palm Sunday, which made a total of twelve for the month.

**Johnstown, Penna. Third.** We note from Brother D. Richard Wolfe's bulletin, that a fine cantata was rendered by the young people on Sunday evening, April 17. It was in charge of Mrs. Mariam Stutzman and Mrs. Rita Golby. It was a musical presentation.

**Concerning Brother George H. Jones.** Word came to the editor a few days ago that Brother Jones is back in Johnstown at his old address—671 Cypress Avenue, Johnstown, Pa. He says he is gradually recovering from his accident.

**West Alexandria, Ohio.** We note that the West Alexandria Brethren had a host of talent for their evangelistic meetings. Brother W. C. Berkshire, pastor of our New Lebanon, Ohio, church, helped with their singing a part of the time. Their Evangelist was Rev. W. E. Thomas, brother of our pastor at Mulvane, Kansas, Brother Wilbur Thomas. They also had Nolan Golden and Arthur Flick, of Hamilton, Ohio, with them to be in charge of the music a part of the time. We will be looking for a report of this meeting.

**Masontown, Penna.** We quote from Brother Ankrum's bulletin of April 24: "It certainly was a surprise when the writer was inveigled into the Annex last Monday night,

(Continued on Page 10)



## The Editor Thinks Aloud

Fred C. Vanator

### SELECTING YOUR DAILY FOOD

**M**OST OF US like to eat. Indeed, eating is a part of our daily life. We hear a great deal about eating "three square meals" each day. I read the other day that there are at least four types of meals that are eaten: Cafeteria style; the Quick Lunch variety; a Diet fare; and our regular three square meals a day. As I read this, some way or other

It set me to thinking!

Very few of us really know what it means to be hungry, for very few of us have been forced to miss meals because they were not provided for us. True, some, because of illness, have had to suffer the pangs of physical hunger; some, because of a feeling that they need miss a meal once in a while have said, "I am hungry"; and some, but all too few, have felt the gnawing of a hunger because they observed a time of "fasting and prayer." But how many of us can truly say, "I have faced starvation for the lack of material food?"

But when we sit calmly down and question ourselves, what can we say about our spiritual diet? In this, too, we can eat in the same four different ways that are mentioned above. Let's look at them.

1. Cafeteria Style. When we go to a cafeteria we pick and choose the things we want to eat. We choose this and reject that and usually find that we have either too much or too little to satisfy. That's the way some people take spiritual food. They pick and choose the parts of God's Word that they are familiar with and that do not take much thought to digest, and feel that they have fed their souls. But were they really hungry? And were they really "fed?" The Lord said, "Blessed are they that do **hunger** and **thirst** after righteousness: for they shall be filled."

2. Then there is the "Quick Lunch." Just a "fill in" till a better meal can be provided. So hurried is the eating that the food is not properly "chewed" and therefore does the body little or no good. And that's the way far too many read God's Word. They open the Bible to any old place; read a few verses (and immediately forget what they have read); and they have had their "quick lunch." It does not satisfy and does not amount to much.

3. And now comes the "Diet Fare." In this eating the menu is limited. It is full of "don'ts." We must not eat this or that because it "does not agree with us." So it is with God's Word, but usually we don't read certain portions "because WE do not agree with them." So we limit our diet to just that portion of the Word which "agrees with our thinking."

4. "Three Square Meals a Day." This fare speaks of a healthy, alert and busy individual. He works well; he rests well; he eats well. Nothing ever disagrees with him. True, he knows when to stop eating and just how well the food will digest. But he eats a well-rounded out meal, well balanced, and he thrives upon it. He has his hunger satisfied

at each meal, but at the same time he is ready for the next one.

How well this obtains in spiritual life. How it fits into the words of Jesus in John 6:35: "I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst." How satisfying the Word; how filling are His precepts; how appetizing His menu—for He says, "As the Living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me." John 6:57.

Think it over!

## Office Gleanings

By The Editor

### The Publication Day Offering

We would like to be able to say that the Publication Day Offering came in to the Publication Office from 100% of our churches. If your church has not as yet sent in its Publication Offering, won't you see that it is done at once? We know of several that have not arrived, but we are sure that this has just been an oversight on the part of the ones who have this matter in hand. Several things are contingent on the offering arriving in our treasury. Won't you send in your offering right away, if you have not done so?

### Then That Press Fund

Every so often we get a payment on a pledge that has been made to this fund. We received a letter just the other day which said that the name of the donor had appeared at the time of the giving of the pledge, and again when a payment was sent in. This person did not think he should have a double credit. Maybe we should have stated in more than one instance that the money received was on a pledge, but we have only been carrying the totals of our press fund to date as it was credited in cash, so there was no discrepancy in the total cash. We feel that a double mention of the name won't be taken too seriously. Anyway, we got the money.

### More Rags

We received a sizeable package of rags from the ladies of the Johnstown, Pennsylvania, First Church, by the hand of Mrs. A. B. Furry. Thanks so much.

### BRETHREN YOUTH

This issue of The Brethren Evangelist has been turned, for the most part to the work of "The Brethren Youth." The materials which have to do with this important phase of the work of The Brethren Church have been furnished and laid out by Brother Charles Munson, Our National Youth Director. Read Each page, for it has a distinctive meaning.



*Brethren*

*Youth*



And At  
Ashland  
College



In

Summer Camps

In

Seven Districts



**TRAINING  
FOR  
SERVICE**

---

Help With a Good Offering

---

May 15





Puerto Rico



*Brethren Youth*  
**SERVING**

In

Africa



South America



And Kentucky



~~~~~  
*Don't Forget That Extra \$\$\$!
May 15*

The Small Church Is Also Important

Rev. W. R. Deeter

I HAVE THOUGHT much of how individual lives have been enriched and the small church strengthened by pastors and teachers who have given of their time and talent as they give forth the marvelous truths of the Gospel. More pearls could not be found in any sea, nor more flowers in any field, than are the treasures of truth which await our searching in the precious Word of God—the Book which is above and beyond all books as a river is beyond a rill in reach; as the sun is beyond the tallow dip in brightness.

We have in mind some small churches in Kansas, Iowa, Indiana, and no doubt there are other localities, too, where if it were not for someone laboring faithfully down through the years, these groups would finally cease for want of help. We know of a few places where we owned properties, and were quite well equipped to carry on, but somewhere along the line there were no “laborers to be sent to sow and to reap.” Maybe the small group could have been helped by some larger group, or Mission Board, and the day saved for them.

Churches won’t die if they have the proper nourishment; someone must work; someone must teach; someone must sacrifice and give.

Recently we witnessed a man who dedicated himself unto the Lord for the ministry. He was baptized one bitter cold day—they chopped through the ice to get to the water. God laid His hand on this man—calling him from the plow handles, and I am told he preaches marvelous sermons. He came from a small church.

We know of another young man who used to be my parishioner. God called him from a small church, and as a lay-preacher he has been serving another small church with good results for some few years.

Many workers for God—missionaries, ministers, teachers—have come from small churches. If a membership is too small to support a pastor, it is the height of real missionary spirit to give them help from some source.

The proportionment cost may be higher, but souls also have a high value in God’s sight. Mission support is not wasted, though there may not be much visible results for months. But faithful consistent sowing will bring a harvest.

One time a pastor “sowed” for eight years. Another man came on the field and reaped a harvest for the Lord, from that which the other man had sowed.

Some fields are waiting for someone to come and help them; to enlarge and strengthen them. If we are content with some present situations as they now exist, flocks without a shepherd—it may mean that we have stopped caring.

Some of these small churches may be off in the woods; off the beaten path; at the cross roads; on a mountain side; in the valley, or on the main highway. They may be quarter-time, half-time, or full-time churches. Someone is sowing, someone is faithful—and someone will reap a few sheaves and lay them at the feet of Jesus.

Many churches are waiting for someone to come and help them.

As an illustration: the experience of a lad growing up in central Kansas. His parents were poor, and necessity compelled them to “farm out” the children for the winter months. Most every one in the settlement was poor. Some lived in dugouts, and there was little food. Six months the lad lived with neighbors on a diet of cornmeal mush—insufficient nourishment for a growing boy. Springtime came and the boy saw his father coming after him to live at home again. He ran to meet his father, but soon tired and had to walk—then was soon exhausted. Father took him up and carried him three miles to the old home. The insufficient diet had begun to tell—he was weak and emaciated. What were the NEEDS? He needed proper food, good care, love and help.

You see the parallel? Some churches need help. Let us not penalize a church because it is small. Rather let us seek to give it the nourishment—spiritual and otherwise, that is provided for members of full-grown, healthy, progressive churches. Small churches may collapse on the way. We need to help them and provide for them till they are able to go it alone.

Every small church ought to have a minister. Many small churches need the help from others. Anything less than a sufficient diet may cause them to fall by the way. When churches become wrapped up in themselves—it makes a very small package. An unwilling or indifferent attitude in sharing with the needy is opposition to the example of Jesus.

Personally, and as a little church, we are doubly grateful to our Mission Boards who have helped us “keep our boat rowing” here at Udell. For five years the doors of the church were “closed.” Then came a minister who stayed three years and did a fine work. Then the church was without a minister for two years. The C. E. Young folks carried on. Then the Lord called us to the field. At that time the “birds almost had taken over the church property,” which necessitated a “clean up” every Saturday and Sunday morning. No birds stay close to the church now. The church building has had near \$2,000.00 of repairs inside and out; several articles of equipment; a Manse worth \$2,500.00—almost modern—ALL PAID FOR and not a dollar of indebtedness anywhere. The little old church has become a “light house” in the community. Little by little we are gaining ground, both in favor with God and with man. Ten new members have been added since January. We have a live C. E. now. The W. M. S. is worthy. The Church school averages higher than for moons. From this little church has come some talented people—preachers, teachers, singers and officers that no one need be ashamed, and are second to none.

Small churches should not be neglected; it’s the best missionary field in the world.
—Udell, Iowa.

Humble heart-cries are what count most with God.

Ashland College News Letter

By Arthur Petit

May Day, the most anticipated event on the Ashland College campus is "just around the corner." This traditional festival, the oldest on the hilltop has undergone many changes in the past 35 years but still remains essentially the same with the coronation of the queen, the pageant and the winding of the May pole in her honor.

The coronation of the queen will take place at one in the afternoon. The prevailing time in Ashland is Eastern Standard Time better known as "slow time." A large crowd is anticipated this year. There has been much interest shown and the alumni luncheon at 5:30 will be a large one since about 60 students will graduate in June. Many alumni have indicated that they will be here, many for the first time in years.

The traditional Footlighters dramatic production will conclude May Day, May 14. This year the biblical play, "Family Portrait" will be given.

The May Day week end has been expanded, however. On Friday evening, May 13, the Ashland College Band will be presented in "The Festival of the Lanterns," now becoming traditional. The front campus is beautifully lighted and the band plays popular marches and other music.

Sunday, May 15, is another important day. At the morning service at the First Brethren Church, Dr. Glen L. Clayton will deliver the message. Special music for the occasion is being prepared. In the afternoon, the Ashland College A Capella Choir which has just returned from a very successful trip will present its home concert in the McDowell Auditorium. They will be assisted by an interpretative group from Ohio State University. Those who have heard the choir recently will be surprised to find them singing an entirely new concert.

Alumni and friends of the college who can, should plan to be at Ashland College for all of these events but if not for all, then for part. High School students can obtain passes for the coronation and the play by contacting the writer or the Publicity Office upon arrival in Ashland.

As mentioned above, the a capella choir has returned from a very successful trip through northern Indiana and Illinois. This opportunity for young people to meet the Brethren congregations is invaluable. It is also good for the congregations to see how the Ashland College students love to sing the sacred music which makes up most of their repertoire. In the more than 1000 miles which they traveled, they sang 12 concerts in nine towns. In addition to the churches at Goshen, Elkhart, South Bend, North Liberty, Nappanee, Bryan, Milledgeville, Lanark and Elgin (Church of the Brethren), they sang in the high schools at Goshen, Elkhart and Lanark.

Undoubtedly some concerts were better than others due to the travel and fatigue elements, but in all cases, they sang splendidly and were a credit to the college. Of the 57 members of the choir, almost half were Brethren. This is fine since not nearly half of the students on the campus are from our own congregations.

Enrollment for the freshman class for next fall is falling behind a year ago as expected but not alarmingly so. It is never safe to predict in the matter of young people coming to college but the indications are that about 200 young men and women will make up the freshman class next year. Brethren young people are urged to contact the college immediately if they are interested in enrolling. While housing is not nearly so much of a problem as in the last few years, it is still well to have your name in.

Again, May we look for you May Day?

Sad News From Lost Creek, Kentucky

We received the following from Brother G. E. Drushal just in time to catch the second run of the *Evangelist*. It contains some very sad and disconcerting news. Brother Drushal writes: Our Seniors were on a trip to Washington, D. C. Enroute they had an accident. After consultation we feel that the *Evangelist* readers should know the truth about it. Hence the following for publication:

"On Tuesday the 26th our Senior Class, sponsored by my daughter, Ada, were on a trip to Washington, D. C. Near Washington, Virginia, they had an accident which resulted in the death of one of the Seniors, and the serious injury of my daughter Ada. The other six in the party were practically uninjured.

"The accident was just one of those things that happen. Miss Anderson, an assistant at Riverside, a licensed driver with experience, was driving. A truck at one side and an approaching car over the white line coming on, and in trying to dodge, the car got out of control, the pick-up turning over two times. Strangely the pick-up was not much damaged.

"My daughter Ada, is now at the Front Royal, Virginia, Hospital. Without the help of the Lord, her condition would be hopeless. I am very certain that the Lord has saved her life, but she will have to remain at the hospital some time. I know you will join with us in prayer for her complete recovery."

G. E. Drushal.

We are sure that the sympathy and the prayers of the entire brotherhood will go out to those who are thus bereft and to the Lord for the complete recovery of Sister Ada.

Jesus Christ never relieved physical diseases without pointing out that they were the result of moral causes. He saw more than the leprosy of the body. He saw the deadly ulcer on the soul. Not only so, He had readier access to the body than to the spirit and so He began at the most accessible point and worked into the deeper nature.—Ecce Deus.

It takes God a long time to get us out of the way of thinking that unless every one sees as we do they must be wrong.

Brethren Youth

Charles Manson



It would have taken you about two minutes to read this column of print. Now you didn't have to read it—so take those two minutes, add three more, and spend that time planning your sacrificial gift for Brethren Youth.

You can be sure of a good investment when you support the National Youth Program. May 15th is the date for this offering. Sincerely plan your gift, and then add one more "Sacrificial" Dollar. The extra dollar will bring the blessing on May 15th.

• • •

CRUSADERS AND AMBASSADORS

Crusader and Ambassador Teams will serve in over twenty Brethren Churches this summer. They need your money to support the program. They will receive the sum of \$15.00 per week (each Crusader or Ambassador) which amount will be applied to their Ashland College tuition. Their traveling expenses will also be paid. They will hold services in churches from Virginia to California. They, therefore, will need ALL the help you can give them.

"BRETHREN YOUTH" MAGAZINE

We are printing a Youth Magazine that needs your support. Subscribe to "The Brethren Youth" and give your gifts and it will become self-supporting.

OTHER MATERIALS

We are planning to print other material for our youth which will need your support. Any printing and publicity costs money, but whatever we do for our youth will pay rich dividends.

Many plans of Brethren Youth depend upon your support to make them a reality. We trust that you will sacrifice your dimes and dollars to support a real youth program. **GIVE ON MAY 15th.**

ON THE MOVE

There is no doubt about it—our Brethren Church is on the move. All you need to do is visit the different Brethren Churches to find that out. Now is the important time to continue our Youth Program and we will have such a program with your help of "Dollars and Dimes" on May 15th.

This is a work of the Lord that we dare not shirk. If you can't give a "Lot," give a "Little," so we can challenge our youth with a great program.

Plan your gift—then add one more "dollar" for a real blessing. Don't let May 15th pass without making some contribution, however small, to the Brethren Youth Offering.

HERE'S HOW

Plan a \$1.00 Gift—GIVE \$2.00; Plan a \$20.00 Gift—GIVE \$21.00. If you only plan to give a "Dime—THEN GIVE TWO DIMES. Make it a Gift of Sacrifice.

We are only asking for \$7,500.00 from 18,000 people. Now that isn't much—IS IT? What part will you play in helping Brethren Youth in their Program? Will you give a little if you can't give a lot, or will you neglect to give anything on May 15th?

**OBSERVE NATIONAL BRETHREN YOUTH WEEK—
MAY 8-15**

YOUR PERSONAL GIFT

Will you be one to give \$15.00 to be used for the Ashland College Tuition for one of our summer Crusaders? Part of your offering on May 15th will be used for that!

**All We Ask
Is
For Each One
To Do
The Best He Can**

Leaves From My Diary

Mrs. G. E. Drushal, Lost Creek, Kentucky

Saturday, March 19. Had school this Saturday to make up time lost by the fire. Miss Hartford and I unable to teach Saturday, so Miss Ann Anderson helped out. (Miss Ann, a young friend of Adah's from Brooklyn, New York, with time hanging heavy on her hands, had begged permission to come to Riverside and help Adah with her 101 jobs for the last semester.)

Sunday, March 20. Extra good attendance at all services. Old Brother Jack Barnett came forward and renewed his covenant with the Lord. Kecks and Miss Hartford to the two Leatherwoods; Adah to Fugate's work; Harold Barnett to Dry Bread Branch (Mrs. Kessinger who goes there was sick); Hobart Mullins to Tom's Branch; Father and I to Stacy (Rowdy, as it is now called.) Mrs. Allen reported \$20.00 in piano Fund. No bell for chapel in sight. On returning from afternoon Sunday School, found nephew, David Akins, here for a brief visit.

Tuesday to Friday, March 21-25. Between these dates, made a trip to Columbus and Wooster, Ohio, then with son, Garber, on to Cleveland, back to Columbus and on home. Purpose of trip have to have eyes and ears tested. On this trip finished reading New Testament for this year, reading on train and bus—Hebrews, James I and II Peter, I, II and III John, Jude, and the last half of Acts. Got four people to join Bible Reading Band.

At Riverside Mr. Keck went to St. James, Maryland, at their request to conduct a communion service for them.

Sunday, March 27. Rained most of the day, but good attendance here, even though this was home-going week for most of the students. Adah, Kenneth Richie and Marshal Baker (two of our grade boys) trekked through the rain up Fugate's Fork. She had an interesting visit at the home of an old Hardshell preacher up there, which showed that he was a close observer of nature and knew things, even though he had never seen inside a science book. He knew where there would be frost under a rock when there was frost on the ground, even though the rock was covered; also that there would be frost in the middle of a tree trunk. He knew if a cleavage was made in a tree trunk, enough gas will escape to make a blaze several feet long if a match is struck. His wife has a wealth of information on medicinal herbs. The old preacher also was an enquirer. What makes day and night? Where in the Bible does it speak of denominations? Can any one KNOW they will go to heaven? Does not the one who "hopes" he is saved, stand on the same ground as one who "believes" he is saved?

While there is no school house up Fugate's Fork wherein to hold Sunday School, yet these Sunday visits in the homes where the Word of God is discussed and prayer offered with the families, may bring forth fruit and reach as many people as a Sunday School.

Tuesday, March 29. Got piano for Stacy chapel. Cost—\$55.00. They had raised \$60.00. Balance will be used for paint for ceiling. Young folks went to Jackson tonight to a "Youth Sing."

Friday, April 1. April Fool Day at school. We let the children carry out their "foolish" plans for chapel, by the girls taking the boys' seats and the boys over where the girls belong; seniors up where beginners usually sit, etc. Students also took charge of chapel, and when it came to that, there was nothing foolish about it. One took Father's place, another led the singing, another gave the chapel message, and a fine message it was on Jonah. Everything orderly, quiet and reverent. But teachers, on entering class rooms, found chairs all turned around backward. Eighth grade pupils occupied some of the high school rooms and other grade pupils put on a stunt. We all had our laugh, then got to work in earnest. Good thing about it all, they knew when it was all right to be foolish, and when to be serious. Nothing ever bordered on the sacreligious.

Mr. and Mrs. Heykoop from Ezel, Kentucky, arrived in time for supper. They came for the Annual meeting of the Riverside Board of Trustees. Board met in our office after supper. Old officers re-elected: Father, President; Mrs. Louetta Landrum, Vice President; Maurice Hall, Secretary; myself, Treasurer. Some matters discussed where the way to solve them was not quite clear. It was moved and carried that the Executive Committee deal with these later as matters cleared up.

Saturday, April 2. Young folks went to Youth Rally at Pine Ridge. At close of Bible Class at Will Landrum's a woman was there to stage a "party" so called, which was some sort of racket to induce us all to buy her wares. Not impressed. She wanted permission to have such a "party" at Riverside, but was not given permission.

Just Suppose

Just suppose the Lord should begin tomorrow to make people as sick as they say they are on Sunday.

Just suppose the Lord should take away the child whom parents use as an excuse for staying away from church.

Just suppose the Lord should make some people as poor as they say they are when asked to help finance His program.

Just suppose the Lord should have every one stoned for covetousness as He did Achan.

Just suppose the Lord should strike dead all who lie about giving or paying their tithe, as He did Ananias and Sapphira for lying about money matters.

Just suppose the Lord should let some parents look into the future and see what their example and lax control did for their children.

Just suppose all Christians should really live consistently and prove by their lives that they really love the Lord.

Yes, just suppose, and then, by the help of the Lord, go forth and live and serve as if eternity were coming right soon!

The Christian religion is unique in its teaching as to the atonement, the conditions of salvation, the believer's union with a personal Redeemer and the whole contents of the saving Gospel of Christ.—Selected.

Interesting Items

(Continued from Page 2)

on his birthday, to find that when the lights were turned on he was in the midst of a number of people. There were over one hundred present. Beautiful presents were received and numerous were the good wishes. A large number expressed their regret in not being able to be present and many tokens of their appreciation were received. The Townsend Quartet furnished a variety of selections. Plenty for all to eat was provided."

Johnstown, Penna. Second. The Laymen of the Second Church have planned a Father and Son banquet which is to be held on Friday night, May 13th. Brother Richard Wolfe, pastor of the Third Church, is to be the guest speaker.

We note that at the recent business meeting of the church the following was voted: To loan the pastor to the Brush Valley Brethren for a meeting in June; to adopt a new constitution and by-laws and have them printed; to purchase new Hymn Books, the one being decided on was the "Service Hymnal."

Dayton, Ohio. Dayton will observe another of those "Family Nights" on Wednesday evening, May 11th.

Brother Whetstone reports that one was recently received by relation and that there are two awaiting baptism in the near future.

Bryan, Ohio. Brother E. J. Black says, "Our revival services with Brother and Sister Geren have exceeded our fondest expectations, both in numbers attending and new confessions of faith, and reconsecrations. The average attendance has been 225 with a High of 269."

This revival service closed on Friday, April 15th. Twenty-six were baptized and twenty-four entered into fellowship with the church. This brings the total membership of the Bryan church to 398. Admissions through baptism and letter—45; lost through death and letter—7; total gain—38. Brother Black begins his second year of service with the Bryan congregation.

We note that Mr. Charles Leidigh presented the Bryan church with a new Electro-Lux Vacuum Cleaner recently.

Waterloo, Iowa. Brother Meyer says, "To date our mission offering has come to just \$1,001.21." That tops their goal of \$1,000.00.

Loree, Indiana. The Loree W. M. S. Mother and Daughter Party will be held on Thursday evening, May 12th, at the Walter Shinn home.

The Loree D. V. B. S. will be held from May 23 to June 5.

The Loree Spring Communion date has been set as of June 6th.

Brother Higgins has received a unanimous call to remain for another year of service with the Loree Church.

Nappanee, Indiana. Brother Milton Bowman says, "Records are broken—for we had the largest Sunday School attendance during our ministry here. The count was 528." He also says that the Easter sunrise service had an attendance of approximately 200.

Nappanee is sending another truck load of food to our Kentucky Mission on May 8th.

Sherwood, Michigan. We learn from Brother Bowman's

bulletin that on Easter Sunday there was an attendance of 65 at our newest point in Michigan. We will have a fine growing church there before we know it.

St. Luke, Near Woodstock, Virginia. Brother John Locke, who has been engaged in a meeting for Brother John Dodson, and the St. Luke Brethren, writes: "Not a single vacant seat in church last night (April 27)—some on the outside could not get in. Have had a good attendance every night. The special attraction last night was the Scott Chorus, Colored Singers from Woodstock, Virginia. Three to be baptized so far; hoping for more in our closing days." The meetings closed on April 30th.

BURNING TRUTH

By Charles Emory Byers

BURNING TRUTH

"Heaven is not gained at a single bound,
But we build the ladder by which we rise
From the lowly earth to the vaulted skies,
And we mount to its summit round by round."

—J. G. Holland.

Great and good things grow slowly. They are produced at great sacrifice of time and energy. Since their price is so high their value is great and much to be desired. The richest treasure man can possess is heaven. He must begin to earn it in early childhood and labor to attain more and more of it through the years. By diligence and sincere labor he is often able to acquire an appreciable amount before he crosses the dark river.

But what is heaven? Is it so far away in distance that we cannot reach it at a single bound? Hardly. What follows may not be the answer of a theologian but it is an answer of common sense.

Heaven is not so far away in distance as one may be led to believe. But it is so far away in character, in knowledge, in achievement that it is reached only after a long and arduous journey. It is gained by a kind of soul evolution. It is attained by the growth of the soul by absorbing within itself the good things of the earth, its beauty and its goodness, the principles that govern its workings. He must appreciate the tender yearnings of a mother's heart, a baby's prattle. He must learn to assist a suffering neighbor and understand his friends and make due allowances for the misunderstanding of his enemies.

Thus heaven grows in one as he enlarges his life. It grows, like every living thing, on what it feeds. Each noble need offers some food on the road upward toward heaven. We must climb these steps one at a time. The higher we climb the farther into heaven we see.

What then are some of the things on which we must feed? The soft shadows of an evening twilight, the transforming glory of a sunrise, the music of the cricket and the katydid in autumn, the cool scene of summer woods after rain, the melodious notes of a church organ, the mighty truths of an eloquent book, the towering sublimity of a noble cathedral—these take you step by step toward heaven. In fact heaven is man's supreme achievement and must be earned from the cradle to the grave.



CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for May 22, 1949

THE CHURCH IN HAWAII AND ALASKA

Scripture: Luke 4:16-21

(Topic Editor's note: Our guest writer for tonight's topic is the wife of your Topic Editor who has prepared a review of the book, "Forty-Eight Plus," which deals with these countries. She shares with Brethren Christian Endeavorers a portion of the wealth of information gained in her study.)

For The Leader

THE PURPOSE of this topic is to set forth some of the main principles in the life of every church in which appeals are made in work abroad. Especially in Hawaii and Alaska. Sometimes we lose sight of other peoples in need of Christ by looking at ourselves and our achievements on our own. Have you stopped to think lately that perhaps God could use you in helping to spread the wonderful words of salvation to another part of the world? I am choosing the book, "Forty-Eight Plus," written by Constance M. Hallock, for my information on this subject tonight, and our wish is that what the various topics have in store for you, will inspire each one to a greater earnestness in the mission work of the Church. God has always used willing and devoted Christians to carry out His plan and program, and He will continue to do so if we but give Him a Chance.

TOPICS

1. **WHAT THE CHURCH HAS DONE.** Since Alaska and Hawaii are our possessions, we, as a nation, have accepted a great responsibility; but we as Christians have the wonderful opportunity, if we claim it, to put into action our Christian ideals and Christ's way of life. Many superstitions had so gripped the natives of these territories that it was very difficult for the missionaries to go to these lands and preach the true gospel. They underwent terrible hardships in order that they might gain the faith of a few natives to help carry on the work among their people. The Church has had a vision in sending forth reapers into the harvest and the peoples of these territories today can sing the grand old Christian Hymns along with us, as well as quote from the Word the precious promises which are held out to every believing child. Yes the Church has done much to make Christian all peoples of the earth, but don't forget, young people, there is still much to do, and you and I are the messengers of today.

2. **ALASKA.** Alaska will never be a land for those who want a conventional, easy life. It is a land for those who can try strength against odds and win. Her population rates about 91,000. Of that number 40,000 are Indians and Eskimos (including those of mixed blood) and 51,000 whites. Its largest town is Anchorage, and its capital Juneau, (Pronounced You-No). The white men are the

moving population of Alaska. The chief occupation is fishing, but this occupation has its problems too. The offices of the canneries are in outside cities like Seattle, etc. Their population is continually shifting and the fishing occupation is only seasonal, therefore the Alaskans have to "lay up" for long periods of time when the money won't be coming. Also a tragedy occurred when the Whites began migrating to Alaska. With them they took many diseases and the people today are dying in Alaska from new diseases brought in. They suffer anyway from Tuberculosis. But they are a hard-drinking nation, maybe that gives some account for their ill health. Let us beware of the conditions existing in our own country! Alaska has been evangelized in the sense that most of the country has had contact with the Christian religion through the work of sixteen or eighteen denominations. They do ask that others share their vision and come some day to lift a little more of the burden. They need doctors, nurses, teachers, pastors, in fact specialists in every field.

3. **HAWAII.** James Cook, an English Sea Captain, discovered the Islands back in 1778. He found 200,000 inhabitants, but today there are about half a million. There are twenty islands in the group, but Hawaii is the largest. Behavior of white residents made it difficult to propagate the gospel in the Islands. Isn't that a sad commentary? One of the things that held back Christ was fear of the fire goddess Pele. A native girl had accepted Christ, but her island friends only made fun of her. She would say, "Jehovah, my God is greater than Pele." The people shuddered and watched the great crater glow as Kapiolani would witness for her Lord. "I myself shall prove it to you," she said. "On such and such a day I shall climb that Mt. and eat the ohelo berries sacred to Pele, and shall defy her in her own abode. If Pele destroys me with her fires, believe in her. If not, believe in God who is all powerful." The people followed the native girl up the mountain and watched her eat the sacred berries and she even walked to the edge of the crater and looked in. The people could scarcely believe their eyes. Pele had not harmed her at all. As she descended the great mountain she told the islanders of Jesus. Many believed. What a witness she was for Him! How do you and I stack up tonight? Did we witness to anyone this week? Let us be true witnesses at home, if we care not to go abroad. Let us find God's will and then DO it!

QUESTIONS

1. Do you believe one has to go abroad to be a true missionary?
2. What command did Jesus give to those who want to be a true witness?
3. Have all the nations of the earth heard about Jesus? If not, why not? What about America?

"To own and to possess are not the same thing," said a man of affairs. "I used to both own and possess a certain umbrella. I still own it—but somebody else possesses it."—Christian Observed.

Before becoming mighty in deed, you must be mighty in the WORD.

In the Christ of the Bible we find a voice that speaks and a hand that lifts.

Prayer Meeting Topic

Contributed by Rev. C. Y. Gilmer

(Helps for Better Christian Living)

"YE HAVE NOT, BECAUSE"

"If you had been living when Christ was on earth,
And had met the Saviour kind,
What would you have asked Him to do for you,
Supposing you were blind?"

The child considered and then replied,

"I expect that without a doubt
I'd have asked for a dog, and a collar and chain,
To lead me safely about."

And how often thus in our faithless prayers

We acknowledge with shamed surprise
We have only asked for a dog and chain,
When we might have had our eyes.

—Anon.

"YE HAVE NOT, BECAUSE"

Scripture: James 4:2, 3; Matt. 7:7, 8, 11; 21:22; Luke 11:13; John 14:14; 16:24

Hymns on asking in prayer

Prayers expecting answers to definite petitions

Seed Thought Provokers:

GOD TEACHES us to expect to get things by asking of Him (Matt. 6:11). All our planning and hard work without His blessing would avail us nothing (Heb. 11:6). In his disease Asa "sought not to the Lord, but to the physicians" (2 Chron. 16:12). It was not wrong for Asa to have physicians, but he erred in not seeking the Lord first. Hezekiah by prayer had his life lengthened (Isa. 38:4, 5). It pleased God to use means for the healing of Hezekiah (v. 21). The way for us to get what we need is to ask for it. God does not always use means as He sometimes delights to heal the sick when medicine fails. Prayer is God's appointed way for us to have what we need.

The Christian is to have joy through answered prayer (John 16:24). Prayer is the Christian's way out of trouble and anxious care (Phil. 4:6, 7; 1 Peter 5:7; Psalms 34:6). The power of the Holy Spirit for God's work can be obtained by us only through prayer (Luke 11:13). "Importunity" is the way to get bread (salvation) for our sinner friends (Luke 11:8). Revivals come in answer to prayer (2 Chron. 7:14; Hab. 2:1). Salvation is obtained through prayer (Rom. 10:3).

The Lord's Prayer contains six petitions. Bible prayers are essentially petitions (Luke 18:14; 23:42; Matt. 14:30; Mark 10:47, 51; Matt. 15:22, 25). So-called praying that asks for nothing is hypocrisy (Luke 18:10-14). God will supply all our needs (Rom. 8:32; Phil. 4:18, 19; James 1:17; Psalms 34:10). We are to ask for healing (James 5:13-15). It is right to ask for anything that it is not wrong to want (John 15:7; Psalms 37:4). We are to be definite in

our asking (Matt. 6:11; Judges 6:35, 37, 39; Isa. 45:11; Joshua 10:12). Let us not be content to have our lost loved ones saved some time before they die. If it is a sin for them to go on in sin, it is a sin for us to be content for them to go on in sin. BE DEFINITE or there is no urgency!

COMMENTS

On The Sunday School Lesson

by The Editor

Lesson for May 22, 1949

WITH JESUS IN THE UPPER ROOM

Lesson: Mark 14:12-25

THIS IS A LESSON which should mean much to every member of the Brethren Church, but not to us only, but to every Christian throughout all Christendom. For it was in that Upper Room that Christ spoke the words that were to send a "remembrance" of Him down through the ages.

In the study of this lesson, Brethren will not dare confine themselves to the "Bread and the Cup" as set forth in verses 22-25. There is more to this Upper Room scene than the giving of the emblems that tell of the "broken body" and the "shed blood" of Jesus on the cross. He gave other parts of that ordinance in the course of the evening which carried a great significance to all of His disciples throughout all the ages to follow. True, one of the most important things for us to "keep in memory" is the "fact" of the sacrifice which He made on Calvary's hill. But far too often the mere eating of "the bread" (symbolic of His broken body) and the partaking of "the cup" (testifying of His shed blood) becomes a mere act, without taking any time to meditate on all that went on before, which led up to such sacrifice.

Therefore, we need a time of meditation, when we can turn our thoughts to the meaning of the entire activity in that "Upper Room." This time of meditation can be found in the time of the Feet Washing and the Supper.

Nothing is said by Mark about the Feet Washing, but he does speak of the "Supper" which the disciples were eating together, during which Jesus established the ordinance of the "Bread and Cup." But let us remember that no one of the Gospel writers tells everything that happened that night. It is only when we consult all of the writings of the New Testament that have anything to do with this part of Jesus' life that we get the entire story. John says nothing about the "Bread and Cup," yet he places great emphasis on the "Feet Washing" scene, and his emphatic reference to the "ought" of Jesus gives it great meaning. John 13:1-17. Paul, in his letters, has much to say about the Eucharist—"This Bread—This Cup," but also in writing to Timothy, he says, "if she have washed the saints' feet." I Timothy 5:10. Paul also refers to "The Lord's Supper," in I Corinthians 11:20.

In fact, if we would learn all that is embodied in the teachings of Jesus in the "Upper Room" that night, we

have a very large assignment. Take your "Harmony of the Gospels" (which you will find in the back of many of your Bibles) or any copy of the "Interwoven Gospels" and you will be amazed at the mass of teaching which Jesus left with His disciples that night. Among these teachings we find the facts concerning His sacrifice; the foreshadowing of the Resurrection; the promise of the coming of the Holy Spirit in His stead; the assurance of Christ's presence; the care He will have for His children; the giving of the emblems that are to constantly remind His followers of His vicarious sacrifice, and many, many others. Search them out and see how interesting and comprehensive they are.

Lest we might be confused and think that the supper which Jesus ate with His disciples that night in the Upper Room was the regular Passover Feast, we ask you to turn to the following scriptures: John 13:1; 18:28; 19:14, 31 and 42; Mark 15:42; Luke 23:52-54. "Not so important," you say? Yet it shows plainly that at the hour when Jesus hung on the cross and cried, "It is finished," at that same hour the Paschal Lamb of the Passover was being slain by the Jews for their Passover Feast—and He, in His death, became the "Lamb slain from the foundation of the world."

What great meaning for us in that great "Upper Room" scene, with all its attendant teachings!

The Garber Memorial Brethren Mission

SHERMAN AVENUE, ASHLAND, OHIO

While not as yet organized into a regular church body, it is hoped and expected that what is designated as "The Garber Memorial Brethren Church" will, in the course of time, form a second organized work in the City of Ashland. Operating at the present time under a Committee established by the First Brethren Church (Park Street) of Ashland, that has the oversight of the work, and under the direction of Brother Robert Holsinger, a student in the Seminary at Ashland, as Class Leader, and Brother William Fells, student in the Seminary in the capacity as "preaching minister," the work is going forward in a very fine manner. The Sunday School Superintendent is Brother Robert Hoffman, also a pre-seminary student. We have asked Brother Fells to give our readers a report of the work since he has been in charge of the services. The report follows:

"We were called to help in the work in this mission point, and Sunday, November 14, 1948, was our first Sunday there; but much has been accomplished in these few short months.

"This church is located in east Ashland, with the closest church about one-half mile away, and it is in a community where there are quite a few children. Mr. A. L. Garber, whom I am sure many Brethren will remember, was the builder of this church building. It has been used by several groups, but about a year ago the First Brethren

Church on Park Street, was asked to sponsor the work in that community with the help of the Seminary and pre-seminary students of Ashland College and Seminary. We have a fine corps of workers with Brother Robert Holsinger, a seminary student, whose home is in Oakville, Indiana, as our Class Leader. The writer was called to do the preaching and to work with Brother "Bob" in a visitation program.

"It seems, as is often the case, that the Lord was working in 'mysterious ways, His wonders to perform,' because the undersigned had had the privilege of working with many of the parents of the homes surrounding the church, while he was working in the factories in Ashland, and these parents were the ones that were visited first. You see the Lord made us acquainted in the community even before the work was there, and we certainly appreciate this opportunity to help in the work, and also the fine practical experience that is being afforded us through this work.

"With a regular visitation program and regular pastoral work and a fine Sunday School service, carried on by a willing group, we have seen the attendance gradually increase. We had been there just a few weeks when a Christmas program was planned and many of the parents came to see their children take part in that service. We had forty-four for that service. Then we started the program of bringing these children up to the Park Street Church for those services that were not being held in our Sherman Avenue church—that is, the Sunday evening and the mid-week prayer services. You see, both the Class Leader and the Preacher are going to school and working on the outside. But we have had twelve of the children in these services. One of our girls received an award for being present and taking part in the "Children's Mid-Week Bible Study Class" that is held each Wednesday evening at the Park Street Church.

We visited those who were sick, and any who requested, besides making other calls. Then we started planning for our pre-Easter services. We held meetings on Thursday, Friday and Saturday nights before Easter; then had a special program on Easter Sunday, with the children taking part, and a dedication service for two small children, and that wonderful story of the RESURRECTION MORNING for our message. Brethren, you cannot realize the joy that comes from an experience like this unless you are there. We have had seven children come to the altar; six of these were first time confessions and one was a reconsecration. Also one mother has made a first time confession. It is a privilege to see these folks grow in the grace and knowledge of our Lord and Savior, Jesus Christ. But it is not only a privilege, it is a duty, because our Lord said, "Go ye into all the world . . ."

Maybe there is a place in your town or community that is not being given the privilege of hearing the gospel. Maybe the Lord will give you something more to do. Look around and see the opportunity. Maybe by next Easter your church can sponsor a mission point that will have fifty-one for church and forty-seven for Sunday School, even as we did this Easter.

William Fells.

Take time to cheer with a friendly hand clasp some fellow traveler to eternity.

Boys' Brotherhood News

The Young Men's and Boys' Brotherhood of the Berlin, Pennsylvania, Brethren Church, met on Monday evening, April 18th. We had a fine program and there were twenty-five present. Our usual fifteen minute Bible study was given by our pastor, Rev. Percy C. Miller. Brother Miller has a rare talent in teaching. He knows how to make it interesting and how to hold the attention of his listeners. We had two of our Ashland students present: Joe Glessner and Rev. Robert Hoffman. Brother Joe is our Brotherhood president and he knows how to preside. I want to say for Joe and Robert that they sure "plug" for Ashland College. They also gave the boys some good advice on how to prepare for College. They asked the boys to show hands on how many would like to go to college. **Eight hands went up.** If all of the Ashland students work like that, Ashland will never want for students.

After a boy attends our brotherhood meetings for three months he becomes a regular Brotherhood Boy. We installed four new boys at this meeting. Rev. Robert Hoffman read the Brothers' Ideal. The four boys stood up in front in the church parlor. Then the Adviser presented each boy with a Brotherhood pin—a triple gold pin with the word Brotherhood on it. Would like to say more about this, but space won't permit.

We also decided to pay \$25.00 for our South American student fund for Miss Azucena Martin and wrote the check to be forwarded to our Missionary Board in Ashland. I do wish our Brethren Laymen had the spirit of giving like the Brotherhood boys. Our boys here in the Berlin Brotherhood are mostly young and have no personal income; yet they are so eager to give that the few that are able cannot refuse when these little missionaries want to do mission work. Our prayer is that all over the brotherhood that we encourage our youth to give to the Lord's work.

Fred W. Brant, News Editor.

"REACHING FROM HEAVEN"

(sound motion picture)

"A Christian film with a challenge—Christ-centered, romantic, inspiring, dramatic." That is the way it is advertised and truly it is all of that.

"In the most profitable hour and a half that you will ever spend this full length sound motion picture will impress you in a compelling manner with the grace of personal evangelism in action.

"You'll see how a loving God reaches down from heaven to comfort and help everyone on this earth.

"You'll admire the little lonely man whose problems are solved one by one through his contacts with Christians.

"You'll be impressed with the great lesson that each must learn: God uses ordinary people to accomplish His purpose in the lives of others."

You may shed a few tears and you will laugh because of the sincerity and the reality displayed.

This 90 minute film can be rented for \$25.00. See your local dealer or write: Visual Education Service Department, 3558 S. Jefferson Ave., St. Louis 18, Missouri.

W. Clayton Berkshire, New Lebanon, Ohio.

Laid to Rest

HENSHAW. Jackie Henshaw, young son of Harold and Merna Henshaw, went home to be with Jesus—too sweet to bloom very long on earth, but to blossom in heaven forever.

Jackie's parents recently came into the church at Udell, Iowa, as members, as did also a sister. He has two brothers and two sisters. Burial was made in the Moulton, Iowa, Cemetery.

W. R. Deeter.

If you are the same miserable crosspatch, set on your own way, then it is a lie to say that God has saved and sanctified you.



News From Our Churches

MASONTOWN, PENNSYLVANIA

Reports from Masontown have been few by the writer owing to the Editor, Brother Fred Vanator's gleanings from the Bulletin issued here of items for his "Interesting Items Column." To many who have expressed themselves to us, this column is the first one read in the **Evangelist**. We have no desire to tire the reader, assuming that there is one, with repetitions. The intent of this report is to give information relative to our recent Evangelistic meeting.

Rev. Percy Miller, of Berlin, Pennsylvania, had been engaged to conduct the yearly effort. It had been the good pleasure of the writer to close a meeting with him at Vandergrift, Pennsylvania, just one year to the day when he began the meeting at Masontown. The meeting here began on Monday night, March 21, and closed with the Sunday night service, April 3. Brother Miller, though not a stranger to many of the membership made numerous friends in the two weeks spent in the community. We are glad that we chose him to hold that which was his first evangelistic meeting. A statement made by one who heard him from night to night is self explanatory. "It does not seem as though this is his first meeting." Of some of the varied experiences to be met with in Masontown, which are not likely to be met with in other localities, he may or not relate them. Suffice it to state that anything can happen here," and it usually does.

The average attendance for the entire meeting was 109 plus. Naturally we feel that it could have been higher, had some of the local residents who have their names on the membership roll of the church been as "loyal Brethren," in health as they are in times of sickness or even death.

The total visible results were thirty-two. There were nineteen reconsecrations and thirteen confessions. Of the thirteen twelve have been baptized at this writing and eleven have been received into the membership of the church. Seven have come forward and made first confessions since the close of the meeting. All have been baptized and received into the church. Thus a total of eighteen have been added to the membership roll within the past few weeks. Considerable interest has been manifested by a number who are looking our way for membership. It may be enlightening to state that some of them are from the various local Catholic churches.

Our attendance for the Easter morning preaching services was the largest it has been for eight years. This is the ninth year of our pastorate in this congregation. We are now planning our Daily Vacation Bible School which is scheduled to begin June 13, closing June 24. Already the youngsters are asking about the colored chalk sketches we make for them daily. The writer expects to be at the Young People's Camp at Juniata from July 3 to 9. The District Conference is to be entertained by the Masontown Church from July 18 to 21.

Yours in His service.

Freeman Ankrum.



SMITHVILLE, OHIO

Although the work of the Smithville Church has not been much publicized during the past year excellent growth has been shown. Since Rev. Grisso's coming many improvements have been made. Class rooms and a fine stage have been added in the basement and a Nursery is being equipped. The stage is being lighted and a curtain installed to facilitate the presentation of plays. A grand piano has been placed in the Sanctuary.

As a result of much visitation on the part of our pastor and Rev. John Locke during the meetings in November, seven were later added to the church by baptism and two by letter. They reported visiting families within five miles of the church where no pastor had ever called. Surely there is much work to be done.

Our Sunday evening services are well attended and the Cathedral films shown several times were much enjoyed. The Young People's groups are very active—both the Christian Endeavor and the Sisterhood of Mary and Martha. Plans are now underway for the spring Brethren Youth Rally to be held in our church. There was a fine interest shown at the Community Pre-Easter services. Rev. M. A. Stuckey was the speaker at the service held in our church. Our Choir presented several beautiful numbers during the Lenten season.

There was a record attendance for the Palm Sunday evening Candlelight Communion Service. Four babies were dedicated on Easter Sunday. One mother made her Confession and is awaiting Baptism.

The Mother-Daughter Banquet was held May 5 and plans are underway for the Daily Vacation Bible School sponsored by the four churches in our community.

Our attendance is showing a decided gain even over last year. Twenty-eight of our members attended services at least fifty Sundays and several of these have perfect at-

tendance records for five or more years. Surely we can thank the Lord for our many blessings.

Mrs. R. W. Klingel, Cor. Sec.



CHEYENNE, WYOMING

We are glad to report a steady growth of the work here. We have added three new names to our church roll since the first of the year and our attendance has more than doubled in that time.

On Sunday, April 10th, Brother E. M. Riddle spoke both morning and evening for us. His visit was greatly appreciated and the messages were thoroughly enjoyed by all. We will be looking forward to another visit from him in the near future.

On Easter Sunday we were permitted to enjoy the use of the main floor auditorium. The weather was ideal and our attendance the largest yet. Thirty-eight attended the six o'clock breakfast; eighty-three at the morning worship service and thirty-two for the evening service. It was a day that will long be remembered as one of the milestones in the history of the Cheyenne Brethren Church.

The work on the building proper is progressing satisfactorily. The steps for the front entrance are being run this week, and the plasterers will soon be working on the exterior. The yard has been graded ready for seeding, and with good weather this year's program on our building will soon be completed. We hope to be able to dedicate on October 2nd, the probable Sunday before District Conference is to be held here. However, this date might need to be changed from unavoidable happenings.

The spiritual growth in the past six months has been one of great advancements attained and is highly gratifying to the pastor. With a consecrated group, such as Cheyenne has, we are looking for great things to happen in the next year. Continue to pray for the work here.

Frank W. Garber, pastor.



PERU, INDIANA

The people of Peru enjoyed a Gospel Team from Ashland College on Easter Sunday. The members of the team were: Miss Phyllis Deeter, Dayton, Ohio; Miss Margaret Neighbors, Oak Hill, West Virginia; Lewis Smith, Lyle Lichtenberger, and their friends, Miss Jackie Bushong, Miss Carol Robbins and Wayne Kreps, all of Elkhart.

For the Sunrise Service, Miss Margaret Neighbors gave the message; Miss Jackie Bushong was the pianist; Wayne Kreps led the devotions and Lyle Lichtenberger was the soloist.

For the morning service Lyle Lichtenberger brought the message; Miss Phyllis Deeter led the devotions; Miss Margaret Neighbors led the singing; Miss Carol Robbins sang a solo, and Jackie Bushong was again the pianist.

During the Christian Endeavor service each member of the team gave a personal testimony for their Lord.

At the evening hour Lewis Smith brought the message, and the other members of the team gave messages in song. Miss Dorcas Carrithers was the evening pianist.

Elmer R. Carrithers, pastor.

May 15th

Brethren Youth Offering

For:

- ✱ *Brethren Youth Summer Program*
CRUSADERS Will Work In Approximately 20 Churches
AMBASSADERS
Youth Conference Week
\$1500
- ✱ *Brethren Youth Magazine*
\$1500
- ✱ *Brethren Youth Promotion*
Printing Instructional Material
Publicity For *Brethren Youth*
Salary, Rent, Utilities
Contact Material Printing
Traveling Expenses
\$4500
- TOTAL BUDGET**
\$7500
- ✱ **Crusader Offerings, Subscriptions To "*Brethren Youth*,"**
And Other Gifts To *Brethren Youth* Will Be Applied To
This Budget.

Don't Fail *Brethren Youth* On MAY 15th.
 If You Can't Go To Church May 15th See That Your Offering Goes

The Brethren Evangelist



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The

Field Secretary

Travels

A special trip to North Eastern Indiana to confer with a student who will enter college within a few weeks, gave an excellent opportunity to visit our new mission church in Michigan. Mr. and Mrs. Fred Pippen most graciously received me. These folks are doing all in their power to give to their community a Christian worship program. Their township with about three hundred families in a prosperous farming community had no church. They worship now in a hall in the very center of the township. The boys and girls who came with a few adults for church school were as fine and challenging as could be found anywhere. Thirty-two people attended the services of the morning. Some of the best people of the community are very sympathetic with the work and are loyal helpers. It was a most interesting weekend.

The Indiana Laymen have been giving time, money, and service toward this missionary project. A special committee will make further study and report at General Conference. Cheyenne, Wyoming:

Enroute to California, accompanied by my wife, we stopped with brother Frank Garber and his family for a Sunday. We arrived via San Francisco Limited and just on time. We were gladly

received. Brethren visitors are not too frequent out here. Cheyenne is on a high plateau at 6032 feet above sea level. The mountains can be seen on a clear day. Cheyenne is a modern city with a thriving business. Soon after our arrival, a snow and sleet storm was turned on and by morning there were two or three inches. It seemed quite chilly to us but our bedroom was equipped with an electric blanket, so no more need be said. A warm wind on Sunday and by noon the snow was gone.

We were just one week too early to use the auditorium of their new church. They expect to be in it for Easter Sunday services. The church is doing well. Reverend Garber is loved and revered by his people. Here is an example of real missionary business for the Lord. Brother Garber had a family of three boys and two girls at Leon, Iowa. They all won a companion in Iowa and every couple went with the parents to Cheyenne. After several years, a fine number of grandchildren are in the picture. They all make a great nucleus for a church. Fifty-two gathered for Sunday School and sixty-five for the worship hour. A fellowship dinner was served at the church, so as to give more opportunity for acquaintanceship. A good evening service was enjoyed also. They were a fine group to preach to. A former Johnstown family was present. They are planning for the dedication of their new church this coming fall in connection with district conference.

From snow and sleet in Cheyenne, we arrived in Sacramento, California, Tuesday afternoon, where the temperature was just 85 degrees. However, strange to say, I suppose, while going through the mountains in eastern California, there was plenty of snow yet. I concluded it must have been a most unusual winter. We were met by Kenneth Ronk who took us to Manteca for the conference. The sixty mile run was beautiful indeed, with trees in leaf and blossoms everywhere. They say we haven't seen anything yet so this story will terminate here until the sojourn in California ends. At least one more week of preaching will be done in these parts before going on to Los Angeles for a short stay, then it will be via Santa Fe to Kansas for another Sunday stopover.

Brethren are great folks everywhere. Let us win more of them.

Our prayers for all—

E. M. Riddle, Field Secretary.

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The Secretary and wife arrived home from their California trip safely Tuesday evening, May 3rd. Report will be made in the next issue.

Editor.

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LEAVING US AN EXAMPLE

The Bible is a book of examples. We should try to become familiar with all of them so as to use them in winning souls. They are inspired examples which cannot fail to bring results. Moody's sermons were made up mostly of examples, anecdotes which he related with wonderful results. If workers will record their examples in a notebook, they can soon have a valuable book.

We Can Advance In Missions

by C. Y. Gilmer

"And Jesus went about all the cities and villages, teaching in their synagogues and preaching the gospel of the kingdom, and healing every sickness and every disease among the people. But when He saw the multitudes, He was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith He unto His disciples, 'The harvest truly is plenteous, but the labourers are few; Pray ye therefore the Lord of the harvest, that He will send forth labourers into His harvest.'" (Mt. 9:35-38)

"... As My Father hath sent Me, even so send I you. And when He had said this He breathed on them, and saith unto them, Receive ye the Holy Ghost; Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained" (Jn. 20:21-23).

Our great task is to advance in missions. To do this we must have "compassion" for every creature regardless of race, creed, climate, circumstance or condition. It was "compassion" that brought Jesus from Heaven. It is this same "compassion" that has "commissioned" us. "I MUST preach the kingdom of God to other cities also: for therefore am I sent." (Luke 4:43) The "commission" is lagging for lack of "compassion." We need hearts akin to His great heart: "For the love of Christ constraineth us." "And He MUST NEEDS GO through Samaria." (John 4:4) Our Lord could have gone to Galilee by the easy Jordan valley route. But the Spirit led Him to walk over the hills and mountains through Samaria into Galilee in order that the village of Sychar might be converted. Any one who shows his concern for sinners may win souls! What if Jesus had shown no concern for the woman at the well? Missions is the winning of the lost. But dry eyes and cold hearts is our curse! "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." (Psa. 126:6) There cannot be missions without passion for God and the lost. "He maketh . . . His ministers a flame of fire." (Heb. 1:7) We must burn or we will rot.

We are going to ADVANCE in missions by having "compassion" for the multitudes who are destined to Hell. A brief excursion to Hell would be of benefit to all preachers and church members in order for them to have more than just a mind belief in Hell as the destiny of the lost. We need a heart belief concerning the horrors of Hell's realities. In fact, nothing will happen until that belief, conviction, certainty, concern and confession reaches our hearts. Then we shall be changed; our hearts and minds will be impassioned. We must keep in view the goal, which is the lost multitudes.

Above this distress of the multitudes we must see Christ bearing the sins of an entire world on Calvary's cross, the Saviour lifted up between Heaven and Earth as a magnet in the hands of the Holy Spirit and the chil-

dren of God to draw sinners out of darkness into His marvelous light. We must see our Lord's sovereign right to our every minute, mite and might for the carrying out of this great task. We are redeemed to render saving service.

"Rise, let us be going" to the sixty-six million in the United States who are not members of any church! We MUST GO or forfeit our existence—the foes of the Church are seeking to tear her down. Our civil liberties are threatened. Our youth are threatened with unchastity, intemperance, and infidelity. Class hatred and revolution are staring us in the face. If we do not arise the scourge of Hell will level our churches to the ground, destroy our homes, make our women common property, make our children wards of the state, and reduce America to a nation of miserable slaves. Let the judgment of God upon unbelieving Europe today suffice to let you know "it can happen here!"

"And, as ye go, preach . . ." We dare not give ourselves to anything in Christian activity except to tell of Christ and Him crucified. When the church is determined to educate the multitudes to anything and everything "save Jesus Christ and Him crucified," she has lost her mission. Nobody in all the world except the children of God is telling the message of salvation. In the parable of the Great Supper, God had only one servant, and he represents the soul winner. The only true service unto God is to get some one to sit down to the heavenly banquet!

Again, it is not enough to be fundamental, premillennial—it is not enough to preach the unadulterated gospel. It must be preached in the power and demonstration of the Holy Spirit. Enough gospel has been preached to win more worlds than our own to Christ and yet the multitudes are lost. The reason that multifarious activities, money raising and spending, revivals and radio work is bringing such small results is that there is not enough of the Holy Spirit in the work of the church. The Holy Spirit can invigorate the message.

"We can advance in missions" by following the directions blue-printed in the book of Acts. There men "turned the world upside down" because they had a vision of the Lord Jesus renewed afresh on their souls every day. They prayed in their praying, and spent much time in prayer. Real Heaven-shaking prayer, earth-revolutionizing prayer, sinner convicting and converting prayer is now well nigh unknown. In Acts they knew the source of their strength, so they prayed. "... They . . . went everywhere preaching the word." (Acts 8:4) Preaching to them was not just a man occupying a pulpit. They all witnessed for their Lord. Every child of God is an appointed, anointed, sent-forth and established preacher of the gospel. They sowed the seed and God brought forth the increase. They saw to it that souls were saved. May God help us to do as well as they by the souls of men! —Huntington, Indiana.

*SAILING—To reach the port of heaven we must sail sometimes with the wind and sometimes against it. But we must sail, and not drift nor lie at anchor.—
Oliver Wendell Holmes.*

Easter In Argentina

by Rita Gooseman Nolte

The Easter season in Catholic Argentina is a time of great festivity. The season is inaugurated forty days prior to Easter Sunday. This is the time of the joyous "Carnival," a celebration which resembles mostly the traditional Hallowe'en of the United States. In the morning and afternoon certain hours are set aside during which the people hilariously douse each other with water. At night a colorful parade moves through the principal streets and avenues. It is quite an elaborate affair boasting of beautiful floats and richly costumed paraders. The annual Mardi Gras parade held in New Orleans would probably most nearly approximate this display in my country. Later in the night and early morning the private clubs are crowded with dancers. Carnival is celebrated for four days—Sunday, Monday, Tuesday, and the following Sunday.

When Easter week arrives, the gaiety is left behind and a cloak of religion is assumed. Churches are crowded during this week. The confession of sins becomes popular. Undoubtedly, many of the people taking part in these religious activities are sincere, but they are not possessors of the knowledge of truth. Religion is and remains to them an outward expression lacking in the qualities of soul satisfaction. A recent issue of Life magazine (May 2, 1949) gives an account of religious festivities in Spain. Those happen-

ings are a good example of what occurs in Argentina, but not to such great lengths of display as the Spaniards apparently choose to follow.

During the week before Easter the Catholics must visit seven churches. This is called "via crucis." In the performance of this, they remember the steps Christ took to Calvary. The churches remain open until late in the night and one can see hundreds of people going from one church to another.

On the evening of the day commemorating Christ's crucifixion, they take a large statue resembling Christ in a casket from the Cathedral to another church. It is carried by several men on their shoulders. Following these men winds a long silent procession.

During these times, people are not supposed to make noise or do anything that might offend the Lord. No meat is eaten unless a price is paid to a priest.

As you can understand by these few remarks, the religion of Argentina is largely outward expression, a satisfaction of traditional forms. The nation cries out for a release from superstition. You who read this article hold the key to its release. You can be an instrument in the accomplishment of great things. Do not, then, exist in lethargy.

Let Us Dig Deeper

Dr. C. F. Yoder

There is a story of an enterprising man who bought an old worn-out farm that was lying idle because no one wanted it. He cleaned out the ditches, plowed under the weeds and fertilized the whole farm. In a few years he was reaping rich dividends in large crops.

Not content with this, he explored the rocky hills on one side of the place and by digging in a wet spot he found a large spring of good water which he conducted to the house and garden.

Finding some shale by the creek, he dug into the hill and found a rich vein of coal which was worth a fortune. But digging still deeper he found a vein of quartz and in that a vein of gold ore which made him immensely rich.

As a church we are working in a world which has been badly ruined by sin. It needs to be cleaned up and stirred deep. It needs the water of life and the enriching grace of God. There is still fire in the hills and gold in the depths. What we need is a conviction of its worth and of our duty

to find its hidden riches and bring them to the owner. We are not owners, but stewards, and our reward is not in gold or in diamonds, black or white, but in the heavenly riches of human souls. Some church members are content to gather a little fruit from an old orchard. Some are willing to dig a little for greater gains, but only those who are earnest enough to dig down deep will find the gold.

One man went through a sickness which nearly cost his life before he learned to go to the bottom of his pocket-book and get the gold for the Lord. Doing that he found the upspringing stream of joy in his Christian experience. Brethren, let us not wait for the chastening rod. Let us dig up the gold for God. You may have given your Easter offering of copper or nickel or silver or paper, but you can do better. Pray God for strength and dig, dig, dig. Dig down to gold. Whether you know it or not you have it, and it belongs to God. The field or labor needs the gold of the Gospel. It needs double and treble what you are giving. Dig deep, Brethren, dig deep.

In His Will Is My Place

Rev. Loretta Carrithers

"And the Lord said, 'Behold, there is a Place by Me.'" Exodus 33:21.

What the Lord's people "might be" and what "they are," are two different things. Unbelief has fixed a great gulf between. There are so many privileges to enjoy, but few who accept and practice them to the full.

Moses found a place by God, but Peter followed afar off. Most of the Lord's people nowadays know the latter place best.

We have a rich heritage of knowledge of God's will for our lives, in His precious Word. In it, we may learn how many men, through pain and suffering, learned God's will for their lives. As we prayerfully study this Book, we see, very plainly, that God has a place in His will for each of us today. Yes, we find, indeed, He has not even excluded WOMEN from the precious privilege of a Place in His Will, by His side.

Many interpretations have been given to 1 Cor. 14:34 "Let your women keep silence in the churches." Some would take this verse out of its context and exclude womanhood from singing, praying, teaching, preaching, or even a friendly conversation in the church. For surely silence means SILENCE and not partial silence in some particular phase of work in the church. If we accept this one verse literally, then we must accept it entirely.

May we consider, for a moment, to whom this statement was written and under what circumstances? Paul wrote it to the Corinthians, just as he also wrote in 1 Tim. 2:9 in regard to modest apparel, gold and costly array. Does this verse permit a wife to wear a wedding ring?

Concerning marriage, Paul, in 1 Cor. 7, speaks plainly. I wonder why the ones who advocated that women keep silent in the church, did not remain single, if they took Paul literally as their authority? Dare we accept Paul as authority on women and not on men? I have never heard a Brethren minister preach and teach that people should not marry. If we are sticking to the "letter of the law" we dare not exclude what applies to us.

Paul says in 2 Cor. 3:6 "The letter killeth, but the spirit giveth life." So we must get the spirit of the Word in 1 Cor. 14:34. How could Paul command women to be silent in church in one place and tell them to pray and prophesy (preach, exhort, or comfort) in church in another place? Do we find a CONTRADICTION in 1 Cor. 11:5, where Paul gives women these very instructions? Certainly there is NO CONTRADICTION in God's Word!

If we study the customs of those days, we find slaves and prostitutes went without veils, and their hair was cut as a punishment. We note, also, that history verifies that part of the temple worship was prostitution. Sin had crept in and caused the worship to become far from what God wanted it to be. Paul explained how a woman was to dress when she took part in public services, so she would be distinguished from the dishonorable women in the temple.

In 1 Cor. 14:35, Paul teaches that women should ask their husbands at home concerning the doctrine—etc. Let us bear in mind that many of the women of that day were unlearned and therefore unfitted to contend in the church. Again, may we keep in mind the corrupt, immoral condi-

tions of the church to whom Paul was speaking. For that reason, I believe we may be so bold as to say NO woman, guided by the Holy Spirit, then or now, would want to dictate to the church heads or usurp authority over them in any way. I am certain I do not!

There is a definite place for women in the work of the Lord, as given in the Scripture. Peter refers to Joel's prophecy in Acts 2:17 "I will pour out my spirit upon all flesh. And your sons and daughters shall prophesy." Notice it says that DAUGHTERS shall prophesy as well as the sons. Prophecy means not only to foretell, but to expound truth. I am certain that Christ did not intend that women should not preach for Him, for the first Gospel message was entrusted to a woman on that first Easter morning when He said, "Go and tell my brethren." Matt. 28:10 and also John 20:17.

I do praise the Lord that He gave us women the privilege of a definite work for Him. Also, I praise Him that He, personally, gave woman the command to "go tell." What our Lord, Himself, commanded us to do, we need have no fear in doing. Who is better qualified to ordain man or WOMAN to preach than our risen Lord JESUS CHRIST? If Jesus had not intended women to be preachers, He would never have sent any women preachers out! He would have waited for a man to come along first. If it were not His will for women to preach, He would not have given them the talent! In His parable of the talents, each servant was accountable for the talent given to them. If God had given us talents, then certainly He expects us to use them.

Since there will be neither male or female in heaven, perhaps it is more important for us, while here on earth, to seek the place He has for us, as individuals, to serve Him while it is yet day, rather than to dispute WHO shall serve Him. Perhaps we may please Him better, if we prayerfully, faithfully find that place of service close to the Lord, in fully surrendering our lives to Him, in using our talents for His glory, in diligently winning souls for Him, while we have the opportunity.

God grant that each of us, as His servants, may not seek a place of pleasure, position, authority or honor, but may we choose a humble place of service, "IN HIS WILL, IS MY PLACE."

—Peru, Indiana.

NATIONAL BRETHREN YOUTH WEEK—
MAY 8-15

OBSERVE IT IN YOUR CHURCH

ON SUNDAY, MAY 15, the Brethren Youth offering will be received. Your dollars will support our summer program; publication of "The Brethren Youth"; printing; publicity; traveling expenses; salary; and Youth Conference.

PLAN YOUR GIFT—THEN ADD ONE
MORE DOLLAR

\$7,500 isn't much to ask from 18,000 people.
Give a lot or give a little—but GIVE.

Charles Munson.

WHAT HAST THOU GIVEN?

by June Byler

There are portraits in the Bible of many personalities. Some are more familiar than others, some more detailed; but all, having been placed by the Master hand, are worthy of our attention. Let us consider a few of those character studies; perhaps in comparison our own attitudes toward our responsibility to the Lord will be strengthened.

The episode in Matthew 7:36-50 takes place in the home of a Pharisee who has invited Jesus to a meal, but has not shown Him the courtesy of providing water for His weary feet. Into this set-up walks one, a sinner whose heart has been moved by the compassion of Christ. To Him she brings not only her most costly possession, but a repentant soul and a yearning to show her gratitude. She washes His feet with her tears, anoints them with her precious ointment, and dries them with her hair. Such devotion thrills us but puts us to shame.

We look again and in John 6:1-14 we are shown the multitude of 15,000 or more people—tired and hungry people, looking to Jesus and his disciples for consolation. Among the crowd one lad stands out; he is not a boy of unusual ability or possessions, but one with a great faith in his Lord as well as a willingness to give that which he has. What a combination! If we could be made to realize that nothing is small if we put it to use for the Lord, what wonders He could work through us!

As we turn to Luke 21:1-4, we find ourselves standing with the Lord and His disciples in the temple observing those who are casting their gifts into the treasury. We see the rich, amid the blowing of trumpets, and with much pomp and show, making their donations. While one of these awaits the recognition and applause that he feels is his due, a shabby dressed widow approaches the counter and, unnoticed by the crowd, drops in her mite. Jesus points her out to those who stand with Him and proclaims her gift to be of more value than all the others, for in humility and love, she has given of her living. What a lesson for those of us who have learned only to give of our abundance!

As we take one more look, we find in Acts 9:36 a man on his way to Damascus; a conscientious, well-meaning man whose honest intentions are to serve God, but he is one who has not taken God's will into consideration. As he journeys, he is brought face to face with Jesus. He is made to realize his error and immediately asks, "Lord, what will you have me to do?" How often we, too, make decisions or plans that are not made according to His will, but according to our selfish purposes!

If our own characters were to be presented as these have in words inspired by God, would we be satisfied with the pictures as they should appear, or would they fall short of God's plan for our lives?

FIVE LEVELS OF GIVING

1. The Tip Level

There are those who give a small coin to the Lord, the same way that they tip the waitress or the porter. It is just a little matter of appreciation for the Lord.

2. The Entertainment Level

There are those who refuse to pledge and give only when they come to church. They give just as they give to a theater, or the ball game, They give when they go.

3. The Emotional Level

There are those who give only when they are emotionally stirred. They refuse to give when their feelings are hurt. They may give once a year or twice a year, according to feelings.

4. The Promise Level

There are those who pledge but neglect the promise. They say they have pledged, but they expect the church to prosper on promises. They never or seldom pay up.

5. The Bible Level

There are those who give their tithes and offerings as the Lord teaches in the Bible. The stewards of this level are the ones who carry the burden of the Church's financial program. What is implied here is cheerful, joyous proportionate giving week by week.

The Night Is Far Spent, But The Day Is At Hand

by Rev. E. L. Miller

This subject assigned to us is a direct quotation from Romans 13:12. Paul was no calamity howler, but he did face the facts and tell the truth as revealed by God. Paul looked and longed for the consummation of the church age. He urged preparedness to meet it. The coming of his Lord was a most precious doctrine to him. He full well knew what was to happen in this old world just prior to that advent. Paul would not have been surprised had it happened during his lifetime. The mystery of iniquity was already working in his day. No specious doctrine of the world getting better and better until the millennium would cause us to think so. In writing to Timothy he pictured the conditions of things at the end time. Some of these things existed already in his day, but the worst was yet to come, and the best too. In Romans thirteen he speaks somewhat about all of this, and surely time has shown him to be a real prophet.

The terrible wickedness of the people of this world threw some folks off the track and caused them to expect an immediate catastrophe, and they began setting dates for the consummation of it all. These narrow ists and isms failed, as indeed they should, for going contrary to the teachings of both Jesus and Paul. Signs there should be, but no date set, "No man knoweth the day nor the hour." So why set themselves against such clear statements? But man has always thought that he knew better than the declared Word of God, hence all our troubles. Years before John received the Revelation, Paul already saw the Sardis condition of the church, the little life of the Philadelphia faithful and also the awful worldliness and indifference of the Laodicean period. The latter is your period and mine, the end period, with the Philadelphia group among us still fighting hard to hold on to religion pure and undefiled.

It was about 1912 that I heard a preacher more earnest than correct shouting that the world was getting better and with all the progress being made we would have the millennium and lasting peace and world brotherhood inside a few years. How wrong that rather sincere brother was remained to be shown almost immediately. For in just a few years World War I blew up right in our faces and the so-called calamity howlers were vindicated. They cried that we who believed Jesus and Paul were dispensers of gloom. Not so. We were merely accepting the prophetic proclamations of God's agents.

What is the upshot of all this? Just this—things have gone rather badly in this old world morally and spiritually speaking. Inventions of another kind have worked havoc

with our world of humans. Jesus came as the Light of the World, but the workers of evil preferred darkness because of their deeds. So they pushed the switch and spiritual and moral darkness came upon the world. That ~~and night and~~ darkness have been terrific. It has lasted long. But thanks to God it is nearing its end. At least it is 1900 years nearer than when Paul wrote the words of our text.

It is a common saying among us that the darkest hours are just before dawn. And as this is being typed, April 25, 1949, what with the godless communists overrunning China, the red menace in Korea, the cold war in Europe and a dozen other powder keg spots in our world, who can say that the night is not terribly dark? In like manner the darkness of spiritual indifference, negligence and self-sufficiency, so intensified in recent years, may be but the precursor of the really NEW DAY, the day that false prophets declared so emphatically was about to break during different times during our church age. We do not so declare, but accumulating signs would have us warned and waiting. Indeed, the night is far spent, some nineteen centuries have come and gone. And the promise of Paul, and Jesus too, is that the day should break bright and fair on God's faithful and expecting souls. For only the expecting, watching and waiting loyalists shall see the birth of that new dawn and the King in all His Glory. Only they shall see that dawn brighten more and more into the perfect day with God's eternal love and fellowship. But remember, there shall be hordes who shall not see the break of that new dawn. Darkness, eternal darkness, shall be their portion. The outer darkness and all its sorrows await the disobedient, the scoffers, mockers, and all those enumerated in Rev. 21:8. So as the signs multiply, the night wears on and the glamorous NEW DAY approaches—let us be up and doing. Let us set ourselves to the task of soul saving and soul building. Let us really see that the fields are white unto the harvest. And let us remember too, the awful harvest being gathered by the enemy of the race. Let us take most seriously the task laid upon us by our Lord and Master. Work while it is yet day, temporal day, for the night cometh, eternal night, when no longer can we carry on as gleaners for the Captain of our salvation. The world's night is all about us, but God's day is approaching fast and it is laden with glorious benedictions for all who love Him and expectantly await His glorious appearing. Missionaries of all kinds in the Master's vineyard, and missionary-minded folks on the home base should take great courage from Paul's words of promise. THE DAY IS AT HAND.

GETTING READY—There is only one way to get ready for immortality, and that is to love this life and live it as bravely and as faithfully, and cheerfully as we can—

Henry Van Dyke.

Wheeler Orphanage Fund

Center Chapel Ladies' Aid	\$ 50.00
John Walters	10.00
Mr. & Mrs. Dell Lemon	10.00
Student Mission Band, Ft. Wayne Bible Institute	200.00
Warren Scott	2.00
Mrs. Lulu Lisky	10.00
Brethren Sr. S. S. Class, Brighton, Indiana	40.00
Hillyard Baptist Children's S. S., Spokane, Wash.	5.00
South Bend Sisterhood of Mary and Martha	10.00
Manteca, California, W. M. S.	40.53
Mr. & Mrs. Wally Stump	1.00
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Summit Mills W. M. S.	15.00

Activities In Colon

"Jesus said, I must work the works of him that sent me while it is day." St. John 9:4.

On the December 1st, 1948, we celebrated the first anniversary of the work in Colon, Buenos Aires, and as we make spiritual balance we can see with great joy how the Lord has blest us and precious souls have been won by His Grace.

There is a great activity in this missionary field. We began by distributing literature or tracts, personal work from house to house, speaking about our dear Saviour Jesus Christ, and so on. We have held preaching services, tent evangelization, and special campaigns in the outskirts of the town.

These activities have hurt the enemy of the Lord. Many who were living in spiritual ignorance and without a Saviour are waking up from their unbelief and so the enemy is busy trying to hinder the spreading of the Gospel.

The priest used his influence in the public schools, in the mass and also through literature, to go against the preacher and the members of the church. We praise the Lord for this, for we are seeing that in this way the gospel is getting to the hearts of the people.

This year we began with a tent campaign and open air meetings, whose influence has been felt all over the town. As a result, ten new persons accepted Christ as their Saviour and are now attending the church. On March 5, it was our great privilege to see three of our youth follow the Lord Jesus, through the water of Baptism. That same day three nice children were dedicated to the Lord.

The next day was Sunday and we celebrated the Lord's Supper and had a special program which lasted five hours.

The Sunday School now has an attendance of 25, and adult meetings with an attendance of 40 in the church. There is also the W. M. S. and the young people's meetings every month. There is also a nice choir of young people for special meetings.

Dear Brethren, we have still a lot to do in our mission field, but if we live near to Jesus we shall hear, in that day, the great Shepherd say, "Well done, thou good and faithful servant; thou hast been faithful over few things, I will make thee ruler over many things; enter into the joy of thy Lord." Matt. 25:21.

Pablo F. Espinosa,
Colon, B.A., Argentina.

Russia Needs You

by Margery Long
Ashland College

The Russian children have lost their God. To Russia, religion is nothing more than an enemy of the people. It is a vicious drug fed to the poor and ignorant to keep them blind to the light of knowledge. God is not worshipped—the supreme Lenin is their ideal.

This in a nutshell is the status of religion in Russia at the present. Nearly everyone thinks of Russia as being Communistic, which is quite true. The Communistic party is the political party which controls the Soviet Union. Out of Russia's estimated 211,384,985 population in 1947, only 6,000,000 were said at that time to be Communists. Yet, when one realizes the might of this minority group, one can well understand that figures do not tell the complete story. In a totalitarian government one political party is in control and in Russia Communism is the one party.

The Communist party admits that they carry on anti-religious propaganda. The leaders are polluting the minds of the young Russian children with the startling statement that there is no God. They are wise in that they are conceiving far in advance the necessity of building a strong future Soviet Russia through the youth of today.

Communist clubs for the children are being formed throughout Russia. Members of the group are called "Young Leninists" or "Pioneers." This new movement is becoming the center of their lives. They would much rather miss their recess at school than miss any of the three weekly lectures of the Guide. The Pioneers shun religion, they boldly declare that there is no God. This group is loyally glued together with the stern determination of exterminating all sacred images called "icons" and any type of religious literature. From the statistics taken in 1945, there were nearly 20,000 orthodox congregations in the U. S. S. R., which goes to prove that religion at least played a role in Russia up to that time. Since then Communist movements have swept through the country and have attempted to overrule the belief in a God.

It is startling but interesting to note that Communism views men impersonally in contrast to religion which views men personally. Religion places its emphasis upon personality which connotes a value. Communism, on the other hand, emphasizes materialism which interprets life from the standpoint of facts—not values. Therefore, we signify Communism as wholly impersonal, devoting more prominence to material goods such as economics, politics, etc. than to the true value and importance of the welfare of mankind. Quoting from the Saturday Evening Post, "Communism does not recognize any dignity in individual

man, nor does it hold that human personality as such has any sanctity or value . . . It has a scheme of salvation, albeit a materialistic and worldly kind of salvation." How thankful the Christian should be that his salvation comes through the personal sacrifice of Jesus Christ, our Lord and our God.

The Communistic movement does not view morality as religion views it. In Russia, no crime is criminal if it is committed for the purpose of advancing the Great Plan of Communism. Morality of religion considers the rights of each individual, not that of government. The moral life of the Christian believer is centered around the Supreme Example of Jesus Christ.

Steven, a Russian child who was reared in a religious home, was forced through the Pioneer movement to command his family to forsake their religious heritage. After a tormenting struggle from within and a losing struggle with his family, little Steve was cruelly expelled from his club. As a result of this action, Steve ran away from home. All of his pals were Pioneers and now they would have nothing to do with him—so he felt that this would be the solution to his problem. Steve was sought and finally found, and as you would expect, his religious family graciously welcomed him home with outstretched arms.

The beauty of our Christian faith is that its members will not be expelled. We are all members of one happy family who are invited to enter the Kingdom—we are not forced to enter. Our belief means so much to us because we have sought it ourselves. It is not for the benefit of a social or political machine, but for our own personal betterment.

Communism is ruining the lives of many of the children and adults of Russia as well as the lives of Russia's satellites. Though it seems impossible, Communism is slowly leaking into our country. Our Christian duty toward Russia is to sincerely pray for the abolishment of Communism from her borders. We who enjoy freedom of religion should remember those who are less fortunate than we.

This then is my challenge to you, my friends. Brethren, let us make Russia a missionary field through our daily prayers.

Some one had prayed, and Faith, a reaching hand,

Took hold of God, and brought Him down that day,
So many, many hearts have need of prayer—

Oh, let us pray.

Grace Noll Crowell.

Twins arrived at the parsonage in Fremont, Ohio, the home of Reverend and Mrs. George Hagenbuck, Sunday morning, May 1st. Our last report is that the mother and babies are doing well. Their many friends will join in congratulations and will pray that these two added to their family may, also, fill an important place in Christian service.



Switzerland, Land of Contrasts

by Howard Fox

Switzerland is a land of contrasts. One sees some of the highest peaks in Europe pointing their stony fingers toward the sky capped with snow the year round. Deep valleys guide rushing torrents toward the seas to the north and the south of the continent. Hundreds of little villages nestle high on the slopes of the mountains, villages that are reached only after several hours of hard climbing afoot or on a mountain mule. On the plains industrial cities employ hundreds of men manufacturing merchandise for all parts of the world. This is all present in a country which has a land area of only 15,737 square miles. These scenes of beauty attract tourists from the whole world.

Europe is a troubled continent, but this little country with four official languages has not been involved in either of the two great conflicts which have shaken the world. On the contrary, Switzerland has helped the suffering of both powers prosecuting the wars.

Contrasts are seen in the social realm too. We held high the splendid example of brotherly love demonstrated by the Red Cross, thinking of the hundreds and thousands of lives that have been saved or helped; we rejoice that this little country could, by its neutrality, do this work. However, we need to be enlightened about conditions in Switzerland. Proportionally, Switzerland has the greatest number of divorcees, the greatest number of suicides, and the highest percentage of drunkenness in all Europe!

Consider the spiritual contrasts. From some of Switzerland's cities sounded forth the bold testimony of the Protestant Reformation. Geneva, where John Calvin uncompromisingly led a democratic and solidly Protestant reform even to expelling all the Catholics, now has as many Catholics as Protestants. Geneva has three priests for every Protestant pastor. Furthermore, modernism now is being preached from the very pulpit where once these reformation truths were heralded.

The people whose ancestors were stirred by the reformation have a cold national church supported by the state which leaves the people who attend hardly any obligation to give for the furtherance of the Gospel. Worse than that, their hearts are void of the knowledge of the Gospel of Christ. For the most part they are self-righteous and satisfied. They all, in one way or another, support their

church and complacently believe that their occasional church attendance and meager giving satisfy God's requirements. They neglect God's house, but fill to capacity their wonderful electric trains, Sunday after Sunday, going off for a mountain hike, a visit, or a ski trip.

It should also be remembered that some of the Swiss Cantons (a canton compares with a State in the U. S. A.) are entirely Catholic, and Protestantism has no part in them at all. These Catholic powers are strong. There are also groups representing five hundred different religious sects. Surely little Switzerland needs the help of praying people.

Evangelical Christianity is not entirely out of the picture. It is represented by a number of churches and organizations, among them those of our Pentecostal ranks, Leonard Steiner, pastor in Basel, Switzerland, states in an article on Switzerland, that there are nearly 100 assemblies with a total attendance of 3,000. I can speak more freely of the French part of Switzerland for it is here we have lived the past months while studying the French language.

When the Pentecostal message came in the early years of 1900, also in 1920, and later in 1934 and 36, there were mighty manifestations of the power of God working through yielded vessels. Since these days other churches have come into being. Now about twenty-four towns and villages have Pentecostal assemblies. Some of these groups are very small, not having a resident pastor, while the largest church has a membership of approximately 225 members. Of all the Pentecostal churches in Switzerland, there are only two which have their own church building. The others have services in rented halls and in homes. Most of the people come from the national church and are not used to liberal giving, therefore they continue in their halls. For the same reason, the missionary enterprise suffers.

A large percentage of the people have never seen a real outpouring of the Spirit, and the accompanying wonders that God works. The prayer of many a sincere heart is: "Lord, send a revival." Pray that God will deepen their hunger and that others will join in the same earnest prayer.—Missionary Digest.

Plan Of Life

Horace Bushnell said, "Every man's life is a plan of God." That does not mean that each life is like a movie reel, plotted and mapped out from beginning to end in some celestial studio, and run off on the screen of life. Such a view of life is sheer fatalism, leaving no place for moral choice and hence no place for moral greatness. God does not plan our lives in detail. But He does plan the moral pattern of every life.

God does not plan for any life to be criminal, or mean, or selfish, or petty, or unbrotherly, or impure. He plans for every life to be clean and just and Christlike. When

God raised Jesus from the dead on Easter morning, He was saying to us—"This is the kind of life I planned for all men. The quality of life you see in Jesus is the only kind of life that is worthy of living forever."

Yes, God plans that every man should seek to measure up to the fullness of the stature of Christ Jesus. But, alas, we can reject his plan.

"The sweet persuasion of his voice
Respects our sanctity of will;
He gives us day, but we have our choice
To walk in darkness still."

FIRESTONE PARK BRETHREN CHURCH AKRON, OHIO

by J. G. Dodds

This fine report from Akron has been condensed in some places due to space.—Editor.

Statistical reports reveal interesting facts in the Sunday School and church. From an average of 40 per year in 1946-47 to 80 in 1948-49, or in two years the record has been doubled. Likewise the morning worship services increased from 38 in 1946 to 73 in 1949.

A two week Bible Conference was held last Fall during which ten were added to the church membership. The average attendance was 47, with a high of 93 and a low of 18. Beginning March 28, 1949, Brother Floyd Sibert held a two week Revival campaign for us. From this meeting six have already been added to church membership—five of whom are adults and the other a young lady aged 14. Others have promised to be baptized later. One woman made the good confession after Communion Service on the last night; she is waiting for her husband to get ready so they can be baptized at the same time. The average attendance was 58 plus with a high of 95 and a low of 21. (The low mark was on a night when we had wind, snow and ice to contend with.)

Brother Sibert is sound in the ministry of the Word. His sermons are true to the "Faith once for all delivered to the Saints" as believer, taught and practiced by the Brethren Church. He preaches the Bible, the whole Bible and nothing but the Bible for the whole world. Our church is greatly strengthened by his ministry among us; the membership more firmly grounded in their knowledge of the Bible, many new contacts were made, and the Brethren Church more firmly established in the community. We hope that Brother Sibert may be able to come back to us for another meeting.

We have good news from this little mission church to all our friends and church people from ocean to ocean and from north to south. Our last quarter's average attendance has been higher than for many moons. Since our last report we have received three by relation, and baptized one. The one will go to another church, however, but we are willing to give any one Christian baptism. We have a new C. E. and is doing fine work and the attendance is commendable. Some of our new talent is being used for the glory of the Lord. Mrs. Deeter and I took three of our new girls to the Mid-year Y. P. Camp-Rally at Lanark, recently. Now they have a desire to go to the summer camp. In May Mrs. Deeter and I and some of our church folks will be on the air each morning from Centerville, KCOG new radio station.

Our new oil furnace has given wonderful satis-

OTHER NEWS OF THE CHURCH

A choir has been organized with Oliver M. Parker as president and Mrs. Royce Gates as secretary-treasurer. The choir has conducted several special services: a negro spiritual; a Christmas service; an Easter service given on Easter Sunday night. H. L. Glaze is the choir director and Oliver Parker is the chorister. Mrs. Mamie Smith is the pianist. I might add here that we have a male quartette that will soon be second to none in this area.

At the March regular Laymen meeting Brother A. E. Schwab of Louisville gave a helpful and inspiring talk to the men. During this meeting a Boys' Brotherhood was organized.

The W. M. S. keeps pace in its growth with other organizations of the church. As women are added to the church, they are immediately solicited for membership in the W. M. S. The Laymen do likewise with the men. The W. M. S. public service was given Sunday, February 20th. In addition to presenting the work of the W. M. S. the women presented a playlet, "How the Story Grew." Also, the women have one or more all-day meetings every month in which they sew, quilt, count tax stamps, and do other work for missions and for the good of the church.

A Vacation Bible School is in process of preparation to be held before Ohio District Conference. Teachers and other workers have been appointed and the material is ordered.

During the statistical year 33 new members were added to the church, 26 by baptism and 7 by statement and former baptism.

We request all Brethren Churches that have isolated members living in Akron, Ohio, to write them and urge them to get into the Firestone Park Brethren Church and thus keep their church membership alive and active. Any Brethren passing through Akron have a cordial invitation to visit us. Pray for us and for all the work of this mission in a city of nearly 400,000.

UDELL, IOWA

faction all winter. Just one Sunday, when 20 below zero, it did not warm up sufficient for worship, so we met at the Manse. Some new things have been added to the inside equipment. No longer needing the coal house, it was sold and moved off the lots. Recently the laity had charge of the morning service. We are planning a Sunrise Easter service, and some specials for the day; also several nights of post-Easter Bible lectures and communion. We think we will have a community Vacation Bible school again this year. We are still hoping and praying for a successor to take over this splendid field next fall. Who will answer the call? After praying and working for some definite things for three years the Lord has answered prayers. How can we help but give Him all the Praise and Glory?

W. R. Deeter.

NEWS

From the Christian World



Courses of instruction in religious and racial tolerance and in the history and culture of minority groups would be taught in New York State schools under terms of a bill recently introduced in the state legislature.

The United Nations plans for a world-wide broadcasting system. Approved in principle by the General Assembly last fall, the project is reported as being delayed only by the cost of eight million dollars.

The Foreign Missions Conference of North America reports that the more than 100 missionary-sending agencies of more than sixty Protestant churches, which comprise the Conference, are seeking to recruit 3,593 young people within the next few years for missionary service. Included in the needs are about 1,000 medical missionaries and 1,000 rural experts. Technicians are also sought for educational advance in the field of radio, motion picture and journalism overseas.—World Outlook.

A Lutheran-owned plane, "St. Paul," has been flying Scriptures to rural areas in China in recent months, the American Bible Society reports. This fast means of delivery was used because of the urgency for getting Scriptures to outlying areas in a hurry. The Bible group recognizes the possibility that the war may bring an end to the publication of the Scriptures, which are printed in Shanghai. Then too, overland transportation to any given point may stop at any time.

The Bible Society reports that the circulation of Scriptures in China during 1948 was 94,842 Bibles, 111,686 New Testaments and 2,726,154 Scripture Portions.—World Outlook.

Church World Service, which acts as the agent of American Protestantism in gathering and administering relief and reconstruction funds and materials overseas, reports that during 1948 it shipped \$12,280,000 worth of relief goods overseas.—World Outlook.

One hundred sixty-six Ukrainian farmers have been resettled on Maryland farms by the joint action of the state resettlement committee and the American Ukrainian Relief Committee. State police officers, who look after baggage and act as interpreters, assist in the settling process. These families have come to the United States under the DP act.

More than 150 orphans taken in from the streets and from homes broken by war are being given vocational and industrial training in Lingnan University's industrial school in Canton, China. The purpose is to train the children for self-support when they leave at the age of eighteen. A small co-operative store, where they can sell the vegetables they raise and buy commodities they need, gives them experience in handling money and teaches them simple business methods.

In order to speed up production of Bibles in Germany, the American Bible Society has ordered a new speed press at a cost of \$17,500 and two folding machines along with \$48,000 worth of binding materials, to be put to use at the printing plant in Stuttgart. The program for 1949 includes 150,000 Bibles and 300,000 Testaments.

The Australian government has turned down recommendations of Army Minister Cyril Chambers and thirteen generals that at least six months' military training be adopted.

The fact that increasing numbers of men and women want to continue their education through adult life was characterized recently by Paul A. McGhee, dean of New York University's division of general education, as a sign of social health. The total registration in adult education courses this year at the University is 16,244. It was 15,000 for 1947-48. Both these figures represent a substantial increase over prewar totals.

Christian relief work is continuing in Peiping, despite the fall of that city to the Communists, according to information received at Shanghai from Allan Reoch, Church World Service director for North China.

Reinhold Niebuhr of America warned the World Conference at Amsterdam that the Allied powers should not regard their triumph in World War II as "proof of their virtue." He cautioned them against plunging the world into a new conflict by their vindictiveness in victory.

John R. Mott of the United States was elected honorary president of the World Council of Churches at Amsterdam. Six acting presidents were elected at the same time. They are: Marc Boegner of France, Geoffrey Francis Fisher of England, G. Bromley Oxnam of the United States, Archbishop Germanos of Europe, Archbishop Erling Fidem of Sweden, and Tsu Shen chao of China.

At the close of 1948, the Scriptures had been published in 1,108 languages: the entire Bible in 188, the complete New Testament in 243, at least a gospel or other whole books of the Bible in 595, selections 92. Eighteen new languages were added.

Puerto Rico's first elected governor was inaugurated to the enthusiastic approval of the island's citizens. Former governors have been appointed by the President of the U. S. government. Luis Munoz Martin's first act was to appoint the first commissioner of Education to be approved by the island's Senate.

This act attracted more attention than his appointment of an attorney general due to the enthusiasm for an improvement of the island's educational system.

Missionaries from our churches will welcome this much needed change in the educational outlook of the island.—Selected.

FISHERS OF MEN

LESSON XLIX—STUMBLING STONES

Text—1 Cor. 11:29—"There must also be factions among you that they who are approved may be made manifest."

1. "That rib story bothers me." Can you believe that the woman was created from the side of man to be his companion under his arm to be protected and near his heart to beloved? If so, believe that much and, for your salvation believe John 3:16.
2. "I cannot forget the evil I have done." God promises to forget it and that is the principal concern. Heb. 8:12. With Christ in you all things will be made new. Try the mirror of 2 Cor. 3:18.
3. "They tell me that I can be saved in the next world." Do they know more about it than Jesus? See what he says in Luke 16:19-21.
4. "How do I know which religion is best?" Simply do as the first disciples did. Acts 2:42.
5. "I was baptized when a child." That need not keep you from being saved now. Can you answer the question of Acts 19:2? Do as they did. vss. 2-6.
6. "I do not harm anybody." That is not the question. Do you believe in Christ as your Savior and promise to obey Him? John 5:24.
7. "I mean to come some time." The road to hell is paved with such promises. Now is the only time that is yours. Jas. 4:13-16; Lk. 9:57-62.

REMOVE THE STUMBLING BLOCK

Silly as most excuses sound to the worker, they do not seem silly to the one who makes them and we should try to appreciate his or her point of view. An old man told me that he was once interested in becoming a Christian and went to a pastor to talk things over. He spoke of his difficulties but instead of giving him real help the pastor ridiculed him and called him a "silly little infidel." Thus the pastor not only failed to win a soul, he made himself the target of numberless criticisms from the one he insulted.

LESSON L—QUESTIONS

Text—Jas. 1:25—"He that looketh into the perfect law of liberty and continueth therein, not being a forgetful hearer, but a doer of the word, this man shall be blessed in his deed."

1. "Is there a church in which I can obey all the commandments?" Yes. You will know its door by 1 Cor. 12:13; its members by John 13:39; 39; its creed and discipline by 2 Tim. 3:16; its work by Mat. 28:29; its leaders by Eph. 4:11-15; and its name by Mat. 23:8.
2. "Can I be a member and an employee of the government?" Why not? The government needs Christians. Obey Mat. 22:19-21.
3. "I am in military service. What shall I do?" Be a good soldier of Christ. Your companions will need your testimony and help. 2 Tim. 2:1-7.
4. "Is it right to use medicine or a doctor?" Is it right to work after praying for daily bread? Mat. 6:11. See 1 Tim. 5:23.
5. "Is it wrong to carry life insurance?" See 1 Tim. 5:8.
6. "I cannot eat the Lord's Supper with hypocrites." Study well Rom. 14:4-10 and then 1 Cor. 11:17, and stay by vs. 28.
7. "I tried once and failed." Then you are now prepared to avoid your former mistake. Read the story of Peter,

Lk. 22:31-34; Jn. 21:15-19.

A little girl, daughter of a college president, spilled her daddy's ink on the desk. She was badly frightened, but when he came home at noon, she met him and took him by the hand and led him to the inkspot on the floor and said, "You did this." She did the same with several other spots. Thus she prepared the way for clemency when at last he saw the ink spot on the desk and said, "But who did this?" Thus sinners must be led to learn that "every man must give account of HIMSELF unto God."

LESSON LI—MORE QUESTIONS

Text—Jas. 1:5—"If any of you lack wisdom, let him ask of God."

1. "I must work on Sundays." Look for better work and meanwhile rest the seventh day after six of work. Lk. 18:7; Rom. 14:6.
2. "A church member owes me and will not pay." Have you done as told in Mt. 18:15-17? If not, do so. Consult your pastor. Heb. 13:7.
3. "How can I be a Christian when my children do not obey me?" When a child is disobedient, take him alone and read together the passages the child should learn. Explain them and have prayer together. Deut. 6:7.
4. "The pastor never comes to visit me." Have you gone to visit him? He will be glad to help you. Do as Nicodemus did. Jn. 3:1-6.
5. "There is no church in our town." Start one. Others have done that. Rom. 16:5. In the meantime, find comfort in the promise of Ezek. 11:16:
6. "I cannot read." You can learn and be well repaid. Meanwhile you need all the more help from your church. Heb. 10:25.

ASK OF GOD

Once a man whom I was trying to win to Christ produced so many criticisms of church members that I said, "Isn't it a pity that such a good work as God is trying to do with the church is being hindered by lack of cooperation on our part? Let us pray about it." I led in prayer and then asked him to pray. He mumbled something so low that I could not understand what he said. But he did not repeat any of his criticisms and some time later surrendered to Christ. Conversations are like fruit that is most easily plucked when ripe.

LESSON LII—INSPIRING EXAMPLES

Text—Jas. 5:10—"Take for example . . ."

The Bible is a marvel of inspiring short biographies. We close these studies by citing a few.

1. Examples which serve as a warning. 1 Cor. 10:6-11.
2. Examples of abnegation. Jas. 5:10.
3. Examples of power in prayer. Jas. 5:17, 18.
4. Examples of faith. Heb. 11:1-40.
5. Examples of testimony. Acts 8:4-8.
6. Examples of missionaries. Acts 15:12.
7. Examples of children:
 - (1) A little captive girl. 2 Kings 5:1-5.
 - (2) A little boy with a basket. Jn. 6:9-13.
 - (3) Children in the temple. Mt. 21:15, 16.
 - (4) The child Samuel. 1 Sam. 1:27, 28; 2:18, 26.
 - (5) A young prince. Dan. 1:8, 9.
 - (6) A boy preacher. 2 Tim. 1:5.
 - (7) The child Jesus. Lk. 2:40-47.



CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for May 29, 1949

THE CHURCH IN THE CARIBBEAN

Scripture: Acts 17:22-28

(Topic Editor's note: This is the second in a series of two topics written for us by the wife of your Topic Editor. We thank her for her contribution to the C. E. work in this way.)

For The Leader

THERE ARE MANY ISLANDS in the Caribbean and these islands are just as much in need of the gospel as any other part of the earth. The church has played a great part in the life of the islands since the early 1900's. Many ways have been planned to help the people change their methods of living so that they could overcome some of the diseases prevalent in their land. The Whites moving into these islands brought new diseases to them and now they have many things to combat before real gospel preaching can be started. So, as we study these islands in the Caribbean tonight, pray that these people might also learn Christ, for He is interested in them and their souls.

TOPICS

1. THE VIRGIN ISLANDS. This Island which really consists of three islands, namely, St. Thomas, Sr. Croix and St. John, are the Virgin Islands of our U. S. And at one time this Island was considered very prosperous, but today it is indeed poor. In 1878 a wild protest broke out as the negroes who were held slave became free men. These men used to be engaged in raising a large sugar crop on the islands. But, after their freedom, much destruction resulted and there was little left of the sugar crop, or the plantations. The Church, however, has played a great part. In the early 1900's, Slagelse, served as Chaplain from the Lutheran Church of Copenhagen. His work among the island people was wonderful. Today, they even teach religious education in their school systems. If these people find it necessary to teach the Bible in the school, why can't it be done in our own in this country? Are we afraid of the Bible and what it MIGHT do for our youth? The Virgin Islands send out a call for more helpers to give out the gospel to their people. Are you ready and willing to go? Here is your opportunity to do that missionary work for your church that you are planning to do.

2. PUERTO RICO. This is a land where nearly 600 people live in each square mile of territory. The life of the villages was so lacking in intellectual and social quality that the better educated individual found it hard to endure. But many ways and means have been discovered in order to meet the people and their needs. At least three well known Christian hospitals have been established. These mission hospitals provide everything, a regular hospital and something more. They tell their patients about Jesus. They talk with them, and help them understand God's plan. They have available tracts and devotional booklets on dis-

play where the patient can see them and read them. But still more workers are needed. While the people of the island are Protestant, still all need Christ. A great responsibility rests on the Christians of the States. We must encourage and help the Church in Puerto Rico where it needs help and support the projects that point the way to a better day materially and spiritually for the Island Peoples. The American Bible Society is doing its share in distributing Bibles and their influence is greatly felt throughout the Islands as well as right here at home. Jesus gave us a standard by which to test all our relations with other people, "Thou shalt love the Lord thy God with all thy heart and soul and strength and mind and thy neighbor as thyself." This is one of the secrets of peaceful relations in the World.

3. THE END OR THE BEGINNING? The end of our study tonight should be just the beginning of action. There is much yet to be done. Wanting changes in these places means standing up on the right side of issues—on the Christian side. Things happen only when young people like you and older people like us help make them happen. So the end is only the beginning. What form of action will you choose to tell about Jesus? Are you ashamed of Him? We shouldn't be! But under God's guidance any little acts of kindness on behalf of God's people anywhere is another step in favor of Christ and His program on earth. Make up your mind tonight to really be a help to others and further the cause of Christ. As Endeavorers we can not do less. Let us do More.

4. FOR CHRIST AND THE CHURCH. This has been our Motto for a good many years in C. E. and it can well be the rest of our lives on earth, The need is so great and the laborers are so few. Begin tonight to pray definitely that God will show to you His plan for your life. Perhaps you will be called to a foreign field to labor. Then, again, it might be right here at home. But pray and pray and pray, for Prayer is the power which brings the success we can have in this wonderful work for Him. Talk to other young people with whom you come in contact and don't be afraid to witness. If your life is what it should be, your witness will ring true and win others; but if you are not living as true to Christ as you should, then a change must take place before any good can be accomplished. Think it over, young Folks, Choose Christ and His Way tonight. It Pays!



TUNE OUT — TUNE IN

Tune out annoying thoughts of care;
Tune in on child-like faith and prayer.
Tune out the memories of pain;
Tune in on nature's glad refrain.
Tune out all that is false and base;
Tune in on heaven's truth and grace.
Tune out the tempter's whispered lies;
Tune in on words from Paradise.
Tune out the discord and the strife;
Tune in on God's harmonious life.
Tune out the lawlessness of sin;
Tune in on heaven's discipline.
Tune out the stifling thoughts of fear;
Tune in on Christ's, "Be of good cheer."

—Peter Van Wynen.

Prayer Meeting Topic

Contributed by Rev. C. Y. Gilmer

(Helps for Christian missions)

THE GREAT COMMAND

"Go ye into all the world, and preach the Gospel to every creature" (Mark 16:15).

Well nigh two thousand years have passed,
Since from the Master's lips there fell
The farewell word—His Great Command:
"Go into all the world and tell
The story of redeeming grace
To ev'ry son of Adam's race."

"Go ye—go into all the world,
And preach the Gospel, full and free,
Until the sin-stained sons of men—
Whate'er their name, where'er they be—
Shall know the boundless love of God,
And find salvation through My blood."

Well nigh two thousand years have passed
Since Christ His Great Commission gave;
And still He waits—has waited long—
For Messengers alert and brave,
Whom He may send to bear the Light
To lands engulfed in heathen night.

Thou patient Christ! Bear with us still!
Fain would we for the past atone.
Come kindle in our hearts afresh
A love for souls like to Thine own.
Then shall we work, and give, and pray
Till the whole world shall own Thy Sway!
—S. E. Burrow.

OUR LORD'S LAST ORDERS

Scriptures: Luke 22:45-52; Matt. 28:18-20; Mark 16:15, 16; Acts 1:8

Missionary Hymns

Prayers for Missions

Seed Thought Provokers:

IN THE GREAT COMMISSION our Lord gave the program of the church. The success of that program depends upon the Church paying the price for the power to carry it out. The Commission is assigned to every Christian, whose only business is to get the gospel to every creature. The twelve disciples could not reach the whole world of their day. Again Jesus said that upon the carrying out of the commission, "I am with you always unto the end of the age." The twelve apostles died nineteen hundred years ago, so the Lord meant for somebody besides them to carry on the commission.

The Commission, briefly, is to "make disciples of all nations," "baptizing them" in the name of each member of the Trinity, "teaching them to observe all" the commandments of Jesus, and have them win other souls. To refuse

to win souls is to be out of the Lord's will, to be disobedient. Every saved person is to get the gospel out. Christianity and soul winning are synonymous. To be a Christian one has to believe and practice evangelism and personal soul winning!

Nothing else matters as does the Commission (Matt. 8:22). Everything else is incidental (Luke 14:26). If the saving of the lost was important enough for Christ to leave Heaven, then we can well put it first. Soul winning is the one thing Christ told us to do. The apostles ignored difficulties and persecutions in carrying out the Commission. They were empowered by the Holy Spirit. They were anointed of power from God for soul winning. This same power is as needful for us (Zech. 4:6). The same undertaking requires the same power today as in their day. The program is soul winning and the power is an anointing of the Holy Spirit. The price is prevailing prayer—"tarry until ye be endued with power from on high." Read Isa. 44:3. Heaven's supernatural power is for the winning of souls.

COMMENTS

On The Sunday School Lesson

by The Editor

Lesson for May 29, 1949

ASSURANCE AND POWER THROUGH PRAYER

Lesson: Mark 14:32-42

JUST HOW MANY of us pray with assurance? Far too many times we pray, not by thought, but by form. True, we mean what we say, but we too often fail to take time to think out our prayers.

In our lesson today we have an example of prayer which was really prayed with assurance. Jesus was in a place where He had to do one of two things, either depend on His own resources, or go to the Father with His petitions. That He had prayed many times in this same spot where he retired to that night, we know, for it was a favorite place for his prayer time. It was not the first time He had met the Father in secret. But now He needed a special time of communion in order to prepare Himself for the ordeal through which He was so soon to pass—the ordeal of the cross.

There are two things we need notice—the thing He prayed for, and the way He met it. He prayed within the will of the Father, yet He was sure of His ground. He was assured that God could, that He had the ability, to free Him from the cross; but He was likewise sure that whatever was the Father's will must be obeyed. Hence the manner of His prayer.

We can learn much as to our own prayer life if we will study closely the way in which Jesus met His problems. We can note that He always approached God without fear; with assurance of being heard; and with the full willingness to abide by the Father's decisions. If we pray thus we can be assured that our prayers will be answered.

'Tis Such a Little Way to Jesus

'Tis such a little way to Jesus
Just a turning to the right,
It's just a step forward
From darkness into light.

Do our footsteps falter
Cause we fear to tread alone,
The short distance to the altar
Where He takes us for His own?

'Tis such a little way to Jesus
Across a narrow space,
To receive Him as our Saviour
With His redeeming grace.

'Tis such a little way to Jesus
What ever may betide,
We have but to seek Him
And find Him at our side.

I once was lost in darkness
And I thought I was alone,
But I found Him there beside me
To show me the way home.

We are near enough to Jesus
To touch His robe as white as snow,
To feel His healing presence
Every where we go.

We are near enough to Jesus
To see the nail print in His hand,
No sin too great for His forgiveness
Or for Him to understand.

T'was for our sins His side was riv'n
He shed His blood for you and me,
His tormenters were forgiven
While He died on Calvary's Tree.

His was the long, hard way of torture
To save us from our sins and woe,
We've but to reach out and receive Him
'Tis such a little way to go.

Jean Marie Bennett.

The writer of this poem was baptized and received into the Stockton Church on March 6, 1949. She was marvelously saved and has a ringing testimony for her Lord. She is the mother of two daughters, the older of which is also a member of the Stockton Church.

E. M. R.



Our Oakville, Indiana, Church Bulletin Board



(Photo by James Covington of the Oakville Church).

See Article "It Pays To Advertise" In This Issue.

THE BRETHREN EVANGELIST

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the last week in December.

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INTERESTING ITEMS

St. James, Maryland. We quote from a card received from Brother Roy H. Lowery, Chairman of the St. James Pulpit Committee which we have received: "It gives me great pleasure to announce that Rev. Freeman Ankrum has accepted a call to the pastorate of the St. James Brethren Church and will take over the duties of the pastorate here on August 7th. He has resigned from the Mason-town pastorate."

A program of "inspiration and fun" has been planned by the St. James Youth for Saturday, May 21, with Brother Charles Munson, National Youth Director, in charge. He will also speak at the Sunday morning service on May 22. A Gospel Team will accompany Brother Munson on the trip.

Daily Vacation Bible School will be conducted at St. James from June 20th to July 1st.

The Mother-Daughter Banquet was held on Thursday evening, May 12th.

Johnstown, Penna. Second. Brother N. V. Leatherman reports that there were eighty-six who availed themselves of the opportunity of sitting down at the Lord's Table to partake of communion on April 17th. There were 95 at Sunday School and 123 for the morning Easter service.

Loree, Indiana. Brother Robert Higgins reports that five of his class in the course "Training for Service" completed the work and took the final examination on Tuesday evening, May 3rd. Another such class will be formed in the fall.

On Sunday, May 22, Re-dedication services will be held at the Loree church. Rev. E. M. Riddle will be the guest

speaker and there will be a basket dinner at the noon hour, with services in the afternoon also.

Milledgeville, Illinois. Brother D. C. White reports that "the floors of the church auditorium are to be refinished"—are probably completed by this time.

Our church will join with the other churches of Milledgeville in a Community Vacation Bible School from June 6th to 17th, with a closing exercise to be held on Sunday evening, June 19th.

Central District Camp Dates. We learn that the date of the Central District Camp has been set as of July 3rd to 10th.

Smithville, Ohio. Smithville joins in a Community Vacation Bible School again this year, with dates being set as May 31st to June 10th.

The Northeastern Ohio Brethren Youth are meeting at the Smithville Church on Saturday, May 21st. A fine program has been arranged.

Canton, Ohio. Brother E. J. Beekley reports in his bulletin of May 15th that the attendance on Sunday morning, May 8th was 140. He also states that they only need \$91.81 to complete their building indebtedness and that they are looking forward to the burning of the mortgage note on Sunday, May 29th, with Brother E. M. Riddle as guest speaker for that service.

Ohio Intermediate Camp. The Camp which will be held at Camp Indianola this year for youngsters ages 9 to 13, will be held from July 3rd to 9th.

Elkhart, Indiana. If we made no mistake in the count from the bulletins recently received from Brother L. V. King, we find that since we last reported from the Elkhart Church there have been seventeen received into the church by baptism; three by letter and two by relation, which makes a total of twenty-two.

A service of dedication of children was held in the Elkhart church on Sunday, April 10th, at which time a number of parents presented their little ones to the Lord.

Carleton, Nebraska. A joint meeting of the Woman's Missionary Society and the Sisterhood of Mary and Martha was held at Carleton on Monday evening, May 2nd.

We are glad to note from the report of Brother H. M. Oberholtzer, pastor of the Carleton church, that recently a brand new Laymen's Organization was established in Carleton, with Brother M. K. Brinegar being elected as president, and Brother Ralph A. Lichty as Secretary-Treasurer. The impulse for this organization came with a visit of Brother H. D. "Bud" Hunter, National Laymen President. We will be expecting things from this new organization.

Gratis, Ohio. Brother W. S. Crick, pastor of the Gratis Church, reports the reception of eight into the church by baptism at the Easter season.

The Women's "Truth Seeker" Class are planning to purchase an additional chair to match the other two chairs in the pulpit if such can be done; otherwise they will purchase entirely new pulpit furniture.

Miami Valley Brethren Laymen's Rally. We learn that there were fifty-two laymen from five of the Miami (Ohio) Valley churches in attendance at the meeting which was held at West Alexandria on Monday evening, May 18th.

(Continued next Page)

The Editor Thinks Aloud

Fred C. Vanator

YOUTH—WHAT IS IT?

FOLLOWING THE INTENSE strain of the activities of the Ashland College week-end May Day, most of those who attended felt that they could say that they were about as old as time. There is a common expression that comes to our mind which goes something like this, "Well, you are just as old as you feel." There is so much truth in this that as it came to my mind this morning,

It set me to thinking!

After all how old is "old" and how young is "young?" I heard a man say the other day, in speaking of a certain other person, "Why, that man is not anyway nearly as old as I am, and yet he looks and acts as if he were twice my age." That was true, for I knew both of them. The trouble was that the one man had become old before his time because he thought "old" thoughts; lived in the past; could not take on anything new, and, in other words, was just existing, not living. The other man, older by at least fifteen years had kept young by being "young" in his thinking (not childish); by mingling with young people (not by trying to be one of them, but by trying to see their point of view); had taken on new life by taking on new ideas as they were advanced in line with the progress which was being attained, and by realizing that "real youth" does not have a line of demarkation measured in years attained.

I feel that one of the finest things that has come to our Brethren Churches is the "Youth impulse that has come in our Brethren Youth Movement. "Brethren Youth" has not barred anyone from their activities because of a certain age attained. They only ask that those who identify themselves with such activities be young in spirit. Because of this fact it has given an incentive to many, who had almost given up the idea that they were acceptable to youth, to get behind this great movement among our young people to be of real service to the church. Of course they do not expect those of us who are "of age" to step in and try to come into the "limelight." That is what is done far too often by those who think and feel that our "young people" are not capable of doing a lot of thinking for themselves.

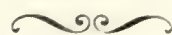
What we are trying to say in this "think" this week, is that age is not a matter of counting years. Age and youth should go hand in hand. A father keeps young and his son attains years of wisdom because they travel the path of life together, hand in hand. A mother loses the "aging" process when she stays "young" with her daughter. And both son and daughter grow into "age" still retaining their youth.

Well should we note that our youth are not trying to "usurp" the authority of age, but are merely stepping in and trying to take some of the burdens off the shoulders of those who have so long borne the load alone. They want to help, not hinder; they want to "share the load," not become an additional burden; they want to be taught, that they may take their rightful place in the work as they "grow" into it. They need our help. Let's give it to them.

Think it over!

ADD TO YOUR 100% EVANGELIST HONOR ROLL

A note from Brother D. R. Murray, pastor of the Columbus, Ohio, Church, calls our attention to an omission in our 100% Evangelist Honor Roll. We are glad to add the following, and apologize for the omission: Fairview Church, Washington C. H., Ohio.



Interesting Items

(Continued from Page 2)

Ashland, Ohio. One of the largest church audiences for some time was present to hear President Glenn L. Clayton deliver a fine message, which rightly climaxed the observance of the May Day festivities of Ashland College, nearly 300 being present. Dr. Clayton's topic was, "Religion in Education." The Sunday School also was largely attended.

The Sisterhood girls of the Ashland Church, with the assistance of Kenneth Solomon and Robert Holsinger have painted all the chairs and tables in the Primary and Beginners rooms.

New Lebanon, Ohio. Brother W. C. Berkshire reports that their Easter attendance was 337 for Sunday School and 320 for the morning worship service. He also reports that they are well on their way to make the goal of \$1,000.00 for their Easter Mission Offering.

Cerro Gordo, Illinois. Brother Arthur J. Tinkel, pastor of the Cerro Gordo church says that the attendance at the services is gradually increasing. There were ninety-six present for the Easter service.

Firestone Park, Akron, Ohio. The Mother and Daughter Banquet of the Firestone Park church was held on Friday evening, May 6th, with Mrs. Ruth Royer, of Louisville, Ohio, Ohio District W. M. S. President, as the guest speaker.

Masontown, Penna. Brother Freeman Ankrum, pastor of the Masontown church, reports that the average attendance for April was 180, as compared to an average for the same month last year of 168. Thus this April average becomes the highest April average in the past eight and one-third years.

Nappanee, Indiana. The Annual Bible Program of the city was held in our church on Friday evening, May 13th, with Mrs. Bowman directing. One hundred and twenty-five children of the public school took part.

The Sisterhood of Mary and Martha held their Public Service on Sunday morning, May 8th, with Mrs. C. Y. Gilmer of Huntington, Indiana, as the guest speaker.

Peru, Indiana. We are sorry that Brother Carrithers' announcement of their Communion service which was held on May 19th, did not arrive in our hands in time for it to go out as an announcement. We trust that they had a fine service.

Mexico, Indiana. The Mother and Daughter Banquet of the Mexico Church was held on May 5th, with Mrs. Loretta Carrithers as the guest speaker.

Brother Higgins says that "More than 75 enjoyed the Easter service and breakfast which was served by the W.

(Continued on page 11)



Here Is Another Important Letter

Francis C. Stifler, D.D.

Secretary Public Relations, American Bible Society

THE MOST IMPORTANT historical document ever written was written by a physician. It isn't very long. You can read it in less than two hours. And I suggest you do so some evening. Although it was written almost 1900 years ago you will find no difficulty in getting hold of a copy of this little document. You don't even have to go to a book store for it. You can find it in any chain store and it will not cost you much.

If you don't read English, no matter, for you can get this little history book in other languages. No book of history has ever been translated into so many tongues. The American Bible Society list 426 languages in which the whole New Testament has been translated, including all the tongues used by most of the people of the world.

When Dr Luke wrote his historical treatise he dedicated it to a friend whom he addresses as Theophilus which, appropriately enough, means "Lover of God."

Luke begins by reminding Theophilus of a former letter, also, and we call this devoted doctor's first letter the "Gospel of Luke."

I have found that many people do not know that Luke, who apparently was the Apostle Paul's traveling companion, is also the author of the Book of Acts, which just follows the four Gospels in our New Testament.

The Book of Acts is the most important historical work because it is the only record of the most important period in human history. We are just about getting used to writing a new number on our date lines. It is 1949—and why?—because the dating of most of the documents of today's world are figured from the birth of Jesus Christ. His coming proved to be the turning point in history and the record of those first days when the world was turning its most important corner is to be found only in this second letter of Dr. Luke's to his esteemed friend Theophilus.

The story related in the book of Acts begins with eleven men huddled in a secluded room waiting for something to happen. Then suddenly something does happen. These simple men who six weeks before had been ready to look upon

their months of companionship with Jesus as a closed chapter in their lives, suddenly experienced a new visitation of the spirit of God. Luke tries to describe what happened—but who can describe acts of God? From the standpoint of history what interests us is that on that day—it was the day of the Feast of Pentecost in the Jewish calendar—the Christian movement was born, the movement which has been and is today the most vital social and spiritual force in the world's life.

Peter, the natural leader of the little band of disciples stood up that day and preached his first Christian sermon. He minced no words. He accused his audience of rejecting their Savior and when they asked what they should do to make amends Peter gave in about ten seconds' time the formula, which, to the exact degree to which it has been followed by men ever since, has measured the progress of the Christian movement in the world. In English this is what Peter said:

"Repent and be baptized every one of you in the name of Jesus Christ for the remission of your sins and ye shall receive the gift of the Holy Spirit."

Luke says that 3,000 accepted the offer and a little later he says the company of believers had become 5,000.

Read those first eight chapters of the Book of Acts. They are, just as you would expect, crammed with drama, and excitement. One leader, named Stephen, spoke out so boldly that the rough element in the crowd stoned him to death. Stephen was Christian martyr number one. We have an old saying that the blood of the martyrs is the seed of the church. Luke handles this idea with consummate literary and historical skill in his story of the stoning of Stephen. He points out one seemingly insignificant detail—that a man named Saul was standing by, who, though not throwing stones, was guarding the coats of those who were.

This is our introduction to the foremost leader of that first century and probably of all Christian history. Luke devotes most of the remaining twenty chapters to the story of this Saul who was later called Paul. He was a man with some sort of physical handicap, which possibly had prevented him from throwing rocks at Stephen. This same handicap may have made Luke's presence with him as an attending physician necessary.

Now Paul was of a different stripe altogether from the twelve apostles. He was what we would call a University

graduate. He had been a lawyer and a theologian—they always went together among the Jews. He was a Roman citizen—a man of travel and culture, who, after the custom of well-educated young men of that day, also had learned a trade. Paul was a tent-maker.

Read Luke's 9th Chapter of Acts—about how Paul became a Christian. When this big change comes, Paul loses none of his aggressive zeal, only it is now for Jesus rather than against him.

The book of Acts is now in full swing with the Apostle Paul in the center of the stage.

It is a book that almost shouts its story. It is radiant with joy and prayer and brotherhood. Women play their part heroically. In scene after scene Luke condenses, many times into a few sentences, the thrilling scenes in which a new world was being carved out of the dreary dying Roman Empire. I wonder if the march of history has ever been so vividly and powerfully recorded. Paul carried the Gospel over into Europe. He challenged every stand that the old Roman religion took against him. The book ends with Paul, though a prisoner, living in his own house in Rome, and with freedom enough to keep on with his work.

One wonders, when he comes to the end of the Book of Acts, why it stops where it does. Why doesn't Dr. Luke go on and tell us how Paul's trial came out or what happened when Paul died. Maybe Luke died first—or maybe the end of the book has been lost—we can think of a hundred things we might like to have at the ending of the book.

But I think the Book of Acts ends just as it ought to. It tells of the beginnings of the most wonderful movement in human history—the coming, just as Jesus had promised it, of the Holy Spirit into men's lives—a coming which would never end until “the Kingdoms of this world are become the Kingdoms of Our Lord and his Christ and he shall reign forever and ever.”

Are you fed up with the cynicism and the smugness and the sneers of much of our current literature? If you want refreshment just pick up the book of Acts and read it through. It is sober history—describing the seed plot out of which everything you count dearest in your life today has come. It tells its story in colors of radiant confidence and joy. But it is more than history. That is why so many millions of copies of it are distributed by the American Bible Society. They go to people who are not interested in history. They are interested in Salvation. The Book of Acts has a message for you—it throbs with a call to you to repent and be baptized and receive the Holy Spirit and snatch the torch and race on to do your bit for Christ and his Kingdom till he comes.



A MISER

A miser had many pains in his death, and especially the pains of a disturbed conscience. He had his money bags brought one by one, with his mortgages and bonds and deeds, and putting them near his heart, he sighed and said, “These will not do; these will not do; take them away.” He who knew the secrets of the unknown world said, “Seek ye first the Kingdom of God.” “For what is a man profited, if he shall gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?”

Spiritual Meditations

Rev. Dyoll Belote

HOW HIGH IS TALL?

“Behold a man with a measuring line in his hand.” Zechariah 2:1.

HOW HIGH is tall? How long is a long line? How much must one know in order to know more than one does not know? “Well,” some one remarks, “is that fellow trying to be funny, or is he a little ‘teched’ in the head?” True the questions may be a bit queer, but at least they can serve to remind us that we must have standards of measurement in a sane world.

Plato, the Greek philosopher, declared that “**by measurement the soul is saved.**” Our lives must be governed by the strict rules of discipline; they must be ordered in harmony with eternal law, else we shall never know salvation. **Character, while it cannot be measured by a yardstick, is no chance by-product.**

“**Man is finally measured by what is immeasurable in him—his attitude of soul.**” We are measured by the depth of our convictions; by the height of our aspirations; and by the breadth of our sympathy.

Measured by the depth of our convictions how solid is the foundation of our life? The higher and larger the building which is being built, the deeper they sink the foundation. The safety of the building depends upon the surety of the foundation. So also the safety of our Christian faith depends upon the depth of our convictions.

The height of our aspirations determines how close we come to a comprehension of the loftiness of the divine design for Godly living. The Word declares that “Eye hath not seen, ear hath not heard, neither have entered into the heart of man the things that God hath prepared for those that love Him.” While this is true, yet it is possible for the earnest Christian to catch glimpses of the glories that shall be revealed, and the more earnest our endeavors to attain unto our highest conception of Christian attainment, the nearer we shall come to experiencing the realization of our soul desires.

And the breadth of our sympathies will determine the outreach of our Christian love and helpfulness. The man who prays for God to bless him and his wife, his son John and his wife, they four and no more, has a very narrow brand of love and sympathy. The individual who can see no good in any other Christian group than the one to which he belongs, has a very restricted sympathy. The patriot who can see no good in any land other than the one in which he dwells, has a very limited brand of patriotism. It takes largeness of heart to produce broadness of sympathy. Selfishness tends only to narrowness of sympathy and helpfulness.

We are hearing much of a new world; but no mere measuring of national boundaries; no yardstick applied to armies and navies; no tabulating of national resources, will build or insure this new world. It will take the same measuring device for the new order, as it has always taken, quality of living.

—Linwood, Maryland.

Rev. J. Milton Bowman Resigns at Nappanee, Ind.



Seated—Rev. J. M. Bowman, Wanda, Virginia, Mrs. Bowman. Standing—Marguerite and Rosena.

(The following was taken partly from the "Nappanee Advance News," and partly from a letter from Brother Bowman, in which he made some corrections of statements made in the paper. Therefore we scarcely know just where to place the "credit" for the following. However, we follow largely the newspaper report, with corrections as suggested by Brother Bowman, and a few other additions.—Editor)

* * * *

"Rev. J. Milton Bowman, pastor of the First Brethren Church of Nappanee, Indiana, tendered his resignation as pastor on Sunday, May 1st, same to become effective August 1st, with two weeks leave of absence. He has served the Nappanee church for the past eleven years.

"His leaving Nappanee will be a distinct loss to the city, and by this no reflection is cast upon his successor as pastor of the church, but rather over losing a man that has become an active leader in the community. Not only will Rev. Bowman be missed, but so will the members of his family (pictured above). Mrs. Bowman has served as Bible teacher in the Nappanee public schools for the past eight years, as well as taking an active part in the social and religious life of the community. The oldest daughter, Rosena, was salutatorian of the class of 1948 and is now attending college. Marguerite is valedictorian of the 1949 High School graduating class.

"The Bowmans came to Nappanee eleven years ago from Sergeantsville, New Jersey. On February 13, 1945, the

church building burned to the ground and it became necessary to find places of worship for the congregation. The various churches and organizations of the city were very kind in assisting in this matter in every way.

"Rev. Bowman became very active in promoting the erection of a new church building and supervised the work until its completion. Dedicatory services were held for the new church on June 27, 1948, with Dr. John Holland of Chicago, bringing the dedicatory sermon.

"During the years of Rev. Bowman's pastorate many have united with the church, and on this last Easter Sunday 528 were in attendance at the morning service. Approximately \$30,000.00 has been contributed yearly during the past several years for all purposes, including the Building Fund.

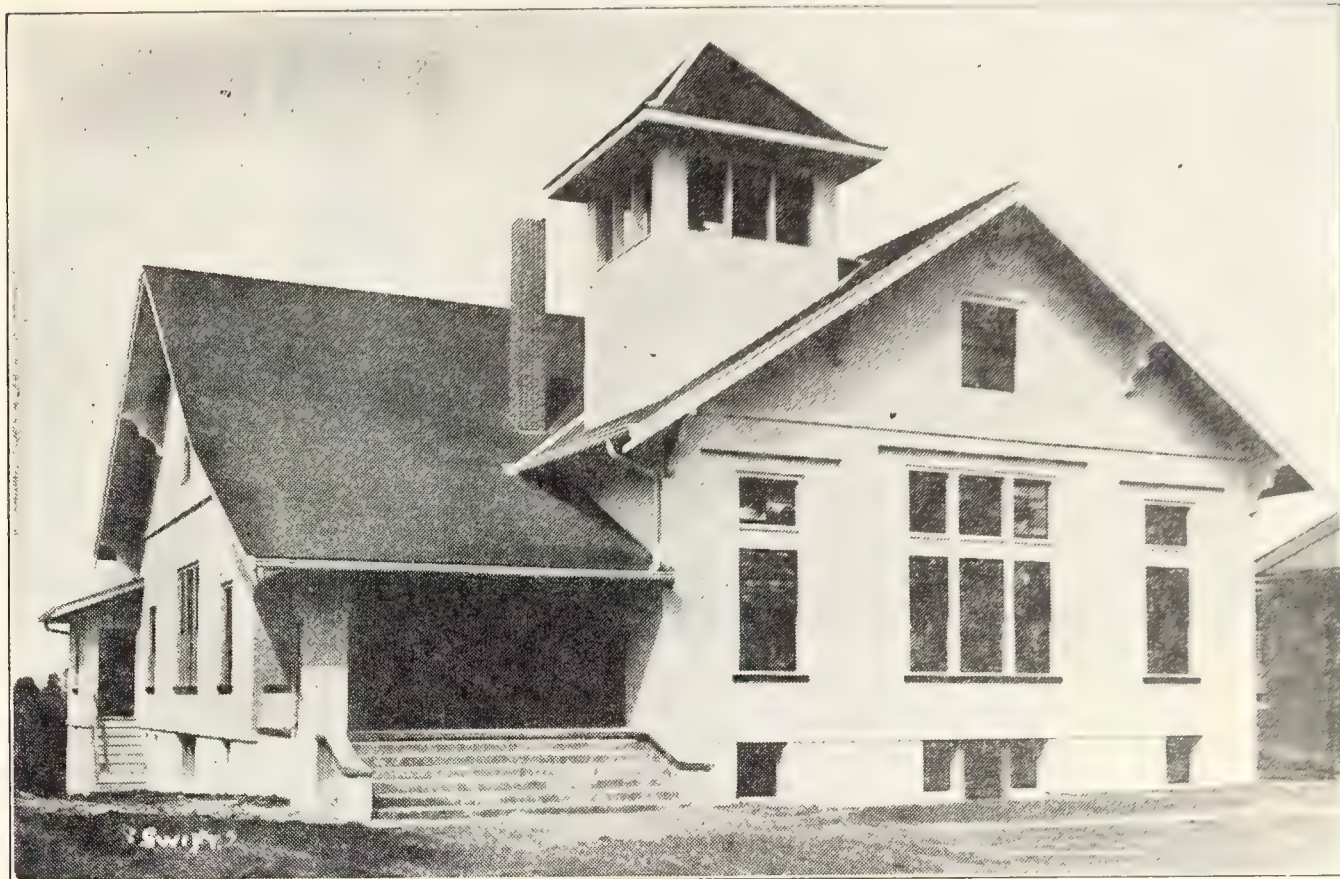
"Rev. Bowman was president of the Nappanee Ministerial Association in 1948 and is currently the vice-president of that organization. He is also a valued member of the General Missionary Board of the Brethren Church and a member of the National Brethren Youth Board. Mrs. Bowman is the National Patroness of the Sisterhood of Mary and Martha, and second vice-president of the National Woman's Missionary Society.

"No definite plans have been made by the Bowmans for the future."

The Garden of Paradise can only be gained through the Garden of Gethsemane.—Earl of Shalsbury.

It Pays To Advertise!

Rev. Henry Bates, Pastor Oakville Brethren Church



SOME MONTHS AGO there appeared in the "Evangelist" an article bearing the above title, written by the present writer. At Oakville, Indiana, we have a church that puts that slogan into practice, for we have in this small rural community an outdoor bulletin board which is attracting the attention of all who go through the village.

This bulletin board started out as a memorial plaque for the men and women in service during the recent war. However, in recent years it had fallen into a state of deterioration, and had become a liability to the church grounds rather than an asset. Several months ago, therefore, the Board of Trustees (and we have an active one here) decided to do something about it. (The picture which furnishes the frontis of this issue tells what they did about it.)

The servicemen's names, which had been originally in the center panel, were taken out, cleaned, and replaced in the two panels on each side. In the smaller panel at the top of each of the columns of names was placed a small American flag. (Covered in this picture by snow.) A un-type liner was then purchased through our Publishing Company, along with a goodly supply of letters of various sizes, and was placed in the large center panel. The entire board received a coat of paint, the name of the church was placed at the top, and the lighting equipment was checked and adjusted. Besides the lights which can be seen in the large panel and in the side columns, there are two large spotlights hidden in the nearby shrubbery. The board is equipped with an automatic timing device, and at the designated time the inside lights and the spotlights come into play upon the board. The effect is worth driving several miles to see. Visitors in the vicinity, passers-by, and many others are attracted to this particular church because of the invitation of this beautiful board.

"... AND WE BE BRETHREN"

(Under the caption, "What My Church Means,"—a Lenten message, Rev. John C. Roberts, Chairman of the Delaware County, Indiana, Ministerial Association's Evangelistic Committee, and pastor of the Riverside E. U. B. Church of Muncie, Indiana, wrote the following meditation, which was printed in a Muncie newspaper, and sent to us by Brother Henry Bates, pastor of the Oakville Brethren Church. As illustrative of the thought of "Brethren" there appeared along with the message a cut of our Oakville Church. We pass portions of that meditation, together with a cut of our Oakville Church, on to our Evangelist readers.—Editor.)

"There is hope for the world so long as church bells continue to ring; so long as the pastor's home is a service center. Pictured is a 'Brethren' Church. It symbolizes every church in every community.

"Billy Sunday in a public service, is said to have made a long distance call to St. Peter at the gates of heaven. 'Are there any Methodists in Heaven?' he asked. The answer came back, 'No Methodists in Heaven.' He had no better success in asking about the Baptists, the Presbyterians and many others. Finally he said, 'Well, just who is in Heaven?' And the answer came back. 'Here there are only Christians—those whose robes have been washed in the blood of the Lamb.'

"In hearing this story referred to, one is said to have remarked, 'There is one exception: there are Brethren in Heaven for there we will be all of the family of God.'

"The Evangelistic Committee of the Delaware County Ministerial Association feels that even now—in this world—we are 'Brethren.' To that extent we may, and do, have heaven on earth."



Inset: Bonnie Munson (In Pennsylvania when picture was taken.)

Front Row: Judy Lersch, Connie Mundorf, Anne Lindower, Clair Watts.

Second Row: Jean Grove, Joseph Watts, John Flora, Sally Johnson, Tommy Ross, Kenneth Mundorf, Barbara Smith.

Back Row: Carl Mohler, Charles Bame, Jim Rowsey, Carol Johnson, Mary Jo Ross, Barbara Patton, Mrs. Carl Mohler.

(Photos, courtesy John Lindower)

The Ashland Bi

← (Banner Attendants S

Several weeks ago (in the iss
Modern Church Method in Act
Children's Bible Class, conducte
Brethren Church. Herewith we
nearly the entire group (a few
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ance and who received an awar
there is no public school Bible
schools, it is felt that this class
spent, one hour each week. Two
opening part of an evening serv
a very fine program. The audienc
displayed by these children. It
and they retain it through life.

Benevolent Offering Report

The following is the report of the Benevolent Offering as it has been received by the Treasurer of the Board up to April 30th. You will note that a number of churches have not as yet sent in their offerings. Also, we feel that some of the churches only show a partial report and that more will be forthcoming at a later date. If your church appears in the "blank" space where there should be \$\$\$\$\$, then see to it that your offering is sent in at once. In the report a * shows an increase over last year's offering. Be sure to send your offerings to:

L. V. King, Treasurer,
1101 Middlebury Street,
Elkhart, Indiana.

• • •

THE REPORT BY DISTRICTS

Southeastern District

Cumberland, Maryland	
Gatewood, West Virginia	
Hagerstown, Maryland	\$225.25
Haddix, Kentucky*	5.00
Liberty, (near Quicksburg, Va.)	12.25
Linwood, Maryland	
Lost Creek, Kentucky*	5.00

Mathias, West Virginia	
Maurertown, Virginia	19.0
Mt. Olive, Virginia	31.0
Oak Hill, West Virginia*	61.0
St. James, Maryland*	47.5
St. Luke (near Woodstock, Virginia)*	10.0
Washington, D. C.*	50.0
Prosperity	2.0

Pennsylvania District

Berlin	\$122.2
Brush Valley*	25.5
Calvary (near Pittstown, N. J.)*	21.5
Cameron, West Virginia*	7.5
Conemaugh*	126.5
Highland	57.0
Johnstown First	44.5
Johnstown Second*	80.2
Johnstown Third*	35.5
Masontown	18.2
Meyersdale	78.5
Mt.Olivet, Georgetown, Delaware	21.0
Mt. Pleasant	
Pittsburgh	
Quiet Dell, (near Cameron, W. Va.)*	6.5
Raystown	
Sergeantsville, N. J.*	33.5
Summit Mills	

MAY 21, 1949

Children Junior

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Members of the Class)➡

6th), under the caption of "A
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pictures of this group: one of
when the picture was taken),
e full quarter's perfect attend-
cross. In view of the fact that
mitted in the Ashland city
akes its place in the time thus
this group had charge of the
Ashland Church, and presented
ished at the biblical knowledge
h the children; they grasp it,



Front Row: Linda Harris, Anne Lindower, Bonnie Johnson, Joe Watts, Clair Watts, William Smith, Sharon Ruth Fells, Doris Murphy.
Second Row: Marsha Leiter, Patty Murphy, Connie Mundorf, Kenneth Mundorf, Tommy Ross, Patsy Coffman, Barbara Smith, Don Norris, Raymond Coffman, David Leiter.
Third Row: Judy Lersch, Sally Johnson, Jean Grove, Patricia Coffman, Norma Thompson, Joyce Bumgardner, Rita Murphy, Carl Mohler.
Back Row: Mrs. Carl Mohler, Charles Bame, Jim Rowsey, John Flora, Mary Sweet, Carol Johnson, Mary Jo Ross, Barbara Patton, Donald Coffman.
Inset: Bonnie Munson (absent when picture was taken.)

Uniontown, Second	12.00
Uniontown*	114.96
Daynesboro Brethren	10.00
White Dale (Terra Alta, W. Va.)*	42.06
Yellow Creek*	2.00

Ohio District

Ashland	\$ 57.50
Ashland*	203.75
Dayton*	77.80
Columbus Co-operative*	9.00
Dayton*	100.00
Airhaven	28.04
Airview (Washington C. H.)*	22.00
Restone Park, Akron	36.50
Remont	13.00
Lenford	32.60
Gratis	155.50
Louisville*	16.00
Ansfield	3.00
t. Zion	146.50
ew Lebanon	203.75
orth Georgetown	147.25
leasant Hill	17.00
mithville	
West Alexandria	
Williamstown	

Indiana District

Akron	\$ 50.00
Ardmore	11.00
Brighton*	63.79
Burlington	46.30
Cambria*	34.81
Center Chapel	24.75
College Corner*	52.51
Corinth	
County Line	50.00
Denver	
Dutchtown	
Elkhart*	428.00
Flora	145.00
Goshen	154.48
Gravelotn	
Huntington*	31.00
Loree	
Mexico	27.35
Milford	
Muncie	1.00
Nappanee	200.00
New Paris	125.00
North Liberty*	84.00
North Manchester	16.00
Oakville	47.25
Peru	15.00

Roann	82.00
Roanoke	29.00
South Bend	79.00
Teegarden	
Tiosa	14.50
Warsaw	
District Sunday School Rally	19.08

Central District

Cerro Gordo, Illinois	
Lanark, Illinois	
Milledgeville, Illinois*	\$187.50
Udell, Iowa*	16.00
Waterloo, Iowa	

Mid-West District

Carleton, Nebraska	\$ 13.00
Cheyenne, Wyoming	
Falls City, Nebraska*	143.75
Ft. Scott, Kansas	10.05
Hamlin, Kansas*	5.00
McLouth, Kansas	

Morrill, Kansas*	21.00
Mulvane, Kansas	23.00
Portis, Kansas	

Northern California District

Lathrop*	\$ 34.13
Manteca	21.23
Turlock	
Stockton*	12.00

Individual Gifts

(No church designated)

Ella Lichty	\$ 5.00
Ruby Richardson	10.00
Bertha Drach	10.00
Mr. and Mrs. A. M. Erbaugh	5.00
Laura Manges	5.00
Mr. and Mrs. James Benshoff	15.00
Mrs. Lotta Engler	5.00
Eleanor Ovelman	1.00

Respectfully submitted,

L. V. King, Treasurer.

Member of Ashland Church is Honored with Fellowship

(From The Ashland Collegian)

Miss Betty June Myers



Miss Betty June Myers has been awarded a study fellowship at the University of Nebraska at Lincoln, Nebraska. She will be assistant in the zoology department while working for her master's degree in parasitology.

Miss Myers was granted her fellowship on the basis of the fine scholarship and leadership she has shown at Ashland College. This year her college activities include being vice president of the Gooch science club, president of the Pi Kappa Pi art society, treasurer for Girls' Gospel Team, and being chosen to appear in Who's Who In American Colleges And Universities. She is holder of the John Myers' scholarship, recipient of the junior activity award and club ed-

itor of the Collegian.

For the past 2 years, working as an assistant in the biology laboratory and serving on the student council have also been a part of her extra-curricular activities.

Miss Myers has been active in a number of organizations ever since she entered A.C., and has served as treasurer of the Y. W. C. A., treasurer of the W. A. A., treasurer of the F. T. A. and business manager of the year book.

At graduation, June 3, Miss Myers will have earned a Bachelor of Arts and a Bachelor of Science degree. She is majoring in biology and minoring in chemistry, German and art. Her parents are Mr. and Mrs. Clarence W. Myers, 131 High Street.

WORD CONCERNING SISTER ADA DRUSHAL

On Wednesday morning, May 11th, the editor received the following telegram from Brother Drushal from Lost Creek:

"Ada arrived home this evening much improved. She has a long way yet to go to be well, but think she is on the way to health again. Your prayers for her complete recovery appreciated."

We certainly praise the Lord for the way in which He has intervened in her case.

In a note from Brother John F. Locke he speaks of the taking of Sister Ada home from the hospital. He makes this very significant statement: "That she is alive is a miracle." Surely God is good.

Also Brother J. Milton Bowman, who made a recent trip to Kentucky, says, in a letter to the editor, "Sister Ada Drushal has made a remarkable recovery from her critical brain operation."

All this will be indeed good news to the entire Brotherhood.

Interesting Items

(Continued from Page 3)

M. S. A Gospel Team from Ashland had charge of the service.

The Mexico Spring Communion Date has been set as May 29th.

Huntington, Indiana. The Huntington Church has purchased a parsonage and will gain possession of it about May 30th. After that date the address of Brother C. Y. Gilmer will be 506 East State Street. We congratulate the Huntington congregation on this fine move.

Goshen, Indiana. We glean the following from Brother Ronk's bulletin of May 1st: "Nineteen people have been baptized and received into the membership of the Goshen Church during the previous three weeks. Others await the rite."

A fine service of consecration of children was held on Sunday morning, April 26th, at which time twelve parents presented their children to the Lord.

The Mother-Daughter Banquet was held on Thursday evening, May 5th, at which time Mrs. U. J. Shively, National W. M. S. President, was the guest speaker.

Pleasant Hill, Ohio. Brother Floyd Sibert reports that the attendance is gradually climbing toward the 300 mark—they having come within 33 of attaining that mark.

Brethren Youth Week was observed throughout the services of the Pleasant Hill church during Youth Week—May 8 to 15. Special Youth Committees were in charge.

Waterloo, Iowa. Brother V. E. Meyer says, "Our Foreign Mission offering now stands at \$1,075.00. This is within a few dollars of being double what we gave last year."

Hagerstown, Maryland. Family night was observed on May 4th. A fine program and a covered dish supper supplied the evening's entertainment.

A new G. E. refrigerator and serving carts have been added to the Hagerstown kitchen facilities, gifts of the ladies' "Aid" of the church.

Brother Ault says that the total attendance at the spring communion was 263.

The Hagerstown Choir is presenting a Vesper service on Sunday, May 22nd. The choir is under the direction of Brother Carnochan.

Meyersdale, Penna. Brother W. S. Benshoff reports that over 100 dinners were served on Friday evening, April 29th, at the Youth Banquet. The guest speaker was Brother Charles Munson. Brother Munson also was the morning speaker on May 1st.

Berlin, Penna. We note from Brother Percy Miller's bulletin of April 24th that five were added to the church by baptism and four by relation. He states that others are expected in the near future.

We note that Brother Miller is to be the speaker at the Baccalaureate Service of the High School on Sunday evening, May 22nd.

Daily Vacation School will begin at Berlin on May 31st.

Stockton, Calif. Brother C. E. Johnson says that the Youth Week will be observed the week of May 15th to 22nd. On the 22nd the young people will fill all the various offices of the Sunday School and will have full charge of the evening service.

Brother Johnson was elected Moderator of the Northern California Conference.

Warsaw, Indiana. The editor journeyed to Warsaw, Indiana, his old home town over last week end to spend Mother's day with his Mother. While we were there she had the misfortune of falling and breaking her knee cap, which made Mother's Day a rather sad time for us. But we are glad to report that she is getting along as well as can be expected and that she is in fine spirits. While there, on Sunday evening, because of the necessity of Brother W. B. Brant, the Warsaw pastor, making a trip to Cleveland for treatment for his eyes, the editor had the privilege of bringing the evening message.

Ashland College May Day. One of the finest, if not the finest, May Day observances in the history of the traditional annual celebration at the College, was viewed by a packed stadium on last Saturday afternoon, May 14th. We are assured of a full report of the entire activity of the week-end by Brother Art Petit, Public Relations Director of the College, in next week's issue of *The Evangelist*. Watch for it!

SOUTHEASTERN DISTRICT LAYMEN'S RALLY

The Southeastern Laymen will hold a district Rally and Banquet at the St. James, Maryland, Brethren Church on Friday evening, May 27th, at 8:00 o'clock. Brother H. D. "Bud" Hunter, National Brethren Laymen President, of North Manchester, Indiana, will be the guest speaker.

The various churches of the district are urged to send as large a delegation of laymen to this meeting as possible.

James E. Norris.

Important for Ohio Dist. Conference

ROOM RESERVATIONS

Please send your room reservations, together with time of arrival in Dayton, for the Ohio District Conference which convenes at noon on Thursday, June 23rd and closes following the morning service on Sunday, June 26th, to the undersigned as soon as possible.

Mrs. Fred Eccard,
644 Yale Avenue,
Dayton 7, Ohio.

W. M. S. BANQUET RESERVATIONS

All reservations for the W. M. S. Banquet which will be held in conjunction with the Ohio District Conference, on Friday evening, June 24th, at 6:00 o'clock, must be in the hands of the undersigned not later than June 10th. Failure to send in reservations may keep you from attending the banquet. Send reservations to:

Mrs. Fred Eccard,
644 Yale Avenue,
Dayton 7, Ohio.

THE LAYMEN'S BANQUET RESERVATIONS

The Laymen's Banquet will be held in conjunction with the Ohio District Conference, on Friday evening, June 24th at 6:00 o'clock. All reservations should be in the hands of the undersigned not later than June 10th. Send reservations to:

Mr. James Robinson,
334 Cherry Drive,
Dayton 5, Ohio.



CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for June 5, 1949

SUMMER OPPORTUNITIES FOR CHRISTIAN SERVICE

Scripture: Neh. 4:1-6; Col. 3:23-25

For The Leader

SUMMER TIME is here again, and with it, a lot of free time for young people. Undoubtedly, you are looking forward to some type of a job to help earn money. Perhaps you are looking forward to a summer of Christian service. Whatever may be the call, be sure to weigh the facts carefully, and see which will bring you the most lasting satisfaction. Even if you are working, you will have plenty of time to do the Lord's work in evenings and weekends. Or, if you are a student, and your home can help you, then a summer in Christian service will do you a lot of good, and will help a multitude of other peoples. Let the Holy Spirit direct you as you pray, that God might use you wherever he feels you are best suited to serve.

DISCUSSION

1. **DO YOU REALLY WANT TO WORK?** In this day there seems to be a tendency away from work. Benefits, insurance, allowances, short hours and big pay have more or less taken the incentive out of individuals. The thing today seems to be to do as little for as much pay as possible. That is not good, for it fails to develop within us that something which makes us what we should be. The more we have to overcome, and the harder we have to work, the better individuals we shall be. Take a look at your really successful people today. Almost invariably they came up through the ranks, fighting every step of the way to overcome. In our Christian service it is the same way. Meet up with strong opposition, pray and trust and work, and success will come. The Lord needs those of us who will thus serve Him this summer. Will you be one?

2. **THE RESULTS OF WORK.** The book of Nehemiah shows once and for all what can be done if people really want to work. The walls of the destroyed city of Jerusalem were completely rebuilt by the Jews. Not because they had superior materials, workers, equipment or money. No, not at all. But the city was rebuilt "because the people had a mind to work." They set themselves to the task, and worked until they were done. And because they were doing what the Lord wanted them to do, they found His blessing upon them. Is it not thus true today? If we promise to devote the summer to His work, He will surely bless us. And if we work hard, He will see that we will do much good. It all depends on whether or not we have a mind to work.

3. **WHAT CAN WE DO?** Young people, there is no limit to what we can do. In our own community, we can help those who are in need: mowing lawns, running errands, helping care for children, etc. And any monies received can be turned into your C. E. Society, or for a spe-

cial Church project. (Be sure you tell the people what you are doing the things for, that you are seeking to serve God through your labors.) They may give you a little more, then. Or, a group of you might take on a piece of ground and raise vegetables, etc. Enlist some one with executive ability to help you market the crops as they mature through the summer. You'll have a nice fund to give to missions, or some project of your choice. Use a "share the work" plan, though; don't expect one or two to do all the weeding, and picking of the beans and peas, etc.

4. **OTHER FIELDS OF SERVICE.** Our Brethren Youth work is calling for workers to serve in our churches. This is by far the best proposition for young people of the Church. By getting out "on your own" you will develop resourcefulness, independence, confidence and skill. You will learn to be an individual, and will gain much practical knowledge. In addition, you will be helping the Lord's work among our churches. Your own local church will need you in Bible School, and you can learn much on the lives of children as you teach them the things of God. Be a good example to them, for often they will place more emphasis on the way you live than on what you try to tell them from the Bible. It just works that way. Then, too, perhaps your pastor will be going away on a vacation. He will need someone to help take care of the Sunday services. You young people plan a service or so. And don't just have one person announce some hymns and read scripture and pray, then introduce an outside speaker you've secured. Do it yourselves. Have a number of "real" short original talks on some Bible verse or passage. It can be done, and well done, too. Pray a lot about it.

5. **KEEPING THE PRAYER MEETING GOING.** If your church is the average, you will be closing down your Wednesday evening prayer meetings for the summer. They close down simply because (the same old reasons) of poor attendance and hot weather. Well, let's have it different this summer. (Even if you young people haven't been attending your regular prayer-meetings you can go ahead on this program. Then it may be that when fall comes again, you'll know the value of such, and keep coming). So, ask permission to "take over" the meetings during the summer. Make them definitely devotional. Search your libraries, Evangelists, and Outlooks, for topics, Bible Studies, etc., to use. Ask your pastor for some books which would help you. Even at times, you might engage some outside speaker, but don't make this a practice. Use your own local talent. Sounds difficult? Yes, and so did the building of the walls of Jerusalem, but "the people had a mind to work." Do you? Then go to it!

QUESTIONS

1. Give your definition of "Christian Service." What all does it involve?

2. Is yours a church which is different? That is, plans we suggest will work in other places, but our church just can't use them. Just why can't your church do things other churches are doing.

God will give us touches of inspiration when He sees we are not in danger of being led away by them.

Prayer Meeting Topic

Contributed by Rev. C. Y. Gilmer

FIRST TO THROW A STONE

Galatians 6:1

If there's one who often falters
By the wayside in despair,
Seems unusual his shortcomings,
Did you hold him up in prayer?
If the weak should stumble, brethren,
If he cannot stand alone,
Let the perfect one among you
Be the first to throw a stone.

If so often he has wavered,
You cannot believe him true,
Have you mentioned it to Jesus
As the strong one ought to do?
Do you ever stop, consider,
Have you no faults of your own?
Let the perfect one among you
Be the first to throw a stone.

Is there one with crosses heavy,
Seems he cannot carry all,
And he doesn't keep step as we do;
If he ever chance to fall,
Do you plead with God for mercy
Till He answers from the throne?
Let the perfect one among you
Be the first to throw a stone.—Sel.

ABOUT JUDGING

Scripture: Luke 6:37; Matt. 7:1-5; 15-20

Hymns and Prayers

Seed Thought provokers:

OUR LORD forbade us to judge persons, hearts and motives because such is the sin of pride, self-righteousness, and arrogance. In these matters we are tempted to think ourselves better than others with the result that we fall to the sin of hypocrisy and the sin of omitting to help those whom we judge (2 Cor. 10:12; Gal. 6:1; 1 Cor. 10:12; Prov. 16:18). "The Lord knoweth them that are His," and it is not our prerogative to discredit people's profession of salvation.

In Matthew 7:1-5 it is the hypocrite who should not judge for the reason that with a beam in his own eye he seeks to remove a speck of sawdust from his brother's eye. In verses 15-20 the Christian is commanded to judge false doctrine. The unsaved cannot judge the saved (1 Cor. 1:18, 21). The unsaved themselves shall be judged on the basis of law (Matt. 7:2; Rev. 20:12). While the believer should guard against judging of persons, hearts and motives (Luke 6:37), he is commanded to judge "all things" (1 Cor. 2:15). In judging we must have "the Mind of Christ" (v. 16).

Scripture abounds with the necessity of judging: Joshua judged sin in the camp (Joshua ch. 7); Nathan judged

David's sin (2 Sam. 12:5-7); John, the Apostle of love, named the sin of Diotrephes (3 John 9); John the Baptist judged religious leaders by their fruits (Matt. 3:7-12); Stephen, "full of faith and power" judged the betrayers and murderers of Christ (Acts 7:51-52); Paul, "filled with the Holy Ghost," judged a man to be a "child of the devil" (Acts 13:9, 10); and John judged against sin and hypocrisy (1 John 2:22; 2 John 9, 10, 11). The devil has used "judge not" to silence Christians so he could prevail against the Church.

The fruit of false prophets is unscriptural doctrine, and doctrine usually determines conduct. Like the Bereans, we should weigh what we hear in the light of the Bible (Acts 17:11). True Christians have the right to judge right and wrong (1 Cor. 8:1-5), but the law courts have shown that some Christians have a prejudiced mind. In 1 Cor. 5:2, 3 Paul asked the church of Corinth to disfellowship a member of the church. Certain sins break Christian fellowship (v. 11), but such people should first be visited with an attempt to win them to the right way (Matt. 18:15-17). It was hoped that the disfellowshipping of the man at Corinth would bring about his repentance (1 Cor. 5:5). It did, and Paul urged the church to quickly forgive and receive him (2 Cor. 2:5-11).

COMMENTS

On The Sunday School Lesson

by The Editor

Lesson for June 5, 1949

"BEHOLD THE MAN!"

Lesson: John 19:1-16

AS WE APPROACH this lesson we have almost forgotten that Palm Sunday, Passion Week and Easter Sunday have been celebrated throughout our churches. But today we are brought face to face with the trial and sentencing of Jesus at the hands of Pilate.

As we look closely into the lesson we find it rather difficult to adjust ourselves to the inconsistencies which we find in the attitude of Pilate that day. First he admits that he "finds no fault in Him." Then he presents Him to the mob with the well known words, "Ecce Homo!"—"Behold the Man!" Then following another period of questioning of Jesus, he "sought to release Him," only to heed the voice of the mob which constantly cried, "Crucify Him! crucify Him!" and "delivered he him therefore unto them to be crucified."

Had Pilate fully realized just who Jesus really was—that He was in truth the Son of God, and, as Pilate caused to be written about Him later, "Jesus of Nazareth, the King of the Jews" and, indeed of all men, it may have been that he would have rendered a different decision. But he did not—and Jesus was sent to the cross.

We can find out a great deal concerning the circumstances surrounding this mock trial if we will study carefully verses 9 to 11. Let's look at these verses a bit.

In Pilate's question, "Whence art thou?" we can find a slight bit of doubt as to where Jesus came from. Pilate

was not asking from what province He came, for this he knew. But he was delving deeper into what was really behind that which caused all this uproar. He wanted to know who Jesus really was. That Jesus refused to give him a direct answer made him all the more insistent and he begins to pit power against power. Pilate has the temporal power to crucify Jesus, but he fears because of it. But in order to force Jesus to speak he presses the point. In Jesus' answer Pilate finds something that convinces him even more that here is a circumstance with which he really has no power to cope. Note Jesus' words:

"Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivereth me unto thee hath the greater sin."

Here is the eternal conflict between the spiritual and the temporal; between the powers of darkness and the Power of Light. Pilate had to consider either the holding of his temporal power by delivering Jesus to His accusers, or the losing of his position of ruler in Palestine by siding with Jesus against the Jews. He made his choice, and he lost. Look up in secular history what became of Pilate shortly after the crucifixion. The whole course of Pilate's future life is bound up in the last verse of our lesson—"Then delivered he him therefore unto them to be crucified. And they took Jesus and led him away."

Condemned by false witnesses; handed over to death through false accusation; sentenced to pay the extreme penalty because a "judge" feared the people; but hung upon the cross because "His hour was come." Could Pilate have done other than he did? What do you think?

SISTERHOOD CONFERENCE PROGRAM

Indiana District

THEME: "Our Service For Christ"

Tuesday, June 14—8 to 9:30 A. M.

Song Service

Greetings from the District officers

DevotionsGoshen S. M. M.

Special NumberNappanee S. M. M.

Talk: "Yielded For Service"Miss June Byler

Missionary by appointment

S. M. M. Benediction.

Wednesday, June 15—8 to 9:30 A. M.

Song Service

DevotionsOakville S. M. M.

Special NumberElkhart

Talk: "Gratitude In Service"Miss June Byler

Business session

S. M. M. Benediction.

Thursday, June 16—8 to 9:30 A. M.

Song Service

DevotionsDutchtown S. M. M.

Special NumberNew Paris S. M. M.

Talk: "Opportunities For Service"Miss June Byler

Business

S. M. M. Benediction.

Thursday Noon

Annual Luncheon for S. M. M. girls and Patronesses.

Ingathering for Shipshewana Cottage

Installation of officers.

HEAVE AWAY, LADS

Near the home of John Knox, Edinburgh, is a coffee house named the "Heave Away House."

May years ago a six-story brick building crashed, which stood on that spot, crushing and burying thirty people amid the ruins.

One after another the trapped were rescued.

Deep in the debris, altogether lost from sight was a little boy. And when the laborers stopped to rest themselves a moment he would yell from the pile—

"Heave away! I'm not dead yet!"

They kept on heaving and he kept on yelling until rescued.

Hence the unusual name of the coffee house.

He who loses the up-look, soon loses the up-lift.



News From Our Churches

CARLETON, NEBRASKA

April 3rd we concluded a two weeks revival and evangelistic effort. Brother H. E. Eppley, pastor of the Brethren church in Falls City, Nebraska, was our evangelist. We are grateful to the Falls City Brethren for permitting their pastor to assist us, also to Brother Eppley for including this service in his already busy schedule.

Brother Eppley is a very forceful preacher and his sermons were practical and timely. They were well received by all who heard him, both in the church and out of it. There were no conversions, but many hearts were stirred and the membership was aroused and revived. Their faith was strengthened and their courage renewed, which assured greater possibilities in the days ahead. Unfavorable weather and deep mud caused by melting snow and rain hindered attendance. Yet the attendance was above the average.

The pastor had the joy of entertaining the evangelist in his home, except for noon meals, which were served in the homes of members of the church. It was a delightful and wholesome fellowship.

A young married man whose wife belongs to our church, having publicly confessed Christ previous to our special meetings, was baptized the last day of the meetings and received into the membership of the church. A boy and a girl, a brother and sister of intermediate and junior age, accepted Christ as their Savior Easter Sunday morning and were baptized in the evening. These additions have given us added joy and inspiration.

Our winter was very severe, although we did not suffer as much as others farther west. Six preaching services were recalled because of drifted and slippery roads. Our faith and ardor has survived and with God's help we press on. Pray for us.

H. D. Hunter, president of the National Layman's Organization of the Brethren church was with us April 19th and 20th. On Tuesday evening he spoke to a group of our laymen concerning the needs and possibilities of a Layman's Organization, and on Wednesday evening he spoke on our mission work in Kentucky, showing two reels of picture film of our mission work and workers. His visit, his talks and the pictures were very much enjoyed and appreciated. The following Sunday evening a local Layman's Organization was formed, with M. K. Brinegar as president and Ralph A. Lichty as Secretary-Treasurer. We consider this a promising step forward.

H. M. Oberholtzer, pastor.



CARLETON, NEBRASKA

At the invitation of the Carleton church I journeyed to this little south central Nebraska town on March the 21st to assist them in two weeks of meetings.

Fellowship

I was entertained in the parsonage, the home of the pastor, Brother H. M. Oberholtzer. To say that this fellowship was pleasant and profitable will in no way express the fact. The fruitage of this fellowship will extend to glory.

The W. M. S. had arranged for the twelve o'clock dinners. This took us into eleven homes and into one the second time. And what dinners they were. The fellowship in these homes was delightful and will be remembered with pleasure.

A Big Day

On Wednesday of the second week I was called back to Falls City to conduct a funeral service. This trip was made possible by the kindness of a man and his wife who are not members of the church, but who worship with its people. They brought me in their Kaiser. We left at 5:30 in the morning and were here in time for the service at 10:30. After the service a stop at the Falls City parsonage for a hasty dinner and immediately afterward started the 172 mile trip back to Carleton, arriving at 5:15 after a 344 mile trip. Next a wee bit of rest, lunch, and into the service at 7:30. Truly it was a big day and this writer was a bit weary when it was over.

Appreciation

I wish to express my appreciation to the pastor and people for their many considerations and kindnesses and the offering of appreciation which was voluntarily placed in the offering plates. Thank you Carleton and pastor.

H. E. Eppley.



BIBLE CONFERENCE AT LANARK, ILLINOIS

In the Fall of 1948 the Lanark church invited us for a pre-Easter Bible Conference Week. On our way to Lanark it was a pleasure to visit a day and a night with Gil and Myron and families at Wheaton. I found both of them busy with many tasks. Myron will graduate from Wheaton College in June. Gil is Track Coach at Wheaton College, and Myron coaches the boys at the Academy.

I arrived in Lanark on Saturday night, April 9, and began the Bible Conference at the eleven o'clock hour Sun-

day morning. The entire week was a joy and inspiration to the speaker. Interest in Bible teaching was clearly manifest and the attention was the best that could be expected. The music and singing were uplifting in every service; special messages by the choir, under the direction of Mrs. McCartneysmith, challenged to better preaching. Our home was with the pastor and his good wife, and the Christian fellowship of their home will never be forgotten. And, like all Brethren communities, the meals served in the homes were typical of good cooks for which the Brethren Church is noted.

The McCartneysmiths have done and are doing a good work in Lanark. I rejoiced continually in making calls upon the unsaved, and to see and hear Brother McCartneysmith's earnestness and love in winning souls to Christ. I am leaving to him to report the immediate noticeable results of the meeting. I thank the Lanark Brethren for the privilege of working with them for the week; and I thank the Akron Church for allowing me the privilege of enjoying this memorable week of Bible Conference.

J. G. Dodds



THE FIRST BRETHERN CHURCH

Lanark, Illinois

Inasmuch as the pastor had only two weeks vacation since coming here in 1946, the Official Board very graciously permitted him to take the month of February for vacation, which was greatly enjoyed. Mrs. McCartneysmith, her father, and I left Lanark on Monday, January 31st, driving slowly down through Illinois, Indiana, Kentucky, Tennessee, Alabama, Georgia, and into Sebring, Florida, by noon Saturday, February 5th, where we made our headquarters, and drove out from Sebring to several other places of interest during vacation. We were fortunate in being able to attend the Moody Bible Institute mid-winter Bible Conference at Sebring, which met daily morning and evening, during the month of February. It was our privilege to listen to several outstanding Bible lecturers. During my absence the pulpit was filled by Rev. H. A. Gossard, of Lanark; Rev. C. L. Anderson, Ridatt, Illinois; Rev. James Gandy, Wheaton, Illinois; and Rev. Grant Macomber, DeKalb, Illinois. On March 3rd I returned to Lanark by rail, again taking up pastoral duties; however I returned to Waycross, Georgia, March 29th where I met the family, and drove for them back through the Carolinas, Tennessee, Kentucky, Indiana, and home in time for the Lord's Day service, April 3rd.

On Friday evening, March 18th, Brethren Youth of the Central District met at Lanark for their Spring Camp. Pastors Virgil E. Meyer, Waterloo, Iowa; W. R. Deeter, Udell, Iowa; D. C. White, Milledgeville, Illinois; and Arthur Tinkel, Jr., Cerro Gordo, Illinois, were present. Rev. Charles Munson, National Youth Director, Ashland, Ohio; Rev. Spencer Gentle, Ashland, Ohio, and Mrs. Joe Commisso, who had been Ashland's Argentina, S. A. exchange student, were with us and participated in the program. Friday evening after refreshments, Rev. Gentle led a "Get-acquainted Party" for the youth which was greatly enjoyed. Saturday morning was taken up with business meeting until the 11:00 o'clock hour, at which time the writer delivered the usual Bible Lecture. Saturday afternoon after a luncheon, served by the W. M. S. Groups, the youth

met at the local high school gymnasium for various games, returning to the church for the Youth Banquet at 7:00, at which time some 65 were served a "Circus Banquet" by the Evening W. M. S. Youth attended Bible School at 10:00 A. M. and Morning Worship at 10:50 to hear Rev. V. E. Meyer's most interesting sermon. After a luncheon at the church the youth met in the auditorium for a short service, and then left for their various homes. It was indeed a great joy to have these fine young people as our guests, and we shall look forward to having them with us again some time in the future.

On the Lord's Day morning of April 10th, our pre-Easter Bible Conference opened under the direction of Dr. J. Gilbert Dodds, Akron, Ohio, which conference closed Easter Sunday evening, April 17th. Each service was in nature a "double feature," inasmuch as Dr. Dodds first gave an illustrated lecture each evening under the general heading of "Bible Prophecies Already Fulfilled," using pictures portraying the actual fulfillment of each prophecy read from Scripture, after which he delivered his never-to-be-forgotten Bible Lectures which were greatly appreciated. Not a single indication of lack of interest was noted, throughout the week.

On Easter afternoon eleven candidates for baptism were present, and "dipped" according to the formula set up by our Lord, and then confirmed by Dr. Dodds, Rev. H. A. Gossard and the pastor. One gained during the meeting was ill and could not be present, but will receive baptism at a later date, making twelve confessions altogether. We are happy to commend Dr. Dodd's services to any church needing either an evangelist or Bible lecturer. It was indeed a blessing to have him with us.

An Easter Sunrise Service was planned and presented in the form of a playlet entitled, "Mine Eyes Have Seen Him," by several of our energetic young people, to a large audience, after which the Builders, and Berean Sunday School classes served a tasty Easter Breakfast to 127 guests. The playlet was so popular that a repeat presentation was requested, which was given Sunday evening, April 24th, to a large audience.

April 21st brought to us the popular Ashland College A cappella Choir under direction of Dr. Louis E. Pete, who in his inimitable manner thrilled a well filled auditorium of listeners with his well-rendered program, which included sacred works, several modern compositions, and a few Negro spirituals. The program was well rendered and showed excellent work by the director. It was a pleasure to have this fine group of fifty-seven young men and women from Ashland College, together with their director, Dr. Pete, business manager, Mr. Arthur Petit, and Dean of Women, Miss Mildred Furry.

We are observing National Youth Week, beginning with Mothers' Day evening, May 8th, with a program in which our Youth Church, and Youth Choir will have complete charge of the entire service. Inasmuch as our Spring Communion was planned for May 15th, before we knew about Youth Week, we are carrying over to May 29th for our closing program with our teen agers, known as the Modern Youth Sunday school class, in charge of the evening service at which time we shall receive our Youth Offering.

For Mothers' Day the Morning Worship Hour was used to give a review of the history of our mothers under the following topics: "Mothers of Yesterday," H. B. Puter-

baugh; "Mothers of Today," Mrs. William H. Miller; Reading, Mrs. Merle Yeager; Solo, Harry Tallman.

L. O. McCartneysmith, Minister.



REVIVAL AT ST. LUKE'S BRETHREN CHURCH

(Near Woodstock, Virginia)

The two weeks following Easter we were privileged to spend with the good people of the St. Luke community in Shenandoah County, Virginia. St. Luke is six miles west of Woodstock and the Brethren flock there is shepherded by Brother John Dodson of Quicksburg, who is also the pastor of the Liberty Church there. In 1947 a meeting at the St. Luke Brethren church was so enjoyable and the Lord gave such happy results that it was with real pleasure and anticipation that we looked forward to this return visit after Easter. Last time under the blessing of the Lord there were eighteen to baptize at the close of the services. This time six more were baptized on the closing day of the meeting. For these and all other blessings we thank Our God.

The attendance was excellent throughout the meeting and their interest and attention was all that could be desired by any preacher.

Twenty-three New Testaments were presented to young people who, by their acceptance of them, obligated themselves to read them and make themselves at home in the scriptures. A number of reprints of famous masterpieces of Christian art were given to those with perfect or near perfect attendance records.

Bible pictures were shown each evening, illustrating scriptures from Genesis to Revelation. These were loaned by Brother E. L. Miller who also rendered a very effective sermon in song one evening when he sang as a solo **The Great Judgment Morning**. Brother Miller assisted at the Baptismal services in the ordinance of Laying on of Hands. These services were held in the Maurertown Church.

Mrs. Locke and myself wish to express again our sincere thanks for the gracious and generous treatment accorded us by these good people of the St. Luke community.

John F. Locke.

SOMETHING NEW

At the request of Dr. L. L. Garber, retired Professor of English in Ashland College, we are announcing what he is pleased to call "An Amazing Keyboard on a Superior Typewriter."

Speaking of this new arrangement, Dr. Garber says, "In this new Typewriter the useless and unnecessary keys of the old keyboard are replaced with a scientific collocation of new keys, which splendidly enlarges its usefulness. With this typewriter you can write five languages; set up arithmetic problems and algebraic equations; make geometric figures; fill in accent marks for foreign languages; diagram sentences; scan poetry; make decorative pictures and handsome borders. Such a typewriter would make a fine gift for anyone."

If you are interested in obtaining further information, just drop a card to The Garber Company, 420 College Avenue, Ashland, Ohio.

The Brethren Evangelist



The Huntington Indiana Brethren Church

The Huntington Church invites all Brethren and Friends to attend the Dedication Service of their newly acquired parsonage, 506 East Estate Street, on Sunday afternoon, June 19th, at 2:30 o'clock, D. S. T. Rev. E. M. Riddle will be the Guest Speaker at 10:30 A. M. and at the 2:30 P. M. Services. Basket dinner at the noon hour.

Their New Parsonage



A full report will appear in the next
Missionary Evangelist

THE BRETHREN EVANGELIST

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INTERESTING ITEMS

Meyersdale, Penna. We note that President Glenn L. Clayton of Ashland College was the speaker at the morning service at Meyersdale on Sunday, May 23rd.

Brother W. S. Benshoff, Meyersdale pastor, reports that they had a very fine Mother's Day service. A consecration service for children was an added part of the program.

Waterloo, Iowa. The Waterloo Laymen entertained their wives and lady friends at a seven o'clock dinner on Friday evening, May 21st. This is one of the high spots in the Laymen's program in the Waterloo church.

We note from Brother Meyer's bulletins that eight have been received into the church in the past two weeks by baptism and one by letter.

We also note that beginning on Thursday evening, May 20th, a children's mid-week Bible Class is being organized, meeting at the same hour of the adult mid-week service. Mrs. Helen Jordan will be in charge. This type of service for the children should be adopted by all of our churches. It will pay great dividends in the years to come. It takes work, but anything that is worth while takes work and plenty of it.

St. James, Maryland. The St. James bulletin of May 15th has this paragraph: "The Mother and Daughter Banquet which was held at the church on Friday evening, May 13th, was quite a success. Seventy-nine attended the service. Mrs. Ronald Baker was chairman of the Banquet Committee, and Mrs. Myron Bloom chairman of the Program Committee. Mrs. Laughlin of the Hagerstown, Maryland, Church, was the speaker of the evening."

The D. V. B. S. will be held at St. James from June 20th to July 1st.

Washington, D. C. Washington has set June 5th as their next Building Fund Day. They are trying to top their last one at which time they totaled \$1,250.00.

Baptismal services were conducted on Sunday afternoon, May 1st. Brother Fairbanks does not say how many there were to be baptized.

Sergeantsville, N. J. Brother J. J. Margush, pastor of the Sergeantsville Church, says that there were three confessions on Easter Sunday, and that baptismal services were held at the close of the evening service on May 8th.

A pageant, "The Light From the Cross," was presented on Easter Sunday evening, and was much appreciated.

Oakville, Indiana. The worship services of Sunday, May 15th were in complete charge of the young people of the church. Several of the young men and women brought short messages. Brother Bates said he had no part in the service at all.

The attendance on May 1st was 123 and on May 8th, 127, as compared to 88 and 103 a year ago on the same Sundays.

Brother and Sister A. E. Whitted to move to Smithville, Ohio. We have word from Brother Whitted, who with Mrs. Whitted have been spending the winter months in the Brethren Home (where, by the way, they have been a great help) that they have purchased a home in Smithville, Ohio, and will be moving there about June 1st. Brother Whitted hopes soon to be able to hold some short evangelistic meetings, but that he will not try to take up a pastorate. We rejoice in his recovery.

Milledgeville, Illinois. We note that the community Vacation Bible School at Milledgeville will open on June 6th and continue for a period of two weeks. Brother D. C. White, pastor of our church, will act as director of the school.

Nappanee, Indiana. Brother J. M. Bowman says that there are fourteen of the High School graduating class of this year that are either members of the Nappanee church or who are attendants at the church and Sunday School.

Mexico, Indiana. The Spring Communion of the Mexico church will be held on Sunday evening, May 29th.

The Jefferson Township Ministerial Association held their meeting at the Loree parsonage (in which Brother Higgins lives, as pastor of the Mexico-Loree Circuit), on Monday evening, May 9th. There were twenty-five in attendance and a fine time of Christian worship and fellowship was enjoyed.

Brother Higgins is kept rather busy with many calls to speak in the surrounding community and even beyond. His outside schedule for May was something like this: Commencement at Liberty School—May 10th; Warsaw, Indiana, Church—Sunday evening, May 22; Memorial Services at Rankin Cemetery—May 29; and at the District Youth Rally at Center Chapel—May 31.

Masontown, Penna. Brother Freeman Ankrum says there will be a group of four young men from Ashland College—"Crusaders"—who will hold a week of services in the Masontown Church from June 12 to 18th.

New Lebanon, Ohio. On May 8th the New Lebanon congregation enjoyed a concert by Wilbur Fish, the Joy-Bell Ringer.

(Continued on Page 10)

The Editor Thinks Aloud

Fred C. Vanator

HOW OFTEN DO WE?

I HAVE JUST FINISHED reading and preparing the copy for our next quarter's Sunday School lessons—lessons that will deal with the Psalms. Time and time again our quarterly "contributors" for these lessons call our attention to the great necessity of "giving thanks" to God for His manifold blessings and also to the necessity of "singing His praises" before all people. As I read these comments

It set me to thinking!

What is the matter with the people who fail to see how God blesses them? Why is it that it is so difficult to say "Thank you" to God and so simple to say it to our friends? Or do we even forget to do that as a common courtesy?

We, far too often, feel that we have set forth the full measure of our thankfulness when we pause for a "few moments" on a special "Thanksgiving Day," probably just before we fill our plates with the "bounties of God's love and care" and through that meal have talked about everything under the sun except what God has done for us. That time, being now about six months past, and but a vague memory to us, we would have a difficult time in recalling just how we spent that day, and whether or not we gave a minute or an hour to a memory of God's blessings upon us.

We lustily sing the hymn, "Count Your Blessings" and we repeat:

"Count your blessings,
Name them one by one;
Count your blessings,
See what God has done!
Count your blessings,
Name them one by one—
And it will surprise you
What the Lord has done."

But do we ever take time to even count the blessings of a single day?

The difficulty is that we take too much for granted these days, and we should be brought up squarely to the place where we suddenly realize how much of our satisfaction and blessings depend on God's care for His world. We marvel, sometimes, that God continues to keep this world moving along as it does. Then we realize that He does it, not for those who are unthankful, but because there are many who do appreciate His care and who are truly thankful and express their thankfulness to Him.

When we open the Book of Psalms at the beginning of our next quarter's Sunday School lessons on July 3rd, if we have been thinking in terms of our blessings, we will appreciate these thoughts from the "Hymn Book" of the Hebrew people, to a much greater degree. The problems that they faced are the same problems as those which we find in our own lives, though they are clothed in different ways. We praise the same God that they praised; we find that He is as willing to help us as He was to help them.

All He asks is that we approach Him in the proper attitude, and He stands as ready to help us as He was to help His chosen people, Israel.

Think it over!

Office Gleanings

By The Editor

Added to Our Tract List

We have just completed the printing of a fine useful booklet entitled, "A Handy Guide," or "The Bible Welcome to the Brethren Church," which is a finely correlated group of scriptures that form a useful instrument in the hands of the personal worker for leading souls through the questions which are so often asked. This little booklet was compiled by Brother H. E. Eppley, now pastor of the Falls City, Nebraska, Brethren Church, while he was pastor of the Mansfield, Ohio, Brethren Church, where it proved, in its first printing, a great help as a tract as it was used by the membership of that church. It has now been released to the Brotherhood at large and we have printed sufficient copies that it may now be largely circulated through the entire church. The booklet which Brother Eppley has so kindly released to us is put up in a handy pocket size—16 pages and cover—at the price of fifty-five cents a dozen, postpaid. Send your orders to either The Brethren Publishing Company, 524 College Avenue, Ashland, or to Carl E. Mohler, National Layman's Tract Secretary, 141 College Avenue, Ashland, Ohio. We are sure you will want to use them widely.

More Wiping Rags

We wish to acknowledge receipt of more wiping rags for our press room, from the following: Mr. and Mrs. James Richcreek and Mrs. Hilda Carpenter, Ashland, Ohio; Mrs. Byron Humphrey of the Williamstown, Ohio, church; and Mrs. L. D. Hoffman of the Second Church of Johnstown, Pennsylvania. We express our appreciation to each of these.

Audio-Visual Materials for Uniform Lessons of 1949

We have been asked quite often concerning the possibility of obtaining visual material for the International Uniform Lessons as published in our Sunday School quarterlies. Until now we have not been able to point to any particular source that might be contacted. But we now have definite information as to slides, film strips and motion pictures that have been correlated and obtained for the lessons as they appear in the quarterlies under the titles put forth by the International Board of Religious Education. Information may be received by those interested by writing The International Council of Religious Education, Department of Audio-Visual and Radio Education, 203 N. Wabash Avenue, Chicago 1, Illinois.

There is rampant in the world today, a Christ-hating, Satan motivated program, known as communism.

The High Mission of Jesus

NO MORE CLEARLY expressed statement concerning the mission of Jesus can be found than that which is expressed in His words as recorded by Luke in his gospel, chapter 19, verse 10. Here are those words: "For the Son of man is come to seek and to save that which was lost."

If we follow closely the path which Jesus trod, from His early life on to the very cross upon which He was crucified, we find that He was always "about His Father's business." From the time, when a lad of twelve, He astonished the masters of the law and gave answer to the troubled question of His mother by saying that He must be "about His Father's business," till He hung on Calvary's cross and gave forth the cry of triumph, "It is finished," He had but one purpose—"to seek and to save that which was lost."

There was no voice in all humanity that reached the ear of the Master as quickly as that of one who cried out that he was lost. His sympathy was stirred by a sick child, a blind man, a lamed individual, a poor widow, or a distressed soul. But beneath the physical suffering and pain He always saw the lost condition of the soul and ministered to it. That is why, when He laid hands of healing on the sick, or touched the eyes of the blind, His admonition was always and ever, "Go thou and sin no more."

There should be something inspiring in the thought that the mighty power of the everlasting God is being used in our behalf. God's love is not for the righteous alone, although He loves His own with an overwhelming love. But every sinner is the subject of His loving solicitude. So much does He love them that it was the "sinner" for whom Christ came to die. Remember He said, "I came not to call the righteous, but sinners to repentance," or, as Luke says, "to seek and to save that which was lost."

Someone has said, "Man has a way to go, and if he follows the right highway, he will find that it leads to life eternal." Jesus came to show us that "Way." Indeed, He said, "I am the Way." In that "Way" we find the mission of Jesus.

This world is populated by two classes of people and only two—one class wants to be saved; the other does not. These two classes of people have always existed and will always exist as long as the world stands. A person who loses himself voluntarily just does not want to be found. We are constantly reading of men and women who suddenly disappear from their homes and towns and who are not heard of for years, but are finally discovered in a far-away place, under another name, and living a different life from that which they lived before. Many of these "want to lose themselves" from their former surroundings and they do not want to be found. Even so, it is very difficult for Jesus to "find" those who "want to be lost." But He never ceases trying to find them. For He came to "seek and to save that which was lost."

One time when Jesus was passing through the town of Jericho, a city about seventeen miles from Jerusalem, there was a man who wanted to see Him. This man was a little man, that is, small of stature, and sharing the excitement of the day that was to see the Master walk

through the streets of that town, he was determined to look upon this "man" he had heard so much about. Being the type of man that he was, a much hated "tax-gatherer," he knew he would get little or no consideration from the Jews who lined the highway to watch the passing of this "man from Galilee." But this "little man" made good the saying, "Where there is a will, there is always a way." He overcame his difficulty by climbing a tree along the pathway. There, well hidden from view (so he thought) he would not be molested by those below him. But Jesus had other plans for him, for He had come "to seek and to save that which was lost."

We may well mark the astonishment of this little man when Jesus came directly under him and stopped, without apparent reason. "Now," he must have thought, "I'll get a good look at Him, anyway." Can you imagine his surprise when Jesus looked up at the face peering at Him from among the leaves of the tree, and said, "Zacchaeus, come down; for today I must abide at thy house." Right there Zacchaeus learned a lesson with which we all ought to be familiar—it is impossible to hide from the all-seeing eyes of Jesus.

There are some notable things about this man Zacchaeus. He was the chief among the publicans. He was a very rich man—but he wanted to "see" the Lord. It matters not that at the beginning the urge to see Jesus was brought about by curiosity, the main thing was that he wanted to see. He was willing to bring himself to a position where vision was possible. Although he did not know it when he climbed into the tree, he was meeting Jesus half-way, for he did his part in making that meeting possible. That is exactly what so many fail to do. Man has his part laid out for him in the process of conversion, and God has His part. In doing our part we make it possible for God to do His part. Zacchaeus climbed up a tree where Jesus could see him and where he could see Jesus.

What heart-warming words came from Jesus' lips—He would abide in Zacchaeus' house. Here is the only recorded incident where Jesus invited Himself to be any man's guest. Zacchaeus was one of the lost sheep of the House of Israel and Jesus had come "to seek and to save that which was lost." As Jesus looked into the eyes of this little man, He must have seen there the desire for something better than being a "hated" tax-gatherer. Christ looked up into a tree and "saw a man." Wherever Jesus looks He sees men. Jesus knew men then; is there any reason why He should not know them now?

At the voice of Jesus, Zacchaeus "makes haste and comes down." It was a sad, disquieted Zacchaeus that climbed that tree; but it was a glad and joyous Zacchaeus that climbed down from that tree. Here is the supreme moment in his life. There is joy in his soul. What cares he that those who are around him are beginning to grumble and to say, "Why this Jesus is going to break bread with a sinner!"

But let us walk along with Jesus and His new-found friend. They talk. Jesus tells him of the new way of life; that even though he be a tax-gatherer, he can be an honest one; that being a rich man he has a great opportunity

to use his wealth to do good; that after all the real value in life is not here, but hereafter. Does it have its effect? does the message reach the little man's heart? Let us see.

Even before Zacchaeus permits Jesus to enter his home (probably a very elaborate home) he has something to say to the disdainful multitude; something that took courage to say to them. Listen to him! "Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore him fourfold." Here was the making of a very generous man. Not only was he willing to give above the tithe, which the Pharisees in the crowd boasted about, he was ready to give above the most liberal. More than that, he was ready to make restitution for any falsely gained wealth. And if he measured up to most of the tax-gatherers there must have been a great deal of that. His restoring was not to be by "restoring double" as required in Exodus 22:4—it would be four-fold. Yes, it was even more than that required by law as recorded in Numbers 5:7.

Now Zacchaeus had done his part and Jesus was ready to do His. We find it in His words which follow Zacchaeus'

declaration. Note them: "This day is salvation come to this house . . . for the Son of man is come to seek and to save that which was lost."

Accepting Jesus is more than a matter of words. We accept our Lord, not with our lips alone, but also with our hearts. It was thus that salvation came to the household of Zacchaeus. With a willing mind he came to Jesus, and willingly he opened his heart and his home to Him.

In this humble, simple story we see the high mission of Jesus fulfilled in one life. It can be multiplied in untold millions of other lives. And the most wonderful part of the story is that He still reaches out "to seek and to save that which was lost." We become instruments in His hands to carry out His mission. But we should ever remember that the effort goes for naught unless we "seek" as He sought, and carry out His plans.

As Jesus left that home the next morning the sun must have shown with a new light to that household. But the brightness of the sun surely was dimmed by the shining of the "Son of Righteousness" who left His blessing on all who were therein.

Church Methods Department

Rev. Henry Bates

The Daily Vacation Bible School

BEFORE MANY MORE WEEKS have passed by many of our churches will be in the midst of Daily Vacation Bible Schools. Such schools present one of the finest opportunities which the church can hope for, to present to the children of the Sunday School, the church, and the community the Bible and its place in life today. Some weeks ago there appeared in this column an article dealing with weekday religious education—and the genus of that column was that the church ought to utilize the free time that the boys and girls have rather than bemoaning the recent decision of the Supreme Court regarding Bible instruction in the public schools. The D. V. B. S. is one of those alternatives—and a very worthwhile one! In a two-week school, meeting five days a week from nine to eleven-thirty each morning, the child receives the equivalent to approximately six months in the regular Sunday School, and the equivalent of more than half a school year of public school Bible instruction. In view of these statistics can any church afford to be without a summer program for her young people?

No school or church is too small to conduct such a vacation school, nor is the fact that a church is a rural church reasonable grounds for failing to give the youth a worthwhile Vacation Bible School. Some of the finest and most successful schools have been sponsored by rural churches. Of course there will be problems, both in the rural church and in the city or town church, but with a little preparation, ingenuity, and forethought; and with a lot of prayer and work, these problems can usually be met and overcome. A number of good books have been written in recent years, concerning this phase of the church's work, and any pastor, superintendent, or teacher contemplating a vacation school would do well to read and to study some

of these books. The following are but a few suggestions gleaned from various writings in this field and from personal experience in such work.

1. Advertise! Advertise! ADVERTISE! If you plan on having a Daily Vacation Bible School let everybody for miles around know about it—and let them know about it several months in advance. It has been found very profitable to have the pastor or the director of the school send out a letter concerning the school as early as the beginning of the year. Have included in this preliminary letter the dates and time of the school, the age limits the various phases of the school's program, and any other pertinent information. Send this letter to all of the youngsters within traveling distance of the church. Then keep the proposed school in the minds of the parents through weekly announcements in the church bulletin or calendar. Between the sending of this first letter and the actual opening of the school send out another letter or postcard reminding the boys and girls and telling them of any further plans which have been made. Posters also can be purchased to be placed in conspicuous places, as well as flyers to be distributed by the teachers and the youngsters themselves. **If you expect people to know about your school you have to tell them about it!**

2. Have a diversified program! Choruses, new songs, Bible memorization, flannelgraph stories, object lessons, Bible stories, recreation, should all have a part on the program along with the actual class work itself. Vary this from day to day—have a different teacher tell the Bible story each morning; let the boys and girls take part in the prayer period; use several of the boys as ushers and stewards.

3. The most successful advertising, the surest way of winning others to the school, will be the enthusiasm of the young people themselves. Right from the start it is important that they be aroused and enthused about this work. We saw one rural school grow to an average attendance of 103 through the enthusiasm aroused within the youngsters themselves through a contest between the boys and the girls. Points were given to the side having the largest number present each day; for the side bringing the largest number of new scholars; for the side learning the largest number of Scripture verses, and for various other activities. An active and enthusiastic leader can do much to engender this spirit of enthusiasm and interest.

4. As much as possible use local talent! At times it becomes necessary for a church to "import" outside talent and help to successfully conduct a Daily Vacation Bible School, but as much as possible the church should endeavor to use what talent they have right in their midst. Not only does this help to train local workers, but it also gives the school a keener feeling that this is "OUR" school—"WE" did it! And that means a lot.

5. The D. V. B. S. can be a wonderful evangelistic effort. Let the teachers and the leader make use of every opportunity to point the young people to Jesus Christ as the way of salvation. This writer has made a practice of announcing from time to time during the school that on each Friday morning the invitation will be given to accept Christ as Lord and Saviour—encouraging the young people to consider this great step, and suggesting that they go home and speak to their parents about it. One of the happiest experiences of our ministry was the sight of nine young folks from twelve to fifteen years old coming forward to make the great confession before the rest of that large group of children. Jesus said, "And a little child shall lead them . . ."

6. Remember, this is a BIBLE school! As one examines the D. V. B. S. literature and workbooks published by the various publishing houses and other groups, he is prone to wonder at times just where the actual Bible study comes in. In altogether too many instances the commercially printed D. V. B. S. workbooks deal with everything imaginable except the Word of God. Nature, the school to which Jesus went, a study of social conditions in Christ's time, the customs of that day, all of these—and many others—have taken the place of the actual study of the Bible. Cutting out paper models of Christ and some of his disciples, and then hanging paper clothes and shoes upon them is hardly a worthwhile study of the life of our Lord. It might well be that we have lost sight—both in D. V. B. S. and in our regular Sunday Schools—that the primary purpose of all Bible instruction and study is to reverse the process by which we got our Bible, namely a process from Life to Tradition to Record. Our task, therefore, is to read that divine record with the intent of making it once again life itself. It is well, therefore, in selecting materials for Vacation Bible Schools to select those workbooks and other materials which will instruct the young people in the Word of God, and will also challenge them to apply the truths learned therein to their own daily lives. If such materials can be purchased, then the pastor or the director, or some of the teachers might get together and work up books which will adequately meet the needs of the boys and girls.

—Oakville, Indiana.

BURNING TRUTH

By Charles Emory Byers

"Truth crushed to earth shall rise again,
The eternal years of God are hers;
But Error, wounded writhes in pain
And dies amid his worshippers."

—William Cullen Bryant.

Time is the greatest friend of truth as well as the greatest enemy of error. With time the riddles we do not understand tend to solve themselves. Thus time establishes truth and plants it indelibly in the hearts of men. Since men love truth when they recognize it and understand it, time places it on a throne where it is enshrined in men's hearts as a co-worker with God and nature.

Error is often so wicked and vicious in its fanaticism that it tries to annihilate all who oppose it. It throws the Christian to the hungry lions in the Roman arena, it poisons its Socrates in Athens, it burns its Savonarola at the stake in Florence, it imprisons its sage in a Bedford jail and nails its Savior to a cross on Golgotha hill.

As time is the unwavering friend of truth it is also the firm friend of all worthwhile things in life for they have a vital connection with both time and truth. It takes time for rumors and false theories and superstitions and lies to be screened out so that only truth remains. Men must learn that eclipses are not harmful, that a broken mirror is not a bad omen, that evil spirits do not enter the body and must be driven out, and a host of other foolish things. When this is done truth shines forth in her glory. But stubborn falsehoods persist for years, even for centuries.

The simple truth to us that the earth is round and moves through space was observed by error and had a tedious course to run before it was established. It was so confused by falsehood and error that when in the process of being defeated it writhed in bitter pain. It gave ground grudgingly but finally had to die.

Time and the slow centuries have come to the rescue of the vital truths that give the world an upward swing. They have no fear. Instead they have infinite patience because they know that at last they will triumph, and are sure that all their tenets will be established. Time slowly but unerringly uncovers all the facts and makes the completed picture perfect. This is as it should be in an orderly and established universe.

Thus time and truth are handmaidens who work together for the salvation of mankind.

Humility is perfect quietness of heart. It is never to be fretted or irritated or sore or disappointed. It is to be at rest when nobody praises me and when I am blamed or despised. It is to have a blessed home in the Lord, where I can go in and shut the door and kneel to my Father in secret, and am at peace as in a sea of calmness when all around and above is trouble.—Andrew Murray.

Intercession leaves you neither time nor inclination to pray for your own "sad sweet self."

The Southeastern District Conference Program

Held at

The Brethren Church, Linwood, Maryland

June 14, 15, 16, 1949

Conference Theme: "Not I, but Christ who lives in me."

PROGRAM

Tuesday afternoon, June 14

- 2:00 DevotionsThe Moderator
2:15 Address of WelcomeC. U. Messler
2:30 Response to Address of Welcome ..M. B. Ridenour
2:40 Response by delegates—One from each church
Organization of Conference
Election of Officers
Appointment of Committees
3:45 Bible LectureRev. S. A. Harley

Tuesday evening

- 7:30 Devotional MeditationRev. James Ault
Offering and Announcements
Special Music
7:45 Address by retiring Moderator, Rev. John F. Locke

Wednesday morning, June 15

- 9:30 Devotional MeditationRev. James Ault
9:45 Lecture on Sunday School Work..Rev. Dyoll Belote
10:15 Discussion on Camp Work ..Rev. C. S. Fairbanks
10:30 Mission SessionRev. E. L. Miller, presiding
10:45 Report of Secretary-Treasurer of the District Mission BoardClarence Fairbanks
11:00 Departmental Sessions:
Woman's Missionary Society
Sisterhood of Mary and Martha
Minister and Laymen ..Speaker, Braden Racey

Wednesday afternoon

- 1:30 Business Session:
DevotionsRev. Bruce Shanholtz
Minutes
District Missions
Conference Location
Selection of Board Members
2:45 Departmental Sessions:
Woman's Missionary Society
Sisterhood of Mary and Martha

Wednesday evening

- 7:30 Devotional MeditationRev. James Ault
Announcements and Offering
Special Music
8:00 Bible LectureDr. L. E. Lindower
8:30 Motion Picture—"Answer For Ann"

Thursday Morning, June 16

- 9:30 Devotional MeditationRev. James Ault
9:30 Business Session:
Minutes, Reports, All unfinished business
10:00 Bible LectureDr. L. E. Lindower
11:00 Departmental Sessions:
Woman's Missionary Society
Sisterhood of Mary and Martha
Ministers and Laymen, Speaker Rev. E. L. Miller

Thursday afternoon

- 1:30 DevotionsModerator
1:40 Address—"Missions in Kentucky"
Rev. G. E. Drushal
2:20 Reports of District College Trustees by Trustees
2:45 Denominational ReportsRev. E. M. Riddle

Thursday evening

- 7:30 Youth RallyCharles Munson

SOUTHEASTERN DISTRICT W. M. S. PROGRAM

Wednesday morning—11:00

- Organ PreludeMrs. S. S. Englar
Call to Worship
Song
DevotionsHagerstown W. M. S.
Special Music
President's Report
Secretary-Treasurer's Report
Appointment of Committees
Song
Closing Prayer

Wednesday afternoon—2:45

- Prelude
Call to Worship
Song
DevotionsBethlehem W. M. S.
Special Music
Business Session
Offering
AddressWashington, D. C., W. M. S.
Song
Closing Prayer

Thursday morning—11:00

- Prelude
Call to Worship
Song
DevotionsSt. James W. M. S.
Special Music
AddressDr. L. E. Lindower
Unfinished Business
Reports of Credential, Nominating and Resolutions Committees
Election and Installation of Officers

Ashland College

May Queen, Velma Brownson

and Her Court

Reported by Arthur Petit
Public Relations Director

MAY DAY AT ASHLAND COLLEGE was every bit the success that was anticipated for it. The three day celebration was one of the largest and best ever on the hilltop. The six events which went to make up the occasion attracted over 4500 people. Of course this included duplications as many attended all of the events. The productions were up to the standards set by former such celebrations and in some cases surpassed similar previous events.

Beginning with the Festival of the Lanterns on Friday evening, May 13, crowds were larger than any time in the past ten years. The Festival of the Lanterns is becoming the traditional pre-May Day activity. The college band plays its last concert of the year at that time. Several hundred people came to the front campus to sit or stand under the Japanese lanterns and hear the music. Seats were provided for as many as possible and the band was placed near the light cluster in front of Founders. This was the last concert under the direction of Cutler Silliman who is leaving Ashland for further study.

The second event on the program was the coronation of the Queen and the pageant in her honor, the feature attraction, so to speak. Miss Velma Brownson of Ashland was a beautiful queen and was a credit to the high honor to which she had been elected by the student body. At one in the afternoon of May 14, the college band heralded her approach to the throne. After her coronation, a brilliantly conceived and masterfully directed pageant was performed in her honor. The college art department prepared "flats" representing the first three buildings on the campus. These stood about 15 feet high and fit into the play perfectly. Lois Snook, art instructor, deserves commendation for the many hours she spent on these with her students.

The pageant itself was concerned with the past fifty



years of the college history. Beginning with the opening of the college in 1898 by Dr. Miller and Dr. L. L. Garber, it brought the audience down through the years with the literary societies, a typical May Day of 30 years ago, the First World War, the burning of the "gym" and the arrival of Louise, the iron eagle. A speaking chorus had much to do with the success of the pageant.

Among faculty members, Miss Lulu Wood, college librarian deserves special thanks for her untiring efforts to make the pageant a success. Newspapers estimated that at least 2000 witnessed the spectacle.

The alumni dinner in the early evening was another fine event. The attendance was larger than usual. Principal event of the program was the induction of the largest senior class ever into the Alumni Association.

The dramatic production, "Family Portrait" was presented in the evening in McDowell Auditorium. This play was designed to portray any family in any age into which Jesus might have been born, with the family struggles and the bitterness and frustration which might come to it because of Jesus. It was a splendid medium, excellently directed and portrayed and well received by a large audience. It was an unusual play, but it carried its lesson to the group which filled all of the desirable seats in the large auditorium.

The services in the First Brethren Church on Sunday morning found the May Day crowd filling the church to hear President Clayton deliver the sermon. He presented challenging thoughts for his large congregation and was highly commended for his address.

On Sunday afternoon the May Day week end was brought to a climactic close with the home concert of the cappella choir. This very fine musical organization of about sixty voices, under the direction of Dr. Louis E. Peterson sang its most brilliant concert of the year on that occasion. Using their regular repertoire for the first part of the concert, they then sang almost a half hour of new



music including the "Canticle of the Sun" by Eunice Lea uttering, Ashland College's own composer in residence. They were assisted in this second part of the concert by a group from Ohio State University and by the Ashland High School choir. A near capacity audience in the McWell Auditorium heard this concert. Since very few of its choir graduate this year, the prospects are good for another fine choir next year.

Miss Mildred Furry, Dean of Women, was chairman of the May Day committee. Much of the credit for its success belongs to her.

Ashland College Gospel Team Makes Trip to Mid-West

On Easter Sunday afternoon, in the midst of a snowstorm, the following people left Ashland for Kansas and Nebraska in order to hold special services for a few of the Brethren Churches there: Charles Munson, Clarence Stogsdill, Lois Coleman, Spencer Gentle, Mrs. Gentle, and their two sons. In other words, there were seven people in the Ford.

They arrived in Fort Scott, Kansas, late Monday night (had car trouble in Indianapolis, Indiana). However, Rev. and Mrs. Cecil Johnson were waiting for the group.

Tuesday was spent by resting, but early Wednesday morning, the Gospel Team left Fort Scott for Morrill, Kansas, where they were to hold the evening service. The church was filled for this meeting. Clarence Stogsdill led the singing, Miss Coleman played the piano, Charles Munson had charge of the devotions, and Spencer Gentle

preached the sermon. After this service, the young people of the church had a social period. This time was spent in singing and having a good time.

On Thursday evening, the Team had charge of a Communion service at the Morrill Church. Preceding this service, Rev. Clarence Stogsdill ordained Brother T. W. Kimmel as deacon of the church. Following this, the Communion service was observed in the basement of the church in connection with a candle-lighting service. There were over 30 at this service and the Lord truly blessed all, especially those in charge.

The Team left Morrill early Friday morning for Falls City, Nebraska, where they were to have the evening services. At 6:45, the group was served a very lovely meal in the church basement. For the evening meeting, Clarence Stogsdill led the singing with Miss Coleman at the piano; Spencer Gentle had the devotions; Charles Munson brought the evening message. Also, after this service, a "get-acquainted" social was enjoyed by the group.

Saturday found the Gospel Team on their way back to Fort Scott, Kansas, which is a distance of over 200 miles. The Fort Scott Brethren Church held an all-day service on Sunday with the Gospel Team fully in charge. At the Sunday School hour, Brother Munson and Brother Gentle taught classes. The morning worship service was in charge of Spencer Gentle, with Charles Munson as the Devotional Leader and Clarence Stogsdill as the preacher. Dinner was served at the church. In the afternoon, a youth rally was held with about 50 young people present. There were two car loads from Mulvane, Kansas, which is 189 miles away and one car load from Falls City, Nebraska. This service was truly an inspiration to all.

In the evening, the service was again under the leadership of Spencer Gentle with Clarence Stogsdill in charge of the devotions. Charles Munson brought the evening message. Miss Coleman was at the piano.

After a week of hard work, and much fun, the group

left Fort Scott on Monday morning to return to Ashland. They arrived in Ashland early Tuesday morning. The Team drove almost 2500 miles, but every mile was enjoyable. This was the first time that such a team had ever visited in the Mid-West District, and this Team truly appreciated the opportunity.

The Team wishes to thank all those in Morrill, Kansas who so graciously received the members of the Team into their homes. This also is extended to those in Falls City, Nebraska, and in Fort Scott, Kansas.

Plans are NOW being made to send another such team out there next Easter!

Interesting Items

(Continued from Page 2)

Daily Vacation Bible School is scheduled from May 31 to June 10.

Four young men in Brethren Youth work will conduct evening meetings in the New Lebanon Church from June 5th to 11th. The emphasis of these meetings will be "Doctrinal Bible Study."

One hundred and thirty-five were in attendance at the New Lebanon communion services on Sunday evening, May 1st.

Bryan, Ohio. The Boys' Brotherhood entertained their "Dads" and all the men of the church on "Dad's Night" on Monday evening, May 9th.

A new amplifier has been installed in the Annex and also in the nursery downstairs, so that all may hear the entire service.

Plans are being discussed for some additions to the Bryan church building. The proposed addition will accommodate about 100 additional persons.

Ashland, Ohio. At the morning service on May 23rd, the College Sunday School Class which is taught jointly by Dean and Mrs. M. A. Stuckey, presented the church with a fine 7 x 7 screen, which finished their visual aid project, which included also the sound projector, which they had presented to the church about a year ago. The presentation was made by Lyle Lichtenberger, president of the class, with acceptance by E. P. Lersch, Moderator of the church, and the dedicatory prayer by Dean Stuckey. This class also had presented the church with the fine outdoor bulletin board over two years ago.

The Intermediate C. E. sent some gifts to Kentucky by Brother E. M. Riddle when he made the trip to the Kentucky field last week. The gifts included an electric iron, sturdy metal ironing board, cover and holder.

The Ashland church will honor their members who graduate from College and High School on June 5th.

Gratis, Ohio. Brother W. S. Crick reports the attendance of over 100 at the Mother's Day program at the Gratis Church.

Father's Day is to be observed by the Gratis Laymen, at which time a program which includes the "sons" is being planned.

Brother Crick lists the names and birthdays of the Gratis Cradle Roll in a bulletin insert which was put out in addition to the Mother's Day bulletin. He lists 30 mem-

bers in this department of the Sunday School. Evidently they have a live Cradle Roll Superintendent who keeps her roll right up to date. How important this department is to the future of the Sunday School. Mrs. Lloyd Kira-cofe is the Cradle Roll Superintendent.

Pleasant Hill, Ohio. Brother Floyd Sibert reports that the new annex to the church is nearing completion. The plastering is done in the basement and upper rooms are all finished.

Brother Sibert reports a "wonderful Communion" on May 1st. He says, "The lighted cross, the candles, the background of beautiful flowers and the soft music made a perfect setting for the lovely service in remembrance of our blessed Lord."

There was an overflow crowd at the Mother-Daughter meeting on Thursday evening, May 5th. It was held in the new building.

Huntington, Indiana. Brother Gilmer reports that five boxes of clothing were sent to Kentucky via the Nappanee truck which delivered the load a few weeks ago.

South Bend, Indiana. If we made no mistake in count we note from Brother Studebaker's bulletin of May 1st that forty-one have been received into the South Bend Church since the first of the year.

We note also that Brother Studebaker has received a call for another year of service with the South Bend Church. The call has been accepted. The South Bend church will conduct a Vacation Bible School from June 13th to 24th.



NEWS

Send all C. E. News Items
To Rev. W. St. Clair Benshoff
228 Main St., Meyersdale, Pa.

BRYAN, OHIO

Our Christian Endeavor is growing until we now have forty-four members on the roll. Our newest member is only seven years old, but we are glad she has joined us in our meetings. Our average attendance is twenty.

Our officers for this year, elected last September, are:

President Marvel Ernsberger
Vice President Joan Connin
Secretary-Treasurer Naomi Black

At Christmas time we fixed a box of food for a needy family in town. On Christian Endeavor Day, February 6th, we were in charge of the evening devotionals and the evening program at the church service.

Yours in His Service,

Bryan Christian Endeavorers.



JOHNSTOWN, PENNSYLVANIA, SECOND BRETHREN

The Christian Endeavor Society of the Second Brethren Church of Johnstown, Pennsylvania, under the leadership of a very capable adviser, is doing a wonderful piece of work in trying to bring the young people into the church.

We now have an enrollment of twenty-three members.

Six of these had perfect attendance during the last quarter of 1948. Our programs vary. We have found that the young people enjoy Bible quizzes. Our main source, however, is **The Evangelist**, the Christian Endeavor Quarterly and the much appreciated Christian Endeavor programs put out by Rev. W. S. Benshoff.

We are trying to train our very young members to be leaders by making them responsible for most of the program for an evening, with the aid of an experienced and older leader. We find this is working out to an advantage.

The Easter program for our church was sponsored by the Christian Endeavor Society, and was given on Palm Sunday evening.

We pray that the Lord will guide us in our endeavors to win souls for Him.

Mrs. Orval Boyer, Cor. Sec.



BERLIN, PENNSYLVANIA

At several of our Christian Endeavor meetings Miss Ida Kimmel has given flannelgraph talks about different races that have been taught the Gospel of Jesus.

On March 13th, Rev. Percy Miller gave a talk on Stewardship.

We had our Public Meeting on March 27th. Both Junior and Senior societies participated in the program. The play, "The Color Line," was given. The characters were:

- Dr. LawsonJohn Foor
- Miss KingArlene Barkley
- StanleyBill Heiple
- WandaEleanor Ritchey
- ChungRonald Ritchey
- BarbaraBetty Pritts

On Easter morning, April 17th, we had a Sunrise Service. There were thirteen present. After the service we had our breakfast in the basement of the church. Our Sunrise program consisted of a duet by Regina Hendershot and Betty Pritts; a talk by Rev. Percy Miller; a solo, "Sunrise," by Regina Hendershot; a few Easter songs and sentences prayers. This service was enjoyed by all those who were present.

Gaye Pritts, Secretary.

* * * * *

ATTENTION—LAYMEN OF THE INDIANA DISTRICT

The next meeting of the Laymen is scheduled for Monday night, June 6th, at the Brethren Church in Warsaw, Indiana. This is to be a joint meeting of both the Northern and Southern Indiana Brotherhoods.

A splendid program is arranged, and due to the season of the year should prove to be a fine meeting. Plan NOW to attend.

Max Miller, Secretary-Treasurer.
Northern Indiana Laymen.

* * * * *

Wedding Announcement

THOMPSON-FOLEY. At 4:00 P. M., Easter day, 1949, Edna Mae Thompson and William McCutchan Foley were united in marriage in the Bethlehem Brethren Church, Harrisonburg, Virginia. The church was beautifully decorated for the occasion. The double ring ceremony was used by the pastor of the bride, the undersigned, who officiated. The bride is the youngest daughter of the late, Elder John Thompson and Mrs. Thompson. She has been a faithful member of the Bethlehem Church since childhood. Mr. Foley is an industrious and capable young farmer from near Bridgewater. He is an interested churchman and officer in the Mossy Creek Presbyterian Church.

John F. Locke.

GOOD-ADAMS. On Good Friday evening, 1949, at 8:00 o'clock, Virginia Maxine Good and Master Sergeant John Adair Adams of the U. S. M. C., were married in the Mt. Olive, Virginia, Brethren Church. The church was beautifully decorated with flowers and candles. The bride, a senior at Madison College, was a technician in the W. A. C. during the war. She is the daughter of Postmaster and Mrs. Dennis Good of McGaheysville, Virginia, and the granddaughter of Prof. L. I. Good, well known musician and band leader of this region. The groom is a native of Natchez, Mississippi, and has an impressive record of war service. He had as his best man another member of the marine corps of the same rank, Master Sergeant Gustafson of Denver, Colorado. These young people plan to make their home at Qunatico, Virginia. The double ring ceremony was used by the undersigned.

John F. Locke.

Laid to Rest

CROWE. Mrs. Laura Frances Crowe was born June 5, 1874, and died April 16, 1949, the span of her earthly journey being 74 years, 10 months and 11 days. Mrs. Crowe had been a member of the Mt. Olive, Virginia, Brethren Church for many years. During the winter months she had been making her home with her daughter, Mrs. Kennedy, in Harisonburg, but was planning to return to her home near Good's Mill when death came suddenly. She never regained consciousness after being stricken. In her home-going she was thus spared prolonged pain and suffering. She will be greatly missed by a large company of friends.

After brief services at her late home, the funeral was held at the Mill Creek Church of the Brethren near her home, and the body was laid to rest in the family plot in the church cemetery. The services were in charge of her pastor, the undersigned, and Elder C. E. Long. Many floral tributes attested the deep esteem in which she was held. Our sympathy is extended to her family.

John F. Locke.



CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for June 12, 1949

WHAT DO YOU PLAN FOR THIS SUMMER?

Scripture: Matthew 25:14-30; Jeremiah 8:20

For The Leader

THE VERSE of our scripture lesson from Jeremiah is one of the saddest wails of all. Read it, and think of the word "procrastination." They mean the same thing. We wail when work is not done, but the work is not done because we have kept putting it off. All this bears out the thought of the evening, in making plans for summer. If we are to avoid Jeremiah's will when fall has come, we must make good plans now, and put them into action. The days pass swiftly, and each day we put off the work we plan to do in the church, the nearer we are to the fall "when the harvest is past, and we are not saved." It is our aim tonight to show ways in which we can make our plans and get them done.

DISCUSSION

1. TOMORROW WILL BE ALL RIGHT. This world operates on dead-lines because human nature constantly commits the sin of putting things off. We must have a dead-line for income tax reports, we are tardy if we miss a certain time when school starts. Even these topics must be written by a certain time each week. Why is it this way? A few minutes earlier gets us to school on time, or gets our income tax paid on time. And say, did you ever notice that no matter when you announce the starting time of a church service, there's always somebody who comes in late. People will always stretch a dead-line. That is why you have 30 days grace on paying insurance policies, because people just will not get the payments sent in on time. We think tomorrow will be all right. But that wreaks havoc with our plans for working for God in the summer. We keep putting off, and first thing we know, summer is gone.

2. EXCUSES TO GET STARTED. Perhaps we have taken it upon ourselves to visit other young people and invite them to our C. E. meetings. Well, today it's too hot; they'd probably be away on a picnic. Next day: I've got to wash my hair and can't go out for hours afterwards, so tomorrow will be better. Next day: Now, I've got a chance to go to the city to shop, so tomorrow will suit better. By the time you run out of excuses, the summer will be gone, and so will the prospect of getting that young person to attend your meetings. DO IT TODAY!

3. TALENTS ARE ACCOUNTABLE. We read in our Scripture from Matthew that a certain lord gave to his servants certain talents, and then departed from their midst. No boss around, no one to prod them nor to spy on them to see if they were getting their work done. Their time was their own to get the work done which their lord expected them to do. What was the result? You guessed it.

Some did do a swell job and reaped a great harvest. But one, and he is typical of all who fail to use their talents for the Lord's glory, went and hid his talent. His days of service were lost on himself. And so, he proved to be a wicked and unprofitable servant for his lord. Do you know, young people, that the abilities, talents and training we have had are of our Lord, and we are accountable unto Him for what we do with them. That is why, in the summer months ahead, we must devote time, talent, and substance to His work. The fall season should find us further along the road of Christian service. We endeavored to outline last week some of the things we should and could do. Restudy them and put them into practice.

4. FACING TEMPTATION. In addition to meeting the temptations of putting things off, you will face temptations which will, if indulged in, tend to weaken or actually destroy your Christian witness. As you profess to be a Christian, your conduct must be according to your profession. How could you invite other young people to come to your Sunday night meetings of C. E., if those young people know you are doing sinful things? It just can't be done. And the thought that everybody else is doing it, is no excuse before God. Christian young people are to be different. The magazines you read, the books you read, will show what you are inside. Be sure they are of the right type. The friends you're seen with, and the places you go, will tell more than your words. So, keep yourself on a high Christian level. Be above the crowd. Many times it will be going alone for you, but with Christ with you, you can't lose.

5. A GOOD CHRISTIAN TESTIMONY IN DRESS, TOO. All Christian young people, but especially the girls, are face to face with "fashion" versus Christian modesty. We are to the place in America where beach and sport fashions are absolute lewd, obscene, and indecent. These all appeal to the sensuous and vulgar and lustful side of life. The question we raise in this connection is whether or not a Christian young person can appear in public in these scant costumes without sacrifice of Christian modesty, testimony and self-respect. The human body was meant to be a temple of the Holy Spirit; not an object of lust. And too true it is, innocently or not, when Christian girls appear in these latest fashions they subject themselves to being objects of lust on the part of men and boys who see them. We are not recommending a return to the 19th century fashions, but merely suggesting that there is a point where Christian modesty ceases and the lustfulness begins. Guard your Christian testimony this summer by Christian decency in your choice of wearing apparel.

6. FILL THE TIME WITH JOYFUL THINGS. God's avenues of life offer so many, many good activities, that we can well afford to search them out and apply ourselves diligently to them. Bear in mind, that what He wants us to do, let's do willingly, prayerfully, and well. Above all, let's do His will, that the end of summer will not find us "guilty," but able to present a just harvest for our time and talents.

QUESTIONS

1. What form, or nature, do talents assume in our lives? List the talents you think you possess. Then have others suggest talents which they think you have. Use them for the Lord this summer.

Prayer Meeting Topic

Contributed by Rev. C. Y. Gilmer

(Helps for Christian Living)

SCANDAL-MONGER

The story that you spread
Was all too true;
The waspish things you said
Were just her due.

But did you play the game?
And was there need
To blazon forth the shame
Of her misdeed?

We might have saved her soul,
Had yours been higher,
Had you not claimed the role
Of public crier.

Had you but reined your tongue
About the wrong,
We might today have sung
A triumph song.

But through your dastard work
She now has passed
Into the deeper murk
That chokes at last.

The love by which at first
We spanned the breach
Was wrecked by your accurst
Envenomed speech.

God pity you when you
Hereafter find
He asks not, Was it true?
But Was it kind?

—Kennedy Williamson.

MORE ABOUT JUDGING

Scripture: Romans 2:1-15

Hymns and Prayers

Seed thought provokers:

THE RELIGION OF LOT was a joke to his sons-in-law because of his worldliness and easy consenting unto and tolerating of sin (Gen. 13:11-13; 19:8, 14, 36). To us he has the marks of a wicked and lost man. But in 2 Peter 2:7, 8 (read it) the Lord calls him "just Lot." There must be something the Lord knew that we do not (1 Samuel 16:7). A self-righteous critic, living in Jerusalem at the time of David's sin with Bathsheba, could have easily condemned him as a hypocrite who never knew salvation. The same critic would probably have never known or given credit for the real heart anguish and repentance of David as expressed in the 51st Psalm.

Col. Ingersol used to start reading before an audience some of these sinful accounts recorded in the Bible and would suddenly stop and exclaim, "I am sorry, Ladies and

Gentlemen, but I cannot finish this chapter because it is not fit for a mixed audience to hear." Then the audience would hoot with great hilarity. But that was not smart on the part of Ingersol and his audiences. There are portions in medical books not suitable for a mixed audience, and these books would not be condemned for that. They deal with bodily diseases, and the Bible deals with a worse disease—sin—to remind us that we still have the old nature and the temptations that human flesh is heir to until our bodies are changed and glorified at Christ's coming. "Now these things were our examples, to the intent we should not lust after evil things, as they also lusted" (1 Cor. 10:6). Also Heb. 4:11.

A presumptuous judge, having seen Simon Peter fall into bad company, lying, denying, and blaspheming, would probably have said that Peter had not real love for the Savior as John 12:17 would indicate. Peter tried to kill the servant of the high priest (John 18:10), and Matthew Mark and Luke had the kindness not to mention who did the cutting off of the man's ear. John mentioned Peter's name in his gospel which was written long after the death of Peter.

No one knew what Judas really was but Jesus (Matt. 26:21, 22). Judas is a type of those mentioned in Matthew 7:22. We mention these cases to show that a frail human being is incapable of correct judging. Therefore Jesus would not allow the self-righteous to pluck the "tares" out of the church (Matt. 13:28). This is reserved unto the angels. The wrath of God awaits those who judge others when they themselves are equally guilty. They shall be measured in the same bushel. Many are victims of the temptation to judge others—a haughty sin of drawing unwarranted and ignorant conclusions. "Love thinketh no evil." Human judgment would exalt the Pharisee above the repenting publican!

COMMENTS

On The Sunday School Lesson

by The Editor

Lesson for June 12, 1949

THE COST OF THE CROSS

Lesson: Luke 23:33-38; Mark 15:34; Luke 23:46-47; Matt. 27:57-60

WE DEAL WITH Scriptures in this lesson that tell the saddest story of all ages—the story of the death and burial of Jesus. Four words in the first verse of our lesson—"there they crucified him"; five words in Luke 23:46—"he gave up the ghost"; and fourteen words from Matthew 27:60—"And he rolled a stone to the door of the sepulchre and departed"—twenty-three words in all—leaves us with a picture that is heart-rending and never to be forgotten.

It is extremely difficult to count the cost of such sacrifice. To do so would compel us to go back into the eternal ages of the past and to look forward to the endless ages of eternities to come. We can find some of the cost, however, when we turn to the words of St. Paul as recorded in

Philippians 2:5-8 (A. S. V.)—"Have this mind in you, which was also in Christ Jesus: who, existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the cross." The big words here are he "emptied himself," that is, gave up all that He had alongside the Father in heaven—equality, riches, power.

Again we turn to Paul as he wrote to the Corinthian Church (2 Cor. 8:9)—"For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might become rich." It is the story of "From Riches to Poverty" for your sakes.

When we think deeply about this we begin to realize the tremendous cost of the cross. And we also get somewhat of the idea of what Jesus Himself thought of it when we hear Him pray in His great High Priestly prayer (John 17:4 and 5)—"I have glorified thee on the earth: I have finished the work which thou gavest me to do. And now, O Father, glorify me with thine own self with the glory which I had with thee before the world was."

We, who live on this side of the cross, are far too prone to take the Sacrifice which Jesus voluntarily made, together with its terrible cost, for granted. It is much like we take everything these days—electricity, telephones, radio, airplanes—forgetting at what cost these became a reality. We just take them and use them as a matter-of-course. It is just in this same way we take the sacrifice of Jesus on the cross for granted. He did it—we accept it—so What?

It would do each of us good to sit down right now, and, with bowed head, ponder on the twenty-three words referred to in our first paragraph. Translated into a personal language they say—"He died for ME." We sing

"Jesus paid it all,
All to Him I owe!"

and then proceed to act as if we owed Him nothing at all. We are far too often like the man who stood up in meeting and made this testimony: "I've been a Christian for these forty years, and it has never cost me a cent."

But it cost our Lord! And we owe Him the obedience of a loving service, a service as great as we can give. Why not render it? What excuse can we give for not rendering it?

ATTENTION

All Choir Directors and Members

The following anthems have been selected and submitted to the General Conference Music Committee by Miss Jean Rowsey, who has been chosen to direct the General Conference Choir in August. Choir members, and especially Choir Directors, are requested to note them carefully. The list follows:

"O Lord Most Holy" (Panis Angelicus) by Cesar Frank; Arr. by Charles P. Scott—Carl Fischer, Publisher.

"Praise Ye The Father" by Charles Gounod; Arr by J. P. Weston—Oliver Diston Company, Publisher.

"Hallelujah Chorus" from the "Messiah" by G. F. Handel—Theodore Presser Company, Publisher.

"God So Loved the World" from "The Crucifixion" by J. Stainer—Theodore Presser Company, Publisher.

"Bless the Lord, O My Soul" by Mikail M. Ippolitof-Ivanof—Boston Music Company, Publisher.

"Onward Christian Soldiers" by Sabine Baring-Gould, Sir Arthur S. Sullivan, Fred Waring Mixed Chorus Arrangement—Words and Music, Inc., Publisher.

It has been suggested that the Choir Directors of the various churches in the Brotherhood rehearse these anthems and familiarize the personnel of their choirs with them. Also that each person planning to sing in the Conference Choir bring a copy of each anthem with them.

The committee is very fortunate to have engaged Miss Rowsey for this task of leading the Conference Choir. She is a fine musician and a splendid leader.

Choir Directors take special note: If you have soloists in your choir who will be willing to render special numbers, the Conference Music Committee would appreciate it if you would drop the Chairman of that committee a note, giving name of such soloist, or the names of duos, trios, or quartets, that they may be contacted before conference time for special places on the program. Address the undersigned.

We hope to see you at General Conference and to hear you sing.

In His Service,

Mrs. Melvin A. Stuckey,
Chairman of the Music Committee,
523 Samaritan Avenue,
Ashland, Ohio.

Never shift your mouth into high gear until you are sure all the faculties of your mind are under divine control.



News From Our Churches

REVIVAL AT CUMBERLAND, MARYLAND

It was indeed a privilege to accept the invitation of the Cumberland, Maryland, Brethren Church for a two week meeting in March of this year. Our meeting in Mexico closed on March 13th, and by missing the closing service and riding all night we reached Cumberland in time to start the meeting on the 14th.

We were taken to the home of Mr. and Mrs. F. J. Beachley, where we were made to feel at ease from the first day. It was my first trip to the southeast and everything

possible was done by these fine Christian folks for my enjoyment.

The Cumberland church had been through a pastorless period, but, as always, there were those who carried their responsibilities and kept the program going. Miss Delma Schriver had a fine new Junior Choir on hand at every service. Mrs. William Baldwin was a very capable pianist throughout the entire two week period, even though she had the responsibility of several school children in her home. A bright spot in this church is the fine group of children who attend regularly.

We were entertained daily in the homes of these Brethren. Much has been said about Southern Hospitality, but since being in the midst of it I am convinced that not nearly enough has been written.

The people worked and prayed. The results were five first time confessions, with four being baptized before I left, and one re-consecration. We also had the privilege of anointing one good Christian lady and seeing her return to health before we came home.

Much of our work was done in company with Brother Bruce Shanholtz, who recently entered our ministry from the Church of the Brethren, and who has assumed the pastorate of the Cumberland Church. He is a fine consecrated preacher of the Gospel—definitely Brethren—and I am sure he will do much good in the work. It was a blessing to meet and fellowship with him and his family.

The church is going forward with a redecoration project which, when completed, will make this church second to none in beauty and usefulness.

It is not possible for me to mention the names of every family, much as I would like to, where Christian fellowship was enjoyed. But to every one of our friends there, I wish to express my thanks for the fine gift extended, and pray that God will bless your every effort in His name.

Robert K. Higgins,
Pastor Loree-Mexico Circuit.



REVIVAL AT MEXICO, INDIANA

Seven days of special services were held at the Mexico, Indiana, Brethren Church from March 6 to 13, with Rev. J. Milton Bowman, pastor of the Nappanee Brethren Church, as our evangelist, and Rev. Loretta Carrithers of Peru, Indiana, as our song leader.

Attendance was very good during the entire week, with a full house on the closing night, at which time the Loree, Indiana, Quartet came over and sang for us. The Jefferson Township Ministerial Group attended in a body on Monday evening. Nearly every evening found visitors from other churches in the audience.

Brother Bowman and the pastor were royally entertained at both dinner and supper throughout the meetings. This community is one blessed with many churches, but the evangelist and pastor were astonished at the number of unsaved found during our calling in the community. More than fifty homes were visited during the week.

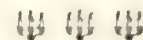
Brother Bowman brought good, solid Gospel messages and several special numbers—both vocal and instrumental—which were greatly enjoyed by all. The work of Mrs. Carrithers was fine, as always. Having worked with her

before, we knew that the singing would be capably taken care of.

There were no conversions during the meetings, but we feel that much was accomplished for Christ and the Church in other ways. Several signified their intentions of coming soon. For these we continue to work and pray.

Brother Bowman and Mrs. Carrithers are both fine Christian workmen, rightly dividing the Word of Truth. May God bless them both in their ministry.

R. K. Higgins, pastor.



WORD FROM WAYNESBORO, PENNSYLVANIA

Mrs. St. Claire Benshoff of Meyersdale, Pennsylvania, met recently (May 5th) with the Waynesboro Woman's Missionary Society for their Mother and Daughter Meeting. The group met in the beautiful summer home of one of our members. A covered dish supper, together with a fine program and a fine period of fellowship, was enjoyed by all who attended. The Easter Offering, amounting to \$40.00, was received.

Mrs. Frank M. Miller,
Waynesboro, Penna.

See description on Page 3

A Handy Guide

Excerpts from

The

Guide Book

to

Heaven

The Bible

Compiled by

H. E. EPPLEY, PASTOR-EVANGELIST

Brethren Young People's Camps For 1949

From California to Maryland

From June 21 to August 14

**Bible Study; Worship; Christian Fellowship;
Recreation; Swimming; Fun**

Camp Berea, California June 21 to 27

Camp Shipshewana, Indiana June 26 to July 31

Juniors June 26 to July 3

Juniors July 3 to 10

Intermediates July 10 to 17

Seniors July 17 to 24

Young People July 24 to 31

Camp Indianola, Ohio July 3 to 9

Illinois Camp, Savannah, Illinois July 5 to 9

Camp Juniata, Pennsylvania July 3 to 17

Young people July 3 to 10

Juniors July 10 to 17

Camp Wyandotte, Kansas August 1 to 14

Juniors August 1 to 7

Young People August 8 to 14

Southeastern District Camp Dates not available

**PLAN NOW TO ATTEND
AT LEAST ONE CAMP THIS YEAR**



A Prayer For Vision

*Lift up my eyes, O God. Too much for me
Is sin's dark shadow, and I cannot see
Thy star of hope that ever shineth bright
Across the brow of night.*

*Lift up mine eyes, O Lord, for often sleep
Weighs down mine eyelids, and I cannot keep
The vigil that I ought. Till morning break
Keep my poor heart awake.*

*Lift up mine eyes, O Lord. Yet even so
Though hid the winding way through which I go,
Lead me through darkness of enfolding night
With love's unfading light*

*O Thou that slumberest not, remember me;
My going, coming, and whate'er I be;
Till, when my weariness and sin be past,
Thou bringst me home at last.*

—Lauchlan MacLean Watt.

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the last week in December.

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INTERESTING ITEMS

Gratis, Ohio. We note that seventy-one attended the communion services on Sunday evening, May 15th, and that the pastor took communion to an additional ten who were unable to attend. One confession of Christ was made on the same Sunday morning, a young man who was baptized the same afternoon and partook of the communion in the evening.

Dayton, Ohio. Brother Whetstone reports that finally, after some delay, that the Whetstones have moved into the new parsonage in Dayton. The address is 308 Sandalwood Drive. Open House was held on Thursday May 26th, both afternoon and evening, in order that the membership might have opportunity to see the property which was recently purchased.

More and more of our churches are providing parsonages for their pastors.

Nappanee, Indiana. The time of the dedication of the pipe organ at the new Nappanee Church has been set as Sunday, June 5th.

We note in Brother Bowman's bulletin of May 22 that the Mother and Daughter Banquet which was held recently was a great success. One hundred and forty women and girls were in attendance. We note that the men donned aprons and served the banquet. We wonder what Brother Bowman means by his little question which was added to the report? It said, "What happened to the dishes?" It might be interesting to know what did happen.

Bryan, Ohio. We note from Brother Black's bulletin of May 22nd that the every Sunday broadcast over radio station WONW is paying off in fine interest and increased

attendance at the Bryan church. He reports that the morning worship attendance prior to the broadcasting for thirteen weeks was 199, and for the first thirteen weeks after broadcasting was started the average morning worship attendance was 299. Also that the evening attendance for the corresponding times as above was—before: 102, and after: 150.

A note to the editor from Brother Black says: "Mrs. Black and I have received a call for three years of service here at Bryan, with a very substantial increase in salary."

Waterloo, Iowa. The Vacation Bible School of the Waterloo Church will begin on Monday, June 6th and will close with a program on the evening of June 19th.

We note that the new Junior Mid-week service under the direction of Mrs. Helen Jordan, began on Thursday evening, May 19th, with eight children present. We are sure that it will grow just as others of like nature have grown.

Masontown, Penna. We see by Brother Ankrum's bulletin of May 22nd, that two were received into the church by relation recently.

Lanark, Ills. We note from Brother McCartneysmith's bulletin that the attendants at the services are being greeted at the close of the services by a special "Greeting Committee," which committee seems to be changed each Sunday. This is a very excellent thing and can be easily practiced by any church. It surely will make the members better acquainted with each other, and will give opportunity for the visitors to become better known to the congregation.

We note that the Lanark W. M. S. will be entertained by the Milledgeville W. M. S. at the home of Dr. and Mrs. W. S. Bell, on Thursday afternoon, June 9th.

Muncie, Indiana. Brother Chester Zimmerman reports a special concert of Barber Shop Quartets Chorus and that they sang what was, in greater part, a religious program in the church on Sunday evening, May 22nd.

A "Fish Fry" was held for the men of the church on Tuesday evening, May 17th. Following the program, which included a motion picture of Boy Scout activities, the Laymen elected their officers for the coming year.

North Manchester, Indiana. We note that the Junior Sisterhood girls of the North Manchester church had charge of preparing bouquets of flowers for the Memorial Day services.

The North Manchester Church was host to a special Union Service on Sunday evening, May 29th. Colored slide pictures of Germany were presented by the International Club of Manchester College.

Loree, Indiana. Brother Higgins says that a new Sunday School class is in the making at the Loree Sunday School. A "Newly Married Folks" class is to be organized. When it is organized, watch it grow.

The Loree men met on Friday evening, May 27th for a "Program-Refreshment-Fellowship" meeting. A color film was shown.

Huntington, Indiana. Brother C. Y. Gilmer, pastor of the Huntington Church, reports that two young women were baptized at the mid-week prayer service on May 25th.

(Continued on Page 10)

The Editor Thinks Aloud

Fred C. Vanator

HEARING GOD'S VOICE

IT IS POSSIBLE for a child to be reared in a most godly home, to be trained by devout and consecrated parents, to be much in the sanctuary and in close companionship with the ministers of Christiantiy, and yet not recognize the voice of the Lord as He calls to service. Pastors and teachers cannot too earnestly nor too frequently impress upon those they teach, the fact that God does speak to men—to boys and girls, too—and that the greatest need of the world at all times and the surest way to true success is to hear and heed the voice of the Lord. What an opportunity there is for teachers to make their pupils acquainted with the Divine voice! That is part of the opportunity that comes to every one of us. Do we realize that this is so? Do we make the most of that opportunity?

This little paragraph caught my eye as I was looking through one of my religious magazines. It was the caption, "Hearing God's Voice," that made me pause to scan its contents. I read it once; I read it twice, for

It had set me to thinking!

It always takes a bit of concentration to hear the voice of God. It also needs a bit of introduction to His personality to make us recognize its tones, and to fit it into our everyday conversation.

There are expressions and tonal qualities of a speaker that make you recognize the individual, even though you may not have met him personally. There are voices that come over the radio which I recognize the instant they begin to speak, even though I have never seen or met them. Years ago, working as a grocery clerk, I became so familiar with the voices of the customers as they came over the telephone, that it was very seldom I had to ask their names when they called up to give their orders. I knew their voices because of our close association and constant contact. But I first had to be "introduced" to them and had to learn to "know" the quality of their voice and their little personal expressions.

In the same way the child comes to know his Heavenly Father. Instinctively the little child turns to both his mother and his father. He comes to know their voices; to recognize their step upon the sidewalk, their cough, their laughter. They call the father, "Dada" because the mother points to him and so teaches the childish lips to frame the word. How else is it possible of the little one to become acquainted with the Heavenly Father, unless the earthly parents points to Him and speaks His name?

It is, therefore, an almost impossible thing for the child to hear and recognize the voice of God calling to him, unless he has had someone to point out the kind words He will be apt to speak, the kind of voice that He will use, and necessity of keeping ever and ever and always, the ears open for the reception of the message that will surely come. For God is always calling to His children, and the only way they can answer is when they are trained to hear His voice.

The task is constantly before us—the task of training the children to hear and recognize the voice of God, and having heard and recognized that voice, to be ready to answer as did Samuel of old, "Lord, speak, for thy servant heareth." That task is yours—it is mine. Are we doing all we should?

Think it over!

Office Gleanings

By The Editor

About Sunday School Papers

We have received considerable complaint and quite a little correspondence concerning the sudden unannounced change in the type of Sunday School papers printed and distributed by the David C. Cook Publishing Company, of Elgin, Illinois and used by our boys and girls. This sudden change to a paper which follows the type of the modern comic paper is not being received too well by our Sunday Schools. Correspondence with the Cook Company informs us that they will give credit to any school that does not longer desire to use the papers as they now put it out. Consequently, if your school has been receiving this paper and you desire to discontinue its use, your account will be credited by us, if ordered through our Publishing Company, if you so inform the Cook Company of your desires. However, if you are sending papers back to the company, **DO NOT SEND THEM TO THE BRETHREN PUBLISHING COMPANY. SEND THEM DIRECT TO THE DAVID C. COOK COMPANY, ELGIN, ILLINOIS.** Sending them to us only means that we have extra postage to pay in returning them to the Cook Company.

We would recommend that if you desire to change this paper that you order the Boys' and Girls' papers which are published by the Standard Publishing Company. These papers, "Boy Life" and "Girlhood Days," are fine papers and your boys and girls will thoroughly enjoy them. Many of our Sunday Schools now use them.

Additional Publication Day Offerings

Johnstown First Church, Johnstown, Pa.	\$108.00
Burlington Church, Burlington, Indiana	38.16
West Alexandria Church, West Alexandria, Ohio..	13.60
Flora Church, Flora, Indiana	46.25
Linwood Church, Linwood, Maryland	23.00
Waterloo Church, Waterloo, Iowa (addtiional) ...	2.00
Warsaw Church, Warsaw, Indiana	68.95

Additional Press Fund

Oakville Church, Oakville, Indiana	\$ 22.18
W. C. Blough	2.00
Mrs. Michall Walter, Walkerton, Indiana	5.00
B. H. Showalter, Palestine, West Virginia	5.00
Mrs. J. J. Wolfe, North Manchester Church	100.00

(See box on page 16)

Where Religion Falls Short

Ronald Richey

(The following was given at the morning service at the Berlin, Pennsylvania, Brethren Church on Sunday, May 15th. Ronald is a Junior in High School, a member of the Brethren church and of the Berlin Boys' Brotherhood.)

* * * *

LISTEN TO THE APOSTLE James' definition of religion: "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

While it is true, as one has said, that "man is incurably religious," yet it is also true that in today's world, religion is not generally the chief interest of the man on the street. Most of us are not seeking first the kingdom of God and His righteousness. During World War II there was a resurgence in religious interest, which passed, however, as soon as the danger was over and the boys were rescued from the fox holes. That type of religion is scarcely worthy of the name Christianity.

Today the ordinary man's interest in religion is on about the same plane as his interest in music, art, gardening, or some hobby. He is interested in religion chiefly because he is interested in respectability. When he attends church on Sunday morning and drops his offering envelope in the collection plate, he feels he has fulfilled his obligation toward God, toward the church, and toward the world.

There are others who seem to feel that if religion does not particularly appeal to them, they are under no obligation to investigate its demands and possibilities.

I am thoroughly convinced that a great many persons do not think of religion as being of vital importance unless, or until, they get into trouble—the kind of trouble from which only God can deliver them. Such persons are like those who pay no attention to the laws of health until the doctor tells them they have become victims of a dread malady and are going to die.

We have yet, in this particular generation, to convince the majority that religion is really important. A man feels that his home is important; his job is important; his automobile is important; the amount of money he makes is important—but he does not always attach great importance to this matter of his relationship to Almighty God. On the other hand, many persons who are interested in religion, do not see that it has any particular purpose outside their own prayers. And they look upon prayer as being an Aladdin's Lamp which they can rub and thus, in magic fashion, obtain anything they may need at any particular time.

The purpose of religion is to bring about, through Christ, the forgiveness of sin, new life, new liberty, a new happiness, a new control, a new power. But these results are not to be looked upon as an end in themselves. They are rather the means to a further end, which is to bring the Kingdom of God into the hearts of others—to bring about the Christainization of the beloved community and the world.

How many persons there are to whom religion is little more than a completely impractical mysticism. They pray if they get into trouble, or if they need something, or if danger threatens; they go to church on Sunday morning because it is the respectable thing to do. But outside of that they do not give serious thought to religion until they come face to face with death. This is an extremely childish view of religion. Religion, like the tools of a workman, were given for practical use. The church suffers and the world suffers when religion is not put to work and given a practical outlet.

Jesus wanted people to go to heaven, but first of all He wanted them to love one another; to forgive one another; to work together for the betterment of the world. Heaven should not be the first aim of the Christian, but rather his final goal. The alertness of Christians to the prevalent needs of the community has often meant the difference between squalor and beauty; between youthful achievement and youthful delinquency. The church, when it is all it should be, will be looked upon not only as the most powerful force in the community for the molding of religious opinion, but also as a most active agent in bringing judgment upon evil.

Most of us have not been taught to take religion too seriously. We have looked upon the church as we would a social club or a fraternal organization, rather than seeing it as God's instrument for establishing the Kingdom of God in the hearts of men. If we, in the church, hold that attitude, the man on the street will surely sense it also, and will lose interest in its program. A church which does not rightly represent the spirit and central purposes of the Gospel will be by-passed by those who are honestly seeking spiritual help. The program of the church must be thorough-going and genuine. There are those who come to church hungry for spiritual food, but if they receive instead, a watered-down diet which does not rightly represent either Jesus Christ or the true church, they go away disappointed, and often are discouraged from venturing further in their search for truth and satisfaction.

Many have joined the church hoping that merely by doing so, they would satisfy some inner yearning; but have soon turned away in disappointment or disillusionment. Or, perhaps they stayed on to associate with good moral people, thus becoming good moral people themselves, and yet lacking the vital spark which can come only through a living experience of redemption in Christ. They are like a house all wired up for electricity, but which remains dark, simply because it is not hooked up with the power line. We will not lift the world very rapidly, so far as the things of the spirit are concerned, until we Christians have experienced such a spiritual revolution and deepening of our own Christian consciousness, such an enlargement of our vision that we will seek to do the will of God first of all, in spite of all, and regardless of the inconvenience or cost to ourselves.

But there is another place in which much religion falls short. There is a group of people who claim to be Chris-

tian, who believe in Jesus, but who turn in horror from anything having to do with the cross. They are very willing to accept Christ as the great teacher, the troublesome political radical, the mighty social reformer, the brave martyr dying heroically in a noble cause, the human revealer of the will of God—but they turn thumbs down on Christ as Savior, and completely reject the cross as being necessary to man's redemption. Characteristically, such persons generally do not think of themselves as being lost, or as being sinners needing salvation. Talk to the man in this classification and he will tell you he is a pretty decent fellow and that he is not conscious of any particularly bad sins. Ask him if he is a Christian and he will say "yes," but if you ask him if he is "saved" the chances are he will not know what you are talking about—for he has no sense of being lost. Cataracts have grown across his spiritual vision. He has failed to use his spiritual powers so long that they have become atrophied. He has grown a callous on his soul. He has his own code of decency, and generally follows it fairly well; but he knows nothing of what we call the transformed, life-changing experience of salvation. Time after time we invite these folk to attend special services at the church, but they seldom come, simply because, to tell the truth, most of them feel no need of attending, and if they do come it is only as a favor to us. They do not know what we mean by the phrase "the communion of the saints," or "fellowship of the church," or "having the mind of Christ."

If it is true that the Christian religion is the purest revelation of God ever given to man—if it is true that to be right with God is the most important thing in the

world—if it is true that to be "in Christ" is the only way of being right with God—if Paul was right when he said "for me to live is Christ"—if there is no way for the sinner to win his sinful conflict except to repent and believe in this Christ of the cross—if it be true that unless men tap that source of power all plans for a new life and the building of a brave new world will be foredoomed to failure—if all these things be true: then do you not see that the church is faced squarely with the urgent necessity in being thoroughly Christian in all its activities, of being warmly evangelistic in its entire program, of finding a way to rightly represent, not only the teachings of Christ, but His spirit, in our society, both local and international!

Marco Polo, who died over six hundred years ago, resided for some time in the city of Kanchow. He wrote that the city had more gods than it had people. The people liked to say that the gods and temples actually defied enumeration. Hundreds of festivals were held every year in honor of these heathen deities. One would have expected this to be the happiest of cities, with so many gods; yet Marco Polo wrote that every evening was heard the rhythmic chants of the people, "The world is empty! The world is empty! My soul is empty! My life is empty!" What good are ten thousand gods if they bring no peace? And what good is any religion unless it brings transformation to individual lives, and eventually transformation to the whole of society?

The man on the street is asking this question of Christians regarding their religion: "Will it work for me?" If we cannot give him a positive answer to that question he will inevitably turn to lesser organizations in his search for security, recognition and fellowship.

Doctrinal and Practical Studies

Rev. Delbert B. Flora

The Word "Temperance" in the New Testament

RECENTLY a student approached the writer to ask for some assistance in a discussion of temperance. The special problem seemed to be that temperance was being interpreted as permission to use liquor in moderation. That seems to be the modern usage of the word. The Desk Standard Dictionary defines it as follows: "The state or quality of being temperate; habitual moderation, especially in the indulgence of any appetite. Specifically, the principle and practise of total abstinence from intoxicants." Of course we Brethren people have for long years considered the "specific" definition as the proper one.

But in recent years temperance has been used to allow moderate indulgence. Many people say that moderation does not mean drunkenness. Perhaps so, perhaps not. When one drinks a glass of six percent beer, he is drunk in proportion to the amount of intoxicants in the drink. He is on his way to alcoholism.

However, the New Testament use of the word temperance should be the one for our best consideration. The Greek word which is translated temperance in the New Testament, in its verb form, means: "To have a firm hold

on; to have the mastery over; to hold oneself in discipline." The word is consistently translated self control in the new Revised Version. The study of its use in the New Testament is very interesting and profitable. Following is a list of all the passages in which it is used.

Acts 24:25—"And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee." Paul reasons of self-control with such as Felix and Drusilla!

1 Corinthians 7:9—"But if they cannot contain, let them marry: for it is better to marry than to burn." Contain is used here for temperance. Paul refers in this verse to complete sexual abstinence.

1 Corinthians 9:25—"And every man that striveth for the mastery is temperate in all things." Greek athletes, in preparing for the great games, abstained from unwholesome food, wine, and sexual indulgence. They exercised self-discipline in sleep, hours of practise, and the like. They avoided anything that could in any way interfere with their doing their best in the contests. Paul said that

that was the way he lived as a Christian. In verses 26 and 27 he says that he brought his body into entire subjection.

Galatians 5:22, 23—"But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." The truly spiritual Christian holds all desires and passions in firm control. Now go on and read verses 18 to 24.

Titus 1:7, 8—"For a bishop must be blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre; but a lover of hospitality, a lover of good men, sober, just, holy, temperate." Ministers are to be entirely self-controlled.

2 Peter 1:5, 6—"And besides this, giving all diligence, add to your faith virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness." Notice the Christian graces listed along side of temperance which help to understand what this self-control is.

Abstinence was mentioned in the definition of temperance. Consideration of this word in this study will be profitable also. It simply means, in the verb form, to hold oneself away from. Let us refer to two New Testament passages in this connection.

1 Thessalonians 5:22—"Abstain from all appearance of evil." Hold yourselves away from every form of wickedness.

1 Peter 2:11—"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." Hold yourselves away from the desires which have their seat in fleshly (natural) appetites.

The sum of the whole meaning of New Testament temperance may be found in Titus 2:11-14. "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

Temperance deals with alcoholic beverages, yes, but much more. It has to do with abstinence from anything and everything which could rise from the world about us and come between us and God and a godly life. It could even refer to a fiery tongue set on fire of hell (James 3:6).

—Ashland Theological Seminary.

The Danger of Half-cure

IT IS A VERY NOTICEABLE feature in the exhortations of the Hebrew prophets that they laid so much stress upon the necessity of doing thorough work. The false prophets were chided by the true for their superficial work. They "healed the wound of the daughter of my people slightly." There was a mere surface amendment, but the sore burned below the skin.

Is this warning out of date? Too many of the schemes proposed for the curing of the ills of our time savor of quack doctorism. They pay no heed to what is beneath the surface. The social ills from which we suffer need attacking at their foundation, at their source and not on the surface only. It is never superfluous, either, to remind ourselves that in specifically spiritual work, the danger of a half-cure threatens us. In all that concerns the human soul there must be thoroughness if the life is to be what it should. The half-cure is more speedy and showy, but it is much more dangerous.

There is danger of healing the wounds of the soul slightly. It is not a pleasant thing for people to realize that they are sinners. They do not willingly look upon the depth, the exceeding sinfulness, of their sins. They quite willingly shut the eyes of their understanding from the realization of the awful consequences of their sins. Most people are willing to try a good many quack remedies for the hurt of sin before they will apply to the Great Physician who alone can cure the soul. They try reformation. They work at one sin after another, seeking to change their lives. They attempt to convince themselves that simply being sorry for their sins will save them. They start out to do some good works, thinking that thus they can commend themselves to God in spite of their sins. They resort to all sorts of expedients; but not to the One who

is "of sin the double cure, cleaning from its guilt and power." They are willing to do almost anything short of making thorough work of their cure. They heal the wound of sin slightly.

There is danger of healing the wounds of the church slightly. "Judgment must begin at the house of God." It is easy to apologize for the sins of the church, and to get into an attitude of willingness to tolerate many things that ought not to be tolerated. There is a tremendous loss from half-cure work in the church. A large proportion of claimed converts do not enter the church as communicants. A very large proportion of the reported cures are half-cures. We doubt not at the meetings many sign cards, express sorrow for their sins, promise to follow Christ. But it is plain that a large proportion of the cures are only half-cures. There is a lack of thorough work on the part of some evangelists and on the part of many of those who hear them and yield, at least for the time, to their persuasions. We believe there is a call for more thorough work in dealing with the sins of the church and with the sins of individuals who listen to the Gospel as proclaimed by the church. Too often we "heal the wound of the daughter of his people slightly, saying, Peace, peace; when there is no peace."

There is danger of healing the wounds of society slightly. The social ills from which we suffer need attacking at their foundation and not upon the surface only. We hear a great deal these days about "saving society," without very much reference to saving the individuals that constitute it. We are told to make the environment good and this will make the people good. Too much emphasis is being laid on the saving virtue of mere education to the exclusion of Christian education. We hear the cry, "Help save

civilization," forgetting that some of the most highly civilized people (so-called) are the most dangerous. We surely believe in good environment, in the best of education, and in civilization; but if our work goes no deeper than that, we will surely be healing the wound slightly; we will be satisfying ourselves with half-cure.

In all that concerns the human soul; in all that concerns the Church; in all that concerns society—there must be thoroughness if the life is what it should be. Let us not be satisfied with half-cures. Let us do thorough work.

ALCOHOLISM AND EDUCATION

Lawrence F. Wooley, M.D.

ALCOHOLISM, like other behavior disorders, grows out of insecurities within the individual which arise because he has not learned how to obtain satisfaction from living with people.

Perhaps the most pressing emotional need of all human beings is to love and be loved. This cannot be achieved if one is so insecure that he is unable to present himself freely in social relationships for fear of being hurt; or if he is so sensitive that he cannot stand frustration; or if he so misunderstands other people that he continuously expects from them things which they cannot do; or if he is so inconsiderate of others that he always frustrates and hurts them.

To be sure, the behavior of any individual grows out of the experiences of his historic past, including childhood training and the impact of parental attitudes and, often, maladjustments. Knowledge of these experiences and how they have affected him may be of great importance in understanding how behavior problems are generated, and may enable us to see more clearly what is going wrong. The fact remains, however, that the individual who is sick today, is sick because he is not able to live in such a way as to attain satisfaction. It is the immediate, current fear, worry, anxiety, or frustration, and the inadequate methods of dealing with it that produces symptoms here and now.

A program of prevention in functional nervous and mental disease, including the symptom, alcoholism, does not depend upon the evolution of a new generation of parents, physicians and educators who have grown up in a theoretically ideal society. To assume this is to assume that the learning process stops at some point during the course of development. If we can treat alcoholics who have already been created and teach them to meet their life problems more successfully—and this we can do—then certainly we should be able to teach those whose lives are being lived in precarious ways to live in a more satisfying manner and help them avoid serious difficulty.

Alcoholism, like any other symptomatic behavior, is an indication that something is going wrong; that the impersonal relations of this individual so fail to yield him satisfaction that he is left frustrated and unhappy. Evidently he does not see that world as it is, nor people as they are; or if he does, he feels unable to face and meet the situation or do anything about it.

From the standpoint of prevention, our foremost need is a widely diffused educational program aimed at teaching people how to get along with each other . . .—The Spotlight.

Ashland College News Letter

By Arthur Petit

WHEN THIS APPEARS in print, the commencement season will have closed at Ashland College and the college year will be drawing to a close. A number of examinations are scheduled for next week for the underclassmen. Sixty-two degrees were scheduled to be awarded on June 3. Included were 22 Bachelor of Arts degrees, 23 Bachelor of Science in Education degrees, 15 Bachelor of Science in Business Administration and two degrees of Master of Theology.

A number of young people from Brethren Churches and communities are among the graduates. They include: Francis Berkshire, Masontown, Pa.; Jack Clapper, Canton, Ohio; Nellie Eller Commisso, Milledgeville, Ill.; Alvin Grumbling, Johnstown, Pa.; Doris Hart, Washington, D. C.; Miriam Rohrer Mills, St. James, Md.; Rae Musser, Berlin, Pa. and Betty June Myers, Ashland.

Class Day was on Wednesday, June 1 and Baccalaureate on June 2; at the latter service, The Reverend Robert B. Whyte, D.D., LL.D., delivered the sermon. He is the pastor of the Old Stone Church in Cleveland. He is an outstanding Presbyterian clergyman and author. He has spoken several times previously on the campus.

Dr. Hezzleton E. Simmons, president of the University of Akron was scheduled for the commencement address on Friday. He is immediate past president of the Ohio College Association and is associated with the recent progress of the university which he has headed since 1933.

Scholarships were announced last week. Many of these went to Brethren young people. Included were: Wanda Beal, Mansfield, Ohio; Phyllis Deeter, Dayton, Ohio; Glenn Shank, St. James, Md.; Thomas Shannon, Mulvane, Kans.; Margery Long, Orrville, Ohio; Lyle Lichtenberger, Elkhart, Ind.; Robert Stoffer, Homeworth, Ohio; Barbara Keys, Mexico, Ind.; Lois Coleman, Milledgeville, Ill., and Margaret Neighbors, Oak Hill, W. Va.

Dinners, banquets and final meetings have been the order of business on the campus for the past few weeks. The Alumni Banquet, the Junior Senior Banquet, the Scribes Banquet and the Awards Banquet have all worked together to make the college year more memorable as it draws to a close.

The summer session begins June 13 and continues for eight weeks. It will close two weeks before General Conference. It is not too early to be thinking about attending conference. President Clayton has asked me to invite all Brethren early this year so that the attendance at the annual meeting may be the largest such gathering ever to convene on the campus.

It is not the number of words or physical exertions we put into our prayers, but the quality of faith.

It is one thing to choose the disagreeable, and another thing to go into the disagreeable by God's engineering.

WITH THE LAYMEN

THE NATIONAL LAYMEN'S PRESIDENT TRAVELS

Holy Week Services at Falls City, Nebraska

The storehouse of the Lord is exceedingly rich in blessings and He permits us to fill our small cups from there. Mine was a pleasant and very enjoyable filling with the Brethren at Falls City. Although this meeting was only of one week duration, yet much seed was sown. The pastor, Rev. H. E. Eppley, gave a series of sermons on what the Bible teaches, on the anointing of the sick, footwashing, baptism, love feast and communion, and the laying on of hands. These are great Bible truths on which Brethren still stand. They were greatly enjoyed by all who attended, Brethren and visitors alike. Let it be proclaimed what the Bible teaches.

Our reception in the parsonage home of Brother and Sister Eppley was most pleasant. Having known the Eppleys as Brethren and friends for years and enjoyed his services as evangelist once and a guest in our home on that occasion, yet a stay in his home gave a closeness in the work that comes in no other way. In my humble way all I can say is thanks for your splendid hospitality.

Along with the calling made, we were "invited out" for dinner and supper most every day and they bedecked the table in royal Brethren style. This makes it more difficult to settle back to normal living on our return home. Thanks a lot for your very gracious entertaining.

On this short stay we learned to know so many more Brethren, they were so easy to get acquainted with. A Laymen's Organization also came into existence with Brother Harvey Hinz, President; Lester Peck, Vice-President and John Lichty, Sr., Secretary-Treasurer. I am sure we will hear of the fine work of these men. May the Lord bless you in this work.

Our deepest thanks go to this people for their very generous love gift. May the Lord continue His blessing to you in His promise of Acts 20:35.

A Stopover at Morrill, Kansas

We also enjoyed on this trip two services with our Brethren at Morrill, Kansas, bringing the Easter morning message and on Monday evening showing pictures of our Lost Creek mission and relating our experience there; also presenting the Laymen's work for the men. May the Lord raise up some one to shepherd this flock as they are now without a pastor. Many thanks Mr. and Mrs. Eisenbise for the hospitality of your home.

On to Carleton, Nebraska

The old sage who always kills two birds with one stone had nothing on me for this trip, as I got three on this one. From Morrill I went to Carleton, speaking for the men on Laymen's work on the nineteenth and on the twentieth, again showing the picture and dispensing the information of our Kentucky mission. Here again we found fine Brethren folks, doing a good work under the leadership of Brother H. M. Oberholtzer. The men came through with

another fine Laymen's Organization. Thanks a lot for getting the Mid-West District into the picture. Maybe later we will be able to contact more of the district in this work.

To say this was a rich Sojourn is a very mild expression. May we be prepared by His hand to work where He wills.

H. D. "Bud" Hunter.

BURNING TRUTH

By Charles Emory Byers

"The poet's eye in a fine frenzy rolling,
Doth glance from heaven to earth from earth to heaven;
And, as imagination bodies forth
The forms of things unknown, the poet's pen
Turns them to shapes and gives to airy nothing
A local habitation and a name."

—Shakespeare.

The poet's gaze is unlimited. He looks everywhere and sees what the average man cannot see. He seems to pull rabbits out of magician's hats. He forms something out of nothing, that is, he gives airy imagination a name and a place to live. That is what is called creative art. Whether we know it or not, we all fall for it.

Out of the fine frenzy of his imagination the poet weaves the colors, lights and shades of reality. In fact he makes reality out of imagination. He places this creature of his brain before the eyes of people and they look, understand and admire. His brain lives among us. Their names might be Alice in Wonderland, Rhet Butler or even Brer Rabbit.

The poet builds a homelike atmosphere, places around his creature every item necessary to make his surroundings natural. If he does this well the world takes this for life itself. It is in reality only a reflectoin of life as from a French-plate mirror. But it is good enough for the world and she adopts it as her own. To her it is life itself.

Thus Becky Sharp, Hetty Sorrel, Hamlet and Scarlet O'Hara are as real as Florence Nightigale or Henry Ford. As real as Washington or Gladstone.

Hetty Sorrel and Hamlet and the rest have affected the current of human thought just as definitely as if they had lived and worked and mingled with men and women of their acquaintance. Shakespeare and George Eliot and Margaret Mitchell gave these characters in fiction and drama a local habitation and a name. Yet they created them out of airy imagination. Their names and memories are secure in the minds and hearts of men.

This fine frenzy of the poet is of incalculable value to the everyday man and woman. They speak the woes of those who would remain in silent grief. They speak his joys and ecstacies in like manner. They act as the mouth-piece for those who are feeble of speech and expression.

The inner side of every cloud is bright and shining;
I, therefore, turn my clouds about,
And always wear them inside out,
To show the lining. (Maltbie Babcock.)

Spiritual Meditations

Rev. Dyoll Belote

THE RIVER OF THE WATER OF LIFE

"And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

"In the midst of the street of it, and on either side of the river, was there the tree of life; which bare twelve manner of fruits, and yielded her fruit every month, and the leaves of the tree were for the healing of the nations.

"And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him:

"And they shall see his face; and his name shall be in their foreheads.

"And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.

"And he said unto me, These sayings are faithful and true: and the Lord God of the holy prophets sent his angels to show unto his servants the things which must shortly be done.

"Behold, I come quickly: blessed is he that keepeth the saying of the prophecy of this book." Rev. 22:1-7.

SOMEWHERE IN MY POSSESSION is a kodak picture of myself and a schoolboy friend, taken while out on a walking trip through the countryside in the vicinity of our high school town. In the picture I am stretched on the ground, drinking from a spring which gushed out from the roadside, seeking to quench a thirst acquired by the walk through the summer sun.

Water always suggests two things: thirst and cleansing. In an hour of intense thirst, the simple mention of water will start a flow of saliva in an otherwise parched mouth. And the coming of rain after a period of drought is always a cause of rejoicing, for it means new life and blessing and prosperity for the afflicted area.

In our text we have the mention of a "River full of water," and this water is the emblem of life: a beautiful symbol of life in its gladness, purity, activity and fullness. Rivers are used in many places in the Bible. The Garden of Eden had its river. Even in the wilderness, Israel had, from the smitten rock, the water which gushed out like a river. The prophets, in their pictures of the ages of blessing, almost invariably introduced a river or broad stream. Joel saw a fountain out of the house of the Lord. Zechariah spoke of living waters from Jerusalem; but Ezekiel had the fullest vision when he beheld the stream which deepened and broadened in its onward progress from under the threshold of the house of God, and carried life in its train; everything lived whither the water came; and so did all the prophets speak of the river of God's pleasure.

The teaching of our Lord threw new light on the prophetic imagery; the pure delights of spiritual joy and communion with God were vouchsafed to men by the presence

of the Holy Spirit, the Giver of Life. In the bestowal of that spirit of life did Christ give true satisfaction to the thirsting souls of men. The source of the river is in the throne. Ezekiel's river took rise in the temple; but in our vision (that of the Revelator) there is no temple. We are brought nearer, even to the throne (not "thrones")—one throne of God and the Lamb. And it is the "river of the water of life," "full"—a river of plenty, sufficient to meet the needs of humanity; a river at once blessed, bounteous and beautiful.

In my boyhood days there used to be a song which ran something like this:

"Shall we gather at the river,
Where bright angel feet have trod,
With its crystal tide forever
Flowing from the throne of God?"

This song was a popular evangelistic song in those by-gone days, as well as being used at funeral occasions. In all cases it was meant to suggest the approach for all of us of a time of reunion with loved ones, "loved long since, and lost a while." And always there was coupled with the inferences of the song, the suggestion of the necessity of preparation for the longed-for event. "Whosoever will, let him take of the water of life freely."

» » » » Our Poet's Corner « « « «

"RESPONSIBILITY"

(To mothers who drink or smoke)

Mrs. Elmer Ebbinghouse

I met the Master at the close of day
And heard Him sadly say,
"I've entrusted your children to your care
To train in life's grim day.
I gave you talents and asked you to choose
The use you could make of them;
But because of the modern way some live,
You forgot what you owe to them.
I'll ask an accounting of how you lived,
When you come to the end of life's way;
And you'll see the fruits of the thing you chose
In spite of all you can say."
Your life touches many a life each day,
And, whether you like it or not,
Your influence counts for good or bad—
You cannot escape that thought.
Your example may cause some others to fall
To a depth you would never choose;
But remember you started them down the road—
So you'll pay for the plan you use.
All make mistakes along life's way,
But to willfully choose a thing
You know is a stumbling block to some,
Is to forget how much sorrow you bring.
I'll watch for an answer to my plea
To live what your mother taught;
For I saw her tears and sorrow—
All because you forgot.

—North Manchester, Indiana.

Interesting Items

(Continued from Page 2)

The "Parsonage Dedication Day"—June 19th—which was announced on the *Evangelist* frontis last week, has been made into a "three-in-one" service, according to a note from Brother Gilmer. It will be known as "Parsonage Dedication Day—Father's Day—and Home Coming Day." The Girls' Trio from Bryan, Ohio, which broadcasts each Sunday morning, will be present as guest talent. Miss Fae Ridenour, also of Bryan, a reader, will likewise be present to have part in the services.

Brother Gilmer reports that the average attendance for April was: Sunday School—81; morning worship—83; evening services—48. This shows a fine increase..

Stockton, Calif. A "Family Night" which was sponsored by the young people of the church, was held at our Stockton church. These same young people had a single week of contest of "invitation for the services of the week." Points were awarded for: 1. A personal call; 2. a phone call; 3. a post card sent, with 3, 2 and 1 point awarded respectively for the above. A suitable prize was awarded for the one winning the contest.

Smithville, Ohio. The play, "Simon the Leper" was presented by the youth of the Smithville church on Sunday, May 15th. Brother Grisso, the pastor of the church, says that the youth just "took over" in both the Sunday School and the church program.

A regular "Cradle Roll" class has been made available in the Sunday School at Smithville. The little ones now have a class of their own, with as Brother Grisso says, Esther Hartzler as teacher and "pacifier."

Brother Grisso also reports a reception into membership of two into the fellowship of the church.

Daily Vacation Bible School is being held in the Grade School Building from May 21 to June 10th. It is sponsored by the five local churches. Mrs. Marjorie Grisso, wife of our Smithville pastor, is acting as Superintendent for the two weeks school.

A memorial Candle Lighting Service was presented by the Sisterhood of Mary and Martha, at Smithville, on Sunday evening, May 29th.

Brother Grisso reports the baptism of three and the re-shipping of the church Dr. and Mrs. Lisle Roose, recently taking up residence in Smithville, and Rev. and Mrs. A. E. Whitted, who recently purchased a home in Smithville.

Johnstown, Penna., Second. Brother Leatherman reports that Dr. Glenn L. Clayton, President of Ashland College, was the guest speaker at the evening service on May 22nd. The Johnstown churches join in community evening services on May 29 and following through the summer.

Brother Leatherman reports that the Pennsylvania State Sunday School Association will hold its first gathering in over fifty years in Johnstown next October 11, 12 and 13.

The Second Church Father and Son banquet is reported as a "very nice affair." The Laymen's Organization sponsored it.

Brother Leatherman will begin a meeting at our Brush Valley Church on Monday evening, June 13th.

St. James, Maryland. A fine time is reported with the students of Ashland College who went to St. James for Sunday, May 22nd. There were ten in the party, which was headed by Brother Charles Munson.

Canton, Ohio. Rev. E. M. Riddle was the guest speaker at the morning services in Canton on Sunday, May 29th. It was the occasion of the mortgage note burning for the church—a very happy occasion indeed. You will hear more of this.

Meyersdale, Penna. The Baccalaureate Services were held in the Church of the Brethren at Meyersdale, with Brother W. S. Benshoff, pastor of our church, bringing the message.

Dr. Glenn L. Clayton, President of Ashland College, was the morning speaker at the Meyersdale Church on Sunday, May 22nd.

New Paris, Indiana. We note from Brother Stewart's bulletin that the Mother and Daughter Banquet, which was held on Wednesday, May 11th, was most "graciously" served by the men of the church. The attendance was fine.

Our Church at New Paris is joining in the Community Vacation Bible School which began on May 30th.

Holy communion was observed at New Paris on Sunday evening May 8th.

Milledgeville, Illinois. We note that Brother D. C. White was the speaker at the High School Vesper Services which were held at the Methodist Church in Milledgeville.

Goshen, Indiana. Brother W. E. Ronk says, in his bulletin, "Now that the Main Auditorium and the Chapel have been redecorated, we wish to thank the committee for their planning and all who gave to make this work possible." He promise "More later."

The Men's Brotherhood met recently at Riverside Park for a 6:30 supper and the election of officers.

Berlin, Penna. The morning service of the Berlin Church for May 15th, Youth Sunday, was in charge of the youth of the church. The message was brought by Ronald Richey. This message will be found in this issue of the *Evangelist*.

Brother Percy Miller, pastor of the Berlin Church, just closed a meeting for the brethren at Jones Mills. We will look for a report of this meeting.

BOYS' BROTHERHOOD SESSIONS INDIANA DISTRICT CONFERENCE

June 14, 15 and 16

8:00 to 9:30 A. M.

Place . . . The Lodge

Tuesday morning

8:00-8:30 Devotions by the Elkhart Brotherhood
8:30-9:15 "A Boy and His Brotherhood" . . C. Y. Gilmer
9:15-9:30 Group Discussion

Wednesday morning

8:00-8:30 Devotions by the Nappanee Brotherhood
8:30-9:15 "A Boy and His Church" . . . Wayne Swihart
9:15-9:30 Group Discussion

Thursday morning

8:00-8:30 Devotions by the Warsaw Brotherhood
8:30-9:15 "A Boy and His Reading" Bert Hodge
9:15-9:30 Organization of a District Brotherhood

Rededication at Loree

The Loree Brethren had a great day on Sunday, May 22nd, when they spent the day in rejoicing over the fact that the task of remodeling and redecorating had been accomplished. We quote several paragraphs from the Peru, Indiana, "Tribune," which gives the account of the work accomplished.

"The Loree Church recently completed an extensive remodeling and redecorating program. Four new Sunday school rooms were added. The improvement included complete re-wiring of the building; redecoration of the auditorium; new modern rest rooms; new heating system; insulation of the attic; new light fixtures; new carpeting; new outdoor lighted bulletin board; new main entrance steps; new sidewalk; resurfacing of parking area and a new roof over one-half of the building.

"These improvements reached a total of \$12,500.00, which amount was to be completed on May 22nd.

"This church was given an Award of Honor in the Indiana Farm Bureau's Rural Church Improvement Project last February 22nd, at Indianapolis. During the State S. & E. convention the pastor, Robert K. Higgins, was given a scholarship in Purdue leadership training school from July 11th to 15th."

This celebration was in the nature of an all-day service, with a basket dinner at the noon hour. So large was the attendance that it was almost impossible for the speaker of the day, Brother E. M. Riddle, to find a place to park his automobile. He said the only reason that he found a place was that one auto drove away just as he drove up.

Special features were scheduled for each service. The Loree Choir, the Junior Choir of the South Bend Brethren Church and the Loree Quartet, were among the special numbers. The "Seven Year Memory Box" was opened during the afternoon service.

The following program was given at the afternoon service:

Piano PreludeMrs. Edward Lippold
 ProcessionalThe Choirs
 InvocationRev. C. C. Grisso
 Hymn—"How Firm a Foundation"Congregation
 Scripture and Prayer
 Special NumberSouth Bend Junior Choir
 Dedicatory AddressRev. E. M. Riddle
 Special NumberLoree Quartet
 Offering and GiftsC. L. Waters
 Service of DedicationRev. R. K. Higgins, pastor
 Doxology
 Dedicatory PrayerRev. Austin Gable
 Special MusicSouth Bend Choir
 Opening of "Seven Year Memory Box"

In charge of Walter Shinn, Mrs. Elma Kunkle and Mrs. Walter Gable

Hymn—"Faith of Our Fathers"Congregation
 BenedictionRev. E. M. Riddle

For this work and the splendid response of the congregation to the need, this church is to be congratulated. May they go on to greater and greater things in the service of the Master.

Whatsoever a Man Soweth

LIFE IS TOO SHORT and time too precious to be spent in trying to obtain wisdom and knowledge by the slow and tedious process of experiment. Each generation has the advantage of the one that went before in that it may begin where the former left off. Every discovery of science, every invention, the literature and learning and development of former generations is handed to each succeeding generation in such a complete and available form that we would be foolish indeed, were we unwilling to profit by the rich experience of the past. From the past we receive a knowledge of tendencies, and this knowledge aids us in ordering our lives aright.

We must not, therefore, wait to learn everything by experience. Experience may teach us some things well, but we must remember that experience keeps a dear school and that only fools will learn in no other.

In the Scriptures there is announced a principle true in both the natural and spiritual world, namely, that like produces like. "Whatsoever a man soweth, that shall he also reap." A woman wishing to have a beautiful lily in her garden never makes the mistake of planting an acorn. You never expect to gather figs or grapes from a bramble bush. This law of sowing and reaping applies also in our every-day social life. It was not considered by the wise Solomon as beneath his dignity to announce as a social law that the man who will have friends must show himself friendly. We must love if we wish to reap the seeds of love. The seeds of kindness which we sow will return in a beautiful harvest of the same. This law is equally certain in the spiritual realm. Sin grows. Sin produces sin. "If we plow iniquity and sow wickedness, we shall reap the same." Wickedness produces wickedness and sometimes brings forth an hundredfold.

There is a sowing time and a reaping time. Spring, summer and autumn must revolve. Before any one can reap there must have been seed and soil and the influences of heaven, and a seed time and harvest. The seed is human thoughts and actions. The soil to which the seed is committed is human nature under God's moral government. The influences that affect seed are "from above" and "from beneath." The seed time is the present time. The harvest is eternity. Men try to disconnect time and eternity by statement, by argument, and act accordingly. But one of the great truths set forth in the scriptures is that our experience in eternity is decided by, and shall correspond to, our procedure in time. The seed we sow actually contains the future plant, and husbandmen act accordingly. Moral action has wrapped up in it moral consequences.

We are daily casting seed into the soil. We may rest assured that there shall be a reaping time when the fruits shall be according to the sowing. How careful this should make us as to the kind of seed we scatter! How earnest and industrious it should make us, "working while it is called today, knowing the night cometh when no man can work!"

Not only should we sow the kind of seed we wish to reap, but we should sow liberally, knowing that if we sow sparingly, we shall also reap sparingly.



CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for July 19, 1949

THIS PROBLEM OF DRINKING

Scripture: Proverbs 23:19-21; 31, 32; 20:1

For The Leader

A YOUNG WOMAN, with her mother, are driving home after a pleasant day on the road. Near home, as they round a curve to the left a speeding car, coming from the opposite direction, fails to make the curve and crashes into their car, killing them both. The drunken driver in the other car escaped with minor bruises, and, because he was drunk, recalls nothing of the accident. Two children come home from grade school on a cold, sleeting winter's day to find the house hold, and their mother dead drunk on the kitchen floor, the father out of town working to make a living for his family. A young man calls at the home of a beautiful young woman (it might have been your daughter, parents). He is reputedly a respectable young man and a nice "prospect" for the young woman. But, on the side, he has learned to drink. After they leave in his car, he produces the bottle and imbibes. As the evening progresses he becomes a fiend, knowing neither caution nor respect. Results, a ruined girl, plus a wrecked car and two young people in a hospital. This is happening everywhere, all the time in our nation. It truly is a problem, but one that is easily solved by the Christian.

DISCUSSION

1. THE GODLESS ATTITUDE OF ADULTS. One of the most screamingly, ruinous attitudes of adults on this problem is that of ignoring it. How often the hearts of preachers and youth leaders are torn to shreds by complacent parents and adults who sit and worship in church as if all was rosy and right in the world. As they sit in an attitude of hypocritical sanctity, smug in their own "saved" condition, their children and grandchildren are going to hell. But it is even worse when some conscientious preacher or leader seeks to warn them of conditions. For these blinkered adults will tell you you're a liar. It's a little like the crazy man sitting in his bed room when his house caught fire. The neighbors came and called to him to get out. He reached his hand and touched the wall of his room and said, "Aw, you're crazy, this wall isn't hot." Until we can awaken adults en masse to the real situation, we can do little about the problem. How adults who sit in complacency can hope to meet a just God in judgment some day and have a good answer for their attitude toward this problem is beyond us.

2. EVERY HOME INFECTED. Young people are drinking, not all of them by any means, praise God, but an alarming number of them. And young bodies, nervous systems, mental powers, and morals, are being ruined by this devilish curse. And alarming as this is, it is even more alarming to realize that every home, Christian or otherwise, is subject to infection. And none of us live unto our-

selves, (get that, you sanctimonious, complacent adults). What happens in the lives of others in our land directly affects us. Our homes are infected with the drink curse through radio advertising, magazine advertising, etc. Our young people (get this, you adults) are in conversation day after day in school and play with young people who think it is all right, or smart, to drink. They tell our young people that they ought to take a drink, at least to find out what it tastes like. Moreover, few young people like to be cut off from the others, and to be ridiculed is a humiliating experience for youth. So, often they are chided for not drinking. Yes, we like to think that our young people wouldn't do such things, but it is happening day after day.

3. NOT MY CHILD! To prove our point, we list the incident of the father who was thrilled at the development of his beautiful daughter from childhood into young womanhood. She was his beautiful princess. He practically worshipped her, and built all his hopes in her life. To him, she was sinless and perfect. At least he thought she was. And because he believed that his child would never, never do the evil things of the world, he never warned her against the evils, and he trusted her implicitly. Even when she was out late and came home long after he had gone to sleep, he believed her stories of "being over with a girl friend." Such trust, such living in the clouds on this father's part was rudely and bitterly shattered one morning about 3:00 A. M. when the cops called at the house with the body of a young woman in their arms, and asked him if this was his daughter. It was. And he cried, "Not my child." The whole story came out. She had been a member of a gang of young people, both boys and girls, who spent their evenings drinking, carousing around. On this particular night, in their drunken condition, one of them suggested they rob a lonely, all-night filling station. One of the boys somehow produced a "rod" and the act was on. They drove to the station, ordered gas, and then demanded the money from the cash register. No sale, so the boy with the rod drilled the attendant, just as another motorist drove in. Of course the gang fled. The other motorist phoned the police and in a matter of less than an hour, a prowler car had sighted the gang. Willingly they stopped on signal, and as the cops walked to the car, the "rod" boy drilled again. In the ensuing gun fire, a cop was killed, and so was this girl. Variations of this are taking place all the time in our nation, of which parents seem to be unaware, until it is too late. When will we wake up?

4. THE SOLUTION. The scripture says, "be not among wine bibbers." That is right, the first defense against drinking is not to associate with those who do. The second is to see the results in lives of others. The third is to take concerted action against the forces of drink. Frankly, to the Christian, there should be no problem of drinking. The Bible teaches purity of body and mind, and drink (little or much) defiles that body which for the Christian is a temple of God. It is far better to risk a ridicule than to drink and risk ruin of body and soul. The drink which looks so innocent and pleasing will at the last, bite like an adder and sting like a serpent. Determine to always say "no" to drink. Parents talk frankly with your children on the harmful effects of drink, for in so doing you will both save yourself and your children from ruin and heartache.

Prayer Meeting Topic

Contributed by Rev. C. Y. Gilmer

(Helps for Christian Living)

GRACIOUS SPIRIT

2 Cor. 1:22

Gracious Spirit, Love Divine!
Let Thy light within me shine;
All my guilty fears remove,
Fill me with Thy heav'nly love.

Speak Thy pard'ning grace to me,
Set the burdened sinner free;
Lead me to the Lamb of God;
Wash me in His precious blood.

Life and peace to me impart,
Seal salvation on my heart;
Breathe Thyself into my breast,
Ernest of immortal rest.

Let me never from Thee stray,
Keep me in the narrow way;
Fill my soul with joy divine,
Keep me, Lord, forever Thine.

—John Stocker.

THE WORK OF THE HOLY SPIRIT

Scripture for Devotion: John 14:26; 16:7-14

Hymns on the Holy Spirit

Prayers

Seed Thought Provokers:

THE HOLY SPIRIT was active in material creation (Gen. 1:2). He is the author of the holy Scriptures (1 Peter 1:11; 2 Peter 1:21). He brought about the incarnation of Christ (Luke 1:35). He empowered Christ for His public ministry at His baptism of John in Jordan (Luke 3:21-23). After that Jesus was full of and led by the Spirit (Luke 4:1, 14, 18). By the Spirit He cast out devils (Matt. 12:28). By the Spirit He offered Himself a spotless offering for sin (Heb. 9:14); and by the Spirit He was raised from the dead (Rom. 8:11). Upon His return He will reign in the power of the Spirit (Isa. 11:2, 3).

The Holy Spirit has knowledge (1 Cor. 2:11); will (1 Cor. 12:11); mind (Rom. 8:27); and love (Rom. 15:30). He instructs (Neh. 9:20); may be grieved (Eph. 4:20); may be vexed (Isa. 63:10); resisted (Acts 7:51). Thus He has the attributes of a person. He does the work of a person: teaches (John 14:26); guides (John 16:13); helps our infirmities (Rom. 8:26); searches all things (Rom. 11:33; 1 Cor. 2:10, 11).

The Holy Spirit is the third person of the Godhead as shown in the Great Commission (Matt. 28:19), and in 1 John 5:7. Jesus and the Father come to us through the Spirit (John 14:16, 23). God anointed Jesus with the Holy Ghost, and thus was with Him (Acts 10:38). God raised

up Jesus (Acts 2:32; 10:40) through the Holy Spirit (1 Peter 3:18; Rom. 8:11).

The Holy Spirit convicts the sinner of sin and his need of salvation (John 16:8; Acts 9:5; 16:29, 30; 24:25). Man cannot turn to God without the striving of the Spirit (John 6:44; Gen. 6:3). The new birth is wrought by the Spirit (John 3:3, 5). Upon man's faith, repentance and obedience God gives a new heart and a new nature (2 Cor. 5:17; 2 Peter 1:4; Titus 3:5).

Jesus in His glorified body is at the Father's right hand (Rev. 3:21; Heb. 4:14) interceding for us. But the Holy Spirit Who represents both the Father and the Son makes the bodies of believers His temple (1 Cor. 3:16, 17; 6:19, 20; Rom. 8:9; John 14:16, 17).

The Holy Spirit baptizes believers into the body of Christ, the mystical Church (1 Cor. 12:13). When Jesus comes the Spirit will resurrect the righteous (Rom. 8:11) and will assemble His Church (1 Thess. 4:17; Heb. 12:22, 23). The Holy Spirit is the seal and evidence of our salvation (1 Cor. 1:21, 22) and ultimate redemption (Eph. 4:30; Rom. 8:23).

The Holy Spirit is our Comforter (John 14:16, 17; 16:7); Guide, Teacher and Reminder (John 14:25; 16:12-14). The unsaved cannot understand the things of the Spirit because they have no teacher (1 Cor. 2:14, 10). The Spirit is our Prayer Helper (Rom. 8:26, 27). We are to follow the Spirit's leading in praying (Eph. 6:18; Jude 20). He gives us the assurance of salvation (Rom. 8:15, 16). He grows the Christian graces (Gal. 5:22, 23).

COMMENTS

On The Sunday School Lesson

by The Editor

Lesson for June 19, 1949

THE TRIUMPH OF THE RESURRECTION

Lesson: Mark 16:2-7; John 21:3-4, 7-12

IT HAS BEEN APTLY SAID that the Resurrection is God's "Amen" to Jesus' cry on the cross, "It is Finished." Peter expresses with definiteness, the entire thought which surrounds the crucifixion and resurrection in his first letter, chapter 1, verses 18 to 21, where he ascribes the resurrection as being accomplished by the power of God, in these words, "... in God, that raised him (Jesus) from the dead, and gave him glory; that your faith, and hope might be in God."

When we look at the Resurrection scene we again are brought face to face with all that the sacrifice of Jesus on the cross is made to mean. We see the utter dejection and hopelessness of his followers pictured before us in the account of the women who journeyed to the sepulchre in the early dawn that followed the never-to-be-forgotten Jewish sabbath. Their assurance that Jesus still lay beyond the stone which was rolled before the door of the tomb, is found in that which "they said among themselves" — "Who shall roll us away the stone from the door of the sepulchre?" We find the same hopelessness expressed in

the words of the two disciples who walked to Emmaus way—"But we trusted that it had been he which should have redeemed Israel."

Yet beneath all this helpless and hopeless exterior, there seemed to be a feeling that something they did not understand hovered over them. It can be faintly seen in the words of those who walked with Jesus on the way to Emmaus—" . . . and beside all this, today is the third day since these things were done." They had heard the story of the women at the tomb and their report of its emptiness, yet they had failed to comprehend its full significance.

It is rightly said, "There are none so blind as they that will not see." These followers had been with Jesus for many days; had heard His teaching about Himself; had had the scriptures which prophesied about Him brought to their attention. Yet they still doubted when they faced the realities of the resurrection. No wonder the risen Jesus says, "O fools and slow of heart to believe all that the prophets have spoken: ought not Christ to have suffered these things, and to enter into his glory?" And yet we, on this side of that resurrection reality, might also, at times, be classified as "fools and slow of heart to believe" the things that are found in the Word of God.

But what, to these early followers, seemed the end of all things, was simply the real beginning of the "Triumph of the Resurrection." Paul puts it thus, "Now thanks be to God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place."

We must fully realize all that the Resurrection means before we can grasp the greatness of His continual presence. We must stand in Thomas' place before the Risen Jesus, and say with him, "My Lord, and my God." That we will be fully blessed in this attitude, if we accept Him, is shown by Jesus' words to Thomas—"Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed," for we are in the latter class—those having not "seen."

Love's redeeming work is done,
Fought the fight, the battle won;
Death in vain forbids His rise;
Christ has opened Paradise.

Soar we now, where Christ has led,
Following our exalted Head:
Made like Him, like Him we rise;
Ours the cross, the grave, the skies.
Alleluia!

A man ought to carry himself in the world as an orange tree would if it could walk up and down in the garden, swinging perfume from every little censer it holds up to the air.—Henry Ward Beecher.

The happiness of your life depends upon the quality of your thoughts.—Marcus Aurelius.

Have you noticed how some Brethren go into a deep freeze early Sunday morning and by church time they become ice cubes in the congregational tray?

Have you sold out to hate, or do you still hold a mortgage on love?

SPECIAL NOTICE TO SOUTHERN INDIANA LAYMEN

The Southern Indiana District Laymen are urged not to forget the Joint Meeting of the Northern District Laymen and the Southern District Laymen which will be held at Warsaw, Indiana, on Monday evening, June 6th. Let's make it a great gathering.

H. D. "Bud" Hunter.

Three Gates of Gold

If I am tempted to reveal
A tale some one to me has told
About another, let it pass,
Before I speak, three gates of gold.

Three narrow gates: First, "Is it true?"
Then, "Is it needful?" In my mind
Give truthful answer, and the next
Is last and narrowest, "Is it kind?"

And if, to reach my lips at last,
It passes through these gateways three,
Then I may tell the tale, nor fear
What the results of speech may be.

—Amos R. Wells.

In an Ohio city the high school students competed in a prize essay contest on the subject: "What punishment should be meted out to Adolph Hitler?" The contest was won by a 16-year old negro girl whose thesis was: "Give him a black skin and put him down in any American community."



News From Our Churches

ARDMORE HEIGHTS, SOUTH BEND, INDIANA

Some word should be published as to the activities of the congregation at this place. One of the most visible and outstanding achievements of the congregation is the remodelling of the church auditorium. This work was largely accomplished during the winter. Some of the work was done by contract and much was done by volunteer labor. It is not exaggeration to say that the improvements would cost at least \$1,500.

On May 15th a rededication service was held. Along with some very fine musical numbers from local people, the outstanding presentation was a picture description of Warner Sallman's "Christ Knocking at the Door." This beautiful picture was the gift of the William Donat family in memory of William Donat and Clayton Kinney. Mrs. J. M. Bowman gave the beautiful description of the picture and interpretation closing with a very effective story of the influence of a picture in the life of a boy leading to a confession and dedication to Christ. Appropriate ritual was used by the congregation rededicating the improved auditorium and a purpose to carry on for Christ and the church.

We had a very successful evangelistic series ending on Sunday night, April 3. Brother Claud Studebaker was the evangelist and was assisted by Rev. Walter Arrowsmith as song leader. The people greatly appreciated the meetings and the effective ministry of the visiting ministers left a deep impression upon the community. Four people made the step forward for Christ. Two were first time confessions, the others came to us as Christians joining in active work with the local church. Three were baptized and received into the church. Parental objection accounts for the other. Brother Studebaker gave us some of the cream of his ministry and the young minister did well in the song directing. We were all pleased and thankful and tried to make the visiting brethren know we did appreciate them.

Most of the northern Indiana Brethren ministers met at our house on Wednesday, May 18th. We ate dinner together and visited. I mention this to say that it is hopeful for pastors and wives to visit when they are not on strictly official duty—reason, we are less theological and professional.

I need the prayers of the brotherhood and every minister needs the prayers of his brethren because these are times which make us think of Matthew chapter twenty-four. May God prosper and strengthen all His faithful servants to be strong in faith and courageous of heart.

R. F. Porte, Pastor.



BRIGHTON CHURCH, HOWE, INDIANA

Because of the illness of Brother Harry Gilbert, the writer has been preaching at Brighton, Indiana, since the last Sunday in January.

We have enjoyed a steady increase in numbers, reaching a total of one hundred and seventeen for Easter. We held combined services with the Church of the Brethren during Holy Week, Rev. Ziegler preaching in our church and the writer speaking at English Prairie Church. All services were very well attended, and new Christian acquaintances made, for which we praise the Lord.

On Easter Sunday there were three that came forward to unite with us in worship—one by first time confession of Jesus Christ, and the other two from other churches.

Our Easter offering at the Brighton Church for Missions was \$72.40, which was quite good. Holy Communion was observed on Sunday night, May 8th, with sixty present. Several participated for the first time.

Walter E. Lichtenberger.

MEETING AT ARDMORE HEIGHTS, INDIANA

We assisted Dr. R. F. Porte and his congregation in a two weeks' meeting beginning on Sunday evening, March 20th and closing Sunday evening, April 3rd. This church is only about five miles from the First church of South Bend and is really in South Bend now. This section is in the western edge of the city, near the big Bendix plant and is being built up rapidly by home builders. This church has a good field and may safely anticipate the future with an ever increasing field.

We would not have considered a meeting away from our parish at this time of the year, only where we could be at home to our own congregation and in our own pulpit in the morning worship. This worked out very nicely. We spent only one afternoon in visitation on the Ardmore field, so we only gave them our evenings and the time essential in preparation for the sermon. Rev. Arrowsmith, a young man who was associate pastor and youth leader in the Central E. U. B. church of this city, directed the music and the choir of the church and organist, Mrs. Ewers, were faithful, so the devotional preparation for the sermon made it favorable for the preacher.

It was our first time to work with Dr. Porte in a meeting and it was a pleasant experience. They have a lovely, loyal group of worshippers in this church and they were very responsive to the preaching of the word. Though we had very good attendance, the difficulty everywhere is to reach the people who are not members of the church and get them to the church to hear the gospel. The world offers such a interesting program of entertainment that the church is no longer the center of social activity as it was in former years .

The results were encouraging and the church was very generous in their expression of thanks both in their words of praise and their gifts of love. We thank the pastor and his congregation and may the abundant blessings of God be upon them in their labor of love.

Claud Studebaker, South Bend, Indiana.



NORTH GEORGETOWN, OHIO

It has been some time since a report has been in the **Evangelist** from our church, therefore we feel that we should let you know what is happening in our congregation.

Last summer money was raised in order that the church might be painted on the outside. This painting will be done in the near future. Also, during the winter and spring, funds were received in order that the basement might be completed. This work is now being done, and we hope to have it finished by fall.

The Northeastern Ohio District Brethren Youth Rally was held in our church last November, and it was very successful. The Junior W. M. S. is host of the District W. M. S. Rally which will be held in October. As far as is known, this is the first time that such rallies have been held in the church.

Our average Sunday School attendance for the last two years has been around 75, which is very good for a small country church. Most of these stay for the morning worship service.

On the Sunday before Easter of this year, two young ladies came forward to accept Jesus Christ as their personal Saviour. On Easter Sunday, a boy and a girl came forward to accept Christ. On May 15th, seven people were baptized by the undersigned in the Louisville church. May the 22nd was a happy day in our church; seven new members were taken into the membership.

Truly the Lord has been good to us, and we are looking forward to even greater advancement in the coming year.

Spencer Gentle, Ashland, Ohio, pastor.



FALLS CITY, NEBRASKA

The Falls City Brethren Church has been having its share of good things the past few weeks.

One of the recommendations of the Resolutions Committee at our Mid-West District Conference was that each church in the district was to have a series of meetings emphasizing the doctrines taught in the Bible which Christians should practice. Rev. H. E. Eppley, our pastor, used the week preceding Easter to give our church this teaching. Brother "Bud" Hunter, President of the Brethren National Laymen's Organization, was with us as song director. He sang a solo each evening, which was very much appreciated. He also organized a Laymen's Organization here, but since there are only three months left for this conferece year, they are carrying on some local projects for our church which need doing, then they will be ready to cooperate with the National work after General Conference.

On April 4th we celebrated our annual Birthday Party with about one hundred and twenty-five present.

On April 22nd we had a Gospel Team, consisting of Charles Munson, Spencer Gentle, Clarence Stogsdill and Miss Lois Coleman, all of Ashland College, with us. They gave our young people a "big" evening. A Brethren Youth Fellowship Group was organized from these contacts. At present they are following the Christian Endeavor programs as put out by Brother W. S. Benshoff.

Our Advanced Training Class is using "The Bible, Book of Books" as a text. They have just completed Genesis.

We have our Vacation Bible School supplies and are making preparations to start as a two weeks school on May 30th.

Rev. and Mrs. Eppley have fitted into our work very well. He has been giving us some very emphatic Bible teaching. The world needs more of this kind of preaching today.

Mary E. Rieger, Cor. Sec.

Wedding Announcement

ALEXANDER-FLOYD. At two o'clock in the afternoon of May 15th, Margaret Cleo Alexander and Gerald Lucian Floyd were united in marriage at the First Brethren Church in Stockton, California, by the undersigned. The bride is a valued member of the Stockton Church. Both of these young people are employed at the San Joaquin County Hospital.

The entire church and community joins in wishing them all the joys of life. They have the honor of being the first couple to be married from the Stockton Church.

C. E. Johnson.

WYNN-RHODES. Jean Wynn and Charles W. Rhodes were united in marriage at the South Bend, Indiana, parsonage on March 5th. A fine young couple, in rural South Bend. Some of the related families are members of this church.

HAYNES-DAVIS. Mary Kathryn Haynes and Vernon Paul Davis were united in marriage at the South Bend parsonage on April 9th. This lovely couple are members of our Sunday School and residents of this city.

EMMONS-CLARK. Donna Jean Emmons and Jackie G. Clark were united in marriage at the South Bend parsonage on April 29th. They are a fine young couple living in Mishawaka.

Congratulations to these fine young people. May every good blessing of life and the right blessings of grace be theirs as they establish homes and journey through life together.

Claud Studebaker.

Laid to Rest

CRUM. Charles Weldon Crum departed this life to be with the Lord after sixteen years in the hospital as the result of injuries in the first world war, his death coming on March 13th. He was a fine man of faith and the only child of Mr. and Mrs. C. W. Crum of South Bend, Indiana. All are members of the South Bend Church and can anticipate the glories of heaven.

MAYS. Mrs. T. O. Mays departed this life to be with the Lord on April 2nd. She had been ill for several years and unable to attend the worship of the church, but she was a fine woman of faith. The family were formerly attendants of our church, from which church the funeral services were conducted.

McDONALD. Joseph McDonald was called to his eternal home on April 20th, after a brief illness. He had been for many years a member of the South Bend Church and was caretaker of the church when we came here as pastor in 1941.

Our sympathy attends those who mourn, but we do find comfort in a faith that conquers death with a glorious victory and triumphs throughout eternity in the joys of heaven, and in the presence of our Savior, and all the redeemed of earth.

Claud Studebaker.

The New Press Fund

GOAL—Not less than\$15,000.00

Cash to date\$12,091.53

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EVANGELIST

HOLY BIBLE

Official Organ of The Brethren Church



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INTERESTING ITEMS

Nappanee, Indiana. In the dedication service of the new organ which was held on Sunday evening, June 5th, the following was a part of the program, according to a Nappanee bulletin: Mrs. Marian Brevier Cowling of New York as guest organist; All Girl Choir under the direction of Mrs. Fern Rehner; Violin and Cello duet by Margaret Mutchler and Arline Stouder; Hymn Voluntaries by John Oviatt, who installed the organ; dedicatory service in charge of Rev. and Mrs. J. Milton Bowman, and the Offering in charge of Devon Hossler, Moderator of the Nappanee Church.

Masontown, Penna. We note from Brother Freeman Ankrum's bulletin that the children had charge of the evening service on Sunday, June 5th.

Lanark, Illinois. The Lanark Sunday School picnic was held at White Pines State Park on Wednesday, June 8th. A carry-in dinner was enjoyed, as was the ice cream which was furnished by the Sunday School.

The Children's Day program at the Lanark Church will be held on Sunday, June 12th, at the evening hour. A Teen-age Youth Fellowship will be organized following this service.

Dayton, Ohio. Dayton is very busy preparing for the convening of the Ohio District Conference at the Dayton Church from June 23 to 26. This is a venture for an over week-end conference, with the hope that a greater number of the youth and laymen will be able to take part.

Brother S. M. Whetstone, pastor of the Dayton Church, conducted a service of consecration for little ones in connection with the Children's Day program, which was given on Sunday morning, June 5th.

Waterloo, Iowa. Brother Virgil E. Meyer reports that as of May 29th the Youth Offering in the Waterloo Church was nearing the goal of \$250.00.

Vacation Bible School in the above church began on Monday, June 6th.

Oakville, Indiana. Brother Henry Bates, pastor of the Oakville Church, states that the attendance at the mid-week service has been very encouraging during the past several weeks. The young people are taking a fine interest in this service.

He also regretfully announces that the church finds it necessary to cancel their plan for a Daily Vacation Bible School this year, due to the lack of a sufficient teaching staff. Teachers seem to be unavailable.

Brother Bates has established a "Question Box" where-in queries concerning the Bible and its contents may be placed by the congregation. These questions are being answered at both the morning and evening services.

Mexico, Indiana. Brother Robert Higgins, pastor, conducted a consecration service for children on Sunday morning, May 15th. At that time three children were presented for dedication by their parents.

Center Chapel, Indiana. The Southern Indiana District Brethren Youth met at the Center Chapel Brethren Church on Tuesday evening, May 31st. Brother Robert Higgins, pastor of the Loree-Mexico Circuit, was the speaker of the evening.

St. James, Maryland. We quote from the St. James bulletin of May 29th: "The sponsors of the Laymen's Rally (Southeastern District Laymen) can feel gratified by the interest and attendance displayed on Friday night, May 27th. Seventy-four suppers were served. Brethren Laymen attended from our churches at Washington, D. C., Linwood, Cumberland, Hagerstown and St. James, Maryland, and Mt. Olive, Virginia. The message of the speaker, H. D. "Bud" Hunter, National Laymen's Organization President, was enjoyed by all. Plans were made to meet every six months. The next rally will be in October and will be held at the Hagerstown, Maryland, Church."

The St. James Father and Son Banquet was held on Friday evening, June 10th. Their Daily Vacation Bible School will be held from June 20th to July 1st.

Linwood, Maryland. We quote from a letter which we received from Brother William H. Stone, as he renewed his subscription to the Evangelist. Brother Stone says: "Maybe Brother Belote would not mind if I would report that he has received five precious souls into the church since Easter, and that we had a very large attendance on Sunday evening, May 29th, at the Spring Love Feast. The largest in years." Thank you, Brother Stone; we are sure that Brother Belote will not object to your fine report.

Gratis, Ohio. Brother Crick says, "An elegant forty-eight cup capacity electric Aluminum Coffee Urn graces the serving counter of the Gratis church kitchen, thanks to the graciousness of Mrs. Charles Burd, and the fine cooperation of the members of the Woman's Missionary Society and more than twenty-three couples."

Brother Crick states that twenty-eight have been added to the Gratis church membership during the past year;

(Continued on Page 10)

The Editor Thinks Aloud

Fred C. Vanator

THE DEDICATION OF A HOME

CHURCHES ARE DEDICATED and why shouldn't homes be thus treated? Some years ago an Akron Ohio, family asked this question when building a new home. Their answer was to arrange a dedication ceremony.

The pastor of the church they attended and to which they "belonged," gave a dedicatory talk in the new home; a special ritual, arranged by the owner, was used, and there were vocal selections and a prayer. The fire-place was lighted, the pictures on the walls unveiled, and then came the dedicatory address. The ceremony was impressive and the people who were to live there certainly had a better appreciation of their home after the dedication.

In the dedicatory talk the pastor said that the home is one of the vital factors in the life of the nation, and that because of its primary position, it should be given recognition similar to that of other institutions dedicated to high ideals of accomplishment and living.

I found the above paragraphs in my clipping file while I was looking for some other material. Some way it had gotten into the wrong envelope and turned up in such a way that

It set me to thinking!

The high divorce rate in our country (even though a judge told me just a few weeks ago that it seemed to be diminishing gradually) surely leads us to draw the conclusion that far too few homes are dedicated as real homes these days. We frequently see in cartoons the picture of a groom clumsily carrying his bride across the threshold, a very old custom. But too often this depiction is one of levity rather than partaking of the serious meaning of the action. In too many homes the seriousness of the marriage vow has become a thing to flaunt, and a contract that may be voided at the least provocation—or, indeed, on no provocation at all: just a desire to change mates.

This condition would not exist if homes were dedicated seriously to the Lord. I have a memory of a couple who moved into a city where I was pastor. The first thing they sought was the church, even before they tried to find a place to live. After locating a home their first desire was to have that "home" dedicated with prayer. Need I say that that family was not only faithful to their church, but to their marriage vows as well?

Too often, also, the neglect of the "giving of thanks" at the table spells the beginning of a home that is drifting away from the ways of the Lord.

Then, too, we have been having a series of "rededication" services throughout our churches. The church is cleaned up, redecorated, made to shine, both inside and out. Wouldn't it be a fine thing to have some of our homes treated this same way? O, maybe the housewife is so serious about her cleaning each day that you could not find a speck of dust if you tried. But how about the orderliness of the home worship? Why not "rededicate" the home to

a keener appreciation of God's love and providence? It surely is worth a try!

Think it over!

Office Gleanings

By The Editor

Our Error!

We have received a list of renewals of *Evangelist* subscriptions from the Canton Brethren Church by the hand of Mrs. N. E. Clark, who takes care of this task for the Canton Church. Sister Clark writes at the bottom of her list, "I am sorry to say that we are not a 100% church as was printed in a recent *Evangelist*." We are sorry, too, but we are thankful for the fine list she sent. It may be that some time in the near future we can add this fine congregation to our 100% list.

Other Subscriptions

We are getting many renewals each day for the *Evangelist*, as well as new ones. Also there are a few, but very few cancellations. We are endeavoring to send out expiration notices each month. If your expiration date does not agree with ours, please let us know. It is always possible for mistakes to be made, you know.

Again may we ask you to give the name of your church when you send in your subscription. It will help us to locate you better. We find that some notices of expiration are going out to people who are on 100% church lists, just because they do not live in the town where the church to which they belong is located and we have no way of knowing what church they are members of unless they tell us. Hence the asking that you name your church when sending in your subscription. You can make our work less if you will do this.

The Press and Equipment Fund

Now that the regular offerings are out of the way for the Conference Year, why not give the Press and Equipment Fund just the right push to put it over the top and get rid of it? How about sending in an extra \$1.00 bill? It is so easy. This is the way you do it: put the dollar bill in an envelope, after having pinned a slip on it with the words Press and Equipment fund and signed your name and address; address the envelope to The Brethren Publishing Co., 524 College Avenue, Ashland, Ohio; put a stamp on the envelope; drop it in the mail! Easy, isn't it?

How many dollars can we get in the next few weeks? Who will be the first?

General Conference wants this project finished up this year. We can do it. Remember, we can make this a fine memorial to our late Brother George S. Baer.

Do you have a pledge to this fund that is not paid? We will let you answer this question.

Anyway, let us get this task completed. We can, if we will all do our part.

When Does Rest Become Real Rest?

THERE WAS A LITTLE COUPLET written years ago which expresses the reality of the meaning of "rest." It reads thus:

"Rest is not quitting a busy career;
Rest is but fitting one's self in one's sphere."

When Jesus was tired, He sought to rest, but deemed it not too much beyond the realm of rest to turn to help those in need. He said to His disciples, "Come ye yourselves apart, and rest awhile." But as they went, He was thronged with the people who needed His aid urgently—and He gave of His time and energy to meet the need. Let us look at the idea of rest as set forth by one whose name nor position in life we do not know. This is what he has said.

"Our Lord spake to a laboring, burdened, restless generation. The world has made great improvement since that day, but it has not outgrown unrest. Every age, every country, every city has its multitudes of troubled, weary, restless people. They are burdened with care, with poverty, with affliction and with sin. How few really light-hearted, cheerful men and women we meet. There is plenty of levity, but little sunshine; plenty of idleness, but little rest. How sweet the words of Jesus, 'Come unto me, and I will give you rest.'

"Jesus gives His people rest by taking away their sins. The secret of our trouble is in ourselves. Our own sinful thoughts and deeds and words and our own sinful hearts make us afraid. 'The wicked are like the troubled sea which cannot rest.' We may not be very great sinners according to the world's standard of righteousness. We are not murderers, nor thieves, nor drunkards, nor liars. We do not abuse our families nor neglect them. We do not slander our neighbors nor cheat them. The world would give us a clean bill of health on that record. But what about our selfishness, our unkindness, our pride, our vanity, our want of charity and our neglect of duty? Memory can bring before our minds many things of which we ought to be ashamed. Verily we are guilty. We have all sinned.

"Besides all this there is in the breast of each one a tendency to evil. There is something which hinders us from doing well. Call it what you may, it is still there. Something relentless as the law of gravity draws us down when we strive to rise. Sigh for rest as we may, we shall never get rest until we get right, and we shall never get right until we come to Christ. For there is none other name given under heaven whereby we can be saved. Can He save us? 'The Son of man hath power on earth to forgive sins.' He can do more. He can set our feet in the right way. More still: He can set us right within.

"Jesus gives rest by His own presence and the fellowship of the holy angels. He dwelt in the same world with us, and He was not afraid. Heaven was all about Him all the time. He was always conscious of the presence of the Father. It is thus that He is always able to give rest to His people.

"How did Daniel find rest? His enemies were not destroyed. They were not prevented from casting the prophet

into the den of lions. But Daniel rested as quietly in the lions' den as he would have rested in the palace or on a downy couch, for the Lord had sent His angels and had shut the lion's mouths. Someone has said that 'The singing of the angels drowned out the noise of the roaring of the lions.'

"How did He give rest to the other three young men who got into trouble when they refused to bow to gold or stone—the great idol of the king? Not by smiting the tyrant, nor by quenching the flames, but by walking with His servants in the midst of the fire. They rested as serenely in the burning fiery furnace as they could have rested on a bed of roses.

"Then let the lions roar and gnash their teeth. Let the furnace be heated and the flames kindle upon us. We can hear the Master saying:

'The flame shall not hurt thee, I only design
Thy dross to consume and thy gold to refine.'

"Our Lord gives rest to His people by imparting to them a victorious trust. Worry and fear are children of doubt, and trust is the only remedy. 'Take no thought,' says Jesus. 'Be careful for nothing,' says Paul. 'Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee,' says the prophet.

"Why should we lose the secret of rest? The child rests because it trusts unflinchingly. How sublime, how simple, how powerful the trust of a young wife in the man to whom she has just given her hand, her heart and her life. She does not know much about the new life upon which she has entered. She is without experience, but she trusts implicitly that her husband will support her, care for her, protect her and love her. Her mind is stayed on him and there is peace within her heart. But let her lose confidence in him and her peace is at an end.

"Think of the power of confidence in the business world. So long as business men have confidence in the government, in the banks and financial institutions of the country, they buy and sell without solicitude. But let them lose confidence and there will be unrest, panic and paralysis.

"Men do lose confidence. Sometimes there is no ground for confidence. Men do not trust financial institutions and financial conditions, because they are not trustworthy. Wives do not trust their husbands, because they are not worthy of confidence. But we can have unflinching confidence in our Lord. 'No word He hath spoken was ever yet broken.' We can trust in the truth of the Lord, in the goodness of the Lord, in the mercy of the Lord, in His power, in His love.

"This victorious trust is the secret of a quiet mind. We do not have to wait until the financial, commercial and social conditions of the world shall be perfect before we rest. We can find rest now in the midst of all unfavorable conditions and threatening and dreadful realities. We see through a glass darkly, but we trust. We walk in darkness and danger, but we hold the Hand that rules the universe.

"This rest is not idleness. Those who follow Christ do

not cease from toil. They are the most industrious people in the world. But they toil without friction and without strife. As the planets move silently and swiftly about the sun, so the soul that follows Christ moves on and upward without fear, without worry, without strife, without friction, but in perfect peace."

There are five simple rules for a joyous life. They are easy to follow:

1. Stop worrying. Take warning from the old woman who said that her life had been full of troubles, most of which never came to pass. Worry is unphilosophical and unchristian. We are told upon whom to "cast all our care." Let us do it.

2. Be joyful. We are bidden many times to rejoice, to be glad—never to be sad—in the Lord, and to "joy in the God of our salvation." It would make every moment more worth living if we could heartily obey this command.

3. Take time to find pleasure in nature and art. The

Beecher children asked their Aunt Esther, who had "told them nineteen rat stories in a string," how she came to know so much about nature. She replied, "The works of the Lord are great, seek out all of them that have pleasure therein.' I happened to have pleasure in them, and so sought them out." Except we take time to observe, we cannot take pleasure in nature or art, nor gain the knowledge that enriches life.

4. "Be careful where thou livest," said George Herbert. "that they may both want and wish God's pleasing presence still! All other joys grow less to the one joy of doing kindness."

5. If you have a happy thought of service or work that needs doing, thank the Divine Spirit that suggests it, and do it yourself, unless you know some one who can and will do it better—but above all, get it done.

Live by these rules, and life will be a joy. And you will find rest unto your souls.

The Pennsylvania District Conference

To be held at Masontown -- July 18 to 21

Conference Theme: "Stewardship in Christ."

Conference Text: "Moreover it is required in stewards that a man be found faithful." I Corinthians 4:2

Music Director—Mrs. W. S. Benshoff

Pianist—Supplied



THE PROGRAM

Monday evening—July 18

7:45 Song Service
Devotions Francis Berkshire
Special Music

8:15 Address Walter Wertz, Vice Moderator

Tuesday morning—July 19

8:30 Simultaneous Meetings
Ministerium
Woman's Missionary Society
Laymen's Association
Boys' Brotherhood
Sisterhood of Mary and Martha
9:30 Devotions John Golby
9:45 Address of Welcome Rev. Freeman Ankrum
Response for Ministerial Delegates
Response for Lay Delegates
10:00 Moderator's Address Rev. W. S. Benshoff
10:40 Music
Report of Credential Committee
Election of Committee on Committees
Presentation of New Constitution
11:15 Bible Lecture Rev. N. V. Leatherman
12:00 Noon Adjournment

Tuesday afternoon

1:30 Song Service
1:40 Pennsylvania District Mission Session
H. L. Berkshire, President
2:25 Song Service
2:30 Fraternal Relations Address
Rev. Russell Showalter, Mt. Pleasant, Pa.
3:00 General Missionary Board Report
Rev. E. M. Riddle, Field Secretary
3:40 Adjournment
District Mission Board Meeting
5:30 Supper

Tuesday evening

7:30 Song Service
7:45 Devotions John H. Blocher
Announcements and Offering
Sermon Rev. D. R. Wolfe

Wednesday morning—July 20

8:30 Simultaneous Meetings
Ministerium
Woman's Missionary Society
Laymen's Association
Boys' Brotherhood
Sisterhood of Mary and Martha
9:30 Devotions Floyd Hibbs
Business Session
Minutes of Secretary
Report of Committees
Credential Committee
Committee on Committees
Ministerial Examining Board

Ashland College Trustees
 Sunday School Board
 Election of 1949-1950 Conference Officers

11:15 Bible LectureRev. Percy C. Miller
 12:00 Adjournment

Wednesday afternoon

1:30 Song Service
 1:40 District Ministerial Board Session
 Rev. Percy C. Miller, President
 2:15 Ashland College Session
 Dr. Glenn L. Clayton, President Ashland College
 2:40 Woman's Missionary Public Service
 Installation of W. M. S. and S. M. M. officers
 Memorial Service
 5:30 W. M. S.—S. M. M. Banquet

Wednesday evening

7:30 Song Service
 DevotionsB. Frank Buzard
 SermonRev. Paul M. Naff

Thursday morning—July 21

8:30 Simultaneous Meetings
 Ministerium
 Woman's Missionary Society
 Laymen's Association
 Boys' Brotherhood
 Sisterhood of Mary and Martha
 9:30 DevotionsRay Pheasant
 Business Session
 11:15 Bible LectureRev. A. R. Baer
 12:00 Adjournment

Thursday afternoon

1:30 Publication Board Session
 Rev. F. C. Vanator, Editor of Publications
 2:00 Christian Endeavor Board Session
 2:20 Sunday School Board SessionWalter Wertz
 2:50 Pennsylvania Laymen's Session
 3:10 Boys' Brotherhood Session
 3:55 Installation of Boys' Brotherhood and Laymen's
 officers

Thursday evening

7:30 Song Service.
 DevotionsFloyd S. Benshoff
 7:50 Installation of Conference Officers.....Moderator
 Offering
 8:10 SermonRev. S. E. Christiansen
 8:35 Adjournment

CONFERENCE OFFICERS

ModeratorW. S. Benshoff, Meyersdale
 Vice ModeratorWalter Wertz, Conemaugh
 SecretaryFloyd S. Benshoff, Johnstown
 Assistant SecretaryMiss Ida Kimmel, Berlin
 TreasurerJohn H. Glessner, Berlin
 StatisticianWilliam Leidy, Conemaugh, R. F. D.

Spiritual Meditations

Rev. Dyoll Belote

FITTING TRIBUTE TO THE FAITHFUL

Scripture: Acts 11:19-26

WE MIGHT WELL ASK ourselves occasionally what sort of a name we bear? What sort of folks are we? Are we cross, touchy, selfish, mean, hasty, unfriendly, unkind? Or are we pleasant, helpful, kindly, patient, friendly? Do folks think and speak of us as an old "sour-puss," or do they seek to be in our company because we are helpful? **What sort of a name have we?**

Every Christian bears a name—the name of Christ. Do we honor it? When the great Jamaican Missionary, James Phillipps, was at college, he and James Mursell became great friends. When they parted, one to be a missionary and the other to be a clergyman, each took into his own name the name of his friend. So Mursell was James Phillipps Mursell, and his friend became James Mursell Phillipps. Neither one could write his own name without thinking of the other. Did you ever think that we who are Christians have Christ's name? Isn't that **an honor?**

Parents exhibit their respect and admiration for great men by bestowing the name of the great one upon their own offspring. It is told of Alexander the Great, that upon one occasion complaint was made to him that a certain soldier in his army, who bore the same name as the General—Alexander—was insubordinate, disrespectful and lazy. The soldier was called into the presence of the general, and stood at attention. "What is your name?" asked the General. "Alexander, sire," was the answer. "Why, you bear the same name as I," said Alexander. **"I will have no lazy, insubordinate soldier in my army. Change your ways or change your name."**

What is your name? Christian? Then act like one, or change your name!

The story goes of a prominent statesman, who had been a power for good in the land, that he was, upon one occasion, visiting in the little community where he was born and reared. Naturally he received a great welcome and just had to make a speech. He paid a beautiful tribute to the memory of a man who once taught school in that village. "He laid his hand upon me for good and I have never forgotten him," he said.

And here I want to pay tribute to the countless thousands of quiet, faithful, unassuming people in the land, Sunday School teachers, who have been and are doing what that school teacher did for that Christian statesman—laid their hand upon the scholars who have sat under their teaching, and that for good.

Now here rises Barnabas to remind us that though he was just an ordinary layman, yet he was so wholly committed to love for God and his fellowmen, that he became recognized as a power in the church, and when the "Mother Church" at Jerusalem wanted to send some one to encourage the workers at Antioch, they did not pick some brilliant, eloquent minister of the congregation, but Barnabas—patient, faithful, unassuming, loyal.

Lastly may I remind you that after Barnabas had gotten the work on a good footing, he went out and hunted up Saul (Paul) and turned the leadership over to him. He might have continued to be the leader there at Antioch, but he was willing to be forgotten if the work might only grow and the Lord be glorified.

If you cannot preach like Paul, then "Lay your hands for good" upon those scholars whom God has entrusted to your care, and your labor will not be forgotten. No higher encomium can be bestowed upon a man than that spoken of Barnabas—"He was a good man, and full of the Holy Ghost and of faith."

—Linwood, Maryland.

Ohio Sunday School Board Reports for District

The undersigned has had the privilege of holding Sunday School institutes in several of our Ohio churches. Books, supplies, and visual education helps were demonstrated with the use of equipment loaned by the National Sunday School Association. The following report will show the churches visited, expenses involved in these trips and preparation for the Ohio Junior and Intermediate camp, and the balance which comprises the first treasury of the Ohio District Sunday School Board.

Receipts

Smithville	\$ 6.78
Canton	11.94
Columbus	15.50
Glenford	13.27
Bryan	20.00
Williamstown	15.50
Total	\$82.99

Expenditures

Smithville mileage	\$ 3.00
Canton mileage	5.00
Columbus mileage	8.00
Bryan mileage	13.50
Williamstown mileage	7.00
Trip to Indianola	10.00
Vernon Grisso, mileage, 2 committee meetings	6.00
Camp Posters	10.00
	\$ 62.50

Balance on hand\$ 20.49

Respectfully submitted,
L. E. Lindower, for the Board.

Is not Thy grace as mighty now
As when Elijah felt its pow'r:
When glory beamed from Moses' brow;
Or Job endured the trying hour?

Canton Family Circle Class Celebrates Twenty-fifth Anniversary

On Friday evening, May 27th, the Family Circle Bible Class of the Canton Brethren Sunday School celebrated the twenty-fifth anniversary of its organization. The celebration, which was held at the Canton Church, was in honor of its Teacher, Brother Frank E. Clapper, who has been the teacher of the class since its organization. The special speaker for the occasion was Dr. Glenn L. Clayton, President of Ashland College. A short history of the class, taken from an insert in their program of the evening follows:

"The Family Circle Class was organized May 14, 1924 in the First Brethren Church, then located at the corner of East Tuscarawas and Schwalm Avenue, N. E. The class was organized under the name of The Young Married People's Class and continued as such for several years. The class then decided to adopt the present name, which seemed to be more suitable to the class membership.

"The original charter contains thirty-seven names, many of which are still active in the class. F. E. Clapper was elected as the teacher and has continued his faithful service in this capacity for the twenty-five years. During this time, the class has received constant Spiritual guidance, and Mr. Clapper is well known in the city and surrounding communities for his high caliber fundamental teaching of the Word. We as a class owe him a deep expression of gratitude for his efforts in our behalf.

"We are also indebted to the faithful guidance of Rev. Fred Vanator, who served as our pastor at the time of the organization of the class. His sincere spirit and lovable personality contributed much to us all.

"The following men have served as president of the class during this time: Clarence Hammen, Arthur King, Harry Miller, Norman Clark, Lester Bechtel, Ray Flanagan, Frank Smith, Louis Cordier, Arthur Bokhart, Donald Guittar, Harland Clapper, Edgar Heist, and Joe Watkins."

The editor regrets his inability to be present for the celebration and feels that he missed something by not being there. We wish to congratulate this splendid class and their faithful teacher for their splendid service to the entire church, and pray for them a continued ministry in the work unto which they have been called.

The cross of the Crucified One is the door by which every member of the human race may enter into the life of God.

Have you ever noticed that some marriages teeter like a see-saw but are held in balance by the center post of love?

"A child more than all other gifts that earth can offer to declining man, brings hope with it and forward-looking thoughts."—Wordsworth.

The Ashland College Commencement

BACCALAUREATE SERVICE

Prelude....."Fantasia in G Minor"Bach
Eunice Lea Kettering, M.S.M.

Processional "March Religieuse"Guilmant
Eunice Lea Kettering, M.S.M.

InvocationPaul H. Saleste, Ph.D.

Choral Response

Anthem .."O Lord, Increase My Faith" (1615)
.....Orlando Gibbons
Chapel Choir

Scripture and PrayerDean M. A. Stuckey, Th.M.

Choral Response

Anthem"Laudamus Te (We Praise Thee)"...Mueller
Chapel Choir

SermonRev. Robert Whyte, D.D., LL.D., Pastor Old
Stone Church, Cleveland, Ohio

Hymn "Holy, Holy, Holy"
Congregation Standing

BenedictionDelbert Flora, Th.B.

Choral Response

Recessional "Pomp and Circumstance".....Elgar
Eunice Lea Kettering, M.S.M.

Postlude "Toccata"Barnes.
Eunice Lea Kettering, M.S.M.

COMMENCEMENT PROGRAM

Processional "March from Tannhauser"Wagner
Elizabeth Pastor

InvocationLeslie Lindower, Th.M.

MusicA Cappella Choir

"Salvation is Created"Tschesnokoff

"And Have Not Charity"Malotte

"I Couldn't Hear Nobody Pray"..Spiritual

"Remember"

"God Be With You"

Address.....H. E. Simmons, D.Sc., LL.D., President of
University of Akron, Akron, Ohio

Presentation of CandidatesDean George M. Guiley,
Dean M. A. Stuckey, Th.M.

Conferring of Degrees ...President Glenn L. Clayton, President

BenedictionW. D. Furry, Pastor

Ashland College News Letter

By Arthur Petit

COMMENCEMENT has come and gone at Ashland College and the largest number of degrees ever awarded were conferred by President Glenn L. Clayton. Sixty-one students were given 63 degrees including two Master of Theology degrees by the Seminary, one to Charles Applegath, pastor of the First Methodist Church in Ashland and the other to Norman Somerville, an active pastor from Galion, Ohio.

Beautiful weather from start to finish characterized the commencement season of 1949. The last three days, June 1, 2 and 3, were given over largely to special convocations. On Wednesday, the class orations were given. These received special commendations this year as being a credit

to the class. World problems were discussed by virtually all of them.

The class gift was presented and accepted at this session. It is a beautiful bronze plate erected at the corner of College Avenue and King Road replacing the large painted sign which has been on that corner for the past ten or more years. It, along with another iron eagle named Amylene, improve the view of the campus from the highway.

Baccalaureate on Thursday evening was in the First Brethren Church. Dr. Robert Whyte, Pastor of The Old Stone Church in Cleveland delivered the sermon to the graduates. He admonished them to be wise to the signs of the times and to accept their responsibilities. Faculty members who had a part in the service were: Eunice Lea Kettering, Paul H. Saleste, M. A. Stuckey, and Delbert Flora. The Chapel Choir under the direction of Calvin Rogers furnished the special music.

On Friday morning at 10:30, the academic procession moved across the campus to the sound of the chapel bells.

Program and Roster of Graduates

ROSTER OF GRADUATES

MASTER OF THEOLOGY

Charles Sinclair Applegath Ashland, Ohio
Norman Reginald Somerville Galion, Ohio

BACHELOR OF ARTS

August C. Baxter Ashland, Ohio
Harry Francis Berkshire Masontown, Pennsylvania
Jack W. Clapper Canton, Ohio
Ellie Eller Commisso Lanark, Illinois
Boyle H. Donelson (Valedictorian) Ashland, Ohio
Martin Frederick Fuhrer Lexington, Ohio
Gale Galloway Ashland, Ohio
Elizabeth Floy Griffey West Springfield, Pennsylvania
Vin H. Grumbling Johnstown, Pennsylvania
Margery June Harpster Jeromesville, Ohio
Boris Virginia Hart Washington, D. C.
Hugh A. Keller Ashland, Ohio
John Floyd Koons Spencer, Ohio
Triam Lee Mills Williamsport, Maryland
Marshall E. Mumaw Ashland, Ohio
Betty June Myers Ashland, Ohio
Le Musser Berlin, Pennsylvania
Marjorie Jane Rosen West Salem, Ohio
Richard W. Rosen Mansfield, Ohio
Anna Jane Stoner Ashland, Ohio
Les Merle Strine Polk, Ohio
Robert J. Swindaman Ashland, Ohio

BACHELOR OF SCIENCE IN SECONDARY EDUCATION

Robert H. Arnold Butler, Ohio
Virginia Ruth Barnard Dayton, Pennsylvania
Charles R. Bartley Ashland, Ohio
Brothy Jean Briggs Mansfield, Ohio
James P. Chenevey Louisville, Ohio
John Wesley Fike Mansfield, Ohio
Stanley L. Fox Ashland, Ohio

Earl Raymond Garnes, Sr. Mansfield, Ohio
Robert John Hamilton Wooster, Ohio
Ruth Lindy Heller Bellville, Ohio
Robert Thomas Hubbard Wellington, Ohio
William D. Keeling Akron, Ohio
Donald E. Larabee Oberlin, Ohio
Pat O. Mancini Mansfield, Ohio
Betty June Myers Ashland, Ohio
Edward Nalezinek (Salutatorian) Mansfield, Ohio
Moyné E. Noah Lodi, Ohio
James M. Perry North Syracuse, New York
Lyle R. Shull Ashland, Ohio
Virginia Lou White Mansfield, Ohio

BACHELOR OF SCIENCE IN ELEMENTARY EDUCATION

Edna Grace Earl* North Fairfield, Ohio
Mabel Smith Rucker Medina, Ohio
Margaret Frank Stoll Strongsville, Ohio
Grace Stull Suman Wooster, Ohio

BACHELOR OF SCIENCE IN BUSINESS ADMINISTRATION

John A. Conklin, Jr. Ashland, Ohio
Harold N. Fate Mt. Gilead, Ohio
William Lloyd Finley Ashland, Ohio
Clyde William Hawkins Loudonville, Ohio
James A. Heggie Towson, Maryland
Hugh A. Keller Ashland, Ohio
Joseph Miller Mansfield, Ohio
Paul C. Morr Ashland, Ohio
Willis Russell Powers Akron, Ohio
Robert Daniel Roland Ashland, Ohio
Thelma Mae Rumph Ashland, Ohio
James Everett Simmermon Arnold, Pennsylvania
Bernard L. Spore Ashland, Ohio
Donald F. Toberen Ashland, Ohio
Robert Gene Ward Ashland, Ohio
*Work to be completed.

The faculty was particularly colorful in their hoods of varying colors. The address was delivered by Dr. H. E. Simmons, President of the University of Akron. He told of the cooperation necessary in the winning of a war and appealed for the peoples of the earth to put forth the same effort to secure peace. He said that the most universally wanted thing in the world is to live peacefully with your neighbors whether individuals or nations and yet the nations resort to competition and forget world citizenship in the effort to get farther ahead of the other fellow. He predicted that the standards of living will suffer tremendously if nations do not reject this practice.

As this is written, underclassmen are still taking examinations. They will all have completed their work by June 8. Many will be back, however, by June 13 for the eight week summer session.

The moment you have become satisfied with what you have accomplished the concrete has begun to set in your head.

BURNING TRUTH

By Charles Emory Byers

"How many things by season seasoned are
To their right praise and true perfection."

From Merchant of Venice.—Shakespeare.

One of the proverbs of Solomon says that a word fitly spoken is like apples of gold in pictures of silver. It is the apt thing that counts. That which is done five minutes too soon or too late often turns to no account. A clump of clover blossoms in a potato patch is considered a weed, and potatoes growing in a clover field are likewise weeds. Even dirt is merely matter out of place—out of season.

The perfect picture is harmonious in time, place and condition. It would be a strange disharmony to put snow

banks among the blossoms of June. No, the picture must be seasoned by season. Every reed and tree must bend before the wind, none against it, the clouds must move in harmony across the sky, the smoke from every chimney must move in the same direction. It would be strange to see the wind blowing towards the north and some of the clouds and reeds and smoke moving toward the south and west. We associate mud and clouds and wet grass with rain, night with the stars and the morning with the song of the robin and the lark. Nature has never erred here. She makes no slips. They are always in their season for their right praise and true perfection. There are many things that must be seasoned rightly. A great oration, such as Webster's at Bunker Hill, was seasoned by a great theme, a great occasion, a great audience, and a magnificent delivery. These were all blended to make the event memorable and well nigh perfect.

The dawn is seasoned by its rosy cheeks and vanishing stars, the swan by its graceful curves, the lover with his soothing silver voice. The fish is fitted to the water, the bird to the air and the spider to its filmy web. All these are seasoned by season. Shakespeare points out that the crow sings as sweetly as the lark when neither is attended.

There is a beautiful harmony in fitness, and discord without it. The thoughtful person will note the harmony with satisfaction and the discord with pain.

It is harmony that makes the great earth run smoothly and with precision and beauty. Even the universe of stars and planets are most beautifully seasoned by reason.

Interesting Items

(Continued from Page 2)

seven by baptism; seven by letter; one by former baptism, and thirteen by renewal. The church shows a net gain of twenty-five.

Flora, Indiana. Brother J. Edgar Berkshire, pastor of the Flora Church, who acted as Director for the Union Vacation Bible School in Flora, reports that the first week of their school was well attended, with an average attendance of 150. The daily offerings are to be used to buy scriptures to be sent to Japan and Korea.

Ashland, Ohio. The Ashland Church, following its annual custom of presenting New Testaments to the graduates, made such presentation at the morning service on Sunday, June 5th, when Testaments were presented to the two Ashland College Graduates and the six Ashland High School Graduates, who were members of the local congregation. Brother H. H. Rowsey brought a fitting message for the occasion, using for his subject, "True Wisdom."

Brother Rowsey will hold a service of consecration for children in connection with the Children's Day program which will be presented on Sunday morning, June 12th.

Our Ashland church is one of the five churches in the city where sessions of the city-wide Daily Vacation Bible School are being conducted from June 13th to 24th.

New Lebanon, Ohio. We note from Brother W. C. Berkshire's bulletins that the trustees of the New Lebanon Church are planning and supervising many needed im-

provements in the maintenance of the property and the necessary replacement of equipment.

Chorus books have been made usable for the Sunday School by the Christian CoEds and the Rainbow classes.

The Brethren Youth Offering was something over \$100.00 at the first offering date. More is expected to be added.

The Vacation Bible School was conducted in New Lebanon from May 31st to June 10th.

Hagerstown, Maryland. We glean from Brother Ault's Hagerstown bulletin that the Hagerstown Church is planning the addition of an Educational Building. The Committee is already at work on the project. This is a fine project and will be sure to add to the possibilities of the work when completed.

The Hagerstown Sunday School picnic has been scheduled for July 26th. And the Vacation Bible School is being held from June 20 to July 1.

Stockton, Calif. The Bereans of the Stockton Church had a "Pie Social" on June 2nd, with each girl bringing the "pie." The proceeds were to be used to pay their Camp Insurance Policy.

The membership of the church had a "Clean-up Day" recently, at which time rakes, hoes and shovels were brought into play to make the church grounds take on a fine appearance.

The Sunday School picnic was set for June 11th.

When Dr. John R. Mott was preparing his book entitled "The Future Leadership of the Church," he took the trouble to study the biographies of one hundred and twenty-eight of the leading ministers who have lived during the past five hundred years. As a result of this investigation, it was found that one hundred and nineteen of the number came from homes where they had received religious training.

He also tells us that he sent special letters of inquiry to four hundred of the most influential ministers of the United States and Canada, asking the cause that led them into the ministry. As a result of these inquiries, he found that more than four-fifths of the men assigned the reason to Christian parents and religious training in the home.

What is true regarding the lives of ministers is equally true regarding men and women who take up other lines of Christian work. It is apparently from the homes that are pervaded by a religious atmosphere that the majority of Christian leaders are coming.

It is not difficult to imagine what will happen to the world, should such training be neglected in the homes of our people.

It is good to be a great man; it is great to be a good man.

It is not enough to keep the faith; we must keep the fellowship.

The energies of the soul take new life and increased power by spiritual exercise.

Mind your own business and soon you will have a business of your own to mind.



CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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(PLEASE NOTE: Because of the fact that it will not be too long until one of the two issues of the year that are left out annually will be upon us, namely, the last week in August, we are seeking to get an extra Christian Endeavor, Prayer Meeting and Sunday School Comment material in your hands, in order that you may not have one coming to you late. Therefore this week we are giving space for these three departments for the extra study. This notice, therefore, appears with each of these departments.—Editor)

Topic for July 26, 1949

THIS PROBLEM OF PETTING

Scripture: I Corinthians 6:19, 20; 10:31

For The Leader

TONIGHT, we are face to face with one of the most serious, yet one of the easiest answered problems facing youth today. It is a perfectly natural process in life that when boys and girls reach a certain age that they should be attracted to each other. Given the proper teaching on self-respect and restrictions, these friendships can develop into the knitting of two souls into perfect love and happiness at the marriage altar. Or, developed on the sensuous level so common today, can plunge souls into everlasting Hell. Almost always, the difference hinges on our attitude to our problems of petting. By "petting," we mean any degree of physical contact between boys and girls, from holding hands, kissing, on to the godless, soul wrecking, ruining immoral acts. "Whether to pet, or not," "how far to go," etc., are problems which young people face today; which we face tonight.

DISCUSSION

1. **CONSIDER WHAT WE ARE.** We must first bear in mind that we are speaking of Christian young people. The two standards of conduct between non-Christians, who know not our God of love, and our conduct as Christians must be noted. We, who are Christians, according to the Scriptures, belong to Christ. We are His, bought with a price, and thus all that we do should be in keeping with His desires for us. We are also temples of the Holy Spirit, and thus what defiles the body defiles the temple of the Holy Spirit. Thus, in our solution to our problem, in addition to reckoning with ourselves, we must also reckon with Christ, and His will for our lives.

2. **A MORAL OR A SPIRITUAL PROBLEM?** Recently we read a magazine article which professed to deal with this subject of petting. It was a very damaging article to the morals of youth, because it gave full permission to "pet," leaving it to the judgment of the individuals to decide just how far one should go before calling a halt. The implication was that if the individuals were agreed

that there was to be no limit, then no limit would there be. That, in a nationally read "respectable" (?) magazine. But don't let the devil fool you with stuff like that. God has said that "The soul that sinneth, it shall die." And immorality, "heavy petting," is a sin before God, punishable by eternal death.

3. **THE MARKS OF SIN.** A true Christian young person will keep himself or herself free from these things. Why? Simply because it is sin, it is done in secret. "Men love darkness rather than light because their deeds are evil." "Be sure your sin will find you out." Not too long ago, an observer at a fairly large High School commencement remarked how old looking, tired and drawn, and hardened the faces of the graduates looked. Yes, young people, seventeen and eighteen years of age, wise and old beyond their years. Behind the scenes of their years in High School were the all-night drinking and petting parties with no restraints. Unnatural affection, lust, fear, secrecy had taken their toll.

4. **HOW MUCH SELF-RESPECT?** Well, young people, your body is your own, with its purity, passions, talents and aims. What happens to it, and what you do with it is your own responsibility. You girls, as Christians, must maintain a high degree of self-decency. Even if your boy friend of the evening "has ideas," don't cheapen yourself by giving yourself over to his lustful selfishness. If he doesn't have enough respect for you to keep "hands-off," he isn't worth another thought. And you boys, if you happen to date a girl who is silly and weak-minded and with "ideas," have enough respect to be a gentleman, even if she isn't a lady. And on this point, it would be better if Christian young people would limit themselves to dating other Christian young people, keeping their dating on the high Christian standards. You'll be thankful for it in the long run.

5. **A COW-LICK.** Some one has said that few men want a woman for his wife who has been used as a "cow-lick" for every fellow who passed her way. We have heard of young women who could truthfully say that they had saved everything, including their kisses, for the one they hoped some day to marry. Even on "light" petting, we run the chance of gaining a loose reputation that will be hard to live down when you decide to settle down and marry. So live, that there will never be any reflection cast on your life and conduct, and then when your day comes, you'll be able to present yourself a clean, respectable mate, to the one you will plan to marry.

6. **THE EASIEST ANSWER.** We said at the beginning that this was one of the most serious, yet one of the easiest problems to answer. And it is, if you are willing to go along with it. The easiest answer is to say, "No," and "Hands off." In doing this, you will be avoiding any embarrassing situations with over zealous companions. And as we have already said, if your companion cannot respect your code of ethics, he or she isn't worth a second thought. We need young people today who have enough pride to be decent in their conduct with each other. God will richly bless you in the long run for this policy, and in following this, you will some day be thankful that you did. You may "play with fire" and not get burned too badly, but why risk the chance? You have a greater purpose in life, which purpose is pleasing God. So, as the final answer, ask yourself the question, "Is my conduct on dates pleasing to God? As He looks down on me on date night is he pleased

with the thoughts, intentions, and acts of my heart and life?"

7. AVOIDING DIFFICULTIES. We mentioned also it would be better for Christians to seek friends among Christians. Pity the poor girl who dates in a crowd in which she is the only professed Christian. She is either going to sacrifice her Christian purity, or be a bitter disappointment to her "date." She is to blame for any consequences for dating in such a crowd. Again, as Christian young people, we get into difficulties if we aren't too careful about our own morals. As there are often rotten apples in a basket, we do admit that so called "Christian" youth are rotten at the heart, sometimes. Such young people had better check with their Bibles and see the penalty which rests upon the transgressor. Avoid difficulties with your choice of company, and the maintainance of that high standard of conduct which God has given you. You'll be happier for it later.



Topic for July 3, 1949

MAKING NATIONAL HOLIDAYS CHRISTIAN

Scripture: Psalms 33:1-12

For The Leader

AS THESE NOTES are being written, it is just the day after Memorial Day, which is of course a comparable national holiday as is the one we are now celebrating. What we saw on that day is fresh in our memory. And, in many ways, it doesn't add up. Hundreds were killed in traffic, accidental and drunken accidents. Suicides and crime added to the national tragedy in human life. There were scenes in which drunken drivers were weaving back and forth across the highway, endangering your life and mine. Dance halls, movies, taverns, all crowded with merrymakers. Lonely automobiles were parked in secluded spots along the highways and by-roads. Thus America celebrates in honor of those who gave their lives for our country. It will be the same, maybe worse, as we celebrate the event which gave America its great chance to live a life of personal liberty. What we can do to change the situation is well worth trying. It will take work and time, but it can be done.

DISCUSSION

1. LIBERTY IS A CHRISTIAN PRINCIPLE. Let the tall spire of the country church be the symbol of American liberty and independence. That which we call liberty had its birth in the bosom of Christianity, in its principle of love for God and our fellowmen. That which we call freedom has had God's blessings upon it through the years, because our people went to Church and thanked God for it. They endeavored to live Christian lives day by day. Thus democracy grew into big business, nation-wide—railroads, electric lights, power, and radio, automobiles and highways. People maintained law and order because it was the way they were taught. The Bible taught them that in our churches. It did not just happen. It came because we worshipped God.

2. THE CREST OF THE WAVE. Ever and ever upward America rose in the propagating of this Christian principle of freedom, love for God, and man. But then the seeds of sin and destruction came in. Men, riding the crest of

liberty, turned to their own lusts and sins. We started taking the benefits of God's favor without going to His church to honor Him. Thus we lost that spiritual flavor of our democratic living. And today we are beginning to see the toppling of our democratic freedom. Only eight out of every one hundred Americans go to church on Sunday morning. Where are the rest? Sick in bed, or working. Maybe! But mostly, sleeping off Saturday night, playing golf, or going off on godless plans for the day. So, we are just riding the crest of the wave of God's favor, which is in danger of breaking, unless we change our national formula.

3. NO LIBERTY WITHOUT GOD'S FAVOR. We can only imagine the infinite patience of God as He looks down on the iniquities of America. Truly we are in a day of grace. It is our express opinion that we are seeing the punishment for our great sin in repealing the 18th amendment of our constitution some years ago. America in its great advancement under God in making America a safe place in which to live, put into her God-blessed constitution the 18th amendment which prohibited the use of alcoholic liquors for drinking purposes. At once we prospered. Savings increased, improvements came in added conveniences, and it was safe to be abroad. At once, too, the wet interests sought to destroy this amendment. At once Christian people went to sleep. So, for some 20 years we had prohibition. In the election of 1928, Hoover defeated wet Al Smith in the greatest landslide ever seen. It was a dry victory. But what happened? Four years later, an even greater landslide threw the wet interests into power in the White House. What a change in four short years. That was the worst blow our democracy ever received, for since, drinking and crime has ever been on the increase.

4. RECOVERY. Certainly the recovery of the nation is not in the making of new laws, subsidies, tax reductions, or increases, etc. The recovery of the nation is the return of the people to a conscious, realistic recognition of the changing favor and disfavor of God upon them for their acts. The Psalmist tells us to fear the Lord, that is to have reverence for His presence, power and laws. He says also that it is a blessed nation whose God is the Lord. So, recovery will come through a real, honest affirmation in word and practice of God as our God. There you have it, there is no other way.

5. MAKING OUR NATIONAL HOLIDAYS CHRISTIAN. No one is so foolish as one who believes that all of a sudden America will become 100% Christian. That will never occur. But, Church members, had they a mind to do so, could make our national holidays Christian! Far too often, though, when services have been planned for holidays, so few of the church people attended, that it discouraged pastors in their efforts. That failure must be borne in the right place. How wonderful, if on each national holiday we Americans would gather in the morning for an hour of worship and praise. It would definitely be a good starter for a right observance of the day. Our veterans' organizations have stolen the show from where it rightly belongs, and have now established programs on these days, which do not have much religious motive. So, it is up to us who are Christians to pray, live and worship on these days, that we might rightfully beseech God's continued favor upon us. We've got too good a proposition in America to lose it because there are those who seek to turn it into a "hell day." It is worth all of our efforts and

prayers to make it a Christian national observance. What will you do to make it more Christian in your locality?

QUESTIONS

1. What do you think is the probability ratio in having our National Holidays as Christian days? Remember the opposition of isms, atheists, and others that have already reared their devilish heads, in answering this question.

2. What can we do in our own locality to help Christianize the day?

WITH THE LAYMEN

SOUTHEASTERN DISTRICT LAYMEN'S RALLY

The following program was presented at the first Southeastern District Laymen's Rally, which was held at St. James, Maryland on Friday evening, May 27th.

DoxologyThe audience

Invocation

The Banquet

The Laymen's Song

PrayerRev. John F. Locke

WelcomeJames Norris

Male Quartet—"Farther Along"St. James Quartet

Roger Sheeley

David Jamison

Harvey Jamison

James Norris

Reading—"Perils of Public Speaking".....Lloyd Moser

Recognition of Pastors and Delegates

Offering

Men's Chorus—"My Father Watcher Over Me"

Linwood Brethren

Address—H. D. "Bud" Hunter, National Laymen President

Discussion of "District Laymen"

Hymn "God Be With You"

Benediction

The enthusiasm was great and it was decided to meet in such a rally every six months. The next Rally will be held in October at the Brethren Church in Hagerstown, Maryland.

LIVING FIRE—HEB. 13:7

O for that flame of living fire,
Which shown so bright in saints of old;
Which bade their souls to Heav'n aspire—
Calm in distress, in danger bold.

Where is that Spirit, Lord, which dwelt
In Abraham's breast, and sealed him Thine?
Which made Paul's heart with sorrow melt,
And glow with energy divine?

Remember, Lord, the ancient days:
Renew Thy work; Thy grace restore;
And while to Thee our hearts we raise,
On us Thy Holy Spirit pour.

—J. Henry Showalter.

Vast numbers who profess Christ are lacking in holy passion, a tongue of fire, a holy zeal.

Making a life under the direction of the Life Giver is the essential thing; then making a living is a joy.

Prayer Meeting Topic

Contributed by Rev. C. Y. Gilmer

(Helps for Christian Living)

(PLEASE NOTE: Because of the fact that it will not be too long until one of the two issues of the year that are left out annually will be upon us, namely, the last week in August, we are seeking to get an extra Christian Endeavor, Prayer Meeting and Sunday School Comment material in your hands, in order that you may not have one coming to you late. Therefore this week we are giving space for these three departments for the extra study. This notice, therefore, appears with each of these departments.—Editor)

PRAYER FOR HOLY SPIRIT POWER

Scripture: II Kings 2:1-15

Hymns: "Fill Me Now"; "Old Time Power"; "Pentecostal Power"; etc.

Prayers

Seed Thought Provokers:

DO YOU BELIEVE in praying for the Holy Spirit? (Luke 11:13). No one can pray for the revival of the saints and the regeneration of the lost without asking for the fullness of God's power upon believers to the winning of souls and the building up of the saved. We are to pray for revival (2 Chron. 7:14; Hab. 3:2; Psa. 85:6). The only way God can answer these prayers is to fill His people with the Holy Spirit for effective witnessing.

Jesus commanded His disciples to pray for the Holy Spirit's fullness (Luke 24:49; Acts 1:4, 5), and they did (Acts 1:14). The principal thing in the mind of Christ was that His followers have the power for witnessing for Him in carrying the gospel to sinners. Nothing is said in Scripture about a Jewish Feast day called Pentecost being vital to this. The disciples were to tarry, not for Pentecost, but for power. However, it was fitting that they were empowered upon that day.

Bible examples show that people of all ages have been filled with God's Spirit if they honestly prevailed in prayer for it. Luke 1:15-17 teaches that Elijah was filled with the Spirit in the New Testament way. Our Scripture lesson denotes that Elisha was filled as was Elijah. The power at Pentecost came in answer to prayer (Acts 1:14). Compare Acts 2:4 with Acts 4:31 and see that the disciples were "filled" again AFTER Pentecost. In Acts 4:29, 30 they prayed for the same thing that they had prayed for BEFORE Pentecost.

Learn how the converted Saul was filled with the Holy Ghost (Acts 9:11, 17). He had previously been converted (Acts 9:5, 6; 1 Cor. 15:8). Paul and Barnabas "ministered

to the Lord, and fasted" as did the eleven at Jerusalem before carrying out the great commission (Acts 13:1-4). On either side of Pentecost God's servants sought the fullness of His power. In the case of Cornelius the fullness of the Spirit came immediately upon his conversion (Acts 10:44-48). This was unusual, but not without much prayer and fasting (Acts 10:2, 30, 31).

THE SOUL WINNER'S PRAYER

By Rev. Eugene M. Harrison

Oh, give me, Lord, Thy love for souls,
For lost and wand'ring sheep,
That I may see the multitudes
And weep as Thou didst weep.

Help me to see the tragic plight
Of souls far off in sin;
Help me to love, to pray, and go
To bring the wand'ring in.

From off the altar of Thy heart
Take Thou some flaming coals,
Then touch my life and give me, Lord,
A heart that's hot for souls.

O Fire of Love, O Flame Divine,
Make Thy abode in me;
Burn in my heart, burn evermore,
Till I burn out for Thee.

"FLOODS UPON THY DRY GROLND"

Scripture Lesson: Isa. 44:3; Joel 2:28-29; Acts 2:16-18

Prayer Hymns for Being Spirit-Filled

Prayers for soul-winning power

Seed Thought Provokers:

FOR FULLNESS of the Holy Spirit one must have a sincere, deep-seated desire, whole-hearted obedience to Christ's soul-winning command (Acts 5:32), and prevailing importunate prayer (Luke 11:8, 13). God will pour out His Holy Spirit on those who are really thirsty (Isa. 44:3). This promise is not for the enjoyment of the saints, but to make the saints as fountains of life to the unsaved (John 7:37, 38, 39). When the fullness comes upon us the blessings will also come upon our offspring (Josh. 24:15). The outpouring of God's Spirit on Christians always results in salvation upon sinners (Joel 2:32; Acts 2:21).

There must be a "thirst" or desire back of all our prayers (Matt. 5:6; Mark 11:24; Jer. 29:12, 13). We must realize how barren and parched are our cold, dry, and hardened hearts. Then we must desire above all other things God's power to enable us to win souls (Acts 1:14; Luke 11:8; 2 Chron. 7:14). If one has no deep burden for soul-winning, he does not have the fullness of the Spirit. A thirst for the Spirit is not a desire for sanctification, speaking in tongues, ecstatic joy, but to be empowered for witnessing (Acts 1:8). Our motives for Holy Spirit power should be Biblical. The promise of the soul-winning power of the Holy Spirit was given in the great commission (Luke 24:46-49). It is POWER to WITNESS (Acts 1:8). "The primary purpose of the Baptism with the Holy Spirit is to equip us and fit us for service." Thus Bezaleel and

his helpers on the tabernacle and its furniture were filled with the Spirit of God (Ex. 35:30, 31). John the Baptist was filled with the Holy Ghost to turn Israel to God (Luke 1:13-16). Elizabeth, filled with the Holy Ghost, witnessed for Christ (Luke 1:41-45). Jesus, filled with the Spirit, began His ministry (Luke 3:21, 22; 4:18). The people at Pentecost filled with the Spirit, witnessed and won souls (Acts 2:4, 41). They were empowered after Pentecost for witnessing (Acts 4:8, 31; 6:5-8; 7:55; 9:17-20; 13:2-5, 9-12; 11:24).

COMMENTS

On The Sunday School Lesson

by The Editor

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Lesson for June 26, 1949

JESUS' CONTINUING MINISTRY

Lesson: Matt. 28:18-20; Acts 1:1-14

SOMEONE has described our Lord Jesus Christ as "The always-available Christ." It would seem to be a very fair appraisal of the above topic, "Jesus' Continuing Ministry."

All through the lessons of the past half year we have been studying the coming of the God-man into the world, His activities, His teachings, and His ultimate sacrifice of Himself on the cross for the sins of mankind, arriving, finally, at the crowning glory of the study—His resurrection from among the dead.

All of this would be a useless waste of time if we were to stop there. Its value lies in the "continuing ministry" of our Lord. We find that the "continuing" of that which He began has its impulse in the first verses of our printed text. With "all power" now delivered unto Him, He sends forth His disciples to "teach all nations" and to "baptize them" according to His command and manner—(of course this only to happen when they had accepted Jesus Christ as Lord and Savior)—and, by the plan which He had imparted to them, "continue" to teach them to "observe all things" which He had "commanded them." The "Go ye" implies the spread of the Gospel. Therefore the ministry of Christ must be a continuing one, for He says, "And lo, I am with you ALWAYS, even unto the end of the age."

This ministry of Jesus, shown forth in His acts, His teachings and His commands, can only be a "continuing ministry" here on the earth insofar as His followers make it so. The old story, so often repeated, concerning the talk

Jesus is supposed to have had with the Angel Gabriel following His ascension, so well illustrates the point that we chance repeating it here. As they walked about together, Gabriel asks Jesus what He has been doing. Jesus answers that He has been on earth to give His life as a ransom for the sins of men and that He has left His disciples behind to tell others of this sacrifice. This causes Gabriel to pause and ponder. Finally he says, "But suppose they forget to tell others?" To which Jesus replies, "I have no other plans. I am depending on them."

But regardless of whether His earthly followers are faithful to the trust which He left with them, His continuing ministry abides. He is continually at God's right hand where "He maketh intercession for us." He is our Advocate; He pleads our cause; He still sorrows over the sins of mankind; He is still "crucified afresh" or "anew" at the hands of sinful men when they continually reject Him and His pleadings. He stands ready continually to greet a returned erring child; He listens for our prayers—Yes, we mean that He hears every one of them. That is why He sent the Holy Spirit to take His place. The Spirit takes even the unheard cryings of an anguished heart, that cries out in "words that cannot be uttered," and translates them into the language of God, through Christ, and He understands.

Of course the ministry of Jesus is a "continuing ministry." It is as eternal as He is eternal and it can only cease when it has all been fulfilled.



Lesson for July 3, 1949

THE SONGBOOK OF THE HEBREWS

Lesson: Psalms 1 and 67

WE COME TO an entirely different type of study in this new quarter. The lessons are taken almost entirely from the Psalms, "The Songbook of the Hebrews." Only a few of the choice psalms are presented, but they are selected with the thought of their impact on the lives, not only of the ancient Hebrews, but also as they touch the lives of all of us today.

Psalms 1 begins with the words, "Blessed is the man that . . ." and then proceeds to tell the types of man that are blessed—those who do not do the wrong thing either while walking, standing or sitting, about every posture and attitude of the man who is awake—who has his eyes open.

It brings up the question so often repeated, "What difference does it make to anyone but myself what I do?" And this question brings us squarely up to the results of "unconscious influence." The influence each of us has over some one other than ourselves is unlimited in its scope. We never know when some one is using us as an example, a mirror, we might say—seeking to pattern their lives after ours in every way. That is why it is written that we are "living epistles, known and read of all men," and that "no man liveth to himself and no man dieth to himself."

It does matter what we do; where we go; how we speak. It makes the difference between a negative and a positive Christianity. It is well summed up in the closing verses of the first Psalm, "the righteous . . . like a tree planted by rivers of water," bearing fruit and prospering.

While the ungodly are like worthless "chaff, which the wind drives away"—nothing left, no fruit, not even the chaff to show what might have been.

The godly man finds his delight in the law of God. Indeed he meditates on it—that is, he learns to "know" it by close association with it. Not by disobedience to it, but by learning (that is—studying) what is right and what is wrong.

We often ask, "Why are there so many 'Thou shalt not's' in the propounding of God's law?" Simply because God knows that He must warn man against doing those things, which he, as a free agent to choose, finds so easy to do. If we go deep enough into the law books of the Bible we will find that God says, "Thou shalt" about as many times as He says "Thou shalt not."

We learn elsewhere that "in keeping the laws of God, there is great reward." But the righteous man finds his delight, not so much in the rewards to come, but in a good life lived and a trouble-free conscience. Rewards for such a life are sure to come, but they should be a secondary matter in our thinking.

Such a life makes it possible to do as is admonished in the other psalm of our lesson text. Especially are the words of verse five applicable—"Let the people praise thee, O God; let all the people praise thee."

It is because the psalms expressed the innermost feelings of the people, that they were sung with such great fervor. The same attitudes of worship should be ours as were theirs in their day.

Only Two Months
and a half left
TO COMPLETE
*The Press and
Equipment Fund*
Let's get under it and
complete it before
Our General Conference

Laid to Rest

RICHEY. Emma Richey, wife of Aaron Richey, who resided at Rossville, Indiana, for the past several years, departed this life on March 31, 1949. Her life had come to the age of the early eighties. During her illness, which she endured for a few weeks, she realized her relationship anew with her Lord by reconsecrating the life entrusted to her.

Her passing at the home in Rossville marked the end of her useful life to the Flora Brethren Church of which she was a charter member. Services were conducted by the undersigned, her pastor, at the Methodist Church in Rossville, where she had attended for some time with her husband, who was a member there. Burial was made at Rossville.

J. Edgar Berkshire.

Bitter words and hard usage never did nor ever will convince, much less persuade anybody.

Four nails would not have held God and man fast to the Cross, had love not held him there.—Author Unknown.

Arguments are the pillars and buttresses which support the building, but illustrations are the windows which let in the light.—Author Unknown.

Spectacular indeed! A human life ablaze with holy fire.



News From Our Churches

CALVARY, NEW JERSEY

It has been several months since the readers of the Evangelist have heard from us, hence this report.

When we last wrote we had been without a pastor for seven months. The Lord heard and answered our prayers by sending us Rev. J. J. Margush to shepherd us. He came about the first of January, 1949. He is a live wire for the Lord and has a passion for lost souls.

Six persons have come forward in our Sunday services and given their hearts to the Lord. They have been baptized and have been received into the church by the laying on of hands and received into fellowship. Others are becoming interested. Pray that they will surrender completely to the Lord.

Interest is being shown in all the auxiliaries of our Church: the Sunday School, the Woman's Missionary Society, the Christian Endeavor and especially in our mid-

week prayer meetings, when practically everyone present takes part in prayer and testimony. We are studying the Book of Romans in connection with our prayer services. Our pastor is the teacher. All seem to be enjoying this study very much.

Our last Communion service which was held on May 22nd, was well attended in spite of a very hard rain.

Brethren, pray for us that we may continue to grow, not only in numbers, but spiritually and that both pastor and people may work together for the salvation of many precious souls.

In His service,
Miss V. E. Hackett, Secretary.

Wedding Announcement

HAYES-LANDIS. On Sunday, May 22nd, Miss Margaret Landis of Flora, Indiana, became Mrs. Charles Gordon Hayes. The service was read by the undersigned, pastor of the Flora First Brethren Church, at the church.

Both bride and groom are graduates of Indiana University, the bride for one year a teacher of Commerce, and the groom an engineering graduate.

After a tour through Louisiana and to parts of Florida, they plan to make their home in Terra Haute, Indiana, where the groom will share in the insurance firm of his father.

May the blessings of the Master abide with these as they travel life's path together.

J. Edgar Berkshire.

WISE-ALLBAUGH. On Saturday evening, December 18, 1948, at the home of the bride, Carmen Allbaugh, the undersigned read the matrimonial service uniting her in holy union with Ralph Wise.

The bride has been for years a faithful worker in the Flora Brethren Church, and is the daughter of Mr. and Mrs. Fred Allbaugh.

This new bride and groom have made their home on a farm a short distance northeast of Lafayette, Indiana. We wish for them God's richest rewards as their journey through life progresses.

J. Edgar Berkshire.

PASTOR WANTED

The First Brethren Church of Pittsburgh, Pennsylvania, is in need of a pastor as of present date. Any one interested will please communicate with the undersigned.

Mrs. Albert A. Custer, Chairman
Candidate Committee
7578 Kelly Street,
Pittsburgh, Penna.

The Brethren Evangelist

Fellowship With God

Text: 1 John 1:7; 2:6.

There is one thing that evidently means more to God than it does to Christians. It is fellowship with Him and His Son, Jesus Christ.

We go to church to fellowship in worship. We travel great distances to fellowship with relatives and friends. We attend special meetings, conferences, prayer groups, etc., that by worshipping together we may fellowship with our God. Many times we leave such gatherings in a mountain-top experience, wondering if it is possible to keep that jubilant spirit as we go to our next task. Need we fear? Our best days should be before us. The all-sufficient reason is that Jesus is the same, yesterday, today, and forever.

Those who live and have that "Power of the Spirit" are the ones who spend adequate time alone with God. The spiritual tide of the church would be felt around the world, with greater effectiveness, if we, His people, would spend time with the Bible in the presence of the living God day by day. This habit is necessary. Otherwise, the voice of God will not remain vivid, distinct, compelling and appealing. The habit is necessary if our souls would be energized to step between knowing duty and doing duty.

"They that wait upon the Lord shall renew their strength." At least another reason arises for 'fellowship with God.' That is, the preservation of our power of vision.

"If chosen men had never been alone—

*In deep mid-silence, open-door'd to God,
No greater had been dreamed or done."*

Alone with God, his words will find you and move you."

Again, we must have the habit of communion with Him, if we are to have communicative enthusiasm, a communicative passion of helpfulness. A most pathetic sight in foreign fields or among churches is a man active in Christian work but handing out the Bread of Life with emaciated fingers, busy trying to remind people of the love of God, and yet he himself is starving. "Take Time to be Holy."

It takes time for God to draw near and time for us to know that He is there. Remember the practice of our Lord; "rising a great while before day," to find the solitary place to pray, and again, "He went as His custom was to the Mount of Olives."

If our Lord and Master found it necessary to be unhurriedly alone with the Father, how much more is it our need! Can we afford to risk doing without this expanding practice? God forbid.

E. M. R.

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The

Field Secretary

Travels

The California trip is interesting history. We were well received in the conference and in the churches. The conference was not largely attended except for certain sessions. It was Holy Week and also one of the busiest times of the year for the rural people. It was held in the Manteca Church, where brother Platt has been the pastor for many years. Manteca is a beautiful, rapidly growing town. The church folk did a splendid job of entertaining, providing homes, meals, and even sharing heavily in the program.

The conference carried over Easter Sunday but as per arrangement, I spoke in Stockton at the park for a Union Sunrise Service, then at the church for the morning worship hour. We were rushed back to Manteca for the conference dinner, afternoon and evening services. It was a great joy to meet and fellowship with Brother Virgil Ingraham and Roger Darling, both ministers in our church, as well as all the other Brethren.

The following week, services were conducted in Lathrop and Stockton. Brother Charles Johnson and wife chauffeured us to Lathrop both nights, where we were met by very appreciative audiences. This gave a good opportunity to meet the people and to preach the Word for them. This church is being served by Brother Anderson who drove thirty miles each way both nights to be in the services. The latter part of the week was spent in Stockton, a thriving, growing city of over 125,000. We were taken over the city to view the large building projects.

I was pleased also with the mission group in this city. A number of adults have been added to the membership in

recent months. The church is making a fine growth, in fact they are needing more room; as soon as it can be provided. A very loyal group of young people and children are found in this church. The Johnsons shepherd the group and have won a large place in the hearts of the people. Their lovely bungalow was our home for the entire week.

Among the several nice trips was the one to Santa Cruz on the coast, the last Saturday when the Johnsons and Riddles were entertained by Brother Kenneth Ronk. The day included a visit to Redwood Park to see the trees. This trip will not be forgotten.

The churches and the conference are to be commended for assuming the traveling expenses for the secretary.

After the strenuous two weeks, a short vacation was declared and enjoyed in Los Angeles. From the Clark Hotel, we journeyed over one day to Pasadena, where a relative was located; one day to Hollywood, where we enjoyed two broadcasts and luncheon at the late Tom Breneman's restaurant; and part of a day in Long Beach, where we talked with former Ashland folks. The last night we were entertained by a young couple from Ashland, Mr. and Mrs. Foster James.

Enroute home we stopped at Mulvane, Kansas, with Brother Thomas and his family and the church for the morning, and it was morning, for we arrived at 2:45 A. M. In the afternoon we were taken to Fort Scott by the Colemans. It proved to be 174 miles rather than 100, as was our impression. Both churches had good audiences and a fine spirit in the meetings. While here, we assisted the Pastor in the anointing service for Sister L. G. Wood.

To Cheyenne, Wyoming, California, and Kansas! Brethren, we praise you and thank you again for your courtesies, kindness and gifts.

My wife shares with me in this impression. After a month away it was good to be home again, in spite of a young mountain of work waiting to greet us. E. M. R.

GOOD NEWS

The new pastor at Sergeantsville and Calvary charge in New Jersey for the past few months is having an excellent response. This quotation accompanied his bulletin recently, "Dear Brother Riddle, Pray that God will open the way for us to acquire a tent to use in Evangelistic work here in New Jersey. There is a great need here and the possibility of starting another Church. Will write a letter soon, and let you know more about it. God has given us eight new converts and we expect to see many more come to Him.

Trusting this note finds you being richly blessed is my heartfelt prayers.

In Christ Jesus

J. J. Margush.

Announcement of the Missionary Board Secretaryship

by J. Garber Drushal

The Missionary Board of the Brethren Church is pleased to announce that effective June 1, 1949, Rev. E. M. Riddle assumed his duties as full-time Secretary of the Board.

The "new" secretary needs no introduction to the brotherhood for he has served in several long pastorates, and has served more recently in the dual capacity as field representative for Ashland College and Secretary of the Board. The Board offices will continue at 524 College Avenue, Ashland, Ohio, and the Riddles will continue to make their home in Ashland.

Many of you will need no reminder to recall that for a good number of years the Brethren Church was served by two mission secretaries, one for the home field work and another for the foreign work. Later these posts were combined, and still later, in a time of emergency, the College authorities graciously consented to allow Rev. Riddle, who had been employed by them, to devote half of his time to the home and foreign missionary interests of the church. The combined post worked as well as could be expected, and met the emergency needs.

In recent months, however, the demands of both tasks and both interests have grown to the place where one man could do little more than keep up with detail work. Speaking more specifically of the Board interests, foreign missions have expanded with the missionaries to Nigeria and South America. Home mission work has come to demand more attention to churches, building programs in Kentucky and elsewhere, and other forward-looking ventures. Viewing the situation, the Board at its August, 1948 session instructed the President to make preliminary negotiations with the College for the separation of the two half-time tasks. At the March, 1949 meeting the Board called Rev. Riddle to the post, and he subsequently accepted.



E. M. Riddle
Cut courtesy Muncie Church

The church is fortunate in having a minister of Rev. Riddle's wide experience and devotion to the missionary cause as the Secretary. His excellent work during the past few years has familiarized him with the tasks of the Board, and the problems of the church. He covets your prayers for God's strength and guidance as he serves the church.

The return to a full-time secretary marks another step forward in the work of the denomination. It means that the Missionary Board will be able to give better service to those who labor with it. It means that the Board will be able to provide a more effective leadership in the truly missionary activities of the church. Could it be that in the providence of God it is but another symbol of the ever-widening influence of the Brethren Church in Christendom?

When you have suggestions or questions, be sure to forward them to some member of the Board. The entire membership of the Board anxiously covets your continuing prayers for guidance, and particularly for your earnest devotion to God in these forward-moving ventures.

—Wooster, Ohio.

Fellowship In The Family

by Everett Miller

It has been truthfully said that three of the greatest institutions in America today is the home, the school and the church. It is very difficult to place more importance upon one than the other, since any one of the three depends so much upon the other two, but we all fully realize that it is from the home and the family circle that our first association and our first joint interest in a common cause is formed. It is here that we find all of the most simple forms of government including diplomacy, obedience, solving of major and minor problems, etc.

As we think of the American family of today we are forced to think of many units all uniting to form a great nation. I wonder how many of us are contributing to the nation in which we live as a unit or a family that will help make this country a better Christian nation. Are we as heads of these families taking the interest in our church activities that we should? I wonder if we fully realize that the fellowship formed within the first years of our family life makes impressions upon us that are indelibly written into our very life and serve to guide us through the remaining years of our service. In other words may I say that the family is just a small unit which helps to make up this great government. Christian people firmly believe that if it were not for the standards set up by our Christian American families that the very existence of this nation could not be long.

Many organizations are being formed today, some of which place much emphasis upon the spiritual side of life and others upon the commercial and social side. No doubt that many organizations are doing a great service to humanity, but are we oftime forming so many new groups that our Christian fellowship and even our family fellowship is crowded out?

When we speak of fellowship within the family we realize that it is not an easy thing to maintain and without the love of Christ within our very hearts all would come to naught. When we deal with mankind without Christ we are dealing with those who do not understand the love of a Saviour for a lost world and one who suffered and died upon the cross that we might have eternal life. It is here that true spiritual fellowship within the family can add the very part to the individual that will help to solve all major problems.

The cure for the ills of a community lies greatly within the family circle. The writer happens to live within a community where there are six active churches all made up of the finest families that America can produce. Each church has an interest in the other and each family has an interest in the other, but first of all the individual family unit must be right within itself, if the true Christian standards are maintained. The result of such standards are never in doubt. Our community has no liquor stores. The liquor interests are aware of the standards of the community and know that business would be very unprofitable in the New Paris vicinity. We all realize that the better we can make the families the better our churches, schools and community will be. A community is never in doubt when its standards are Christian.

You will please excuse me for again mentioning liquor but when liquor interests promote the idea that your community and your family are helped from the tax off of liquor just please stop and think of the disgrace and ruin that comes to many a family circle and community from the sale of the poisonous fluid. Again I must say that true fellowship within the family must come from the Christian spirit of that family. Even within the ranks of that Christian family today the evil one is watching for a place to make inroads. It is no an easy thing to maintain true fellowship and many times the family cords are strained but with the Christian who can solve these difficulties through prayer there is a way out and the family is held together.

Again I must say that it will be a sad day for America when the Christian fellowship of the home is no longer maintained. Let us pray for more Christian homes!

—New Paris, Indiana.

Fear is man's greatest enemy. Believing his enemies be outside of himself, man builds stronger fortresses, creates larger armies, makes bigger bombs, and now has the atomic bomb with which he would disintegrate into atoms these enemies outside of himself. Let man release the atomic bomb of Divine Love (not sentimental, emotional, personal love) within himself and disintegrate into atoms the last vestige of his fears and no enemy will remain. A long way off perhaps. Impossible? NO.—New Outlook.

Fellowship of Tithers



D. C. White

There are many opportunities in the church for fellowship. Fellowship of prayer, Fellowship of worship, Fellowship of song and many others but we can find one of the most blessed fellowships in tithing.

Obedience to and faithfulness in the tithes makes it possible for us to claim God's promise as recorded in Malachi 3:10. "Bring ye all the tithe into the storehouse, that there may be meat in my house (not want) and prove me now herewith (who is speaking? the Lord of hosts) if I will not open the windows of heaven, and pour you out a blessing, that there shall not be room to receive it." If no more were said than what God has spoken we would be able to see the blessed fellowship of tithers.

Paul, the great Christian Apostle, gives us three outstanding rules for giving the tithe. Anyone following them will know without a doubt the principles that govern our giving.

FIRST—He calls attention to some words which Jesus spoke, Acts 20:35, "It is more blessed to give than to receive." These words reflect the true character, teaching and purpose of Christ.

What would happen in our churches if the principle were taught by Jesus would register in our conscience when appeals came for help for those in need?

When we have an appeal for the lepers, may we take a look into the mirror at our faces shining with health, then we will realize how much more blessed it is to give to help the leper than it is to be one.

There is the appeal for the local church budget, National and Home Missions. Think of these in foreign lands without hope, without faith and without God. Think of some little home mission church that must have your help if the gospel is to be preached in that community. Ask yourself if it is not more blessed to give generously to missions so that there may be a church serving the needs of the community.

SECOND—Paul appeals to us in the example of Jesus in these words, "Though He was rich, yet for your sakes He became poor, that you through His poverty might become rich."

Upon the word MIGHT rests the amount of our riches towards God. Jesus had no money to give, but he gave that which cost Him more, He gave Himself, a living sacrifice for your salvation and mine. He came to give life that we might have it more abundantly.

We, as Christians, lose the fellowship of tithers because we give only the crumbs from our over-loaded tables. The example of Christ demands the giving of self. You will remember that the Corinthian Christians "first gave their own selves to the Lord." That was their supreme sacrifice, after that the giving of the tithe was easy.

It would seem that the widow who put her mite into the Lord's treasury had already given herself to the Lord before she gave all that she had.

Mary had given herself to the Lord before she broke the alabaster box of ointment and poured it on Jesus and

wiped it with the hair of her head. Listen to the praise Jesus bestowed on her sacrificial giving, "Wherever this gospel shall be preached in the whole world, that also which this woman hath done shall be spoken of as a memorial to her." Yes, the praise of our Lord will be bestowed upon all who follow in His steps of sacrificial giving.

THIRD—Paul is appealing to our conscience and prosperity in I Cor. 16:2 when he said, "Upon the first day of the week let everyone of you, (not just a few in the church, but everyone of you) lay by in store as God hath prospered him." We understand II Cor. 9:6-15 to mean that sowing and reaping are proportionate. He who sows sparingly shall reap sparingly, only bountiful sowing will reward us with a bountiful harvest. This reveals to us that Christian giving is an investment. Money we lend to the Lord for the advancement of his work and kingdom produce a harvest of joyful living and produces a Christian character. Our giving is an index of our affection for him and the needy, all the Bible gives witness to the fact that "the Lord loves a cheerful giver."

If we really want to know the fellowship of tithers we will find the means, for in the words of II Cor. 9:8-11 we read, God is able to make all grace abound unto you that ye, having always sufficiency in all things, may abound to every good work and multiply your seed for sowing and increase the fruits. Of your righteousness, ye being enriched in everything unto all liberality, which worketh through us thanksgiving to God."

Luke 6:38, "Give and it shall be given unto you, good measure, pressed down, shaken together, running over, shall they give unto your bosom, for with what measure ye mete it shall be measured to you again." This portion of scripture reads somewhat like the phrase in the Lord's Prayer—"Forgive us our debts, as we forgive our debtors." We have a warning in Deut. 16:17 which reads, "They shall not appear before the Lord empty, every man shall give as he is able, according to the blessing of the Lord thy God which he hath given thee." Thus the fellowship of tithers is bound up with the blessings of the Lord thy God which he hath given thee. God gives the soil—Ps. 24:1, God gives the seed—Gen. 1:11, God gives the rain—Job 5:10, God gives you life—Acts 22:28, God gives your health—Jeremiah 30:17. Then let us ask ourselves the question which is asked in Luke 17:5, "How much owest thou unto my Lord?"

We gather from the third chapter of Malachi that God

(Continued on Page 10)

Strength Which Comes from a Corporate Worship in the Church

by William S. Crick

Text: "I was glad when they said unto me: 'Let us go unto the House of the Lord!'" Ps. 122:1.



In this subject, we recognize that there is strength which comes through private worship, but we contend that participating in corporate worship tends to augment that strength. We are not primarily considering the proper observance of The Lord's Day. But, we are assured that attendance upon corporate worship is a fitting way to remember "the day which the Lord hath made," and "to rejoice in it and be glad." (Ps. 178:24)

Also, we are aware of the peril invited when we seek to materialize the experience of worship by a what-do-I-get-out-of-it inquiry. To seek to make worship pay, is to rob it of its very meaning. The genius of worship is not in getting, but in giving: "What may I render unto the Lord for all His benefits toward me?" (Psa. 116:12) Let us consider four possible sources of strength from worshipping together.

I. Corporate Worship Follows Jesus' Example.

Jesus sought the synagogue on the Sabbath Day—to worship—"as His custom was." As Brethren, we place great stress upon following Jesus' example in our observance of The Memorial Supper, including both footwashing and a supper with the Loaf and the Cup. If we are blessed because we do these things, we may also receive added strength by sharing it in worship.

II. Greater Enthusiasm

Who has not heard a discouraged church worker seek to soften the hurt due to the small attendance, by quoting: "Where two or three are gathered together in My Name, there am I in the midst." (Matt. 18:20) Let us not conclude that Jesus sought to condone failure on the part of the Church personnel to make her services helpful and attractive. Did He not mean that since He would be "in the midst" of two or three, **how much more** will His Presence be felt when there are two or three dozen or a hundred gathered together!

III. Discipline Through Fellowship

Possibly in every local church's membership, there are those members, who are soloing so far as worship and service are concerned. They alibi, it may be discovered, that there are too many insincere folk who go to Church and work just to make a show. And, all too frequently, we fear, some remain aloof because they are above certain ones who do worship and serve!

Corporate worship can strengthen "the Tie that binds," by helping to remove many man-made barriers which have fenced in—and out—God's people. We are to "Endeavor

to keep the unity of the Spirit in the bond of peace" (Eph. 4:3) We are to "Forsake not the assembling of ourselves together, as the manner of some is." (Heb. 10:25) "For, He is our peace, Who hath made both (Jew and Gentile) one, and hath broken down the middle wall of partition . . . that He might reconcile both unto God in one body by the Cross (His sacrifice, Death!)" (Eph. 2:14-16) Some of the partitions that are leveled by the Cross are given in Col. 3:11: " . . . there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free, but Christ is all and in all."

When the believer can worship congenially with folk of other races, other nationalities, other creeds, he receives strength which such fellowship induces. Yes, he has the proof that he "has passed from death unto life because he loves the brethren!" (1 John 3:14) I like to picture all of God's people being drawn nearer together when they draw to Him in worship.

IV. Many Comrades

Corporate worship generates strength in the worshipper by reassuring him that he is a member of a great host of Christ's followers, and not the only one who is left! The zealous prophet Elijah concluded he was the only living subject of the true God, Jehovah. He was rebuked for his pessimism when the Lord assured him: "Yet I have left Me seven thousand in Israel all the knees of which have not bowed to Baal, and every mouth which hath not kissed him." (1 Kings 19:18) **Dare we conclude that Elijah's leadership might have been more effective in the curbing of idol worship in Israel had he stayed on the job and marshalled the thousands of Jehovah's people, instead of fleeing to Mt. Horeb. Many are the Mt. Carmel victories for the Lord which are eventually dissipated because leaders and followers fail to continue steadfastly in prayer. Worshipping together serves to keep Christ's followers united in spirit, purpose and method. In union there is strength.**

Strength may come to the individual through corporate worship since he is following his Lord's example. A great spiritual momentum is possible when greater numbers unite in worship as well as in warfare. In worshipping amicably with others, one may become more tolerant, more magnanimous. Then he experiences added strength as the result of more meaningful fellowship. Corporate worship may forestall pessimism, and reassure the individual worshipper that he is part of a devout, unselfish, victorious company.

"We are not divided
All one body, we;
One in hope and doctrine—
One in charity!"

Gratis, Ohio.

FELLOWSHIP IN THE CHURCH

by John T. Byler

Our State Conference in Ohio, in 1948, had as its theme: "Building the Church." We do a lot of talking about the church; we frequently hear sermons about the church; we all assume that it is a part of our life's program; we are satisfied that it is good and that our society and our way of life needs the church; and we agree that the best people in our society and in every community are those who are regular church-going people.

And yet, all too often we don't really have in our understanding, sufficient knowledge about what the church means to us as individuals that we would be able to talk intelligibly to someone else about what the church means to us as individuals. We answer rather glibly that the Church is the Body of Christ. And we are correct in uttering this—for it is a profound truth. We are, as Christians, members of the Body of Christ. But practically speaking, so that a non-Christian may understand you, what does it mean to you to be a member of the church? In other words, what does the church mean to you?

Briefly, through an outline which is not original with me, and to whose authorship I am unable to give proper credit, I should like to suggest what I feel the church should mean to every true Christian.

I. THE CHURCH IS MY RELIGIOUS HOME.

As I enter the church I am immediately connected with "the household of faith"—a body of believers who think and believe and trust and live much as I do. My relationship with these, ties me into the closest possible fellowship with those who are the "elect of God"—those who have been chosen by God as His own. Some will answer, "But I can be a Christian without having this fellowship with others. I can enjoy my Christian life at home, by my radio, with my family, out in the open spaces of nature." But in ninety-nine cases out of one-hundred, when man puts forth this argument, he can be silenced by simply asking him, "Do you?"

Man is a social being, and without the rounding out influence of the church in his life, he is unbalanced. God saw the need of fellowship in the life of man, and for that reason arranged that he should be born into a family where love, and friendship, and sympathy, and understanding might be found. And again, God saw the need for a continued fellowship in a much greater fashion, so arranged for this fellowship in the church. And it is the home and the church which form the basis, the poles upon which all of life must turn if life is to be successfully lived.

Just recently I received a card from a person with a very brief message. The gist of the message was: "I am homesick." We frequently find those who think that it would be wonderful to live life alone—apart from others—to do just as they pleased. But it is surprising to see how quickly these individuals are ready to return to home and normal life. So I repeat, the home makes up the firm base upon which successful life must center. And the corresponding base which makes the successful life complete is the Church of Jesus Christ. These bases tie us into the human family and into the family of God—the places where God planned that man should have fellowship. And so I find first of all, in my church, a religious home where my fellowship is complete in Christ.

II. THE CHURCH IS A CONSTANT WITNESS TO ME OF THAT WHICH IS IMPORTANT IN LIFE.

First of all, because of its scope and its purpose, I realize that the church was made for me—not I for the church. As an individual seeking God, it brings me into the priceless possession of the things that God has reserved for me in his Spiritual Kingdom. It constantly reminds me of His living Presence. The sanctuary is something that stands out as a particular meeting place between God and me. In that place, I worship Him through song and praise and prayer, and in turn I receive strength for my work, courage for the hard things of life, comfort for my sorrows, light for the dark places in my pathway, hope for days that are discouraging, and victory over temptations and trials which might otherwise cause me to fail.

If I were to be deprived of the church, my spiritual being would suffer greatly. I need the help and the fellowship of the church far more than the church needs what little I am able to offer it.

III. THE CHURCH IS A SCHOOL OF RELIGIOUS TRAINING.

Just as men would be poorly prepared to face the competition of life today without any education, so man is not only unfit but unable to cope with life's problems in the spiritual realm without the training that is offered by the church. Through the instruction of the pulpit (as poor as that sometimes might be), through the Sunday School, through the Prayer Meeting and Bible Study periods, as well as through all of the other educative agencies of the church, I receive illumination and help and guidance and lifting up. The church offers me practical guidance in matters of conscience, and offers me a shining light in the dark pathways of doubt.

(Continued on Page 10)

NOTE BURNING AT CANTON

Two years ago Canton, Ohio Brethren purchased a church, rather than build with high labor and materials. It is a splendid brick church with beautiful baptistry, pipe organ, steam heat, colored windows, etc., and is under the pastoral leadership of E. J. Beekley and competent officials. They have made a number of changes in the building and equipment besides redecorating and converting the boiler to a gas system.

During this period they also reduced their indebtedness month after month until last Sunday, May 26th, when the note burning service was conducted. The Missionary Secretary was present and spoke on the subject "What Mean You by These Stones?" There was a very good audience, a well arranged worship service, and much happiness. This church is bearing a good testimony in the city of Canton.

E. M. R.

Expectancy of Fellowship

Message from a radio series

by Chester F. Zimmerman

"And walk in love, as Christ loved us and gave himself up for us, a fragrant offering and sacrifice to God." Eph. 5:2

When the small boy hailed his little playmate next door, and caught up his cap to run out for the usual morning together, an older member of the family said, teasingly: "What! Going to play with him again? I thought you quarreled only last evening and were never to have anything more to do with each other. Funny memory you have!" Jimmy looked a little abashed, dug the toe of his shoe into the carpet, and then flashed a satisfied smile as he hurried away saying, "Ho! Roland and me's good forgetters." All too vivid is my own remembrance of fighting with the boy across the street on the way home from school at noon and then walking back to school arm in arm. There certainly is an advantage in being a good forgetter. Some adults could learn a great deal from children in this respect if they only would think.

We are to be imitators of God. And I am most certain that God does forget about the indiscretions, the faults, the sins and the trespasses of the Christian. These are not reckoned against us. If we confess our sins he is faithful and just to forgive us our sins. There are some, I believe, who are not willing to be a follower of Christ in this respect. It is indeed a pity for these individuals in their unforgiving spirit are allowing their souls to shrivel.

A Buddhist monk in Ceylon, who was acquainted with both Christianity and Buddhism, was once asked what he thought was the great difference between the two. He replied, "There is much that is good in each of them, and probably in all religions. But what seems to me to be the greatest difference is that you Christians know what is right and have power to do it, while we Buddhists know what is right but have not any such power." Because of this, in this fifth chapter of Ephesians, Paul writes of his expectancy of fellowship for the Christian. We are to walk in love. Since we are walking in love "immorality and impurity or covetousness must not even be named among you, as is fitting among saints" says Paul (vs. 3).

Where there is fellowship between Christians then there is fellowship with the father and the individual walks in love. I used to believe that a few men had a monopoly on the Holy Spirit. Now I know that the Holy Spirit has a monopoly on a few men. He wishes to work through you, but it can only be done when you walk in love. This is one of the greatest measures of success.

Are you one of those who believe so exclusively in the efficiency of Church organizations? It was just such a blind belief that caused some cynic to remark, "If fire does not fall from heaven, some one is ready with a match." How convenient it would be if we could have revivals started that way. But it doesn't work that way. Spiritual conflagrations that warm the heart are not started with a match on earth but by the flame of heavenly love brought to earth by the Holy Spirit.



It can be said that with no fear of contradiction, that we do not expect enough of the Christian today. The early disciples expected great things of one another. The field of service is still wide open for all who wish to walk in love. The old legend says that once three young ladies disputed about their hands, as to which were the most beautiful. One of them dipped her hand in the pure stream, another plucked berries till her fingers were pink, and the third gathered flowers whose fragrance clung to her hands. An old woman passed by and asked for some gift, but all refused her. Another young woman, plain, and with no claim to beauty of hand, satisfied her need. The old woman then said, "It is not the hand that is washed in the brook, nor the hand tinted with red, nor the hand garlanded and perfumed with flowers that is most beautiful, but the hand that gives to the poor." As she spoke, her wrinkles were gone, her staff was thrown away, and she stood there an angel from heaven. This is only a legend; but its judgment is true. The beautiful hands are those that minister, in Christ's name, to others.

The walk of love will continue not only throughout this life but throughout eternity. We often discuss immortality while ignoring the tremendous issue that the future state depends on our fitness for it if it is to be of any service or benefit to us. A farmer's dog near Syracuse chases the Empire State express as it flashes past at high speed. "What makes your dog do that?" inquired a curious bystander. "I don't know," was the reply, "But I often wonder what he would do with the train if he caught it."

"What indeed! And what could men and women who deliberately crucify their soul's aspirations, or are absorbed in fleshly lusts, do with a life of purest spirituality and holiness ever were they admitted to it?"

The supreme example of the way we should walk is of course the way Christ went. He gave himself a fragrant offering and sacrifice to God. It was for us and for all mankind alone—yet the inspired word says that the offering was to God. In the same way we can certainly claim that every work of love that we do for our fellowman is a sacrifice offered to God. Man may not care or appreciate. Man may even shun, or stone, or scoff but God understands and is pleased.

To you who this day are discouraged in your Christian work, I say, take heart. God sees and cares! Our reward is certain when we faint not. Our first obligation is to occupy until he comes, walking in the way of love.

—Muncie, Indiana.

Fellowship Among Christians

by Vernon Grisso

Without asking your opinion of the "Apostles Creed," your acceptance or your rejection, I am asking you to read it with me carefully and thoughtfully.

I believe in God the Father Almighty, maker of heaven and earth: and in Jesus Christ his only Son our Lord: who was conceived by the Holy Ghost, born of the Virgin Mary: suffered under Pontius Pilate, was crucified, dead, and buried: the third day he arose from the dead: he ascended into heaven, and sitteth on the right hand of God the Father Almighty: from thence he shall come to judge the quick and the dead. I believe in the Holy Ghost: the Universal Church: the communion of the saints: the forgiveness of sins: the Resurrection of the body: and the life everlasting. Amen.

As far as seeing material proof you can deny every statement in that creed except "the Universal Church: (and) the communion of the Saints." They are here in our midst, in bodily evidence. If you don't trust me with this statement go back and read it for yourself.

No one in the world can deny the communion and the fellowship of the Saints. It is an indestructible fact. All salvation and soul winning is NOT from within the church. BUT THIS IS TRUE, whatever is found outside the church came from within, somewhere, some time! Teaching, training, inspirations and influences somewhere, some time received their sources out of the church. The communion of the Saints IS the source of ALL GOOD, with God through Christ and the aid of the Holy Spirit being fundamental.

IN FRONT OF EVERY CHURCH, symbolically I see the Christ with outstretched arms offering the invitation, "Come unto Me." To Saints and sinners, lost and saved, consecrated and condemned He is appealing and calling. As we enter we must feel assured that the fellowship we will find there is the fellowship we would expect from Him. We are His stewards, ushers, communicants, deacons and preachers. Our reception, to those bid to come, is as hostages for Him.

WITHIN EVERY CHURCH we seek to find Fellowship among Christians, the communion of the saints! Men go to church to find fellowship among Christians. One of the things that pleases me most in pastoral work is to hear strangers who have visited my church report their reactions something like this, "As soon as I crossed the threshold I felt that I was among friends." If we Church members pray more and love more, if we gossip less and find fault less, if we are eager, not to see where others are wrong, but to see and draw out their best, if we go to church determined not only to get good for ourselves but to make it easier for others to find God and to find love and friendship, then even strangers and wayfarers will find something worth coming to seek. I am quite sure that the synagogue at Capernaum was quite different when Jesus was present. I do not mean when he was preaching

or reading the Scriptures, but when he was worshipping there. If we go to church in the right spirit to praise and our hearts in prayer and intercession, to ask God to unite us with all others present and give us loving thoughts about them, then the whole service can become a unity of fellowship, so that the downhearted and unhappy, the lonely and the sad, the mentally tortured and the spiritually dead, will be caught up into fellowship and thus into the life of God.

THE "COME" BECOMES THE COMPASSION of kindred souls. What I want to say I can't begin to express better than John Fawcett did when as pastor of a small church at Wainsgate he learned this lesson of kindred hearts. Upon a call to a large church in London he accepted to be their pastor. He preached his farewell sermon at Wainsgate. With his wife they packed furniture, books, and belongings high upon wagons. They had mounted the load and were ready to leave. Parishioners of the small church gathered around and through tears and heartaches pleaded with them to stay. It was too much! They turned, dismounted and unpacked. John went into the house and wrote these words about Fellowship among Christians:

"Blest be the tie that binds our hearts in Christian love;
The fellowship of kindred minds is like to that above.
Before our Father's throne we pour our ardent prayers,
Our fears, our hopes, our aims are one, our comforts and our cares.

We share our mutual woes, our mutual burdens bear;
And often for each other flows the sympathizing tear.
When we asunder part, it gives us inward pain;
But we shall still be joined in heart, and hope to meet again."

My dear Brethren, no friendships on this earth can change, shape, and direct our lives as can the Communion of the Saints—IF we love the fellowship of the Lord.

Friends, lodges, and any of the multitude of present day clubs may make their bids, but the "Communion of the Saints" is the Body of Christ, and among them he shall find His friends, and there we shall find our friends.

—Smithville, Ohio.

There is nothing but Christianity to help with the reformation of spirit that must be accomplished. National Shinto shrines are now turning into sectarian shrines, but they have nothing to teach. Shintoism and Buddhism are now using Christian material in what they have to say.

We want America to help Japan through evangelism. Unless Japan bows before the cross, reaction will come. Nothing less than evangelism will win the victory. If Japan had won, Christianity would have been lost. Defeat was good. But, defeated Japan will still be lost unless she is evangelized.

FELLOWSHIP IN THE CHURCH

(Continued from Page 7)

It is in the Church, and there alone, that I am offered answers that satisfy the questions concerning unseen and eternal things which are otherwise constant and perplexing problems that are a burden and a source of trouble throughout all of life, unless answered by the church.

IV. THE CHURCH IS A SOCIAL EQUALIZER AND ADJUSTER.

Wherever religion enters into the social life of mankind—if that religion be Christianity—that life is improved. Taken into the factory, the schoolroom, the business world, and into all walks of life, conditions are made better. As oil on troubled waves at sea causes them to be calmed, so the Church pours out its healing oil upon the troubled waters of the world, and life is made better.

The church attempts to destroy those things which are evil and to save all that is good. And as it works it has a radiating and uplifting influence upon those it touches. The church pictures to me in a very imperfect way, something of what is to come when we shall enjoy the complete and perfect fellowship which has been promised to believers in Christ.

V. THE CHURCH IS CHRIST'S REPRESENTATIVE.

The Church, the Body of Christ, is the means whereby Christ expresses Himself in our present day. The church is the agency through which He carries on His work. It is a witness to the miracle of the incarnation, and at the same time, it speaks with power of His abiding Presence. Under Divine appointment, it carries on the message and the work and the influence that was begun in Christ. And in turn, the church receives its virtue from Christ. And only as it remains in close harmony with Christ, closely united to Him, can the church have life and power. Filled with life and power from on high, it reflects His glory, and fulfills its earthly mission.

VI. THE CHURCH IS A MEANS RATHER THAN AN END.

The church is God's appointed agency to establish the Kingdom of God upon the earth. In the Vatican at Rome, we are told that there is a facade of stonework, on the front of the building, in which the church is represented as a ship in which people who believe enter to be taken over into glory. But this, in itself, is not a complete picture, nor is it entirely true. For the church, while it is divinely established, still is more or less a human agency—far from perfect—but established for the purpose of carrying out a divine purpose.

Every individual needs the Christian church to make his life complete. Life can't be completely fulfilled, according to God's plan, except it be fulfilled in the church. Consequently, if our work is to count for anything of value, it must be done in and through the church, or through the channels established by the church.

It is true that the church is not perfect. It is made up of too many imperfect individuals. But its foundation and its life are perfect for they are Christ, and it is doing more for human betterment and uplift than all other human agencies combined. And when life is ended upon the earth, and we take inventory of the things which we have accomplished of worthwhile nature, I am convinced that we will find that the most important of these will have been done through the church to which we have belonged.

Louisville, Ohio.

FELLOWSHIP OF TITHERS

(Continued from Page 5)

was having, even in that far away time, some trouble in getting his people to support the work of the synagogue. The neglect of the tithe had become so bad that God had sent devouring things upon them so that the crops were being destroyed. God has taken a large part of his precious book to warn us even in this day, that we too had better not make the same mistake. We, as Christians, had better be safe than sorry. We are to be faithful stewards for a steward is brought into a relationship of privilege, trust and responsibility. He is entrusted with things which are essentially his Lord's and ought to do that which is nearest and dearest to the heart of Christ. Then he will have blessed fellowship and his pleasure will not be in any personal, fleshly or worldly ambitions of his own, but in being a faithful steward. The Master has shown that to give the tithe is the sure way to divine approval, blessing and reward. There is a blessed fellowship of tithers for they are a happy people, and God has promised "To open the windows of heaven and pour them out a blessing which they will not have room enough to receive." Our Lord never does anything in halves, all his promises are full and complete. To God be the glory, great things he hath done for us, and will continue to do so if we trust Him.

LIVING BY GIVING

by Ruth Williams

Living by giving—what strange words, these,
To those who strive but themselves to please,
Who think by getting and keeping they'll find
Happiness, pleasure and peace of mind!

She could have hidden the ointment sweet
And held back the tears that drenched His feet,
But with lavish abandonment aflame,
Drained the last drop—undying, her fame.

He chose his great possessions to cherish
And tightly held to the things that perish,
And the rich young ruler, life scarce begun,
Was quickly mired in oblivion.

The pitying Christ knew the awful span
From worship of angels to hiss of man,
But chose all heavenly ties to sever,
And died,—but lo, He lives forever.

This road of living by giving you'll find
Is strewn with many who looked behind,
But each will find, as he nears the grave,
That all he possesses is what he gave.

Milledgeville, Illinois.



Stewardship Is The Answer To A Greater Missionary Program

by Percy Miller

A new word has emerged in America and seems to have a revolutionary idea behind it. The idea and the word are vital to the future of the world. "Isolationism" is the word. With this word rises a new question: "Can a Christian be an isolationist?" And with this question comes another: "Can America be an isolationist and hold its place in the world, the place that God seems to have designed for America?"

This word has come into being during this present generation. The sad part is that it has taken 19 centuries to bring it to birth. Jesus was the first to ask these questions, not in exactly these words, but nevertheless he asks them. What else could He have meant when he said, "Go ye into all the world?" It seems that his Church and his disciples have been slow to understand.

A missionary told a group of Chinese people one time that Christ came into this world about 19 hundred years ago. Their reply to this statement was, "Why haven't we heard of Him before?" That is the question! WHY? The church as a whole has never understood. To be a Christian is to feel as Paul did: "I have a stewardship entrusted unto me . . . Woe is unto me, if I preach not the gospel." A returned missionary replied when asked why he wanted to go back, "I can't sleep for thinking of them."

Stewardship and missions go hand in hand. Have you ever seen a missionary who hesitated to give of his time, talents, possessions, even a tithe, to God's program? The trouble is that so few people understand what the call of God really is. The story is told of a minister in New York City who preached a very enthusiastic sermon on missions about 20 years ago. At the close of the service a layman asked the questions: "Why do you get so het up over the heathen? Do you think that Christ will send them to hell because they have never heard of Him?" How would you answer these questions? When the preacher got his breath, he replied, "The trouble is that they are in hell now. Don't you realize that what God wants us to do is to help get them out of hell." What lay at the heart of this man's blindness? His religion was nothing more than his own personal security. Our churches are full of such people. Christ came to help these people get out of the hell that they are living in. This is the supreme stewardship of the disciples of Christ.

In Matt. 28:16-20 we have The Great Commission to carry the gospel to all nations. This Great Commission is called by the unfriendly, "The great Absurdity." This can and will be said only by those that show and have no interest in Missions.



In Acts 1:7, 8 the disciples were told to be witnesses unto the uttermost parts of the earth. This would seem by the uninterested an impossible task, but we have the promise, "Lo I am with you always."

In the 8th chapter of The Acts we find Saul consenting unto the death of Stephen, great persecution against the church which was at Jerusalem, and Saul committing men and women to prison. Because of the persecution the church was scattered abroad throughout the regions of Judea and Samaria. Was the church to be defeated at the start? We find it not so in verse four. "Therefore they that were scattered abroad went everywhere preaching the word." God has a plan for the spreading of His glorious Word. He asks that we be obedient to His plans.

In Matt. 28:19, 20 we find the missionary charter of the church. It grants to the church the authority, states its resources, states the nature of her ministry, and defines the extent and duration of her mission. The method for evangelizing the world, or doing our best toward it, can be plainly given: (1) We have God's message, the Gospel. (2) We have God's method, moving on step by step. (3) We have God's men, those chosen and gifted by Him and led by His Spirit. Our work will be certain to prosper as long as we are obedient to the leading of the Holy Spirit. Souls will be saved; Churches will be established; new workers will be sent to new fields. When the Missionary efforts lag it is not because God has withdrawn his purpose or support; it is because men have failed in their interest and responsibility. When we see the work moving forward it is because we have returned to Divine methods.

Is it true that the missionary movement in America today is supported by a minority of the church members, and that, in the eyes of a certain percentage of the membership, the missionary movement is still to be left to the minority?

(Continued next Page)

Set us afire, Lord,
 Stir us, we pray.
 While the world perishes,
 We go our Way!

Do we or don't we "go our way?" What way is it that a Christian should go in days like these? Are we ready? John Wesley frequently says in his "Journal," "I gave them Christ." Well, what Wesley did for England, we can do for the world—provided we really have Christ, and Christ has us, all there is of us!

"This is the victory that hath overcome the world, even our faith!" Faith in what? Faith, in whatever we are doing, or trying to do. Who succeeds in anything without believing in that thing? Here is the key to many failures. Do we believe in the coming of the Kingdom of God? How much have we given to it, of ourselves, of our sons and daughters, of our money? "Thy kingdom come. Thy will be done in earth." That is the missionary goal. Jesus ordered it so. More than half of the church members throughout the centuries have been in doubt. They have known that they needed salvation for themselves, but they never could quite put the "other half" within the circle of God's vast purpose.

A glorious band, the chosen few
 On whom the Spirit came,
 Twelve valiant saints, their hope they knew
 And mocked the cross and flame;
 They climbed the steep ascent of heaven
 Through peril, toil and pain;
 O God, to us may grace be given
 To follow in their train! Amen.

—Reginald Heber.
 Berlin, Pennsylvania.

REDEDICATION SERVICES

The Loree, Indiana Church, under the direction of Reverend Robert Higgins, pastor, and a loyal committee, was practically rebuilt during the past year. Rest rooms, extra class rooms, choir rooms, rewiring, and fixtures, oil furnace with air-conditioning and decorating were the major items completed. Morning and afternoon services May 22nd, with a bountiful dinner in the basement, made it an eventful day. The missionary secretary was the afternoon speaker, with C. C. Grisso and Austin Gable assisting in the service. Also Reed Thompson, music director of the South Bend Brethren Church with their Intermediate choir offered four special numbers on the program.

This has been a strong country church for years but it is now in a position to do more than ever before. A vacation Bible School was opening the very day following these special services.

The Pastor and Loree Brethren deserve commendation for a fine piece of work well done. They recently received a certificate, an award of honor, from Miami County Rural Improvement Organization.

E. M. R.

LETTER FROM BYLERS IN SOUTH AMERICA

Robert Byler's letter contains very encouraging news concerning permission for his sister, Miss June Byler, who is ready to go to Argentina. The word is that she may even get to sail during this month.

His letter of June 2nd also states that Mrs. Byler and daughter were with Dr. Yoder and Brother Andenmatten enroute from Villa Constitucion to Cordoba when the car in which they were riding was wrecked. A semi-trailer suddenly turned in front of them to enter a side road. Mrs. Byler received a number of bad bruises and cuts around her head, as well as on other parts of her body. Susan, who was being held by Dr. Yoder only had a few scratches. Brother Byler further says the car was carrying 100 liters of kerosene and the tank was punctured, which caused this inflammable oil to pour over Mrs. Byler and Andenmatten. Brother Andenmatten's presence of mind to turn off the switch may have saved them from being burned to death.

Byler says, "We are extremely thankful that they are all alive and as well as they are."

The hospital examination with X-ray showed that Mrs. Byler had no broken bones. Dr. Yoder received bruises and also cuts on his tongue. Alberto Andenmatten was bruised and cut but we are assured that all will speedily recover.

Brother Byler had left the party at Villa Constitucion and returned to Buenos Aires to confer again about his sister's visa.

Brethren—be in prayer, earnestly, for our Argentine missionaries.

E. M. R.



NEWS

From the Christian World



Infant deaths have been cut in half during two years in the community of Nuevo Laredo, on the border between Texas and Mexico. This reduction was brought about by the co-operation of a U. S. children's bureau nurse and Mexican health workers. The nurse, who instructed midwives in better childbirth practices and helped Mexican doctors and nurses to secure training in the States, was given special commendation by the Mexican government.

"Those Who Drink"—The extent of drinking and alcoholism in the U. S. has been variously estimated, but year by year the figures of scientific students do not vary greatly. Dr. E. M. Jellinek of Yale University has recently estimated that:

Sixty million of the population of the U. S. over 15 years of age drink.

Four million are excessive drinkers, of whom; (1) One million men are on the borderline of becoming addicts. (2) Three million are addicts; of these 25%, or 750,000, are addicts with complications, mental or physical, or both; practically helpless.

Not enough nickels and dimes—Argentina has a novel, if not bizarre, device as a substitute for a severe shortage of small change. It has grown out of a tremendous currency inflation that has been fed on paper pesos. In turn that has occasioned an intensive hoarding of guitas, the Argentine equivalent of U. S. dimes and nickels. People have been hoarding the guitas to have "hard money" as an anchor to windward.

The situation is further emphasized by an active speculation in nickel and copper coins, which in turn runs their price up. But the need for change in stores was imperative. The merchants of the city of La Rioja therefore devised a substitute by handing out various sized packages of pepper as a change to carry on their business. In Buenos Aires they have largely adopted the use of postage stamps.

The cause of all this furor can be understood by the twofold fact, that Argentina paper money has increased 50 percent in volume during the last year alone. At the same time the gold and foreign-exchange backing of the currency has fallen to 25 percent of the legal minimum requirement.—The Lutheran.

Missionary Blames Communists for wife's Murder in Korea—Mrs. Horace H. Underwood, wife of the president emeritus of Chosen Christian University in Seoul, Korea, was shot dead by two hooded gunmen who invaded her home in Seoul during a tea party. The killers escaped, though several suspects have since been arrested.

Commenting on his wife's murder, Dr. Underwood stated that he believes the Communists are responsible; that her death represented only another casualty in the world-wide battle between Communism and Christianity, and that the shot which killed her was fired by order of some authority higher than the man who pulled the trigger.

"It was a political assassination," he said, "and from the point of view of the Communists the order for it was intelligently given. Look all around the world and you will see that the chief emotional force at grips with communism comes from the church. It is perfectly natural that a blow here should fall on a leader in American missionary work."

Dr. Underwood, whose father founded Chosen Christian University and who has been adviser to the American Military Government here in the field of education, is recognized generally at Seoul as having as wide an acquaintance among Koreans and such standing in this country as to be almost a personal symbol of continued American aid to the Korean people.

At the time his wife was murdered, he said, her work consisted in part of personally supervising distribution of clothing to the needy, and her record showed 60,000 Koreans of all ages clothed through her efforts since the end of the war in 1945.

Fifty thousand people from other countries came to the United States in 1948, the State Department's office of educational exchange estimates, seeking information on everything from child care to diesel engines. Most of these people paid their own way; many were helped by their own governments or ours. Those not students included technical people, key political and labor union leaders and democrats from Germany or Japan. More than sixteen thousand of our young people are studying abroad also.

Anti-Semitism is declined in the Quebec Province of Canada owing to the efforts of Protestant and Catholic clergymen in fighting prejudice. At the same time, however, anti-Semitism seems to be increasing in the province of Vancouver. Discrimination against Jews is rife in college and professional circles.

A board of clergymen and laymen to advise husbands and wives on how to banish marital discord has been set up by St. Peter's Lutheran church of Joliet. This unique parish service has helped to reconcile eighteen couples on the verge of divorce in the six months of its existence. The board has found that money, sex problems and the housing shortage, in the order given, are the three major sources of discord.



CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for July 10, 1949

WE ALL PAY FOR GRAFT AND GREED

Scripture: Matthew 13:24-30

For The Leader

IN AMERICA, we have a complex society, part of which thrives on uprightness, and part of which thrives on crookedness. Wherever you have human life, you have this situation. But in our own land, the crookedness is costing us money, lives, and resources. In people whose only goal in life is the accomplishment of selfish aims, this is to be expected. But far too often so called Christian people are also involved in these schemes. The best antidote for such actions is a public exposure of what is going on, through press and pulpit. If our people were aware of what is really going on, and were really concerned about it, conditions would be much improved. We suggest that you take a look around you and make it a point to bring to public attention the corruption in your own community.

DISCUSSION

1. SOME EXAMPLES OF GRAFT AND GREED. The examples are so numerous, but just several are given to give an idea of what goes on. For instance, in a city a certain green goods wholesaler gives a "kick-back" to retail merchants for buying all their green goods from him. Thus getting a monopoly, he can raise prices, which price raise is passed on to us, the consumer, who pay the bill. Result: celery, lettuce, etc., cost far more than they should. Or, go get your glasses changed at an eye doctors. The examination costs a certain reasonable amount. But then, what a rate for the glasses and frames which are made, not by the examiner, but by an optical company. It is said that out of that fee, a portion is returned to many of the examining doctors for throwing business their way. We pay the bill. (This practice has been exposed and is pretty well corrected by now.) Then there is the case of "protection" which must be paid to certain groups of gangsters. In order to operate a truck line through a certain locality, the company must "kick in" to a certain guy, so much money, or he will find his trucks wrecked and cargoes stolen. We pay the bill when we buy the things he hauls.

2. EXCESSIVE TAXES ANOTHER MAJOR FORM. Do you know that one out of every six people employed in the United States is employed by our Federal government. That means that for every six of our fathers who earn a living, somebody is drawing a nice fat check for some job he does for our government. Every six days your dad pays for one day's food, clothing, rent, taxes, amusements, etc., for a government worker. And if you are working too, you are keeping him one day out of six. It all comes about through taxes. But that is only the beginning. When a contract is awarded, for instance, for paper towels for

government offices. Manufacturer A works through his congressman to get the contract. So does Manufacturer B, and C, and D. If the respective congressman can "throw" it the way of his respective manufacturer, there could be a nice fat cut for the congressman. Who pays such a bill? We do. We are not belittling the government, by any means, for the principle of our government at heart is good. But it is these little grafts and greeds that stir you up, for it all costs us money.

3. TO SOLVE THE PROBLEM. As a nation, we are fast becoming so deeply in debt that, as one worthy authority put it, it will take us and our children 100 years to pay the bill, not considering the paying of current taxes for expenses during that time. To bring it close home, dividing the national debt into what each of us owe, it is depressing to know that the average family of four owes the government more than what the average family earns in a year. How much of this immense debt was due to padded war contracts in World War II we shall never know. But when millionaires were made at the rate of a dozen a day during the war, you know there was something back of it. There is only one one way to solve the problem. That is by the application of the Christian principle of love. Yes, love and reverence for God, which will put personal honor and respect above greed and graft. And love for our fellowmen which will put forth the phrase, "in honor preferring one another."

4. BUT, CAN THAT HAPPEN? We spoke at the beginning that our society was made up of people who loved law, decency and uprightness, plus people who existed at the expense of the upright. It would be wonderful if we could have everybody law abiding and not given over to graft and greed. But, then on the other hand, we just can't pick up the "grafters" and the "greeders" and throw them in the oceans, our prisons being too full to keep all of them. So, what to do? How do we get rid of moths, vermin, filth, rats, etc.? We drive them out into the open and give them a shot of D. D. T., or something equally fatal. Society can do the same thing. Church people are the ones, provided we can wake them out of their lethargy. We sleep while societies' vermin run all over us. Search your own community for evidences of graft in local governments. Start a campaign to expose it. Men love darkness rather than light because their deeds are evil. And if man's deeds won't stand the light of investigation, they are evil. Gambling and vice dens can be closed if we turn the "heat" on in the right way. There's no excuse for such corruption to continue at our door step.

5. EDUCATION HELPS. Principles of Christian government should constantly be expounded from our pulpits, our class rooms, and our homes. Evidences of it will then be felt in elections, and then in actual practice. If church people would unite, they would be able to pick a man and set him in any office in the land. A recent report stated that only 3 out of every 8 women who voted were members of churches. So, at election time we must stir up church women and men to do their Christian duty by voting. It will take work, but it will pay dividends.

QUESTIONS

1. Cite examples in your own community that show graft and greed.
2. What can you do about it?

Prayer Meeting Topic

Contributed by Rev. C. Y. Gilmer

FIRST KNOW HIM WELL

If you would help another soul
To find your God, first know Him well
Before you lead the way.
Follow His steps, then pray
That your own faith may so increase
He will give you words to tell
Another of His love.

First send your prayer above—
Within your face then faith will glow,
And friends will walk the path you know.
When you lead your loved ones there
With deep desire your God to share
He sends the winning words to say . . .
First know Him well—then pray.

—Eva Sparks Taylor.

TO KNOW GOD—DO GOD'S WILL

Scripture: Acts 5:32; John 7:17; Hos. 6:3; Luke 11:13; Isa. 44:3; Acts 2:38

Hymn: "Trust and Obey"

Prayers

Seed Thought Provokers:

ALL BELIEVERS are commanded to "Be filled with the Spirit (Eph. 5:18). After faith, repentance, acceptance, confession, obedience in baptism and unconditional surrender, we are to thirst, and to ask for the Spirit's power, and then claim the promise of God. Regeneration precedes the fullness of the Holy Spirit (Acts 2:38). One must be obedient and fully surrendered to the will of God (Acts 5:32), and then he must ask for the Spirit's power (Luke 11:13). One cannot be an obedient Christian without witnessing, personal testimony and soul-winning efforts. Every new convert is to carry out the very command given in the great commission (Matt. 28:19, 20). All are to wait on God for power (Luke 24:46-49). The fullness of the Spirit is commanded of us as an endowment of power for soul-winning work (Acts 1:8). Remember that we represent Him Whose one purpose for coming into the world was "to save sinners." Churches exist for the winning of souls and are to be built up only for that purpose (1 Cor. 14:3, 4). Prophecy is to convict the unbeliever (1 Cor. 14:24, 25). The spiritual gifts of God are the full equipment of a Church (1 Cor. 12:28; Eph. 4:11-16). The sole reason for building up the Church is to make "increase of the body" (v. 16). No one can really "feed the sheep" and ignore the great commission. Soul winning is a Christian's first duty (John 20:21; Rom. 9:1-3).

Baptism is the first duty of a new convert (Acts 2:38). All who are properly baptized in water should be filled with the Holy Spirit (Acts 9:1-6). Christ, "praying," received the Holy Spirit at His own baptism in water (Luke 3:21, 22.) Baptism is a symbol of full obedience! It is a

condition of "the gift of the Holy Ghost" (Acts 2:38). It is the heart attitude of absolute committal to Christ and death to self that baptism is designed to teach (Rom. 6:1-5). One is to bury himself as a dead sinner and try to keep him buried. Henceforth he is to count the life that he lives to be Christ's own life. Those who have been baptized and still do as they please have either misunderstood baptism or have lied to God and earthly witnesses.

Obedience is more than morality, Bible Study, the separated life, "the deeper life." Obedience means a complete surrender to Christ (Rom. 12:1), a renunciation of every known sin, prevailing prayer, and definite soul-winning effort.

COMMENTS

On The Sunday School Lesson

by The Editor

Lesson for July 10, 1949

PILGRIM MARCHING SONGS

Lesson: Psalms 122 and 134

IF IT WERE POSSIBLE for us to transplant ourselves back into the days of the Temple worship, we would be surprised at the many things that were attached to it, and we would also find that worshippers of that day were much more faithful to the services of the Temple than the membership of our present day churches are to their respective places of worship. There were certain times when the Israelites, those who were good Israelites, made their pilgrimages to Jerusalem. There were at least three of the feasts that were compulsory as to attendance, and especially the Feast of the Passover. It was to this feast that Jesus and His family went when He was twelve. As the groups traveled on foot, they often sang to make the way seem shorter. Many of the psalms were sung on these trips. Hence the designation, "Pilgrim Marching Songs."

It seems that we have lost the spirit of this close association in pilgrimages for the church. The church used to be the center of social activity. Then came the automobile to take the place of the horse drawn vehicles. A quick trip to church by auto superseded the bob-sled loaded with happy people, who sang as they headed for church. Then came the movie, the radio and now television, each making its added inroad into church attendance. Some way these added worldly attractions have taken some of the spirituality out of our singing. Even hymns are now "jazzed" up. All this adds up to a failure to sing, as Paul says, "psalms and hymns and spiritual songs, making melody in your hearts."

It has not been so long ago that a group of young people, returning from a church camp by rail, in a car that was crowded by all sorts of people, began to sing some of their camp choruses and old hymns of the church. Little by little the noise of boisterous conversation ceased till the whole car was quiet except for these youthful voices. Soon other voices joined them and one man was heard to remark, "That takes me back to my boyhood days when we all went to church. How far we have gotten away from those days."

The Lost Creek Program

A committee from the Missionary Board recently met at Lost Creek to consider a number of items of business; one of major importance, being the rebuilding of the Wheeler Home which was destroyed by fire a few months ago. After discussion of location it was decided to rebuild on the same site, with the plan in mind that the road be moved a few feet farther from the front of the building.

These additional gifts have been received since last report

WHEELER HOME FUND

Park Street Brethren Church, Ashland, Ohio	\$15.00
Men's Bible Class, Johnstown 3rd, Pa.	52.00
North Manchester W. M. S.	50.00
Volunteer Class, North Manchester, Indiana	50.00
C. F. B. Class, Bryan, Ohio	5.00
Friendship Class, Center Chapel, Indiana	5.00
Service Seekers Class, Mt. Olive, Va.	50.00
Mr. & Mrs. Walter Humke	25.00

which now makes a total of \$7,526.84 ready to begin the building.

Mr. Ray Yount at Dayton, Ohio, member of the Board, is completing the original sketch for the building which was presented to the Board by J. W. Hosler of Nappanee. Until the architect has the plans ready, we cannot give the amount yet needed for this building. However, it will require in total approximately \$15,000. This building is greatly needed for the coming winter. Churches, classes, societies and individuals—*here is a fine opportunity to help.* We must complete this building so these boys and teachers can have a home before winter.

Another immediate need is the water supply. Pipes are too small and some are rusted until the water supply the day we were there was almost nil. Students, teachers and helpers, almost a hundred, must have water equipment. This emergency was investigated by a plumber the next day, and work will soon begin, if not already.

Gifts for these projects should be mailed to the Missionary Board of the Brethren Church, Ashland, Ohio. E. M. R.

Several men have asked if there would be an opportunity to help with the work at Lost Creek this summer. *Yes, there will be.* The committee from the Board, who met at Lost Creek May 20th agreed, as did the Drushals, that the building that shelters the cars and the barn should be moved, so as not to be at the front. (Since the new bridge was installed, the entrance is changed, hence the change in location is much needed.) This will not be skilled labor, consequently a good number of men can be used. The call will be issued when the time is right.

Urgently Needed—A man who can go to Lost Creek to oversee the work and plans for the building program!

Man Wanted—The Missionary Board is calling for a man who could go to Lost Creek for part of the summer and become the foreman, time keeper and overseer of the building project, as well as the moving of the barn and garages. Make application to the Missionary Board and accompany your application with a letter of reference from your pastor. Do Not Delay.

P. S.—A call for volunteer help will be made at proper time. E. M. R.

NEEDED—At Lost Creek, Kentucky—a cement mixer will be needed this summer. Is there one in the church anywhere that could be loaned for a few months? Write to the Missionary Board at Ashland. E. M. R.

The Brethren Evangelist

We Present



*The Seminary and Pre-Seminary Students and Faculty
of Ashland College*

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INTERESTING ITEMS

Mulvane, Kansas. Word from Brother Wilbur L. Thomas, pastor of the Mulvane Church, says, "We baptized six by Triune Immersion last Sunday (June 5). We are having our Daily Vacation Bible School at the present time. Mrs. Lucille Davis is Superintendent and she reports an enrollment of fifty-two."

Louisville, Ohio. We quote the following from Brother J. T. Byler's May-June "Pastor's Helper."

"The Laymen's Organization had Brother E. J. Beekley, pastor of the Canton Church, as their guest speaker on June 21st.

"June 28th and 29th have been set as 'House Cleaning Days' at the church, with a pot-luck dinner each day.

"The annual Mother-Daughter Banquet was held on Tuesday evening, May 24th, in the church dining rooms. One hundred and ten mothers and daughters shared a delightful meal and the fellowship together. The guest speaker was Mrs. E. J. Beekley of Canton."

Washington, D. C. We learn from the Washington bulletin that five were received into membership of the church by baptism on Sunday morning, May 22nd.

June 5th was Building Fund Day in the Washington Church, at which time the goal for the offering was set at \$1,250.00. A note attached to the bulletin, by Brother Thoburn C. Lyon, from whom we received it, says, "It is now \$1,302.00."

It seems that these people always go over the top.

Goshen, Indiana. Brother W. E. Ronk, pastor of the Goshen Church, reports that there was one University

graduate, and nine High School graduates from the Goshen Church. They were honored at the services on May 29th.

Several of the Sunday School classes in the Goshen school donned painting togs and painted their class rooms. The rooms painted open together into assembly rooms and have been painted alike. Not only that, but the pastor's study has received the same treatment.

What a lot of difference a little paint, plus a little energy, makes.

Akron, Firestone Park, Ohio. The Firestone Park Church, having over-reached the 100 mark in Sunday School, is now striving to attain a 125 average. The growth of this new church, is indeed, phenomenal.

The Children's Day program was held on the evening of June 12th.

The Daily Vacation Bible School has been conducted from June 13 to 22, with a demonstration held on Wednesday evening, June 22nd. The school was conducted on an "All-Bible Basis."

Waterloo, Iowa. The Annual Picnic of the men and boys was held on June 21st, at which time the men entertained the boys and challenged them to a soft ball game. Wonder who won?

The Junior and Senior Sisterhoods will have charge of the morning worship service on Sunday, June 26th.

Sunday, June 19th, was set aside as a day to receive "subscription money" for the Brethren Evangelist. Waterloo is one of our 100% churches, the church taking the responsibility for the entire list, but receiving contributions toward the yearly cost through the annual offering. This same method can be effectively used in other churches to bring them into the 100% column. Why not try it?

A "Family Picnic" was sponsored by the Home Builders Club on Saturday evening, June 10th. It was a pot-luck affair and was held at "Hartman Reserve."

The Bible School Program and display of Bible School work was held on the night of June 19th.

Mt. Olive and Bethlehem, Virginia, Circuits. We quote from two post cards received recently from Brother John Locke, pastor of the two churches:

"The Mt. Olive and Bethlehem churches viewed the sound film, 'The Voice of the Deep,' on Thursday and Friday nights, June 9th and 10th. It is a Moody Bible Institute sermon from science. The St. Luke Church (where Brother Locke recently held a meeting) saw it on Tuesday, June 7th. They also had 'The God of the Atom' there recently. There were three confessions at Mt. Olive recently, and three baptisms. Also one awaiting baptism."

They surely keep Brother Locke busy in his community and surrounding territory. He notes some of his engagements for us: Dayton Ruritan Club, Annual Ladies' Night, Dayton, Virginia; Woodstock, Virginia, Lions Club; Woodstock High School Baccalaureate sermon to the largest class in the history of that High School; Edinburg, Virginia, High School Commencement address; Mt. Jackson, Virginia, Triplett High and Vocational High School Commencement address; Shenandoah Business College Commencement address to 35 graduates; McGageysville High

(Continued on Page 10)

The Editor Thinks Aloud

Fred C. Vanator

FLASH FLOODS

DURING THE PAST WEEK-END we have been hearing of the coming of a sudden series of "flash floods" upon widely separated communities—floods that have taken their toll of both life and property. While this has been nothing really new, other flash floods have been reported from time to time in the past, each with its attendant casualties and property destruction, the news of the "flood" just reported, has had a little different effect upon us. The reason for this difference was that we listened with arrested attention when we heard the names, "Harrisonburg, Virginia," and the "Shenandoah Valley." For it is in this territory that several of our Brethren Churches are located, and, when disaster touches those we know—well, it is very different from that which seems so distant from our own personal knowledge.

Often it takes the material disasters to make us think of the spiritual, and it was this

That set me to thinking!

Flash floods come upon the land with practically no warning. Little streams, which an hour before were flowing at a mere trickle, become raging torrents; creeks which wandered peacefully through the meadows suddenly overflow their banks and spread over the surrounding territory; rivers which but moments before could scarcely be seen to move, now become angry floods, sweeping away everything in their path and within their reach, till what but a few short hours before was a peaceful, quiet community, tucked away among the hills, is left but a shambles—wreckage and ruin everywhere.

Having passed through two floods while at Peru, Indiana, I know what it means to pass through such a flood. There is no stopping of the water, once it begins to rise and to overflow its banks. One can only wait, and hope, and pray.

But what has this to do with the spiritual? We build barriers which we hope will keep the flood waters of adversity from sweeping us away from our Christian position and preserve our Christian character. But suddenly there comes the graying of skies, the rumble of the thunderings of threatened trouble, and then—a "flash flood" of disaster seems to overwhelm us, and we begin to question, even the goodness of God. We feel that, indeed, He has forsaken us.

But we have only to recall the words of Jesus, when He said, "He that hearest these sayings of mine, and doeth them, shall be likened unto a man who built his house upon a rock, and the floods came, and the winds blew, and beat upon that house, and it fell not—for it was founded upon a rock." Maybe the reason we are fearful when the winds of adversity blow, is because we have been like the foolish man whose only foundation was "sand" and who found his house unable to withstand the force of the wind and rain.

Isn't it about time that the church began to emphasize the necessity of building on a solid foundation and hedging the building round about with an adequate "flash flood" protection? We seem so sure that "It surely can't happen to us," only to find that it "can happen" when it is too late to build the protection when the "flash flood" comes.

It behooves us, therefore, to build and hedge our building as our Lord has bidden us—and to do it while there is yet time.

Think it over!

Office Gleanings

By The Editor

THE "DOLLARS" BEGIN TO ARRIVE

Do you remember that little "request" we had in this column a couple of weeks ago? That one about how easy it is to "put a dollar in an envelope, to which you have pinned a note with your name and address and the words 'Press and Equipment Fund' and addressed it to the Brethren Publishing Company!" Well, some people saw it, and the dollars are beginning to arrive.

The first "dollar" arrived on Tuesday, June 14th, from Mrs. N. E. Clark of Canton, Ohio. Close second to Mrs. Clark with their "dollars" are Mahlon W. Werner, Rural Route 1, Meyersdale, Penna., and Mrs. James Kraning, Rural Route 3, Peru, Indiana, whose contributions came in the morning mail of June 15th.

In the morning mail of June 16th, came "five" of those "dollars" from Mrs. A. L. Ankrum of the Glenford Church, who lives at Gratiot, Ohio. The next envelope I opened contained another "dollar" from Miss Estella Blackstone of Logan, Ohio.

Came the afternoon mail. A "dollar" from Mrs. Idella Walters, 1209 Fourth Street, Jackson, Michigan.

The Friday morning mail brought two more of those "dollars," one from Brother S. W. Flickinger of Morrill, Kansas and the other from Sister Frances Walters of Dayton, Ohio.

The Friday afternoon mail increased the "dollar" income by five additional bills: one each from Mrs. C. D. Flickinger of Waterloo, Iowa; Mrs. H. O. Beydler and Mrs. William Keller of Arlington, Virginia, both members of the Maurertown, Virginia, Church; and two from Mrs. Elmer Cook of Warsaw, Indiana.

In the larger brackets we have received as of Friday, two checks: one from Andrew C. Stanley of Detroit, Michigan, for \$10.00; and the other from Ira T. Leidy of Mineral Point, Penna., for \$15.00.

Now what will the days ahead bring to us? We await with a great deal of interest for the response which we are sure will come. Go back and read the first paragraph and see how easy it is to send these "dollars."

Ten - Nine - One

THE WRITER OF THE FOLLOWING tells how, when she turned on the radio one Sunday, she happened on a Quiz Program and that the question which she heard from the lips of the quiz-master was this, "Some one wants to know the significance of the figures **ten-nine-and-one** in the Bible—to what incident or story do they refer?"

There were several muffled remarks, but no one could give the answer. Finally the quiz-master had to tell his studio participants, and those listening in, that the figures **ten-nine-and-one** referred to the ten lepers who were healed by Jesus, nine of whom went on their way down the road unmindful of a feeling of gratitude, if they had such, forgetting to express their gratitude to Jesus; and only one turned back to say "Thanks!" for so great a blessing.

Now it is a little disturbing that none of the young people in the broadcasting studio (for it was a young people's quiz program) should know the answer. After long years of teaching Primaries, I found out that one of the favorite stories in the great series of lessons, was the story of the ten lepers. I had a feeling that any boy or girl who came through a Primary department in the Sunday school should know that story. But it was "muffed" on the Bible Quiz Program.

It was only a short time later that, with a companion, I started on a bus trip. We were going to a Sunday School Convention and we desired to get to our destination early in order to look over the exhibits there. So we managed to get on a very crowded bus after much waiting on a crowded station platform. It was in war time and a major portion of those on the bus were soldiers. It was a serious thinking group, for some of the good-byes were said with finality.

At last the bus pulled out and the driver threaded his way through the streets on a route which would avoid much of the town traffic. As for the bus, it was one of those smaller type which thread their way across the country between smaller cities to make connection with the larger and longer bus lines. It was a hard ride for there were no great heavy springs to keep away the roughness of the ride, and it seemed more like one of those old hay-rides in a two-horse wagon without springs. But the crowd was good natured and the ride was not irksome.

Finally we came to a somewhat better highway where the jolts were—well, they were less. The driver, running late, picked up a little more speed and was probably going the maximum allowed for bus-driving at that time. In a few moments there was some noise, a sudden lurch of the bus to the left; but we stayed on the road and kept on going, though everyone was conscious that something had happened and that we were gradually slackening speed.

Suddenly we were conscious that a tire came off and we could look back and see it rolling down the road. One of the passengers, a negro woman, said, "Why don't he stop the bus? Don't he know he lost a tire?" Another passenger said, "But these busses have double wheels in the back; he can take us in on one tire."

About that time there was a clatter and a clang and a more perceptible lurching of the bus, and when we looked back down the road we could see, in the light of an approaching car, the big rim of the bus wheel. We watched it come to a stop and fall flat, almost in the middle of the road. I looked at the one sitting beside me and said, "But that rim didn't come from a back tire. It bumped into the side of the bus after it left a front wheel." But the passenger said, "It couldn't be a front tire. He couldn't keep this big bus in the road if he lost a front tire and rim."

A girl sitting near the back, thinking the driver didn't know he had lost a wheel, hurried to the front and told him. The driver, still with his eyes facing forward, said in a very calm voice, "I know I lost it, but I'm going to pull into a filling station up the road."

When he finally cut across the road and pulled into the filling station on the left, the bus came to a stop almost into a row of shrubs that spread in a half-moon around the approach to the closed station. The driver got out to investigate and everyone else sat still. Then we saw the driver use his flash light to hail a passing car and he left us. Someone near the front got out to see what had happened, and came back to announce breathlessly, "That was a front tire and you ought to see what we came in on."

After a little the driver returned and announced that he had gone back to phone for another bus and we would be there a little while. Many of us got out then to see what had really happened and to break the monotony of the long wait in a stranded bus. Someone asked the driver why he didn't change the tire and go on, but he said all the lights, except the front headlights, were evidently ripped out and if he changed the tire it would be against the law to drive the bus without warning lights.

When I went around to take a look and saw only the hub mired into the grass, you may be sure some belated goose-bumps made their appearance. Anyone who has ever driven an automobile knows how difficult it is to keep a car from turning over if a front tire blows out, and I couldn't see to save my life how that driver kept that bus, loaded to capacity, from turning over, or at least from getting completely out of control.

I turned to leave and saw some narcissus blooming amid the shrubs. Their white blossoms looked like stars in the glare of the headlight. I picked one long-stemmed flower and went back to join a dozen or more people who had gotten out and were asking the driver questions. I arrived just in time to hear him say, "One of the hardest things I ever did in my life was to keep my foot off the brake when the tire blew out. But if I had even touched that brake, we would all be back yonder in 'Possum Lake' right now, for we were passing it when the tire blew. I knew the best thing to do was to keep going and hold it in the road until we slowed enough to stop."

Everyone was practically stunned when the real danger became clear. I still had the narcissus in my hand, and I said, "Friend, it seems that this bus load of people ought

to award you at least one flower in appreciation for your being a driver who can keep his head."

He took the flower, put it to his nose and smelled the dew-wet fragrance. Then he said, very seriously, "Thank you, lady for the flower. But you'd really better be thanking the Lord. If it hadn't been for Him you couldn't be picking flowers now. He's the One to thank."

And I had been disturbed that some people on a radio program that morning hadn't known the significance of ten-nine-and-one.

Isn't that the way of most of us? As a Christian, we are numbered among the ten. Yes, everyone of us are among the ten. The thing that should bother us all is, "Am I among the nine?" Or can we say from the bottom of our hearts, "I am classed with the one, who, seeing the great deed done to him, came back to the feet of Jesus and gave Him thanks?" It is a case of just plain "gratitude to God for what He has done for us."—Adapted and suggested.

Noah - Preacher of Righteousness

Rev. Clarence Stogsdill

(The following is a sermon which was preached by Brother Stogsdill, pastor of the Gretna, Ohio, Brethren Church, in Homiletic Seminar at Ashland College, on February 3, 1949. Brother Stogsdill was recently ordained to the full Gospel Ministry in his home church at Cerro Gordo, Illinois.)

II Peter 2:5 "... spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly"

WE KNOW that the plan of God never changes. But man has tried, and is still trying, to force a detour in that plan by attempting to knock out the "bridges" along the way and set up his own temporary methods of transportation into what he hopes will be the "Glory Land." There is more than one way, says man, even if I have to give the blue prints of God's great plan a new interpretation—one that will satisfy myself and coincide with the "ideals" to which I already hold.

But the foundation of God standeth sure, and there can be no changes made. The way already is prepared, and God is working it out in His own marvelous, mysterious way. Yet there really is nothing marvelous to God. He is all-wise, and knows far in advance of happenings just how things will work out. God does awful things in natural ways. He made use of Noah, the preacher of righteousness, to carry out one of His most wonderful accomplishments. Nowadays the preachers whom He uses are everyday Christian people. The wonderful thing about this is that in spite of all the disagreement, dissension, and even hypocrisy within His Church—the instrument of His plan—the plan still succeeds. Just as He knew long before Noah's time that there would be one on whom He could rely for the transporting of man across the flood, so he knows now and has in the past known that His work would be carried on by Christian people today and tomorrow. That work is "preaching the Gospel."

Now I know that most laymen don't like to think of themselves as "preachers," but as Christians that is their life work for the Lord. Every Christian is a preacher; his life is a sermon—the best type of sermon ever preached. I sometimes think that in the study of homiletics the life of the minister should be taken into consideration as an

excellent type of sermon. The trouble with some of these "sermons" is that the sermon material used is not of very desirable nature. The Christian should remember, too, that his life is being read. In fact, to the majority of people, it is the only message preached with any great effect.

Now Noah was not exactly a "preacher," in the modern sense of the word, but he certainly did some powerful preaching with the hammer and nails which he used in building the ark. The world all about him was wicked, having fallen into every kind of lasciviousness and lusts of the flesh; but Noah kept driving nails, the regular strikes of the hammer reverberating upon the eardrums of the skeptics all about him. No doubt many stood about with folded arms and chuckled and gossiped while Noah went about his work.

It did seem foolish to build a large boat on perfectly dry land! Old Noah must have had the determination which was handed down to certain G.I's overseas at the close of the recent war: when the Armed Forces announced that all those men and women having 84 points would be transferred to La Havre for transportation to the United States, these men threatened to build rafts and sail for home two-by-two—they had only 83 points! Foolish? Yes. But now picture Noah building a Queen Mary on dry land, and seemingly no place to go! Well, we as Christians look about as ridiculous to the world: our prayers for forgiveness of sins, when we seemingly live good moral lives; our hope and prayers for the coming of the Lord, when Christians have been waiting for nineteen hundred years for that return.

But sometimes God asks even more "foolish" things than these of us—and how many does He find ready and willing to perform that task? Oh, you say you are. How about that opportunity yesterday to speak to a friend about the Lord? "But," you say, "that would make you look like an odd character to those around you." You may as well carry out your calling, friend, for you already look ridiculous in the eyes of the world anyway. Besides, what are you looking for, praise of men, or the fellowship of God? The self-righteous people of Noah's day only called down upon their heads a greater judgment because they had been warned of the wrath to come by Noah. But Noah "found grace in the eyes of the Lord."

Noah had quite a time trying to convince his neighbors of the coming storm. They would go out and point up into the sky, which was clear and blue, and try to explain that rain had to come from somewhere—and it was not apparent that rain would soon come. It takes a good meteorologist to look as far into the future as Noah did and predict a heavy rain. The modern world has coined phrases about the slow coming of our Lord; it is difficult to keep one's patience and continue on in a spirit of worship with such people as those around. But when the day comes, then we, like Noah, shall be satisfied with our efforts of having warned them.

As they continued to scoff and search for more material out of which they could make puns, our friend Noah was doing "according unto all that the Lord had commanded him." "And Noah was six hundred years old when the flood of waters was upon the earth." Though it was a long time, yet it came. Though there were no clouds in the sky, yet there was plenty of darkness and signs of storm within the hearts of humanity. So is the sign of our day. "So shall also the coming of the Son of man be; for as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came and took them all away, so shall also the coming of the Son of man be." There is no need of a telescope or microscope to bring into view of the naked eye that which our Lord was talking about. God has given His word; that is enough for us. After all these thousands of years it still stands stronger than anything which man has ever written. That in itself should be our "sign."

Every Christian has an "ark" to build according to the instructions of his God. He should build it keeping in mind that he is giving out the warning signal to all those about him, as well as preparing for himself a hiding place in the time of storm. If we follow His instructions we will have a safe place to go when the storms break upon us. There will be no need of fear when the "windows of heaven" are opened; but woe unto the world when the windows of heaven open, allowing the light to shine into the places of utmost secrecy!

After Noah had done all he could, God finished for him: He "shut him in." He protected him from all harm; He spread His wings over him for a shelter. What a comforting thought that is to the individual who is safely sheltered o'er with the salvation of God! Paul speaks of the "Helmet of salvation," indicating that it is a roof, a covering from above. God has "sealed him in."

It is interesting to note that, after all Noah's labor and earnest following of the instructions of God, when the rains came and the waters began to rise, the very force of destruction which fell upon the wicked acted as a means of carrying the righteous away to safety. The account says "and the waters increased, and bare up the ark, and it was lift up above the earth." (Gen. 7:17b). Jesus said to "lay up treasures in heaven" as a sort of "old age benefit," a "reserve for a rainy day." Work, not for the temporal things, but for the eternal: "Seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you." We as Christians should be busily going about our Father's business, laying up treasures for the rainy days so that we can enjoy those treas-

ures when we no longer are able to take care of ourselves.

The longer an individual serves God the more he leans on Him for even the smaller things in his life. The more he leans on God the more he realizes his own weakness and the more he becomes sensitive to his real needs. So many Christians today like their religion in weak doses. When I see one of these Christians I know immediately that he has not been communing regularly with his Lord, for if he had been he would have learned long ago that there is no stopping-place—no "leveling-off place"—in the growing in grace. The boy Jesus himself "increased in wisdom and stature, and in favour with God and man." The more the Christian seeks, knocks, and asks, just what much more will he sense his needs and walk closer with Him.

I am convinced that our Church is nurturing "perpetual infants" in the New Life. Noah was a man of grace, and he knew this: after God had shut him in the ark he waited for God to tell him when it was safe to come out. He sent out a raven and a dove to learn when the waters had assuaged, but he remained in the ark until God told him when it was safe to come out. Noah knew whose he was, and whom he served.

The work all done, the danger all passed, the ark having withstood the tossing in the sea, God gave back to Noah his new earth, all purged of sin and guilt—fresh as it was the day of creation. Perhaps this is what Jesus was thinking of when He said, "the meek shall inherit the earth." Noah's long suffering and hard work had not been in vain; he got back what he had had before, only it was fresher, sweeter.

Was Noah happy about it? He "builded an altar unto the Lord" and offered burnt offerings on it. This system of worship was not new and strange to Noah. He had given thanks to God before. He knew how to worship. If some of us would practice a little more in our worship the true spirit of worship, when the time comes that we shall want God with us in a hurry, perhaps we will know how to consult Him without going through a lot of asking for forgiveness for the times when we "meant well," but we just hadn't shown it. Perhaps we won't have time to ask for forgiveness then; we might need God with us just as we are at that time.

(Gen. 9:13, 14). "I DO SET MY BOW IN THE CLOUD, AND IT SHALL BE FOR A TOKEN OF A COVENANT BETWEEN ME AND THE EARTH. AND IT SHALL COME TO PASS, WHEN I BRING A CLOUD OVER THE EARTH, THAT THE BOW SHALL BE SEEN IN THE CLOUD:" These are wonderful words from God Himself. We can look upon the clouds which once brought destruction and death to the world, and see in them now the beauty of God. We can see in them both the record of a wicked world (and a purged world), and a bright shining future for those who take Him at His word. Noah and his God gave us something to think about!

—Ashland, Ohio.

The flesh and the spirit can never be friends, and they will never cooperate.

WHITE GIFTS

1948 - 1949

CHURCHES

North Georgetown, Ohio	\$ 36.00
Morrill Kansas	28.00
Burlington, Indiana	100.64
Oakville, Indiana	57.46
Tiosa, Indiana	18.50
Gretna, Ohio	103.36
Terra Alta, West Virginia	54.12
Flora, Indiana	102.02
Louisville, Ohio	90.31
Mexico, Indiana	75.00
Milford, Indiana	120.30
Milledgeville, Illinois	226.59
Mansfield, Ohio	22.75
Carleton, Nebraska	50.00
Firestone Park, Akron, Ohio	30.17
Nappanee, Indiana	184.76
Oak Hill, West Virginia	35.00
Mulvane, Kansas	34.47
Cerro Gordo, Illinois	17.00
Manteca, California	72.11
Bryan, Ohio	300.00
Udell, Iowa	9.50
St. James, Maryland	65.36
New Paris, Indiana	128.37
Hagerstown, Maryland	386.32
Fair Haven, Ohio	41.00
West Alexandria, Ohio	50.33
Williamstown, Ohio	58.98
Falls City, Nebraska	98.30
Valley Brethren, Jones Mills, Pa.	35.35
Cameron, West Virginia	10.13
Maurertown, Virginia	25.00
Cambria, Indiana	15.00
College Corner, Indiana	55.74
Johnstown, Pennsylvania (Second)	114.50
Mt. Olivet, Georgetown, Delaware	19.00
Smithville, Ohio	223.85
Ashland, Ohio	262.71
Ardmore, Indiana	92.45
Pleasant Hill, Ohio	67.65
Calvary, New Jersey	10.00
Meyersdale, Pennsylvania	63.50
Bethlehem, Virginia	38.38
Mt. Olive, Virginia	90.41
Glenford, Ohio	32.00
Canton, Ohio	76.50
Highland, Pennsylvania	45.00
Center Chapel, Indiana	51.16
Roanoke, Indiana	16.50
Conemaugh, Pennsylvania	58.00
Roann, Indiana	131.60
Summit Mills, Pennsylvania	19.50
Sergeantsville, New Jersey	8.50
Johnstown, Pennsylvania (Third)	59.22
Masontown, Pennsylvania	136.10
Brush Valley, Pennsylvania	32.30

Corinth, Indiana	42.35
North Liberty, Indiana	77.09
South Bend, Indiana	78.00
Gratis, Ohio	82.19
Waynesboro, Pennsylvania	20.00
Muncie, Indiana	6.00
New Lebanon, Ohio	323.50
Uniontown, Pennsylvania (Second)	89.70
Quiet Dell, West Virginia	6.05
Berlin, Pennsylvania	224.17
Johnstown, Pennsylvania (First)	79.00
North Vandergrift, Pennsylvania	30.00
Dayton, Ohio	116.68
Fort Scott, Kansas	17.65
Cumberland, Maryland	25.00
Vinco, Pennsylvania	125.95
Peru, Indiana	26.75
Elkhart, Indiana	250.00
Lathrop, California	24.22
Pittsburgh, Pennsylvania	129.43
Huntington, Indiana	35.00
North Manchester, Indiana	161.60
Goshen, Indiana	154.48
Waterloo, Iowa	231.35
Lanark, Illinois	165.00
Washington, D. C. (1947)	81.25
Hamlin, Kansas (W. M. S.)	5.00
Fremont, Ohio	10.00
Fairview, Ohio (Washington C. H.)	10.00
Stockton, California	13.00
Warsaw, Indiana	159.15

TOTAL FROM CHURCHES\$7,186.54

INDIVIDUAL GIFTS

Ida Himiller	\$2.00
W. S. Bell	10.00
Mrs. A. N. Bishop	5.00
Mrs. Idella Walters	2.00
S. C. Flickinger	20.00
Mrs. J. Zabrosky	1.00
Mr. and Mrs. W. E. Daniels	1.00
Elta Myles	1.00
Mr. and Mrs. H. H. Merritt	5.00
Mrs. Levi Stuckey	5.00
Hattie Rose	5.00
Mrs. E. R. Lehman	5.00
Scott A. Shannon	10.00
Mae Kreitzer	2.00
Margaret Lowery	5.00
Mr. and Mrs. Ora Abshire	5.00

TOTAL INDIVIDUAL GIFTS\$84.00

GRAND TOTAL\$7,270.54

Respectfully submitted,
M. A. Stuckey, Treasurer.

There is no use talking about true happiness if the sin question is unsettled in your life.

Three Pictures From Elkhart, Indiana

Some time ago Brother L. V. King, pastor of the Elkhart, Indiana, Brethren Church, promised to send us, from time to time, some of the pictures which show us a few of the interesting side-lights in the Elkhart Church. This he has done, in the sending of the three pictures shown below. Brother King has added a brief paragraph with each.

The Organist



The above picture is a portrait of the organist, Mrs. Fern Gilbert. "Fern," as we all call her, is the wife of Rev. Harry Gilbert, who has served the Brighton, Indiana, Brethren Church as pastor for so many years. Due to his health he has been given leave of absence and one of our laymen, Walter Lichtenberger, has been preaching there each Sunday. Fern has been the faithful pianist and organist for somewhat over twenty years. And now, since we have the Maas Cathedral Chimes, she plays these each Sunday morning before the Sunday School hour, and each Sunday evening before the evening worship. She has as her able assistants, Mrs. Ruth Bushong and Marilyn White. They often play combination numbers, especially at the evening service, on the organ and piano, with the chimes.

A Group of New Members



During the two and one-half years of our pastorate, it has been the happy privilege, due largely to faithful work among the Sunday School teachers and personal workers, for the pastor to receive into membership one hundred and ninety-five persons. About half of that number are included

in the above picture, which was taken on Sunday morning, April 24th. A picture had been taken previously in which more of the new members were included, but the film proved to be of no value and we had to try it over again with the result that we selected a Sunday in which many were unable to attend.

The picture also gives a good view of the rear of the auditorium. This is the first time we have had a picture from this angle and it gives you some idea of the beauty from the pulpit, as well as the beauty of the pulpit and Choir loft itself, as was shown in the picture which appeared in the *Evangelist* some months ago.

The Junior Choir



One of the new projects which has proved a real blessing and has helped so greatly in an increase of attendance and interest, has been the newly organized Junior Choir. It is made up of children who sing in the choirs of the different grade schools in the city of Elkhart and surrounding territory. In the picture is also Mrs. Fay Weatherwax, director; Mrs. Fern Gilbert, organist, and Janet King, sponsor of the group. They are all members of the growing Junior Department of the Sunday School. They assisted the adult Choir in presenting the Easter Cantata.

PASTORATE TO BE VACANT

Due to the resignation of Rev. Henry Bates, effective on January 29, 1950, the Oakville Brethren Church of Oakville, Indiana, will be without a pastor as of the first of February.

Any Brethren pastors who would be interested in assuming this charge at that time, are invited to contact the Pulpit Committee of the church through its secretary, the undersigned.

Charlie S. Kern, Oakville, Indiana.

REDEDICATION SERVICE AT TIOSA

The Tiosa Brethren Church, Tiosa, Indiana, has planned a rededication service on Sunday, June 26th. This will be an All-Day meeting, with Prof. M. A. Stuckey, Dean of Ashland Theological Seminary, as Guest Speaker.

Surrounding Brethren and Friends are cordially invited to these services.

Mrs. Frank Lee.

Travel Flashes

Dr. Charles A. Bame

A Long, Long Trip

THERE WAS A DAY when 800 miles would not have seemed as far as it does now, and reasons and explanations are unnecessary. But lest some folk be inclined to surmise that I am getting old or decrepit, let me warn that I do not admit or allow such incrimination. Mrs. Bame and I are exceptionally well preserved with good health, freedom from limiting diseases and with all our senses (sight, hearing, etc.) such as to make us grateful to our Maker and our Savior as well. I drive further than most preachers in our church every Sunday morning to the services at our College Corner Church, ten miles away and besides, take "800 mile trips when we wish."

"Star Boarders"

In a life-time of service for such affable, forbearing, suffering and hospitable people as Brethren are, we scarce stay at a hotel, or on many trips buy a meal, because of welcomes by letter and invitation verbally and continually. And thus we become "Star Boarders" quite often. In a number of homes, we know where the family key is hidden and are invited to "go in and make ourselves at home," both in spirit and in truth. What a wonderful thing such friendships are, both because they make it possible for us to make trips otherwise impossible, and to meet those of "like precious faith" and thus to bring blessing and gratitude to their hearts and ours.

"Homes For Transients"

On this trip we found a Tourist Home so splendidly restful and clean, and the "maidens" of the house so intelligent, gracious and hospitable, that we gladly remained in one city two nights longer than we had anticipated and for five years I have not had a better night's sleep, anywhere. I presume it was with some pride that we had the unusual experiences of being stopped on the streets in this small city by people inquiring "who were the strangers" among them and why we were there. And, of course, they had some pride too, to know that we had selected their "burg" for a short sojourn we had not planned at all!

General Grant's Tannery

One such city was the former home of the late President Grant. It was altogether outside our plans to spend time there for we did not know—I believe history did not record—that this great American was a resident of Georgetown, Ohio, near where he was born at Point Pleasant, in Clermont County. We were disappointed for what seemed to be small regard and appreciation of a man so great as to have become its great leader in war and in the presidency for two terms, with many urging him to try at that early date for a third term. A small brick schoolhouse where he went to school, now more than one hundred years old, still stands, with its desks, simple boards pinned to the wall; and the benches without backs

for the pupils, while the teacher, it seemed, was made very prominent with the bigness of his desk and chair.

One thing prominent in his day and time was the bunches of "beech switches" the teacher carried each morning and, in his "Memoirs," says Gen. Grant, "used up most of them each day." That together with the Tannery, made up a great factor in the life of the future great warrior.

Discipline

General McClellan, perhaps a better trained man, had failed in the conflict because of his lack of initiative. He was superseded by a number of leaders who all signally failed to follow victory with speed, until this man of destiny, drilled with hard work and "switches," decided that there was but one thing to do, despite the loss of blood and life of soldiers, to win for the North: that was to "fight it out along this line if it takes all summer." His determination and the discipline of hard work, poverty and training, secured for him undying fame and honor. And is the almost entire loss in modern ways and methods, that deprives the modern child of the needed discipline to escape the things that made great character in all past times. It is written in the thinking of men that to "spare the rod is to spoil the child," and the greater wonder of all is that even Jesus had "learned obedience by the things which he suffered," Heb. 5:8; and even the wisest of men summed up "the whole duty of man" to be "fear God and keep His commandments." Eccles. 12:13. In either of the three cases, it is discipline. The man, woman or child that does not submit to higher authority than self, will end in miseries, chagrin, disappointment and even despair. "If ye do well, and suffer for it, ye take it patiently; this is acceptable with God." I Peter 2:20.

"Friends for Forty Years"

Enroute, we stopped with friends of many years. I was about to say forty; but it is but thirty-four; not to say that we have none of the forty-year vintage. We do. And that is something to account for. Forty years of friendship, sometimes threatened by human limitations and disagreements—"for none of us liveth to himself, and none dieth to himself." "One star differeth from another star in glory" and so shall it be with humans in the Eternities of endless ages. "Every man shall receive his own reward according to his own labor." Even that would make each different from the other. But there are friends and friends. Some love for a time and then forget; some love until differences come and they try even to get vengeance. but such are not models; they are not the kind to "copy" or imitate. We stopped with the kind that endure. Differences, separations, divisions—but friends, nonetheless. Sure! "A friend sticketh closer than a brother." Prov. 18:24. We had a good time, a good rest and went happily on.

(Continued next week)

"Patience, which is in remembrance of Him is not bitter."—Persian Proverb.

It takes at least two to make a good sermon: the preacher and the hearer.

Interesting Items

(Continued from Page 2)

School Commencement sermon, replacing regular appointment at Mt. Olive on June 5th at the evening hour; Temperance Address, "Irrigating Our Sorrows," to the Mill Creek W. C. T. U. in the Mill Creek Brethren Church; Memorial Day addresses at Fishers Hill and Maurertown on the afternoon of May 29th, and preached that morning (my day off) at St. Luke. Now on to the Southeastern District Conference."

Say, Brother John, when do you sleep?

Dayton, Ohio. We note from Brother Whetstone's bulletin of June 12th that four were baptized on Friday, June 10th and received into full fellowship on the 12th.

A "Wedding Remembrance" party was recently tendered the Whetstones. (Brother Whetstone does not say how many years of "wedded bliss" this marked.) Also there was a "remembrance" for Sister Whetstone's birthday.

A Family Night, with covered dish supper, was held on Wednesday evening, June 8th, at which time Miss Hudson showed pictures and told of her trip through Europe on a bicycle.

Loree, Indiana. Brother Robert Higgins reports that there were 59 enrolled in Loree's first Daily Vacation Bible School, and an average attendance of 54. A fine relation of attendance to enrollment.

Loree combined their Children's Day and Vacation Bible School programs on Sunday evening, June 5th.

Johnstown, Penna., Second. We note that the Johnstown that a dedication service was held on Sunday morning, Second Church has received their new song books and that a dedication service was held on Sunday morning, June 5th.

Brother Leatherman, the pastor, will complete a two-week meeting at Brush Valley, Penna., on Sunday, June 26th. In his absence Brother George H. Jones, former pastor, is filling the Second Church pulpit. We are truly glad that Brother Jones has recovered from his accident which he suffered some weeks ago in Florida.

The Second Church observed Children's Day on Sunday morning, June 12th.

Johnstown, Penna., Third. Brother D. R. Wolfe, pastor of the Third Church, reports baptismal services at the church on June 5th, but does not report the number.

The Children's Day program was held on the evening of June 12th.

Masontown, Penna. Brother Freeman Ankrum reports that the Laymen had 17 present at their June meeting. They will have charge of two public services, one on the morning of July 3rd, and the other on July 10th.

A new Senior Sisterhood was recently organized at Masontown, under the direction of Mrs. Mabel Chepes, patroness, and Mrs. Dorothy Berkshire, Assistant.

Berlin, Penna. The Berlin Church recently honored their three College graduates and eight High School graduates.

The Pennsylvania Ashland College Alumni Banquet which was held at Berlin on Friday evening, May 20th, had an attendance of 95. Dr. Glenn L. Clayton was the guest speaker. There were also special numbers by Mrs. Glenn Clayton, Miss Miriam Bird and Mrs. Charles Cober. The group has a project of placing new lights in the Chapel on the Ashland College Campus.

Brother D. C. White, pastor of the Milledgeville, Illinois, Church, was recent guest preacher at Berlin.

Brother Percy C. Miller, Berlin pastor, reports that there were 52 in attendance at the mid-week prayer service on May 25th, and that the Vacation Bible School enrollment for the first week was 57.

We note also that the new carpet, costing approximately \$5,000.00, will soon be laid in the Berlin Church.

Oakville, Indiana. We note that the local Junior W. M. S. has recently contributed \$100.00 toward the re-wiring of the Oakville Church.

A special offering was lifted on Sunday, June 12th, which will be applied toward church improvement.

Peru, Indiana. Brother Elmer Carrithers, Peru pastor, writes: "We had a fine Children's Day program last Sunday (June 12). The attendance was an increase over last year. Rev. M. G. Buchanan, a retired Methodist minister, of Indianapolis, spoke for the Indiana Anti-Saloon League."

St. James, Maryland. A new pitcher pump has been installed in the kitchen. It was the gift and was installed by Mr. Earl D. Long of Downsville.

Valley Brethren, Jones Mills, Penna. Brother Percy C. Miller, Berlin pastor, who recently held a week of meetings at the Valley Church, reports as follows: "The interest was very good. The average attendance at all services was 50—just about the membership of the church."

Nappanee, Indiana. John Litwiller from Argentina, was the guest speaker at the Father's Day Services on Sunday, June 19th.

Brother Bowman reports the enrollment of 303 at the Union Vacation Bible School in Nappanee.

Gratis, Ohio. The Gratis W. M. S. added the sum of \$100.00 to the carpet fund recently.

Canton, Ohio. Canton honored their two High School Graduates on Sunday, June 12th. Children's Day was also observed.

Elkhart, Indiana. One hundred and seventy-five women and girls were in attendance at the Mother-Daughter banquet recently.

At the last business meeting of the Elkhart Church the following actions were taken:

1. To remodel the present parsonage as a permanent home for the pastor and family.
2. To select committee to secure an architect and to get estimates for a new wing to the rear of the church.

Meyersdale, Penna. Brother W. S. Benshoff reports the enrollment of around 300 in the Community Daily Vacation Bible School. Brother and Sister Benshoff had charge of the music of the school.

Young Men and Boys' Brotherhood

PROGRAM FOR JULY

(Furnished by Rev. John T. Byler, Louisville, Ohio)

Scripture Lesson: Matthew 16:21-28

Praise and Prayer

Devotional Study

LOYALTY TO CHRIST'S LEADERSHIP

IT IS VERY NATURAL for man to follow a leader. The person who doesn't like to be around people is an unusual person. And as people get together, somehow or other, it becomes customary to look up to one of the group as the leader of that group. This is true in politics; it is true in religion; it is true in school, and it is true in the social life.

Nowhere do we find leadership more necessary than in the religious life. Men have tried to map their own courses of life, religiously speaking, but somehow, no man has ever succeeded in making a "go" of life when his religious leadership has been entirely dependent upon himself. There is too much aimless wandering—there are too many uncharted places—there are too many periods of stress and strain—for a person to go without expert guidance and leadership. That is the reason why it is so necessary for a person—particularly a young person—to make a wise choice in setting up his program of life. He may have a splendid goal for himself; his ideals that he has chosen for himself may be of the highest type; his friends and associates may be of the finest character; his tools, his equipment, and his education may be second to none; and yet, unless that young man, with all his best equipment, is not aware of his need of leadership, his life is doomed to failure. On the other hand—with the necessary training and equipment, and proper choice of leadership, the possibilities of that life are boundless. So an early, but extremely important decision for any young person to make, is to "Choose ye this day whom ye will serve."

When we consider the field of leadership, we are faced with a consideration of leaders that are available to all. Some young people pin all their hopes on someone who has apparently made a success in a particular profession. As they study the successful individual, they become more and more certain that what he has done, they can do. Sometimes, we base our trust for leadership in a person who has become wealthy, or popular, or famous, and fail to see that setting such individuals before us as a pattern is never a sufficient step to assure us of our success in our chosen field.

But there is One who offers Himself as our Leader right as we stand upon the threshold of life, and He says, "Follow Me." Furthermore, as He suggests that we follow Him, He assures us not only of His guidance and example, but of His constant Presence and His reassuring

encouragement. He tells us that He will "break-trail" for us in the hard places; He undertakes to work out all future problems and difficulties; and as He does these things for us, we have the satisfaction of His joy and His peace—a satisfaction that cannot be obtained anywhere else in all the world.

There is one thing that we must keep in mind, though, if Christ is to be our Leader. He refuses to take second place in our hearts. It either means that we must yield to Him completely, or expect to get along without His leadership in our lives. An old proverb says, "Christ demands a complete surrender; the Devil settles for a compromise." And that is quite true. The Devil is happy if he can get you to yield just partially to his demands to do evil. "Don't gamble! But matching pennies won't hurt anybody!" "Of course, stealing is wrong! But if you can sneak an apple off the store counter, or snatch a piece of silverware out of a restaurant, that won't hurt anybody!" That is the Devil's method of reasoning, for he knows that if you can be made to give in to little things, he will soon have you giving in to the bigger things, too.

But Christ demands a complete surrender. Gambling is sin—it must be left alone. Stealing—even petty pilfering of apples at the corner fruit stand, is sin and can have no share in the follower of Christ.

Someone tells the story of a pilgrim who was ordered to do penance for his wrongdoings by walking a number of miles to a shrine, with peas in his boots. But the pilgrim, interested in making it as easy for himself as possible, first of all boiled the peas! Sometimes, people have been guilty of trying to do the same thing in following Jesus Christ. Christ makes His demands for those who would follow His leadership, and we try to ease those demands down to the extent that they are not hard or unpleasant to follow. But we sadly discover, when we do this, and oftentimes too late, that when we make those demands easier, we lose the leadership of Christ.

—Louisville, Ohio.

ATTENTION

ALL PENNSYLVANIA BROTHERHOODS

To All Brotherhoods in the Penna. District:
Greetings:

As your District Chairman, I urge all Brotherhoods to have delegates at our Pennsylvania District Conference, which convenes at Masontown July 18 to 21. Of course we take it for granted that all Advisors and Brotherhood Officers will be there. We should plan for our Annual Thanksgiving Brotherhood and Brethren Youth Conference at this conference.

Fred W. Brant, Chairman
Penna. District Brotherhood Board.

Cease to live in the atmosphere of your sin, by which I mean that you must see to it that your mind is occupied by thoughts as far removed as possible from those in which your temptation can take root. It is a great mistake to loiter around a sin to which one's nature is prone. Your moral strength will depend upon your spiritual tone.
—R. J. Campbell.



CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for July 17, 1949

CRIME—THE POOREST PAID PROFESSION

Scripture: Romans 1:16-25, 28; Galatians 6:7-10

For The Leader

EVERYBODY PAYS when a crime is committed. Nobody wins when a person sets out to gain by crooked ways. As we have said before, this country is made up of people who desire to live respectable, law-abiding lives, plus those whose idea is to get along by fair means or foul. So, tonight, we are confronted with the problem of the criminal, the petty criminal, the chiseler, the cheat. Their very attitude is to get what someone else has, even if they have to steal, lie, deceive or murder. The blossoming out of this philosophy has resulted in the greatest crime wave that this country has ever seen. To point out the fallacy of such a life, and to show corrective measures, is our purpose now.

DISCUSSION

1. **WHO PAYS THE BILL?** Crime is one of the most expensive leeches we have in the country. It costs everyone of us far more than we'd like to admit. It is almost impossible to know where to begin in enumerating the crimes for which we pay the bill. A man is brought into police court because he was molesting a woman going along the street. She was minding her own business, he was in a half-drunken condition. As the patrol officer sought to arrest him, the man put up a struggle. He was thus booked for drunken and disorderly conduct and resisting arrest. He was later fined and sentenced for a period of time in the local jail. Just one of thousands and thousands of daily occurrences. It rated a few lines in the daily paper. That was all! Or was it? Of course we need policemen and judges and jails. But in this case there had been an increase in such occurrences and an extra policeman had been hired for the area. Count the cost of his salary, plus cost of prosecution, plus the food of the man while in jail. Who paid that bill? You did! Then multiply this by the thousands, and you will understand why our crime bill is so high. And it is a safe bet to say that 90% or more of our crime is committed directly as the results of drinking and the smoking of marijuana cigarettes!

2. **WHY IT IS THIS WAY.** Some of us are pretty much alarmed over the rapid increase of disobedience on the part of children of grade school age. It is amazing the amount of lack of respect which is seen. Ask any public school teacher, as we have done, and almost invariably you will get the same answer—that every year they grow worse. We are seeing the results, even in young adulthood, of a philosophy which many of us feared even years ago when it was first started. That is the philosophy of self-expression on the part of boys and girls. "Do not restrain them, but let them grow and choose for themselves." Thus, a generation is reaching maturity which has known

little restraint or teaching of respect, good citizenship, and moral and property values.

3. **WHY IT IS THIS WAY, FURTHER.** We would like to lay the blame directly where it belongs. Two things are responsible. The movies and parental neglect. Just to show you what we mean: Recently in Bible School, fourth graders were using hammers in construction of some handwork. One boy picks up his hammer and bops a girl over the head saying, "Here's the way I saw it in the movies." It is true that in the movie, the person hit did not receive the impact of the blow, but the poor girl in Bible School sure did. And countless juvenile crimes are enacted just as they were glamorously portrayed on the screen. A young girl who had fallen into immorality and was using her evil influence over the boys of her neighborhood, was finally questioned on where she became so "wise" so early in life. She said she had learned her "ways" from watching the actresses on the screen. **The movies are destroying everything that is respectable and law-abiding in our boys and girls and young people!**

4. **MORE, WHY IT IS THIS WAY.** Then in the next place, parents are neglecting their responsibilities in training their youth. Yes, that is true. And far too many of these homes which neglect their children are homes where one or both parents "belong" to church, but rarely attend. Children should be taught the great scriptural truths, **RIGHT IN THE HOME.** They should be taught that sin is sin, and punishable by God. They should be taught that there is no escape from penalty of sin except through an acceptance and obedience of Christ. And then by example, parents should gather their flock together and attend church services in a body. Lastly, it says in the scriptures that when people did not like to retain a knowledge of God in their lives, that He gave them over to a sinful mind.

5. **SO YOU THINK YOU CAN WIN.** A cheat or a chiseler never does. For instance, you may get an A grade on a test because you cheated, but you lost your self-respect, and there's a hollow feeling inside of you because you didn't get it honestly. Always there is the fear of getting caught in a crime. The criminal never wins. But who's to tell him that unless it comes from God's word? That's why, young people, we urge you to keep yourself faithful to Church and His Word, that you might be forewarned of the evils of the "crime" life. Study the lives of prisoners, and you will shortly see the folly of their ways. America needs Christian young people who will spend their time working for the Lord, living true, honest lives. What a wonderful thing to be able to live day by day, and sleep night by night without fear. Yes, without fear of having disobeyed the laws of the land, but more so, without fear of having disobeyed the laws of God. Crime pays with guilty lives, dissipation, and fear. Christian living pays in a beautiful, contented, and happy life. Choose the better way.

QUESTIONS

1. Estimate what you think the annual crime bill is for America. Divide the total by the number of people in America, and see what it is costing you and your parents.

2. Enumerate as many different types of crime you can. Try to find the motive back of each one. That is, try to analyze the reason a person would do that particular crime.

Prayer Meeting Topic

Contributed by Rev. C. Y. Gilmer

(Helps for Christian Living)

BLESSED HOPE

This is the hope that sustains us,
This is our lamp in the night,
This is the beacon we follow,
Waiting till faith becomes sight.

This is our pillow at night time,
The promise in each golden dawn,
This is the spur for the laggard,
"Occupy while I am gone."

This is our heart's choicest treasure,
Balm for our sorrow and pain,
Words that are priceless as rubies,
"Christ Jesus is coming again!"
—Martha Snell Nicholson.

OUR LORD'S COMING AS A FACT, HOPE, AND MOTIVE

Scripture: Rev. 1:7

Prayer

Seed Thought Provokers:

THE LORD'S COMING will be personal for He said, "I will come again and receive you unto Myself." His coming will be visible for "every eye shall see Him." It will be audible "for the Lord Himself shall descend with a shout, with the voice of the archangel, and the trump of God." We Christians carry on in the strength of this "blessed hope." We look for His coming and also for "new heavens and a new earth wherein dwelleth righteousness." "Of that day and hour knoweth no man, no, not the angels of Heaven, but My Father only," said Jesus. The multitudes who ignore the doctrine of the second coming are described in 2 Peter 3:3, 4. It would be tragic not to let this doctrine shine in a world of darkness because some have misused the doctrine.

Adam and Eve looked forward to the Lord's second coming as the time when the seed of the woman would finally and fatally bruise the serpent's head. Enoch, the seventh from Adam, prophesied His second coming (Jude 14, 15). Abraham looked for it (Heb. 11:10). David anticipated it (Psa. 17:15). All the prophets proclaimed it as the ultimate hope. Read Zech. 14:4-6. It was attested by the apostles and advanced by angels (Acts 1:9-11). Jesus discussed it at length in parables and discourses (Matt. 24:42-44; 25:31; Luke 21:25-28; John 14:1-3).

The second coming of Christ is the Christian's hope (Titus 2:12, 13; 1 Thes. 4:16-18). We do not discredit the efforts of those who seek to right the wrongs of this present world. Let scientists, statesmen, educators, sociologists, and churches do their best to discover remedies for diseases, maintain peace, create better understanding,

eliminate slums and poverty, advance better morals and ethical standards. Just as none expect to get a permanent remedy for the wasting human body, so our world order cannot escape destruction. Judgment is coming, and our only abiding hope is in Christ and new heavens and a new earth (2 Peter 3:10-14).

There are three incentives to Christian service, sacrifice, and transformed living: the mercy of God (Rom. 12:1), God's love for us ("For the love of Christ constraineth us"), and the second coming. The second coming incites watchfulness (Luke 12:35-37; Rev. 16:15; Mark 13:32-37); sobriety (1 Thes. 5:2-6; 1 Peter 1:13; 4:7; 5:8); repentance (Acts 3:19-21); patience (James 5:7, 8); mortification of sin (Col. 3:4, 5); brotherly love (1 Thes. 3:12, 13); personal holiness and self-discipline (1 John 3:2, 3); abiding life in Christ (1 John 2:28). Let us be alert (Rom. 13:11)!

COMMENTS

On The Sunday School Lesson

by The Editor

Lesson for July 17, 1949

SONGS OF THE TEMPLE

Lesson: Psalms 84:1-4; 95:1-7a

THE CHURCH is a place of Prayer, Praise and Preaching. Prayer is communion with God, for in prayer we should listen for God's voice, as well as continue speaking to Him. Preaching is teaching and admonishing the people; Praise finds its expression in singing. And all these go to make up a service of worship and consecration.

We are to think of the "Songs of the Temple" today. Can you imagine a great concourse of people standing in the Temple court, joining their voices together in the great songs that made up a part of the Temple worship? It must have been an imposing sight and one that tended to make the worship much more meaningful. We listen to great choruses of voices and we are lifted by the melody they bring forth. Personally we have had this experience as we listened to our own Ashland College A Cappella Choir. What must it have been in the ears of those in the days of the Temple splendor!

Very little personal value is found in the study of a Sunday school lesson unless we apply it to our own lives. Just how do we, ourselves, sing in church? or do we sing? Singing is not merely carrying the melody or adding the harmony, no matter how trained the voice or how beautiful it sounds. Far too often hymns are sung with no thought of their meaning. So much time and effort is given to the perfecting of the harmony that little thought is given to the words. I know a fine Christian character who could not, as we so often hear, "carry a tune if you would put it in a basket." Yet that person sings with meaning and a sense of love for the Lord.

We are not decrying our beautiful choir music, by any means—far from it. But we are trying to point out that there should be a life behind the singing. In singing we

should express thankfulness and joy. The psalmist says, "Make a joyful noise unto the Lord, all the earth: make a loud noise, and rejoice and sing praise." (98:4) He also says, (or sings) "O come, let us sing unto the Lord: let us make a joyful noise to the rock of our salvation. Let us come before his presence with thanksgiving, and make a joyful noise unto Him with psalms." (95:1, 2) What means this word, "noise?" Did you ever hear a Chinese orchestra and singing? I have. To me it was just plain "noise," but to them it was melody. That is why all "real" hymn singing from the heart, whether it be on or off pitch, is melody in God's ears. He hears from whence it comes.

Solo singing is beautiful, but nothing brings an audience into closer harmony than good congregational singing. And now a word about paid singers. We have no objection to paid singers—IF! Far too often paid singers sing to be paid and to be heard. There is a story that illustrates this very thing. It goes like this:

In a certain large church in these United States (not Brethren, however) an Italian singer of some note was employed to sing just before and just after the message of the preacher. On one particular Sunday, the preacher had prepared a message which was a little more lengthy than usual. The singer had sung his first song and retired behind the choir railing which practically hid him when he was seated. As the message proceeded and the usual time for dismissal draw near, the singer became more and more perturbed, so it seemed, and as the time passed he half arose from his seat several times. Finally he could endure it no longer and, arising, cried out to the preacher, "Stop! da preach; me sing now!" That is the attitude which we do not condone in the paid singer.

Real singing leads to self-examination and often to repentance. How often and how effectively have the old hymns, "Just As I Am," and "Jesus is Tenderly Calling Today," together with others, brought sinners to the feet of the Loving Savior. Truly music has its place in God's Holy Temple.

SECOND NOTICE

TO CHOIR DIRECTORS AND CHOIRS

Did you read the notice to all Brethren Choirs and Choir Directors that was printed recently in the *Evangelist*? If you did not, or if you have not yet acted on the suggestion of the General Conference Music Committee, turn to the issue of May 22nd and read the announcement concerning the General Conference music. The Music Committee is very desirous of having a large Conference Choir again this year. Also, if you have soloists, or other types of music, either vocal or instrumental, please notify the undersigned in the very near future, so the committee may formulate the program for the week. Address all communications to:

Mrs. M. A. Stuckey,
Chairman Music Committee,
5273 Samaritan Avenue,
Ashland, Ohio.

Laid to Rest

KELS. It was my sad duty to officiate at the funeral of Jonathan Kels, on Wednesday, June 1st.

Mr. Kels was born in Cambria County, Pennsylvania, on June 21, 1867, the son of Fredrick and Mary Catherine (Vickory) Kels. Brother Kels was a charter member of the Third Brethren Church of Johnstown, Pennsylvania. He was a trustee of the Church, a former Sunday School teacher, and a regular attendant of the church. At our recent Father and Son Banquet, Mr. Kels received the prize for being the oldest father present with his son or sons. He was ill only a few weeks before his death.

Services were conducted from the Henderson Funeral Parlors and burial was made at Grandview Cemetery, overlooking the City of Johnstown.

D. Richard Wolfe.

WAKENIGHT. Mrs. Hattie Wakenight was born in 1880, and died very suddenly while visiting her daughter, Mrs. Margaret Hammod, Sharpsburg Pike, on the evening of May 23, 1949. She was sixty-nine years of age.

She was a member of the St. James, Maryland, Brethren Church for fifty-four years and was, for many years, a Sunday School teacher. She was a mother of very deep spiritual convictions and was always faithful in her Sunday School and Church attendance.

Funeral services were conducted on Thursday afternoon, May 26th, from the Manor Church of the Brethren, by Rev. James Ault. Burial was in the Manor Cemetery.

May she enjoy a Mansion and fellowship with her Lord throughout all eternity.

Roy H. Lowery.

*We are sorry to
announce the death of
Dr. G. W. Rench,
on Monday, June 20th
Funeral was held in the
Goshen, Indiana Church on
Wednesday, June 22*

The safety of our nation depends on Christian education.—Babson.

WITH THE LAYMEN

FATHER-SON BANQUET AT ST. JAMES, MD.

THE ST. JAMES LAYMEN, in charge of the Father and Son Banquet, had made a great many plans for the event. The banquet was held on Friday evening, June 10th. The following program was carried out:

- Piano SoloTommy Bowers
- Invocation Rev. Don Warrenfeltz
- The Banquet
- WelcomeJames Norris, Laymen President
- Poem—"Father and Son"John Mills
- Special MusicLaymen's Quartet
- Reading—"Father Forgets"Roy Lowery
- The Laymen's Song
- Poem—"To Any Daddy"Wayne Jamison
- Introduction of the SpeakerCarson Metz
- The Message—"When Life Begins"Rev. James Ault
Pastor of the Hagerstown Brethren Church
- Hymn—"Blest Be the Tie"
- BenedictionRev. Don Warrenfeltz

Wedding Announcement

OPAL-SHAW. At four oclock on May 27, 1949, Evelyn Hilda Opal, daughter of Mr. and Mrs. William Opal of Meyersdale, Pennsylvania, and Theodore Lloyd Shaw, son of Mr. and Mrs. Ray Shaw, of Flintstone, Maryland, were united in the bonds of Holy Matrimony in the First Brethren Church of Cumberland, Maryland, by the undersigned. The bride is a member of the Meyersdale, Pennsylvania, Brethren Church. We wish for both of them a happy, prosperous life together.

Bruce C. Shanholtz, pastor.



News From Our Churches

MILFORD, INDIANA

It has often been said that "no news is good news." If this is true, then there has been good news from the Milford First Brethren Church for a long time.

After an inquiry relative to our "life and prosperity" we hasten to inform our friends and Brethren that we are

going along nicely and desire to send greetings to the Brotherhood at large. We really have been enjoying a pronounced degree of activity, such as desired by a local church, and while we have no desire to give a recital of all the local activities, we may indicate a few to really let the Brotherhood know that we are "on the map."

We have recently remodeled and redecorated the basement of the church at an expense of some four thousand dollars. We have been receiving a number of additions by letter and recently we were happy in being privileged to baptize a class of nine applicants: three mothers and nine young ladies. Our recent Easter service was one of the largest in attendance since we have been serving this church as pastor. A fine service of consecration for our young children was one of the very pleasing features of this service.

The church has been saddened during the last year by the passing of a number of our older members, It would seem that the loss was a bit unusual in number. After a period of some seventeen years as pastor, the loss of members by death becomes more difficult, due to the very close relationship which is formed in a smaller congregation.

If this report or communication were a report of actual work done since our last report, I am sure it could be long and certainly not too interesting to all of the Brotherhood. However, we desire only to send greetings to one and all and to suggest that when measured by all set standards, we may not astound our friends by our excellence. But when we consider how we are working together and in our own way, "serving the Lord," we feel that we are making progress and we desire to send our very best to one and all.

W. I. Duker, pastor.



SERGEANTSVILLE, NEW JERSEY

It has been almost six months since Brother J. J. Margush became our pastor. We find that Brother Margush is very energetic and zealous in the Lord's work and true to the Bible in his preaching.

Recently at our Sunday morning services we have been enjoying a series of sermons on The Holy Spirit.

A Sunday evening service is being maintained with increased interest. Recently the Christian Endeavorers held a candle light and consecration service. Our Spring Communion was observed on May 29th.

Family night will be observed on June 23rd, with a fellowship supper and a program.

We are happy that several have been baptized and received into the Calvary membership and that one young lady has been received into the membership of our church.

We have recently lost by death, Mrs. Anna L. Wilson, wife of Joseph D. Wilson of Trenton, New Jersey. Both were active members of our church before moving to Trenton some years ago. Mrs. Wilson was a charter member of the Sergeantsville Church and the mother of Brother E. R. Wilson.

For a week during the latter part of June, Brother and Sister Margush and Mrs. L. Wallace expect to be at Lost Creek, Kentucky, assisting Rev. G. E. Drushal in the work of their summer camp. Ida S. Leigh, Secretary.

THE SHERWOOD, MICHIGAN, MISSION

About eight months ago Brother and Sister Fred Pippen saw the great need of a work for Christ in Matteson, Michigan and started a Sunday School among the children of that section of Southern Michigan. Here is a large stretch of this state without a church. They had everything else, but no Christian training up until the time when Brother and Sister Pippen tried to start a Sunday School there.

The work there was slow and a great deal uphill, and many of the folks in that community did not want Christian training, for this would spoil their dancing, gambling, and drinking and break up their immoral practices. May I say that several of the folks in that district banded together and were united for the purpose of breaking up the Sunday School which was started. However, the Pippens do not give up when the enemy has landed one blow, but they faithfully work and watch to prevent the opposing group from landing their next stroke. I think that the Pippens deserve a great deal of credit for sticking to this work that has had so many adversities.

My wife and I came to Matteson to canvass or to take a religious census. We started this canvass on May fourth and met several friendly people who invited us in, and we had Scripture reading and prayer in some of the homes. However in other homes, after we had told the people about our services in the Matteson Community Hall and extending them a welcome to the place of service, we asked if we might have a word of prayer with them. Some said, "Yes, we will be glad to have you do so." Others looked at us as though we were strangers in the land. Others, still, did not invite us to enter and were frank to tell us that "We can be as good a Christian as any of those going to church by tending to our own work at home and listening to the radio." While others had no use at all for the Church or Sunday School.

Our services began on May 8th. The morning service that day was held by Brother Charles Munson and the Ashland Male Quartet, from Ashland, Ohio. They all did very well and had a good hearing. Our evening service was my first and the audience was small. Our next service was on the 10th, with no other service till the 15th, at which time we had both a morning and an evening service. The attendance was fair at both services.

Our next services were on Tuesday and Thursday evenings, and then on the following Sunday morning and evening. We had a few visitors, for whom we were glad. These came to several of our services and seemed to be devoted church folks. The last week we had services on Monday, Tuesday and Thursday evenings. This was the fullest week of services we had while there. Our last Sunday morning service was well attended.

The last three Sunday services found visitors with us: on May 15th we had two auto loads from Brighton, Indiana. Sister Bessie Groves brought her father and mother, Dr. and Mrs. I. D. Bowman. They were there with us three Sundays. Bessie's son, Earl Diethriks drove them up to Sherwood the last Sunday. There were a few more from Brighton, but I do not remember their names. One of the laymen from South Bend, Indiana, brought his wife over and spent a part of the day with us. It was a pleasure

to have these friends come and spend the time with us. We are thankful for these coming and helping us with their presence.

During our stay in Matteson we visited more than one hundred homes and found out from our solicitation that, of about five hundred people, about sixty-five of them went to church at times, while nearly one-half of the children went somewhere to Sunday School. Many of the children would go to Sunday School if they had a conveyance. Several of these families are so situated that both the father and mother work somewhere, even on Sunday. Some of the farmers in Matteson work on Sunday as well as week days.

As we visited we contacted a family of ability and influence in that community. Both husband and wife of this family told me, after reasoning with them concerning the Word of God, "We agree with you that the teaching you gave from the Bible concerning repentance, baptism, the laying on of hands and the communion as described in the Bible, is like what you have told us." These two told me that they had decided to rededicate their lives unto the Lord and to be baptized and have hands laid on them for the reception of the Holy Spirit. This same confession was made also to Brother Bowman, Bessie Groves and the Pippens. One other gave the same consent, but none of them acted as they promised to do. These told me the last Sunday night, that two of these were waiting on the one person, and he had to see his sister before he would be baptized. So I had to leave these who so faithfully promised to settle the matter of their soul with the Lord, before six persons, and yet not doing what they had promised to do. However these are left in the hands of the Lord and in the care of the Brethren Bowman and Pippen.

I wish to ask you believing Brethren to pray much for the work in Matteson. The field is great and the people there much in need of the Lord Jesus Christ.

What is the real need in Matteson? A man with a hunger for lost souls, who will give his life in visitation, in preparation to live in union with Christ before those people. These people need no entertainment, nor socials, but a man who will be a tool in the hands of the Lord, to be used of Him and for Him among the people in Sherwood.

May the Lord bless Brother and Sister Pippen and Brother I. D. Bowman in their work here.

S. E. Christiansen, Georgetown, Delaware.



CAMBRIA, INDIANA

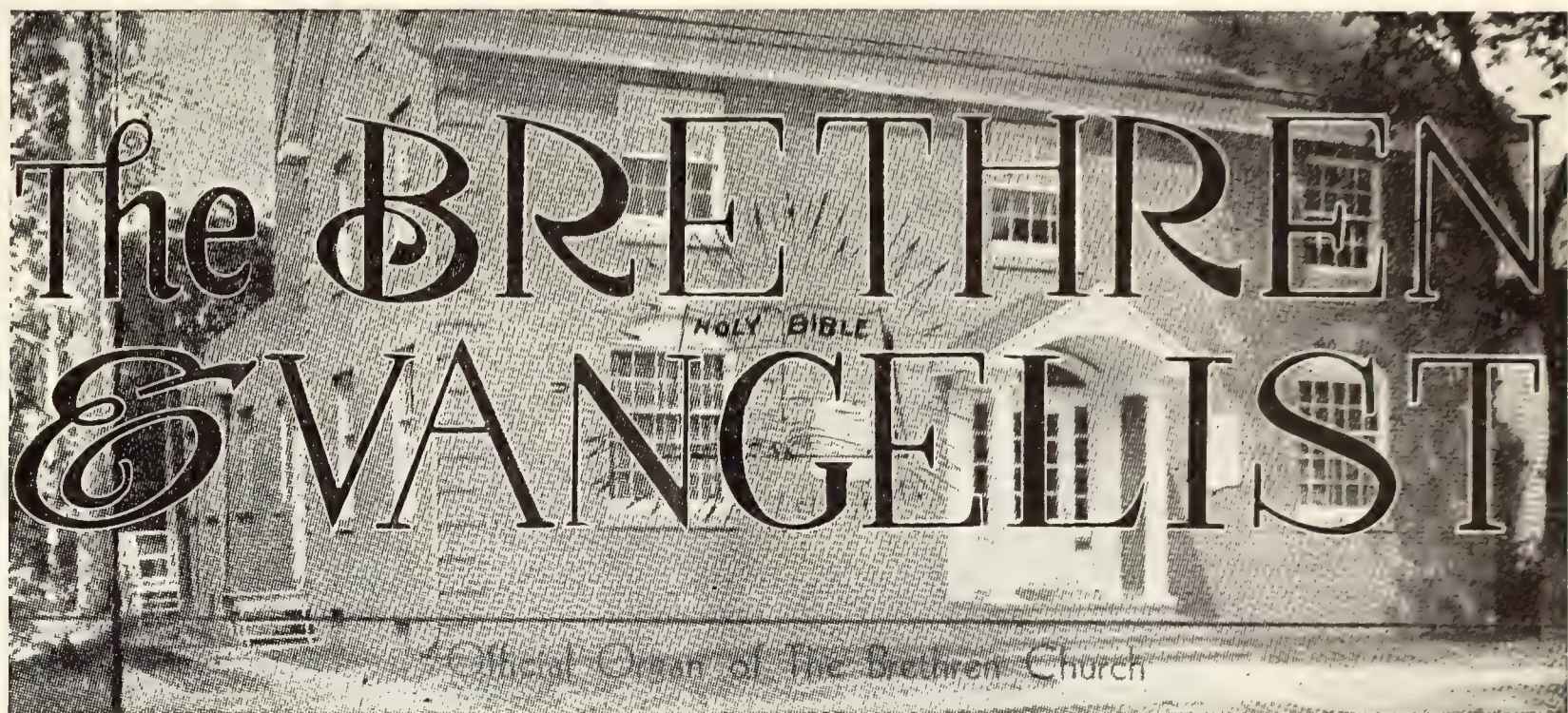
The Cambria Brethren Church and the Pleasant Hill Presbyterian Church held a Union Daily Vacation Bible School from May 31 to June 10. The closing exercises were held in the Pleasant Hill Church on Sunday night, June 12th.

The school averaged forty in attendance. We feel that our efforts were well worth while.

The attendance at Cambria has been better, except for the past three weeks, when we seem to have suffered a slight slump.

We have just returned home from the Indiana Conference, which was a splendid one.

Bright Hanna, pastor.



When Poets fail - H. A. Gossard

*When seasons end and fruitless is the earth,
When Visions fail and hearts grow cold and numb,
When Language dies, and there is no rebirth,
When youthful voices, as in death succumb,—
And all that made them glad forever's gone,
When everything is old, and nothing new,
When the Creator says, "Man's Day is done,"
And there's no beauty, sun, stars, rain or dew;
When He who breathed life into human flesh,
And gave instinct to all that's animate,
Calls from the earth all things that now refresh,
And Time no more is reckoned soon or late;
When God withdraws his will to live with Man,
When angels cease their vigil, and each morn
Begins a day which God had in His plan
That it be given devils to adorn,
When Man can look God in the Face and say
I doubt that you made all things, and made Me,
A being quite your equal, out of clay;
Nor that you will exist eternally . . .
When Man can prove by anything He sees:
By stars above, by all God made complete,
That he is self-existent; then, to please
Himself, declare "Man never takes defeat!"
When Man believes there is no God but Man;
That he created Self and all things well;
A home secure for those within the Clan,
A home for those without,—that home a hell;
When heaven's void, and hell is over-cramm'd
With Saints, and what was Truth is now a lie,
And that which once was blest is surely damn'd,
When God goes blind, when angels weep and die—*

*Then will the "Spirit Of All Good" take flight;
Then Poets seek in vain the urge to write.*

THE BRETHREN EVANGELIST

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INTERESTING ITEMS

Masontown, Penna. Brother Freeman Ankrum's bulletin of June 26th, says that the decorating of the interior of the Church auditorium was to be begun on Monday, June 27th. The Sunday School Annex was also scheduled to receive a new coat of paint. "It is hoped," says Brother Ankrum, "that the entire job will be completed before the Pennsylvania District Conference convenes in Masontown on July 18th."

Repair work will also be done on the baptistry. There are several candidates awaiting baptism at this time.

Uniontown, Penna. We learn that Brother Ralph Mills, together with his good wife, has accepted a call to the pastorate at the Second Brethren Church of Uniontown. He is serving the church out of Ashland, Ohio, until the first of August, at which time they will move to the field. We bespeak for Brother and Sister Mills a fine pastorate at Uniontown.

Dayton, Ohio. The Dayton Hillcrest Brethren Church did a very fine job of entertaining the Ohio District Conference the past week. The greeting the Ohio delegates received was as warm as the weather—and when we tell you it hovered above the 90 mark, most of the time you know the greeting was really warm. They were host to 124 delegates and a great number of others who were not regular delegates. The conference was well attended, during the entire four-day session—Thursday afternoon through Sunday noon. Brother Whetstone and his congregation are to be congratulated. We will have more about the conference next week.

Meyersdale, Penna. In looking over Brother W. S. Ben-shoff's bulletin relating to their Community Vacation

Bible School, we note that they have been conducting this school just a little differently from the average manner of conducting community schools, for we see that each of the churches was used throughout the entire two weeks, with but one department of the school meeting in each church. While this separates the departments as to place of meeting, it appeals to us that a more satisfactory type of work can be done in this manner, and each church shares the responsibility, both as to teachers and to meeting place.

Akron, Ohio (Firestone Park). Our new work at Akron grows and grows. While they have not entirely completed their work around the church, they are making progress rapidly. We note that they were recently putting in the cement steps at the front of the church, at a cost of \$114.00.

Father's Day was appropriately observed in the Akron church both morning and evening, the Laymen having charge of the evening service. Two messages were brought at the evening hour by laymen—Elbert Wallace speaking on the subject: "Laymen—Purpose and Plan," and Royce Gates speaking on "The Boys' Brotherhood." Talks were also given by Fred Pennington and Howard Joy. The pastor, Brother J. G. Dodds, gave the closing message of the evening.

The Akron Firestone Park Vacation Bible School had an enrollment of forty-eight with a faculty of eleven. Brother Dodds acted as Director of the school. They are already making plans for their next year's school.

Lanark, Illinois. We quote from Brother McCartney-smith's bulletin of June 26th: "The Modern Youth Class, consisting of 24 High School Youth, has recently been honored by the Sunday School Cabinet with a subscription to the "Brethren Youth" Magazine for each class member. The class officers are: Teacher—Mrs. Willard Rahn; President—Bill Tallman; Vice-President—Ivon Miller; Secretary—Richard Deets; Assistant Secretary—Jodeane Van Slyke. We are much interested in the progress this class is making."

Now that giving of a subscription to "Brethren Youth" to each member of the class is a fine thing, and Brother Munson, without doubt, would welcome the same thing being done for other youth classes. Not so, Charles?

St. James, Maryland. The following was received from Brother Roy H. Lowery under the date of June 24th: "The St. James Brethren Church completes the first week of the Daily Vacation Bible School with an enrollment of 102, with Miss Thelma Baker as director, assisted by Mrs. Margaret Litton, Lois Hutzel, Urla Jamison, Wanda Jamison, Joyce Bloom, Phoebe Lowery and Roberta Moats.

The Sisterhood Girls held their Public Program on Sunday evening, June 19th, with Miss Margaret Lowery, Southeastern District Patroness as the guest speaker. Miss Bertha Maugans, president, was in charge. Mrs. Roy Lowery is the local patroness.

The Young Married People's Class had charge of the opening exercises of the Sunday School on Father's Day. The youngest and the oldest father were recognized.

A "Festival" was held by the Brotherhood Boys on Friday evening, July first.

(Continued on page 15)

The Editor Thinks Aloud

Fred C. Vanator

THE DIFFERENCE BETWEEN "SENT" AND "BROUGHT"

WE GO TO CONFERENCES to learn; we return to sit down and think. We think to make plans; we arise to put our plans into execution.

At least that is the way it should be! But far too often we do not get beyond the "thinking stage."

In our recent Ohio District Conference, from which we returned just yesterday, the laymen of the district had a prominent part in the addresses given us. Only on the opening afternoon and evening, when the messages were brought by Vice Moderator Crick and Moderator Byler respectively, and on the closing Sunday morning when the message was brought by Rev. E. J. Black, were ministers of the district in evidence as main conference speakers. All other conference addresses were delivered by laymen and one lay-woman—Mrs. E. J. Beekley of Canton, Ohio, being that woman.

Somehow as I sat and listened to these messages, which of necessity, as Conference secretary, I had to note carefully, I was impressed by the fact that, in all probability, the topic assigned and handled so wonderfully well by Sister Beekley, was the most important, for she spoke on the subject, "The Faithful Family."

As always, one or two sentences in each address strikes a responsive chord in the mind of the hearer. Not that the others are not worth while, but somehow these certain sentences "ring the bell" in our thinking. One such sentence, even though it was not in any way startlingly new, for we have all heard like expressions before, "rung the bell" for me, and, as usual

It set me to thinking!

Here is that sentence from Sister Beekley's message. She said, "Don't send your children to Sunday School . . ." and then she paused that we might be startled into thinking about what she had just said. But after sufficient time had elapsed to cause us to awaken to the full significance of such a statement, she added just two words, but words that changed the entire meaning of the thought we had been mulling about in our minds—for she said, "Bring them!"

She had been talking of parental responsibility. How the parent owed something to the child, as well as the child owing something to the parent, and had noted the vital worth of religious training in the home. (We hope to be able to bring the full text of Sister Beekley's message to the readers of the *Evangelist* in the not too distant future). Since religion, (or it may be we had better use the term Christianity) is caught as well as taught, there is a vital need that parents, as well as children, be brought under the influence of the Sunday School and Church.

But going back to our own "thinking"—I was reminded that each Sunday we see scores of little children wending

their way "alone" to Sunday School. Where are the parents? Why is there seemingly no longer that "family" trek to the doors of the church? Why are these little hands which are clasped together as little brother and sister go down the street toward the church, not clasped in the big loving hands of the father and the tender hands of the mother? If we can get the answer to that question and get it solved by the "clasped hands" of parents and children, we have gone a long way toward solving the problems of Sunday School and Church attendance and interest.

Each Sunday as I go the short distance I have to travel to our Ashland Church from my home, I see parents "sending" their small children to Sunday School, while they rake the lawn, mow the grass, or read the Sunday paper, and admonish the children to "hurry home right after Sunday School, so we can get an early start on our picnic," or elsewhere.

It is here in such attitudes and, alas, too often among church "members," that the problem of Christian training lies—the indifferent attitude of parents toward the evident "need" of their children for Christian training and attitudes. What is the church doing to solve this problem? What are you, personally, doing?

Think it over!

Office Gleanings

By The Editor

"Please! PLEASE! PLEASE!"

We are in trouble again! Seems that we have a propensity for that in the subscription department of the *Evangelist*. But we have a reason for it each time. Sometimes it is our fault; but other times it is not: it's just our misfortune.

Now here is why we say "please" as at the top of this column. We have recently received renewals under signatures other than the one whose name is on the stencil and in our card file. This is due, largely, to the fact that the paper has been sent in the husband's name and the wife sends in the subscription, or in the wife's name and the husband sends in the subscription. As, for example, The paper has been coming to Mr. John Doe, 250 Blank Street, Someplace, Indiana. We receive a check or money order under the name of Mrs. Sarah Doe, Someplace, Indiana. She, of course has taken it for granted that we knew she was John Doe's wife. But we didn't. Consequently we hardly know what to do. So we take a chance. Sometimes we are right; but also we can be wrong.

Now this will help us greatly if you will give both the husband's name and the wife's name when you send in the subscription. Or better, just take the *Evangelist* and tear off the address on it, or make a copy of it just as it appears, and send it with your subscription. We want to help you and we are sure you want to help us. So, again we say, "Please, Please, Please." Thank you!

The Church's Great Enemy

THE CHURCH'S GREATEST ENEMY is its members who never come near enough to the church to learn anything about its program. Why is it that so many members of the church do not attend more faithfully? Is it because of the preacher? Would better preaching bring them out? It would help, but not to the degree that you might think. Catholics go to mass, which is conducted in a language they do not understand. Would variety help? It might, and yet the mass is the same Sunday after Sunday. After you have explored all the reasons for the failure of Protestants to go to church, you can sum our findings in these three sentences:

1. They do not think attending worship is important.
2. They do not believe they have committed a serious sin when they miss.
3. They just don't want to go.

Attending Church is Important

The first thing we must do if we are to have another Protestant Reformation is to stress the importance of going to church. Church attendance ought not to be regarded as a rite which, if faithfully performed, guarantees a man's salvation. But on the other hand, it ought to be viewed as a necessary element in the religious life of a man who is attempting to live the Christian life. If the spiritual life of a man must be nurtured toward maturity just as the physical life of a man develops and grows, then it seems to me that it is just as urgent for a man to feed his soul by regular church attendance as it is to eat three good meals a day. And if the soul of a man is more valuable than his body, then church attendance takes on more importance than diet.

How some people expect to grow spiritually by attending only an occasional church service for the worship of God and spiritual enlightenment is a complete mystery to me. These same people see to it that their children are fed three wholesome meals each day, that their dogs, cats, birds and gold-fish are properly fed each day, but as for their eternal souls, they expect to grow by some automatic, mysterious, unfailing method which they can't explain.

America was settled by people seeking religious freedom—the freedom to worship as they pleased. They never would have come to wilderness America in order to be free to stay away from church. Recently in a conversation with a woman I asked which church she attended. That embarrassed her; so I asked her which church she stayed away from—and it turned out to be one of our major denominations.

It is a sin to stay away from church

It is just as important for Protestants to attend church as it is for Catholics. No matter what else they would

like to do on Sunday, they first attend mass—and in the cities, they get up for 4:00 mass if they want to take a trip. Perhaps their reasons for going to church are not as good as ours but the fact remains that they go—and put us to shame by their example. And while we Protestants go limping along with two thirds of our people absent, the Catholics are growing stronger every day. Except on Christmas and Easter or when something spectacular is taking place, the majority of our people never come near the church except to ask a favor of the minister. But when there is trouble, how quickly they phone the parsonage and how demanding they are for the services of the church.

Every Protestant denomination, when it receives people into church membership exacts a pledge much like ours.

1. Do you believe that Jesus is God's Son and do you receive him and trust him as your Savior?
2. Do you turn away from all sin and will you endeavor by God's grace to live according to the example and teachings of Jesus?
3. Will you be loyal to the church, upholding her by your prayers and your presence, your substance and your service?

The least that can be said about the indifferent church member is that he is not as good as his word for he has promised before God and his fellow man to be loyal to the church, to uphold the church by his prayers and his presence, his substance and his service.

The Roman Church uses the threat of excommunication, discipline and damnation to keep Catholics going to confession and mass. I do not propose that Protestants use these methods to teach that it is sinful to miss church when it is physically possible to attend. We sin against Christ, his church, and ourselves when we stay away.

We must make worship beautiful and meaningful.

It does absolutely no good just to criticize people who stay from church—they do not hear the criticism and the ones who do hear it are, as a general rule, the faithful and dependable members. We must be positive in our approach. We must do all we can to make our services beautiful, meaningful, helpful and inspiring. Part of this is my job, part belongs to the organist and choir, the ushers, the janitor and to you. If you sing with fervor, if you are reverent and attentive, if you are friendly and make the stranger and visitor welcome, if you go out of your way to invite and encourage people, if your life reveals a vital Christian faith—then you will make a positive contribution to the revitalization of Protestantism in America.

It was the dagger of his friend Brutus that killed Caesar; it was Judas, one of the twelve, who betrayed Jesus; the greatest enemy of the church is the indifferent member.—John Middlekauff in the "Gospel Messenger."

Note the General Conference Program, on Page 8

Ohio District Conference Moderator's Address

Delivered by Moderator John T. Byler at Dayton on June 23rd

"The Responsibility of Privilege"

IT IS NOT MY PURPOSE in this conference, to strike a pessimistic note in regards to our church. I am "sold" on the Brethren Church; I am convinced that her teachings are sound and Biblical; her purpose is good; her people are of the finest; her ministry is consecrated to a noble task; the interests of the church are ever reaching out into new fields of service; and the future outlook for the Brethren Church is bright and hopeful.

Yet a fact that is known to each one of us remains. We are not attaining the heights—we are not reaching our goals—we are not reaping the harvest that might be and should be ours. Everyone of us is aware of the serious condition of the church, universal today. Numerical increases in many denominations have been so slight as to be practically negligible. Many Sunday Schools are losing, rather than gaining ground. In fact, many denominations over a decade have been reporting losses instead of gains.

And we recognize, too, that not only the church is in serious condition today, for we are well aware of the fact that the world and its organizations are all in precarious circumstances. Various outbreaks and threats—politically, internationally, internally, in labor circles, through unemployment, through the housing situation, through crime—all go to remind us that we are sitting on a powder keg in our world today. And the saddest part of the whole picture is that the world and the countries of the world have no solution to offer in settlement of the problem. We have observed the united efforts of nations in Atlantic Charters and Treaties, in Four Power Agreements, in United Nations Sessions, in various conferences and efforts to bring about harmony and peace; we have tried as a nation, to underwrite the other nations of the world, economically, through the Marshall Plan and other devices; through threats and cold wars, through advice and suggestions and entreaties, we have attempted to relieve the pent up emotion and unrest of the world. And the total result of all this effort has been anything but satisfactory.

The only possible solution is in the hands of the Church of Jesus Christ, and sad to say, the Church, too often has been found sound asleep. In the book of the Revelation, we find the Word coming to the Church at Sardis, "Thou livest and art dead." This word could just as aptly be applied to some of our churches today. It most certainly applies to some of our church members in almost every church throughout our continent.

The greatest name by which man can be called is the name "Christian." Those who belong to the Church of Christ bear that name; the name implies Life, and Life Eternal. But too many only bear the name and for them the implication is untrue. They are dead!

A story is related concerning a certain minister who was asked to conduct the funeral service for a certain godless church member. The family wanted a public church

funeral. The minister, a bit more daring and certainly more blunt than most of his colleagues would be, in a few brief words preached a powerful and pointed sermon as he referred to the corpse lying in the casket before him. He said of the departed member: "This corpse has been a member of my church for twenty-five years." It is sad, indeed, to have to admit that most of our churches have entirely too many walking corpses holding membership in our churches today—none of whom live up to the name, that Christianity should rightfully imply.

We are too prone to forget our privileges as Christians. We forget that we possess the greatest Leader that the world has ever known. On his way to Greece in his campaign against Pompey, Caesar tried to calm the troubled fears of his sailors during a storm on the Mediterranean with these words: "Remember, you carry Caesar and his fortunes." While we are aware of the fact that only an egotist could speak in such a fashion, we are aware, also, that One did have the right to so speak. We know that Christ did have the right and still has the right to speak in this fashion. He could speak truly today, substituting the name Christ for Caesar, as His Church in this day of trouble and turmoil, saying, "Remember, you carry Christ and His fortunes." His fortunes are the redeeming fortunes of the world. These assure the world of safety—for we know that the Church can never be overwhelmed so long as the Church carries Jesus Christ.

The whole Church of Christ was present in a boat on the sea one night when a storm arose. The church was made up of Peter, and James and John and the other disciples. If the boat had gone down, the whole Church would have perished, for in the boat were those whom Christ had selected to carry on His work. But the boat did not go down! It carried Jesus Christ!

So, as I said in my opening statement, I am not pessimistic about the Church in the world today, as long as the Church has Jesus Christ in it. But we dare not make a substitution, nor dare we be found asleep, for at just such a time, will the enemy come to sow tares among the wheat.

I. The Church—Asleep—and Without Power

The most tragic thing that could possibly happen to the world would not be to have the sudden unleashing of atomic energy upon our cities. It would not be to have nations align themselves up against other nations in another "all-out" warfare with the most deadly weapons that man's scientific mind has been able to conceive. Instead, the most tragic thing that could possibly happen to the world would be to have the church fall asleep at its work. The Church is Spiritual—it must never sleep! Yet, there are indications on every hand that the Church is asleep. It is without power. It is failing to accomplish its mission to the extent that it ought. The church has a privilege

that is denied to the world—but with that privilege goes a terrific responsibility.

We hear the arguments on every hand—"We are moving forward—we are holding our own—our services are fairly well attended—our financial program is adequate to care for our needs. Yes, we are holding our own." But the Church was never intended to simply hold its own! Where would we be, today, if the early Christians would have been content to hold their own? In holding their own, some churches are like some people. They may carry on some waking activities in their sleep. They may talk in their sleep, they may walk in their sleep—yes, they may even hold services in their sleep. But the Church of Christ can not be about the business of the Lord when it is asleep. The Church of America has a wonderful power in its control when it stays awake on the job. And it has a tremendous responsibility to use this power in the right way. It was the Church that got rid of the evil of slavery; it was the Church that brought about educational advance; it was the Church that brought women from the level of chattel to the level of humanity; the Church has been responsible for the erection of hospitals and orphanages; the Church made Prohibition possible some years ago, but while it congratulated itself and fell asleep again, Prohibition was put out of business and the Evil of Alcohol came back as it had never been here before. And if the Church continues to sleep there will be some of these other gains turned once more into losses, simply because of the fact that while the church sleeps, the enemy sows tares.

Some one has made the remark that the prayer of the American Church is "Now I lay me down to sleep." That is an awful indictment against the Church of Jesus Christ, and while I can't agree with this sentiment, there are times when it is all too true. We think of ourselves as a Christian nation—yet much of our population is non-Christian, and of the remainder who claim to be, only about 25% of them are regular in their church attendance. And while this is only one indication of the fact that we are no longer Christian as a nation, we can find many others. I cite just one: Examine the legislation of our country for the past number of years. The largest bulk of our efforts has been exerted in the direction of war—manufacturing instruments to take life rather than to save it. We have been more interested, as a nation, in soaking our fellowmen in their own human blood than in teaching them that the blood of Jesus Christ will cleanse them from all sin. This would never have been our shameful record if the Church of Christ had remained awake.

We have all gone through the experience of riding through our countryside or walking through the streets of our cities and villages and seeing service stars, in many of the homes of our land. Many of these stars, blue when first hung, were replaced by gold ones later. If the young men in the homes of the past generations had been dedicated to the Lord's service as Christian ministers, or Christian business men, or Christian teachers, there would have been no necessity for a call to the colors in our country's service. We need to think of a new slogan on December 7 (and every other day of the year): Remember Calvary" instead of "Remember Pearl Harbor."

II. The Church—Called to Arise

The prophet, Isaiah, called a sinning Israel to arise and awake when she fell asleep to the tasks God had given

her. He cried out to this people: "Awake, Awake, put on thy strength; shake thyself from the dust; arise." That call went out to the Children of Israel in bondage and in despair, and it comes just as definitely to us in Christ's Church today.

A sense of defeat has settled upon the church. In our own denomination we frequently argue that we are so small that we can't undertake big things. But God is not limited, and as long as we work with Him and according to His will, we need not be limited, either. But because we are discouraged, we limit ourselves. We receive not because we ask not. We hear, frequently, that the day of great revivals is past; it is commonly believed that man can't be interested in the church today like he was a generation or two ago—there are too many other attractions. Consequently, we are practically ready to say that we are wasting our time in trying to enlist young people in church any longer. I know that many of us as pastors are delighted if we can be certain that our young people will be in a church service at least once each week. But I am not as much concerned, right at the moment, about the young people and their faithfulness as I am about the problem of the middle aged. The people from 25 to 50 years are a greater source of worry to the average pastor (or at least they are to me) than those of younger years. Our problem is not so much a problem of getting the young people into the church as it is of keeping the older people interested. Why aren't our young people interested in the church? Why are they more interested in going to the movies on Sunday evening than in attending religious services? Why is it that the mid-week prayer service is considered by the average young person today, a meeting for the older people of the church—and then, only for those older people who are just a little bit "peculiar" in their enthusiasm toward religion? **The fault lies not with our younger people, but with those of an older generation.** Middle aged people have failed to develop a desire for the church in their children. They have failed to set an example of faithful church-going for them. Too frequently, the parents of our young people have been willing to take the line of least resistance, and the church has had to get along as best it could. No, the greatest problem of the church is not to get people to decide for Christ. **It is, rather, to get those who have decided for Him, to abide in Him.** Getting converted is often only a moment's work for the Holy Spirit. **But remaining converted, at least, remaining faithful, is a full, life-time job.**

The Christian who grows weary in following Christ attempts to make his religion just as easy for himself as possible without casting it aside entirely. An occasional check to the church treasurer, church attendance when convenient, participation in the communion services—these and a few other ties keep one half-heartedly interested in the church. But they are not enough! And when an individual attempts to get by with these, it is only another step to every possibly flimsy excuse to neglect prayer, Bible study, and finally public worship. This individual wants no responsibility in the church—he resigns from every office or refuses to take any, and instead of asking "How much can I do for my church?" he asks, "How little can I do and still get by?" When such circumstances come to pass, we can't expect our children to grow enthusiastic over things of the church. And certainly it can't surprise us too much if we find our lives suddenly without

power, and our churches growing cold and without attraction to those without Christ.

Many churches have tried to combat this lack of power—this cold indifference, by questionable methods of bringing people out. It is often thought that if we can just keep people coming to church, everything will eventually be all right. There is consequently a lot of lost motion—rushing to and fro—oiling ecclesiastical machinery—unusual advertising (we have a revival going on this week in Canton where crowds are coming out to see Ranger, the Gospel Horse)—even giving of door prizes and gifts. A certain church not far from one I served some years ago, with its big illuminated cross on the roof, had a sign outside its doors in big glaring letters: "The way to meet depression is to come to our dance next Wednesday night." I am not narrow minded. I am not saying that you can't be a Christian if you dance. But I am saying that the Church of Jesus Christ was not established for the purpose of becoming a dance hall, nor a bingo parlor, nor a restaurant, nor a recreational society. And if we substitute these for the original purpose of the church—if these are allowed to take the place of the message of the Church—the Church will be defeated and beaten, for it will be trying to do something for which it was never created.

The true Church of Christ possesses something that can not be found in no other place. When it opens its doors to the things of the world and places itself on a competitive basis with the world in these things, the people of the world who are looking for the Message of the Church will be unable to find it. The work of the Church is to lift up the Christ of the Cross and as we do this the world will find a way of being lifted from the woeful mess in which it finds itself. Every person who is seriously trying to lift up the Lord as He commanded needs the whole-hearted support of the church. And this support is an individual responsibility—an individual responsibility which comes with the individual privilege that came to you when you became a member of the Body of Christ. How long has it been since you have remembered your missionary in his difficult work in your prayers and in your offerings? How long has it been since you prayed for your preacher and his message? How long has it been since you have lain awake at night and thought and prayed about the problems of your church, or about a neighbor or friend whose soul is still bound for the destruction of Hell? How much are you really concerned that your church be a real soul-saving station for the glory of God?

I am serious, friends, about these things. Our Conference Theme is: "Being Found Faithful." God is faithful; He has never gone back on His Word. Neither has He relieved you of your responsibility when he extended to you the privilege of salvation. We have not, as a Church, been faithful to the extent that God asks. That is why our young people are unconcerned. That is why our missionary activities have been hindered. That is why our churches are cold. That is why in our own spiritual lives we have been unhappy and discontented. We need to come to the foot of the cross and shake off the dust that has gotten into our eyes and ears. We need to arise and put on His power and His strength. We must shake off the dust that has clouded our vision and fogged our understanding, so that we can awaken to our responsibilities.

III. The Church—Assuming Leadership

It is not uncommon to hear the expression, "The world

is going to the dogs." I can't accept this philosophy for people who are given the right start in life, nor for those who receive the proper guidance along life's way. For some time I served a city church as pastor, and during that period it was my privilege on numerous occasions to meet with enthusiastic groups of young people—sometimes five or six hundred of them. They were all eager to serve their Church and their Lord, but they all needed leadership. The leadership should be assumed by—in fact the leadership must be undertaken by the church. In our own denomination we have many young people just as enthusiastic about their Christian lives as young people can be. But they too, need leadership,—not just a National Youth Director—not simply a National Youth Board, but an enthusiastic body of Laymen and Laywomen in every church going "all out" for Christ in order that His program may go forward. The church can never lead unless it is awake—fully awake to the responsibility that goes with privilege. To provide that necessary leadership, the Church must seek constant fellowship with Christ and practice an unceasing devotion to Him and His cause. Once a week religion is not enough. Christianity without cost and sacrifice is not possible. Unless the church is willing to pay the full and complete price of leadership, she must give up her right to lead.

In the book of the Acts, Luke reports that the blessings that followed Pentecost came about as a result of one fact. He says: "They continued steadfastly in the apostles' teaching and in the fellowship and breaking of bread and prayers." No church or denomination will function successfully unless its members take seriously this rule for success. We must, as Christians, each personally see to it that we are continuing steadfastly in the apostles' teaching; we must see to it that our fellowship is unbroken; and we must be zealous in the fulfilling of the ordinances of the church and in our own personal devotional lives. The promises of God are only for those who continue in the faith. It is required of man that a fresh yielding to God take place daily. Even in every small detail of life must we commit our ways to Him if we are to acquire holiness in His sight.

I Kings Chapter 17 speaks of Elijah's being sent to hide by the brook Cherith where God promised to have the ravens feed him. The exact wording is "I have commanded the ravens to feed thee there." There was a definite requirement before Elijah could expect to be fed—he had to be at the appointed place. It might not have been the most comfortable place in the world. I am sure that Elijah had no innerspring mattress to sleep on; and to get to Cherith he likely had to walk a hot dusty road; certainly, the place was not of Elijah's choosing. But one thing is certain—for the privilege of God's protection and blessing, Elijah was responsible to God to fulfill His commandment.

If this was true concerning Elijah, certainly it is true of us as individuals, and it is true of the Church of Christ. If we want the blessing of God, we must fulfill what He demands of us. Is it any wonder that we are so often left without power as individuals, and as congregations when we examine ourselves in the light of the Cross of Christ? Look at Christ and His Cross for a moment. Let us be honest with ourselves. Haven't we been niggardly in our discipleship? Haven't we been miserly with our talents

(Continued on page 11)

Program for The Sixty-first General Conference of The Brethren Church

To be held at Ashland, Ohio, August 22 - 28, 1949

THEME: "Forward Together With Christ in Church
Expansion"

TEXTS: "God is faithful, by whom we are called into the
fellowship of his son, Jesus Christ our Lord."
I Cor. 1:9.

"Speak unto the (Brethren Church) that they go
forward." Exodus 15:15b.

THE PROGRAM

Monday evening, August 22

- 7:30 Fellowship in Song and Praise
7:45 Devotions Dr. Glenn L. Clayton, Moderator
8:15 Sermon—"Forwardness and Faithfulness"
Prof. J. G. Drushal

Tuesday morning, August 23

- 8:00-9:00 Simultaneous Sessions:
Ministerium
Laymen
W. M. S.
S. M. M.
Boys Brotherhood
9:00 Song and Praise
9:15 Devotions Rev. W. S. Crick
9:30 Business Session:
Organization of Conference
Report of Membership Committee
Election of Officers
10:30 Moderator's Address Dr. Glenn L. Clayton
Report of Rules and Organization Committee
11:15 Bible Lecture—"The Saviour of the Old Testament"
Dean M. A. Stuckey

Tuesday afternoon

- 2:00 Song, Praise and Devotions
2:15 Sunday School Institute
3:15 W. M. S. Session

Tuesday evening

- 6:45-7:15 Vesper Services:
YOUTH—Meeting in Redwood Stadium
ADULT—Meeting in College Chapel, in charge of
Rev. W. S. Benshoff
Message—"Looking into the Future with Christ"
Rev. Geo. S. Hagenbuck
7:20 National Sunday School Association Program

- 8:00 Benevolent Board Session, in charge of President
F. C. Vanator
8:30 Evangelistic Hour:
Sermon—"Repent for Victory" .. Rev. E. M. Riddle
9:30 Choir Rehearsal

Wednesday morning, August 24

- 8:00 Simultaneous Sessions:
Ministerium
Laymen
W. M. S.
S. M. M.
Boys Brotherhood
9:00 Devotions Rev. G. E. Drushal
9:15 Business Session:
Report of Recording Secretary
Report of Membership Committee
Organization of New Executive Committee
Statistician's Report Rev. W. S. Crick
Report of Goals Committee Rev. C. Y. Gilmer
Recommendations by Goals Committee
Rev. W. S. Benshoff
10:00 Publishing Company Shareholders Meeting
11:15 Bible Lecture—"The Saviour of the New Testa-
ment Dean M. A. Stuckey

Wednesday afternoon

- 2:00 Inspirational Hour—Rev. J. Edgar Berkshire pre-
siding
Message—"The Church Faces Tomorrow, Today"
Rev. W. B. Brant
3:15 W. M. S. Session

Wednesday evening

- 6:45-7:15 Vesper Services:
YOUTH—Meeting in Redwood Stadium
ADULT—Meeting in College Chapel, in charge of
W. S. Benshoff
Message—"Every Son is Commissioned"
Rev. Floyd Sibert
7:20 Christian Endeavor Session
8:00 Sacred Music by Conference Choir—Miss Jean
Rowsey, Director
8:30 Evangelistic Hour .. Conducted by the Laymen's
Organization
Mr. Perry Hayden, President of Dynamic Kernels
Foundation, Inc., Tecumseh, Michigan, will speak,
showing the colored sound film, "God Is My
Landlord," and speaking on "Tithing."

Thursday morning, August 25

- 8:00 Simultaneous Sessions:
Ministerium
Laymen
W. M. S.
S. M. M.
Boys Brotherhood
- 9:00 DevotionsRev. A. R. Baer
- 9:15 Business Session:
Report of Recording Secretary
Report of Membership Committee
Unfinished Business from Wednesday Session
Report of Committee on Committees
Election of Mission Board Members
Election of Sunday School Ass'n. Board Members
Election of Benevolent Board Members
Election of Christian Endeavor Board Members
Election of Young Men's and Boys' Brotherhood Board Hembers
Election of Brethren Youth Board Members
Other business as time permits
- 11:00 Bible Lecture—"The Holy Ghost, His Personality and Power"—Rev. M. J. Brougher, pastor of the Church of the Brethren, Greensburg, Penna.

Thursday afternoon

- 2:00 Song and Devotions
- 2:15 Panel Discussion by General Mission Board (Personnel and subject to be announced)
- 3:15 W. M. S. Session

Thursday evening

- 6:45-7:15 Vesper Services:
YOUTH—Meeting in Redwood Stadium
ADULT—Meeting in College Chapel, in charge of Rev. W. S. Benshoff
Message—"Land Ho!".....Rev. D. R. Wolfe
- 7:30 Evangelistic Hour, Rev. J. W. Platt presiding
Sermon—"Do We Dare?" ..Rev. Virgil Ingraham
- 8:30 Missionary Hour—Speaker, Mrs. Leora Nagel, Secretary of Missionary Education for the Evangelical-United Brethren Church.

Friday morning, August 26

- 8:00 Simultaneous Sessions:
Ministerium
Laymen
W. M. S.
S. M. M.
Boys Brotherhood
- 9:00 DevotionsRev. Milton J. Robinson
- 9:15 Business Session:
Report of Recording Secretary
Report of Membership Committee
Unfinished Business from Thursday Session
Report of Committees
Report of Executive Committee on Anniversary Program, as authorized by the 1948 Conference
Other business as time permits
- 11:00 Bible Lecture (subject to be supplied)
Rev. W. E. Ronk

Friday afternoon

- 12:00 to 2:30 BANQUETS:
W. M. S.—First Christian Church
Ministers and Laymen—College Dormitory
- 3:00 Brethren Youth—Inspirational Hour—reports of co-ordinating organizations

Friday evening

- 6:45-7:15 Vesper Services:
YOUTH—Meeting in Redwood Stadium
ADULT—Meeting in College Chapel, in charge of Rev. W. S. Benshoff
Message—"Partnership in the Church"
Rev. J. Milton Bowman
- 7:20 College and Seminary Hour
- 8:30 Evangelistic Hour:
Sermon—"A Son of God" ..Rev. Virgil E. Meyer

Saturday morning, August 27

- 8:00 Simultaneous Sessions:
Ministerium
Laymen
S. M. M.
Boys Brotherhood
- 9:00 DevotionsRev. Henry Bates
- 9:15 Business Session:
Report of Recording Secretary
Report of Membership Committee
Miscellaneous Business
- 11:00 Bible Lecture—(subject to be supplied)
Rev. W. E. Ronk

Saturday afternoon

- 2:00 Devotions
- 2:15 Panel Discussion—"What Makes an Ideal Church?"
Rev. W. C. Berkshire, presiding
Panel Members: Mrs. M. J. Bowman, Mrs. Russell Rodkey, Mrs. Ruth Royer, Rev. W. S. Benshoff

Saturday evening

- 6:45-7:15 Vesper Services:
YOUTH—Meeting in Redwood Stadium
ADULT—Meeting in College Chapel, in charge of Rev. W. S. Benshoff
Message—"Workers Together With God"
Rev. J. D. Hamel
- 7:30 Evangelistic Hour—Brethren Youth in Charge

Sunday morning, August 28

- 9:30 Sunday School
- 10:40 Worship and Consecration of Missionaries
- 11:15 SermonRev. John F. Locke

Sunday afternoon

- 2:30-4:00 Brethren Youth Program

Sunday evening

- 7:30-9:00 Brethren Youth Evangelistic and Inspirational Hour

PLEASE NOTE

Any organization desiring any further information relative to any part of the General Conference Program may obtain same by writing the General Conference Executive Secretary, Rev. J. G. Dodds, 1581 Merrill Avenue, Akron 6, Ohio. The complete program will go to press for final printing on July 15th.

BRETHREN LAYMEN'S GENERAL CONFERENCE PROGRAM

Meeting Daily 8:00 to 9:00 A. M.

Tuesday, August 23

Devotions..Southeastern District—...Washington, D. C.
GreetingsH. D. Hunter, President N. L. O.

Wednesday, August 24

DevotionsPennsylvania District—Johnstown Third
Business—New Goals Program

Wednesday evening

Conference Evangelistic Hour:

Speaker ..Mr. Perry Hayden, President Dynamic Kernels, Inc., Tecumseh, Michigan, showing colored sound film on "God Is My Landlord," and speaking on "Tithing."

Thursday, August 25

DevotionsOhio District—Louisville, Ohio
Business—Election of Officers

Friday, August 26

DevotionsIndiana District—Goshen, Indiana
Business—"The National Laymen"

Friday noon

Laymen and Ministers Luncheon
(College Dormitory)

Saturday, August 27

DevotionsCentral District—Waterloo, Iowa
Business—Installation of Officers

"Have you given the best in the year that is past,
Or, just done enough to get through?
If we make any gains in the year ahead
It will depend upon you!"

SESSIONS OF NATIONAL MINISTERIAL ASSOCIATION

Meeting Daily 8:00 to 9:00 A. M.

Tuesday, August 23

DevotionsWoodrow B. Brant
Memorials

Consideration of any matters needing early attention

Wednesday, August 24

DevotionsGilbert L. Maus

Address..Dr. Glenn L. Clayton, President Ashland College
Minutes and elections

Thursday, August 25

DevotionsFreeman Ankrum

AddressDr. Glenn L. Clayton

Reading of the Minutes

Business:

Reports:

Of Secretary-Treasurer, Delbert B. Flora
Committee on Ministerial Standing
Committee on Miller Memorial Book

Friday, August 26

DevotionsA. R. Baer

Reading of the Minutes

Business:

Reports:

Of Committee on Revision of Licensure Questionnaire
Prof. M. A. Stuckey

Any other business with added reports

Saturday, August 27

DevotionsSpencer Gentle

Reading of the Minutes

Final Business

President Dyoll Belote, presiding at all sessions

Secretary-Treasurer: Delbert B. Flora

WOMAN'S MISSIONARY GENERAL CONFERENCE PROGRAM

Theme: "Take Up Thy Cross"

Tuesday morning—8:00 to 9:00

President's Report

Tuesday afternoon—3:15 to 4:15

PreludeMrs. Peter Carper, Canton, Ohio
Hymn

Vocal Trio—Mrs. Kurt Beneleit, Mrs. Ralph Hill, Mrs. Harland Clapper, Canton, Ohio

DevotionsMiss Margaret Lowery, St. James, Md.

TalkMrs. A. R. Baer, Cameron, W. Va.

Special Music

Prayer honoring those who have changed their Cross for a Crown

W. M. S. Benediction

Wednesday morning—8:00 to 9:00

An interview with Miss Carrie Stoffer of Haddix, Kentucky
By Mrs. U. J. Shively

Wednesday afternoon—3:15 to 4:15

PreludeMrs. Peter Carper
Hymn

Vocal Trio: Canton Trio (as above)

Play—"The Great Inheritance" by the Young people of the Ashland Brethren Church

Feast of Ingathering . . . Mrs. Myron Kem, Dayton, Ohio

W. M. S. Benediction

Thursday morning—8:00 to 9:00

Business

Thursday afternoon—3:15 to 4:15

Prelude . . . Mrs. Peter Carper
Hymn

Vocal Trio: Canton Trio (as above)

Devotions . . . Miss Margaret Lowery

Special Music . . Mrs. Lorretta Carrithers, Mansfield, Ohio

Message—Mrs. Leora Nagel, Secretary of Missionary Education of the Evangelical-United Brethren Church

W. M. S. Benediction

Friday morning—8:00 to 9:00

Business

Election of officers

Friday noon—12:00

W. M. S. "Luncheon" at First Christian Church

Chapel Offering

Program in charge of a committee from the New Paris, Nappanee and Goshen, Indiana, Churches

Ohio Moderator's Address continued

and possessions? Haven't our loyalty and devotion often grown cold? God has commanded that we go to Cherith. We have felt that we could do all that was necessary from Louisville, or Ashland, or Dayton. And then we wonder why God's blessing has not rested upon us!

A certain Chaplain said to some soldiers returning from the war, "Never mind boys, you are making a new world." "No Chaplain," was the answer that came back to him, "we are not doing that. That is your business. We are smashing the old world." And this is a pretty representative picture of the world and the most of its agencies today. The efforts of the world are pretty much in vain—a process of smashing the old world, if you please. But the Church of Jesus Christ must engage in the creation of the new. Men need to be re-made—in Christ. They need to become new creatures through His transforming power.

Only as the Church fulfills its task shall relationships ever be what they ought to be between man and God. And this relationship will never be arrived at by Christians whose religion is simply a once a week religion. It is only possible through the members of the Brethren Church accepting the work of Christianity as a full time responsibility

Usually we think of the Moderator's address as concluding with any recommendations that his best thinking might offer. The needs of our denomination are many. The fields in which we are working and the areas into which we might go are varied and their work covers a vast scope. But no greater need exists in the church, as I see it, than that of a closer walk with God on the part of the membership of our denomination. If the Church is to have power, it will be because we refuse to faint and grow weary. If we go forward, it will be because of the fact that we keep our eyes constantly on Christ and refuse to be side-tracked in reaching the goal that He has set for us.

The Men's Gospel Team Record For 1948-1949

by Glenn Shank

Again the call for curtain has come upon another year of Gospel Team activity. The team began the year with an earnest desire to be of service to Christ on and off the campus. With such a desire, and under the capable leadership of the officers, headed by Robert Hoffman, president, and club advisor Professor Flora, the team set out to perform those things which would show the club's devotion to Christ and those things which would remind others of their responsibility to and their need of Christ and His great program. Yes, the club felt in a very definite way that they had an important task ahead, not only in doing but also in living.

This is a club consisting mainly of those young men who are enrolled in Pre-Sem and Sem division of the college, plus all other young men who desire to be active in such service as the club renders. The membership of the club was the largest of any recent year. The club numbered 37 with 6 denominations represented. An unity of faith and devotion was expressed even in these particulars.

The meetings, which were held on alternate Tuesday evenings, were well attended and fine programs and discussions were brought forth. To be sure, much good came from these meetings. The club assumes its rightful place among the other clubs of the campus, and the members can feel justly proud of their accomplishments on the campus.

Needless to say, the team feels that they have rendered profitable service to many. Truly much seed has been sown, the future will bring forth its harvest.

The reports coming back from the churches visited were ones of commendation. The Offerings given by the various churches in appreciation of services rendered were bountiful and well received.

The club is glad that they could serve in these various capacities. Their only sorrow is—the year had ended all too soon. Hats off and praises to the advisor, officers, and club members for a job well done, and may all pledge support and interest to the incoming officers and members.

Ashland College can feel proud of the type of work which the Men's Gospel Team has done and the way in which they have represented the college.

—As reported in "Sem-News."



CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for July 24, 1949

USING ATOMIC ENERGY CONSTRUCTIVELY

Scripture: I Chron. 29:10-13; Zech. 4:6

For The Leader

SINCE THAT FATEFUL AUGUST date a few years ago, when the first atomic bomb was dropped on Japan, we have been living in a different age. For in that one act, the curtain was raised on an era in which people are atom conscious. There have been other great weapons of warfare created throughout the space of man's sojourn upon the earth, but none which have left the nations so fearful, so distrustful, so frustrated. This new weapon has been played up until we now live in a state of fear, hysteria, and uncertainty. Some tell us it is nothing to worry about. Others continue to make us conscious of the dangers facing us from this terrible weapon. Regardless of whether or not there is justification for our fears, we should give the problem our very grave attention. The atomic danger is nothing to sneer at. There have been some advances in the use of atomic energy for constructive and commercial purposes, the full development of which, we believe, will be far more wonderful than anything the development of electricity has produced.

DISCUSSION

1. IS THERE REASON FOR "ATOMIC" FEAR? If you have read the article, "No Time To Waste" in the Christian Life Magazine for February, 1949, you are convinced that there is some basis for an "Atomic" fear. But not all will agree that there is this danger. It is frightful enough, though, and should the nations of the earth get into another war, the civilian life and property loss would be great. But remember, according to our scripture tonight, all power is in the hands of God. He will permit and hold back as He wills. Just to show you what we mean: The Revelation pictures the terrible things of destruction which God will permit to come upon sinful and disobedient men during the tribulation. In this age, God protects His own, and so we must rest secure in the promises of His Holy Word, for we shall be removed from this earth before the great curses shall come. The best insurance that the "atomic" fear can be minimized is to pray daily for God's blessing and protection.

2. HOW GREAT IS ATOMIC POWER? To answer the question, let's go for a moment over into the field of electricity. We have great and powerful machines to generate electricity, and we call it power. As great as it is, and as wonderful as it is, it pales into a weakling when the great lightning flashes across the heavens. Thus with atomic power. Man in all these years has succeeded in splitting the atom and releasing its power. But God's power in the storm, the earthquake, etc., is far greater. Before the great and matchless power of God, the biggest atomic

bomb is as a child's small firecracker. Someone has said that atomic bombs can be made which would blow the earth apart, through chain reaction. What do you think? God predicts that the earth and the heavens shall melt with a fervent heat, but in that day, God will light the fuse, not man. Atomic power is great, but God is greater.

3. USING IT PROPERLY. Man, in his satanic urge has always used every invention to bring about the destruction of his fellowmen. They say that many of the great improvements we have today, (puncture proof tire tubes, wire recorders, longer wearing synthetic tires, etc.,) have come as the result of the last war. But the "destructive" improvements have been greater. It is a sad paradox on life that when man invents something to improve society and ease of life, he uses it to destroy himself. And the Devil dances with glee when he sees such things going on. When one man invents something, he sees how he can destroy his fellowman, and thus have more of the world, and its wealth for himself. Still, we can have constructive blessings from atomic power. Men are working today to harness its energy to run dynamos, produce heat, etc. A new era and attainment of civilization is dawning upon us. Are we ready for it spiritually?

4. MAN WINS; MAN LOSES. With the thousands and millions of dollars being spent on the development of atomic power, sooner or later the problem of harnessing it will be solved, as have all other great problems confronting man's mechanical progress. Atomic power will heat our houses, drive our automobiles, planes and trains. It will free us from all drudgery. And then what will we do? One of the great curses in our land today is the free time we have. The Devil finds things for idle hands to do. So, with more and more free time, we turn more and more to the sensuous things which seem to satisfy the sinful nature within us. Thus man wins the battle of atomic power, but he loses the battle of his morals. Only as man will parallel his advancement with the advance of atomic energy, with a deepening of his responsibility to God—to obey and respect His laws—can man hope to win out.

5. EVERY BLESSING, A GREATER RESPONSIBILITY. God opens doors that we might enter in. If God has at this time opened the door of atomic energy, it must be that He has some special opportunity for us to spread the gospel in a faster way. Let us look for that opening, for it will surely come. Already the airplane and radio have speeded the work of the missionary. Perhaps the day will come when a missionary can take an atomic generator to his isolated mission station, set it up and obtain power to run his little hospital, church and home. On the spot he can print leaflets, play music, show pictures . . . all with a thousand miles of trackless jungle all around him. Let us be sure that when the day opens up that we are prepared spiritually to handle and control this power which God has allowed to be opened for us.

QUESTIONS

1. Do you agree that there is an "atomic fear," as many would have us believe?
2. Is there danger that "atomic" experiments might get out of control and destroy us all?
3. What is the best guarantee that we shall not all be destroyed by an atomic bomb?
4. Discuss some fields in which you think atomic power could be used constructively.

Prayer Meeting Topic

Contributed by Rev. C. Y. Gilmer

(Helps for Christian Living)

HIS WAY AND MINE

I carefully laid every plan;
The future seemed so bright;
My hopes and dreams they towered high—
I saw no trace of night.

And then at closing of the day
I knelt in usual prayer,
And prayed: "Dear Lord, bless every plan—
All that I hope and dare."

But day by day my plans all failed,
My hopes came tumbling down;
All my ambitions disappeared,
And failure was my crown.

Perplexed—I could not understand;
Had I not knelt in prayer?
And asked that every plan and hope
Would find a blessing rare?

Then in the stillness of the night,
Out of the shadows dim,
I heard a sweet persuading voice
That called me close to Him.

"Why don't you let Me make your plans?
I've trod the path before.
Just leave the future in My hands,
I'll lead thee o'er and o'er."

In shame I bowed my haughty head;
My spirit low was brought,
For I had caught a strange new light,
By His own Spirit taught.

No longer do I pray as once,
"Dear Lord, bless all my plans."
But now I pray: "Lord, plan for me,
The future's in Thy hands."

—Gladys Byrnelson.

THE CLEAR LEADING OF GOD'S SPIRIT

Scripture: Exodus 40:34-38.

Hymns on the day by day and definite leading of the Spirit

Volunteer prayers

Seed thought provokers:

SAVED PEOPLE should know the leading of the Spirit, and know the will of God (Gal. 5:16; Eph. 4:20; 1 Thess. 5:19; Eph. 5:18). Philip had the leading of the Lord to leave a revival in Samaria and go to Gaza for a work that would be shown to him (Acts 8:26, 29, 39, 40). Paul, Luke and Timothy were forbidden by the Holy Spirit "to preach the word in Asia" (Acts 16:6,7). And thus the gos-

pel was preached in Europe (vs. 9, 10). To be always in the leading of the Spirit and guided by the Spirit is not a matter of superstition.

By the pillar of fire and cloud God led the children of Israel out of Egypt, a type of this world, and through the wilderness journey, a type of our life in this world, and over Jordan into the Promised Land, a type of going to Heaven (Ex. 13:21, 22). During the plague of darkness on Egypt the Israelites had light in their dwellings (Ex. 10:23). The Christian need never walk in darkness. The Shekinah glory in Solomon's temple, and above the mercy seat of the ark of the covenant is a type for us of the presence of God's Spirit. The pillar of fire led, covered, and was a wall of protection to Israel crossing the Red Sea (Ex. 14:19, 20). But sin in the camp (Ex. 32:6) ended the conscious nearness of the Spirit, and the tabernacle was put out to one side of the camp because God no longer dwelt in the midst of His people (Ex. 33:5, 7). This lack of God's presence was a great calamity, yet we are contented today to have churches with no power! It is the presence of God and the power of the Holy Spirit that marks the Christian. Israel could not go forward until the manifest presence of God was restored by the intercession of Moses (Ex. 33:13, 14).

COMMENTS

On The Sunday School Lesson

by The Editor

Lesson for July 24, 1949

PRAYERS OF CONFESSION

Lesson: Psalm 32:1-5; 5:1-2, 7-13

PRAYER CANNOT be properly made without confession. Jesus' illustration of the Pharisee and the Publican, as recorded in Luke 18:9-14, brings this to light most vividly. It is the publican's confession of sin, found in his words, "God be merciful to me, a sinner!" that brings the practical statement from the lips of Jesus, "I tell you, this man went down to his house justified . . ."

Our attention is called to the Psalms that tell of the contrition in the heart of David after he had committed the great sin of having Uriah, Bathsheba's husband, murdered (for that is what it really amounted to) and we find that, while the confession of his sin made him right in the sight of a loving God, yet he had to suffer the consequences of his sin and to bear the scars throughout the remainder of his life. To keep back from confession is merely to build up a greater barrier between God and man, and to run the risk of committing still more and greater sins.

Paul writes in Romans 10:10. "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." Of course God can read the very thoughts of the heart; and sometimes our mouths do not speak the words the heart desires—but all in all, the main thing is to remember that, as the author of Hebrews writes in Hebrews 4:12, "For the word of God is quick,

and powerful, and sharper than any twoedged sword, . . . and is a discerner of the thoughts and intents of the heart" He (God) knows what we really mean.

How easy it is to see the sins of others, and to wonder why they do not confess them and cease their sinning. But how different when the spotlight is turned on self. We do not seem to be able to see our own sins. David was seemingly not aware of the grossness of his sin until it was pointed out to him by Nathan the prophet. He thought no one knew about it. But he could not escape God. We talk about the "All-seeing Eye of God," but too often forget that it sees us too. Does not the Word say, "Thou, O God, seest ME!"

When we turn to the third verse in our lesson, Psalms 32:3, we see the perfect picture of a man under conviction—conscious of sin, yet unwilling to confess it. I have seen men under conviction during a revival meeting, grasp the back of the pew in front of them till their hands turned white from the pressure that literally drove the blood from them. Their bodies were tense; their mouths tightly closed; their eyes downcast—they were truly in great agony. And then came the pull of the Spirit, the walk down the aisle of the church, the confession. How different their looks; how happy their smile. They had confessed their sins to the Father and the Father had forgiven them.

Far too many people feel that sin is not present when they can get away with what they are doing. To them, the sin is getting caught at it. Or, they may try to bargain with God and say, "I'll do thus and so, God, if you will do what I want you to for me." How foolish! That is not God's way, and no one can feel the assurance of forgiveness if he tries to thus bargain.

The second Psalm of our lesson (Psalm 51) gives us a fine illustration of a great confession. It should be read carefully and brought to bear on our own lives and attitudes.

Travel Flashes

Dr. Charles A. Bame

In "Old Kentuck"

We were enroute to Lost Creek to give the Commencement Address to five graduates of the Riverside Institute, the sixth having been killed in the accident of which most of our readers know. We found Adah improving and all the people of the village and school believe that but for the Lord's intervention, she would not have lived. But Lost Creek believes in Divine Healing according to James 5.

Home

We were homed in the Drushal home despite the seriousness of Adah and I do not conceive how they could have made us more welcome, nor brought us closer to the Lord and our task among them than they did. Brother George said that the audience that heard me was the largest they ever had and they did not forget to express their appreciation in attendance at three other meetings. Once I spoke to an attentive audience in a most difficult field at what was "Stacy" but now, is better named, maybe, Rowdy.

Here only a few months ago, be it remembered, a church sprang into existence in a bit more than a week and it is the most substantial building of all in the community. A full house listened attentively, and in only a few days, one of the hearers, near the kingdom but refusing to yield, was in an accident where it was reported that four were killed—the result, according to this same lad, of the "too-much-liquor" celebration of Decoration Day. What a way to celebrate!

Sacrifice Some More

Of course I had known of Riverside with its sacrifices and troubles and had often met the Drushals and heard them tell of their work; but no one will ever know until they see with their own eyes, what sacrifices they have really made. No one spends a long time there until they are impressed with the great needs and opportunities to "do unto others as one would have others do unto them."

I have been an "honorary Citizen of Father Flanagan's Boys Town" at Omaha, Nebraska, for some years; but hereafter I'll be more devoted to Drushal's Boys Town, where this year thirty-nine of the forty boys were from broken homes, we are told. A place where one saw no smoking by anyone; no loud talking and carousing; no idleness; no profanity; no movies; but devotion, prayer and clean living all around. Pretty girls who would have no home but for this; graduating from an accredited High School which, but for sacrifices, they would perhaps have not known at all; taught by college graduates and accredited by state authority when by many arguments, it could have been denied, save for the product of the school now more than forty years of age.

Children of graduates were among the graduates this year and unless I miss my guess, that will continue for decades if the Lord delays His appearance.

What Do They Need?

I'd put it another way: What do they not need? Let more Brethren do what many have done recently—go and see. A former parishioner and his family happened there on this Sunday (not knowing we were there) and his daughter's first expression was, I am told, "Oh, I wish I had brought along some paint!" They had it in their store at home and wished it there. I cannot speak for the Drushals, but if I were to tell what a church can do, even as some have already done, I'd say: 1. Let some of three or four churches take enough men and paint to paint a large building and do it in a week. Four buildings. 2. Let another church take that many men and several trucks and stone the driveway of one-fourth-mile in another between-Sundays. Let the Drushals tell when they are ready to start the new Dormitory and Gym, so that Brethren from all over could assure them that, so far as labor is concerned, it will be finished by time for school to start in September. Blankets, sheets, some good mattresses, pillows, chairs, rockers—not needed to be too new—all would help to make and keep Riverside an accredited school, despite the fact that the state offices might need to overlook some furnishings and even scholarship because of the character, morality, and discipline of the future citizens they produce.

Riverside needs much more and another might stress much that I have not. Devotion, sacrifice, dependence on

God, prayer, Bible study—all are so much better than small shacks on the hillside with the mule and the hoe, what just common comforts are so much better and the varied diet so much better than the corn pone and hominy, which to most was their diet, that it is small investments that can produce much here. It is easy for me to say; and let me say it again, let more of our people this summer take a trip over the hills and mountains with hairpin curves and shady glens, hillsides and hilltops, to see for themselves if they are really making any near reach to the Golden Rule. I'm loath to stop, but I'll have more to say another time, if the Lord wills.

Lost Creek and the Brotherhoods

It may well be that the Brotherhood has not well understood the work of these devoted people, some of whom have gone to their reward and some yet to be chastened for their base effort to stop the work and nullify the orthodoxy of the Drushals. Let none accuse until they have spent some time here—if only a few diligent hours. Some would not be like the Drushals if they could; but more could not if they would. Most of us would not make the sacrifices; but more would not "leave it to the Lord" as they have been compelled to do and live to see the reality and validity of that dependence. To open school without windows in a crude, green, lumber building, chased out of the school by contemptible opponents whose administration soon proved the folly of their conduct; to start in school in October without doors or heating plant for the new building, only to have a stranger who never was there before or since, give them, and others to install them; to have devoted helpers like the Kecks who have been there this year and lost all their household possessions, and Carrie Stoffer and others whose names I do not have, to give their time without other compensation than that "the Lord sends," is simply beyond the devotion and sacrifice of most of us. May their kind "increase mightily and speedily."

PLEASE NOTE

ALL BRETHREN CHURCHES

Credential blanks are being sent out as of July 1st, for the Sixty-first Annual Conference of Brethren Churches which is to be held at Ashland, Ohio, August 22nd to 28th, 1949. If additional blanks are needed, or if anyone is overlooked, the Conference Secretary should be notified within the course of the next two weeks. Also the various Boards which desire Co-operative delegate credentials should write to the Secretary, stating the number needed. Do not delay doing this, but do it now.

Last year we had 337 officially seated delegates. we should reach 350 this year. Address the Secretary as follows:

Rev. E. J. Beekley,
General Conference Secretary,
604 Paar Place, N. E.,
Canton, Ohio.

Interesting Items

(Continued from Page 2)

Mt. Olive and Bethlehem, Virginia. We quote from a letter just received from Brother John Locke, pastor of these churches:

"Our churches and people were not in the flooded areas where severe damage occurred over last week-end. One of my valued members lives on a hill overlooking the scene of the tragedy, but being 'set on a hill' he was safe.

"Mt. Olive Church is being treated to interior decoration. Bethlehem and Mt. Olive will see 'Daybreak' a new sound film dealing with the actual experiences of a prisoner of war. Good delegations from both churches attended the District conference at Linwood, Maryland.

"The song of the reaper is now heard in the land, as the wheat harvest is being cut in our valley. Crop losses run to millions in the recent flood area, the papers tell us. Here we only had mild rains."

Stockton, Calif. We note that Brother Spencer Gentle, representing the National Sunday School Association, recently conducted a Sunday School Institute in our Stockton Church.

Brother Johnson says, "Did you notice the C. E. Banner hanging on our wall?" Proud of it? Well, they should be. He also says that three of the officers of the County C. E. organization are from our Stockton Church: Virgil Ingraham, President; Harry Ernst, Tenth Legion; and Don Walters, Evangelism.

Loree, Indiana. Brother Higgins reports that there were thirty-three men from the Loree congregation who attended the Laymen's meeting at Warsaw at the recent joint Northern and Southern District Laymen's Rally.

Laid to Rest

HOWARD. Gerald Duane Howard, son of Lee and Lilith Howard of Mulvane, Kansas, was born November 5, 1940, and departed this life to be with his Lord on May 24, 1949, at the age of 8 years, 6 months and 19 days.

Gerald had always taken an active interest in Sunday School, Daily Vacation Bible School, Signal Lights and other church activities and just recently in revival services had gone forward to accept the Lord as his personal Savior. He and his brother were returning home with their father's tractor when they ran off the road and overturned into a steam of water. Gerald died, immediately, but his soul went to be with the Lord.

He leaves to mourn his passing, besides his parents: one brother, Garry Howard and one sister, Sandra Howard, both at home; his grandparents, Mr. and Mrs. Orson Smith and Mr. and Mrs. Erwin Howard; many other relatives, and a host of friends. Rev. Albert Whitted is a great uncle.

The funeral services were conducted from the Brethren Church and burial was made in the Mulvane Cemetery. The undersigned was in charge.

Wilbur L. Thomas.



News From Our Churches

NEW LEBANON, OHIO

It was our good pleasure to have four Brethren Youth Crusaders with us from June 5 to 11. Our Church was the first on their summer schedule and they began their summer work in a most excellent manner.

Besides the services each evening, we solicited their assistance with our Vacation Bible School which was in the closing week. Here too, the boys helped ably, in filling some important parts of the Bible School program.

The program of Bible Study, Inspiration and Fellowship conducted by the boys, is a most acceptable program. It is Bible-centered. That is as it should be. It is inspirational and profitable for both old and young alike. It is conducted in a very pleasing fashion. The boys themselves are devoted to the Cause of Christ, zealous and consecrated. They have a good testimony for the Lord and their influence in the lives of the youth, especially, cannot be measured. The Church ought to receive them well because they are the servants of the Lord, called, we believe, to do this special work much needed today.

Those who are not privileged to have them in their local Churches ought to aid in supporting their work by attending the services when they are nearby. All of us can follow this work with our prayers.

The quartet of Crusaders was composed of Bob Holsinger of Oakville, Indiana, Kenny Solomon of Uniontown, Pennsylvania, Lyle Lichtenberger of Elkhart, Indiana, and Bob Keplinger of Dayton, Ohio.

W. Clayton Berkshire, pastor.



LOST CREEK, KENTUCKY

One year ago, the roof mostly on, walls up, no floor, no windows in yet, etc. Today services two times a week, with good attendances, good behavior, and the Lord pleased and glorified, we believe.

This tells you something of what it meant for a group of consecrated men from Indiana to give a week of their time in good, hard, Christain work. Rowdy is now going fine. Ceiling on, painted, and last Sunday afternoon we held the services there, with ninety-one out, and for the Thursday night service there were from fifty to seventy-five. A recent revival there of one week, led by Evangelist J. Basil Long, resulted in some sixteen confessions, and to date six baptisms, and more to follow.

We are happy to tell you that Ada is improving right along. She has had a long way to go, but the Lord has heard and answered your prayers, and now she can read a bit, tell time by the clock (before she could not see well

enough to do that) and is now coming to the table for her meals. To know how she was before, and to see this condition now, just makes us "Praise God From Whom All Blessings Flow." Certainly the days of miracles are not over. We praise His Holy Name for it all. It now seems that her recovery will be complete and normal, that is, restored to normal conditions, though her eyes are not yet complete, but we believe will be. We praise the Lord for every prayer that went up to the Throne in her behalf.

G. E. Drushal.

Wedding Announcement

KINSINGER-FRY. On Sunday afternoon, June 12, in a lovely double-ring ceremony in the Brethren Church in Canton, Miss Doris E. Kinsinger, daughter of Mr. and Mrs. Daniel Kinsinger of Canton, became the bride of Mr. John R. Fry of North Industry, Ohio. Mrs. Fry, who is an active member of the young people's group in the Canton Church, was attended by her two sisters, Misses Helen and Irene Kinsinger, and was given in marriage by her brother, Claude. The young couple will reside with the groom's parents until their new home is completed near North Industry. The ceremony was performed by the bride's pastor, the undersigned.

Rev. E. J. Beekley.

Attention - Ministers

NOTICE TO MEMBERS OF THE BRETHERN NATIONAL MINISTERIAL ASSOCIATION

Ashland, Ohio

June 22, 1949

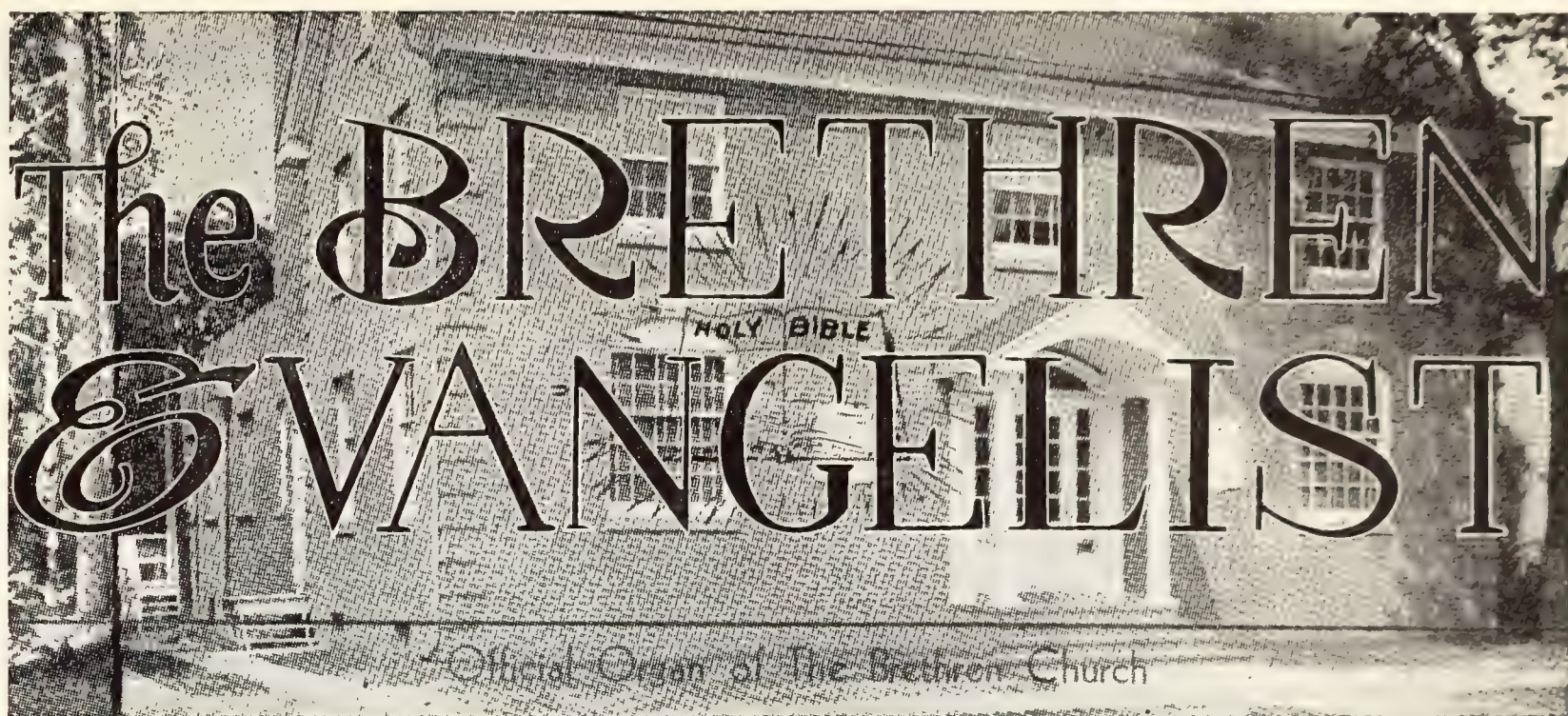
The National Brethren Ministerial Association,
Dear Brethren:

Just last night a message arrived with the information that Elder G. W. Rensch, New Paris, Indiana, has gone home to be with the Lord. We rejoice in the fact that our dear brother in Christ is now at home. We sorrow over the earthly separation.

The Association check for two hundred dollars is at this writing being mailed to Mrs. Rensch. It is now necessary to issue Assessment No. 96 to the beneficiary members of our Association. However, the Secretary is just now packing and ready to leave for summer studies. The call letter will not likely be sent before August. This is an appeal for all beneficiary members to send their usual amount of assessment upon the reading of this letter in The Evangelist. This will make the work of the Secretary easier. Do not send cash.

Thank you

Delbert B. Flora, Secy.-Treas.,
811 Grant Street, Ashland, Ohio.



"Go Ye Into All The World!"



Does This Mean You?

THE BRETHREN EVANGELIST

Published weekly, except the last week in August and the last week in December.

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We note that the Father and Son Banquet of the Gratis Laymen which was previously announced for June 20th, has been postponed until fall.

The Gratis Union Vacation Bible School has been conducted from Monday, June 27th to July 8th, with a "commencement" program on Sunday evening, July 10th.

Huntington, Indiana. The Men's Chorus of the Huntington Church is scheduled to give a Sacred Concert at the church on Sunday evening, July 17th. A feature of the program will be the dedication of the new outside illuminated Bulletin Board. This Bulletin Board was recently installed by the Laymen's Organization of the church.

Brother C. Y. Gihmer, pastor of the church, says, "Mr. Oliver Smith (aged 81) made the good confession; was baptized and received into the membership of the church on Thursday evening, June 9th."

He also reports for their Daily Vacation Bible School as follows: Enrollment—38; Average attendance—30; Perfect attendance—16; Missed only one day—3."

Cameron, West Virginia. Brother A. R. Baer, pastor of the Cameron- Quiet Dell Circuit, says, referring to the Cameron Church, "The Rauland Tower Sound system has been installed and many favorable comments are being received. A Vesper Hymn will be played each evening, and the accustomed call to the regular services. We have eight recordings and will add to these as money is available."

Pleasant Hill, Ohio. Brother Floyd Sibert, pastor, has the following to say about their Vacation Bible School: "Our Vacation Bible School was a decided success. We had a total enrollment of 150, with a faculty of four in supervisory positions and sixteen teachers—all from our own Sunday School. During the first week the attendance and enrollment grew from ninety to one hundred and thirteen. The second week it reached the total of one hundred and fifty. With the present building facilities and the fine work of the Transportation Committee, together with the response of these who were asked to help and their willingness and readiness, to which was added the self-sacrificing spirit of the drivers, without whose assistance many of the children could not have come, and the men and boys who helped to prepare the meeting place—we have every reason to thank God for all that was accomplished." The closing exercises of the school were held on Friday evening, June 18th, for the benefit of the "mothers and dads" and the friends of the school.

Waterloo, Iowa. We note that the Sisterhood Girls are expecting to hold their Public Service on Sunday morning, July 17th, with Mrs. V. E. Meyer, wife of the Waterloo pastor, as the speaker.

The Men's Ashland College Crusader Team, which is making the cross-country trip, is scheduled for Sunday morning and evening, and evenings through Wednesday, July 10 to 13, in the Waterloo Church. The Youth Committee of the church is sponsoring these services.

Nappanee, Indiana. We note that Brother W. E. Ronk, pastor of our Goshen Church, was guest speaker at the first of the Twelve Nappanee Union evening services at the Nappanee Park, on Sunday, July 3rd.

Brother J. Milton Bowman, calls our attention to the

(Continued on page 14)

INTERESTING ITEMS

Goshen, Indiana. We note from Brother W. E. Ronk's bulletin that the Ashland College Crusader Team, composed of Brethren Holsinger, Lichtenberger, Keplinger and Solomon, appeared in the Goshen church on Wednesday, evening, July 6th.

Elkhart, Indiana. The Elkhart bulletin announces that the "New Basement Unit Building Committee" for the addition to the Elkhart Church has been selected as follows: Charles Smith, Roscoe Lockwood, Glenn Wood, Louis Berger, and Louis Ehert. Also that \$250.00 was voted by the Elkhart Official Board to be paid to the Brethren Youth Offering.

Brother L. V. King, pastor, who has also been Secretary of the Indiana District Conference for the past several years, makes comparison of the delegated body of the conference for the past three years as follows: 1947—151; 1948—168; 1949—197. This shows a fine increase in attendance and interest in this conference.

St. James, Maryland. Brother Roy Lowery, St. James Church Treasurer, reports the gift of \$50.00 by Mrs. W. S. Baker, to help defray the cost of repairing the parsonage. They are getting the parsonage ready for their new pastor, Rev. Freeman Ankrum and family, who will move to St. James from Masontown, Pennsylvania, about August 1st.

Gratis, Ohio. The Gratis Brethren Young People were privileged to be recent hosts to the youth from fifteen surrounding churches of various denominations. This youth session took the place of the Gratis Union Services on Sunday evening, June 19th.

Dr. George W. Rench -- 1864-1949

"Honor To Whom Honor"

By The Editor

FAR TOO OFTEN we neglect to say the things we meant to say to our friends in appreciation for what they have meant to our lives. Then comes the death angel and they are taken from our sight and from the possibility of expressing to them the many things we have had in our hearts. Then we have to content ourselves with telling to those who remain what should have been expressed long times ago to the one who has now departed.

We do not believe that the above would refer to those who have had, for years, that close and intimate contact with Dr. Rench, for he has been a "Father in the spirit" to so many of us, and we have had the opportunity to express, if not in so many words, by what he would far rather have expressed, a life of following by example this man of God—for he was surely one of God's Noblemen.

It is befitting, therefore, that we turn this page to a short review of his life, and a few words concerning his "eternal crowning."

To know him was to love him. Always calm; ever alert; his soft-spoken utterances always brought conviction to the hearer that he was sure of his ground and that he did not speak without thinking the matter through. Therefore his advice was eagerly sought by ministers and laity alike. He knew when to sympathize and when to upbraid, but the latter was always done in a spirit of love and deep consideration for the one who needed chastisement. If he felt, after due deliberation, that his position was wrong, he did not hesitate to say so. What his life has meant to hundreds and hundreds of people, both within and without the Brethren Church, will only be known in eternity.

He, along with the late Arthur T. Wirick, was instrumental in establishing the Brethren Retreat at Shipshewana Lake, a place which has now become so well known and of such great value in our Young People's Camp work. His vision was long and he never lost his "youth" viewpoint, realizing that as the youth of today are "grounded in the faith" so the church of tomorrow will be.

The loss to the Brethren Church in his passing is well nigh irreparable. For he knew the church and its doctrines as very few men do today.

We are grateful that he did not have to suffer long days of pain, but that the Father permitted him to be active almost to the end of his life. He had a rare sense of humor, being able to use it with telling effect, but never to the hurt of the feelings of others. Truly a great man of God has gone to his reward.

As to his life story, which we are sure will be brought to the attention of our readers by others better qualified by closer association than the writer, we will only quote from the newspaper clipping which was sent to us from

Brother W. E. Ronk, pastor of the Goshen church where his funeral was held. The newspaper account, in substance, is as follows:

"The Rev. George W. Rench, D.D., eighty-five, retired minister of the Brethren Church, and former president of the National Brethren Ministerial Association, died at his home in New Paris, Indiana, on Monday, June 20, 1949, at 8:30 A. M. He retired from the active ministry in 1945, due to failing health, but became bedfast only on the Friday before his death, which was caused by complications of age.

"He was born in Eaton, Indiana, on May 27, 1864, a son of Mr. and Mrs. Abraham Rench. He was united in marriage to Ida Barrett in 1889 who passed to her reward in 1895. In 1898 he was united in marriage to Grace Kline who survives.

"After attending Valparaiso University, Dr. Rench taught school for several years in Delaware County, Indiana. He retired from the school teaching profession in 1902. He united with the Brethren Church, by baptism, in 1885, and was ordained as a minister in the Brethren Church in 1886 by the Reverend David Teeter at Oakville, Indiana.

"Dr. Rench was called for his first pastorate, to Milford, Indiana, where he served from 1892 until 1900. He then served the Goshen Church as pastor from 1900 to 1911. The following six years he served a Brethren pastorate in Johnstown, Pennsylvania, and in 1917 he answered a call to become pastor of the South Bend, Indiana church. In 1926 he took a leave of absence because of his health and made his home for the following five years at Shipshewana Lake, Indiana. In 1931 he returned to the active work by accepting the pastorate of the New Paris, Indiana, church, from which charge he retired four years ago.

"He twice served as moderator of the General Conference of the Brethren Church; two years as President of the National Ministerial Association; and was the first president of the National Missionary Board of the church. He at one time was president of the Brethren Publishing Company.

"Surviving, in addition to Mrs. Rench, are two half-sisters, Mrs. Curtis Cruea of Muncie, Indiana, and Mrs. Lena Richardson of Eaton, Indiana. Three children preceded him in death.

"The funeral was held in the Goshen Church on Wednesday, June 22nd, the body lying in state in the church from 10:00 A. M. till the time of the funeral at 2:00 P. M.

"The services were in charge of Rev. C. A. Stewart, pastor of the New Paris Church, with Rev. S. M. Whetstone, pastor of the Dayton, Ohio, Hillcrest Brethren Church, bringing the message of consolation. Rev. Claud Studebaker, pastor of the South Bend Church, assisted in the service. Burial was made in the Oak Ridge Cemetery.



The 1949 General Conference

By Rev. J. G. Dodds, Executive Secretary

WHAT KIND OF A CONFERENCE shall we have? What kind of a Conference do you desire to have? You can have the kind of Conference that the Brethren Church ought to have if you want it hard enough to do something about it.

While searching the pages of *The Brethren Evangelist* issues since 1939, I have found a revelation of the General Conference at its best. For instance, note the following quotations:

In the issue of August 17, 1940, Dr. C. F. Yoder, in writing on the topic "Conference Problems," said, "The greatest problem of the church is to keep up the standard of consecration . . . The church provides, or should provide the new environment which is charged with the transforming power of Christ. In it the conversation, the songs, the prayers, the sermons—all should help to hold one's thoughts and desires on the higher and better things of the kingdom of God. If any church is not providing such an environment, then it is time for an investigation and revival."

On page 12 of the same issue, Dr. Martin Shively said, "We often returned from the sessions of our General Conference with hearts aglow because of the sweet spirit of Christian love which found constant expression in the deliberations. It seems to me that at least one of the chief goals of the coming sessions should be the receiving of that spirit which characterizes Brethren in the Lord."

On the same page, W. S. Benshoff wrote, "At National Conference there should be a definition of our National purpose. What are we as a denomination planning on doing? Toward what goals and objectives are we working? Church history proves that the Church grows best when following a definite program of advancement. History can repeat itself in the Brethren Church if we have such a program and all the ministers and laymen get back of the movement in 100% cooperation."

I am constrained to believe that General Conference should emphasize that the Church is the Spiritual Monitor of all human life. To the Church belongs the duty of keeping the public conscience alive. The Church bears aloft the white banner of the pure Son of God and challenges men to enlist under it. May the General Conference of 1949 challenge the membership of the Brethren Church to know and to earnestly proclaim the faith, practices, doctrines and Scriptural teachings on the moral issues—to the

end that the Brethren shall go forward with increased zeal and Spiritual power.

In the issue of January 11, 1941, Dr. E. G. Mason said, "The way is open and the harvest is ripe; now let us go into the work with the will to make it succeed. The Brethren Church now faces a bright future; let us make the outcome as bright as we can possibly make it."

Dr. W. D. Furry, in the same issue, said, "I am pleading for a revival of apostolic power in our apostate and God-forgetting age. I appeal for renewed consecration and steadfast obedience to the one and only Gospel that has power still, as in its beginning days, to redeem sinful and sinning men and women."

In the issue of March 28, 1942, Rev. Willis E. Ronk said, "If we would have a great Church tomorrow, we must build for a great Church today."

On page 7 of the issue of May 2, 1942, "The Mentor" said, "The Church needs to experience deeper conviction of the truth it holds and to preach it with greater boldness."

On page 12 of the *Evangelist* of November 21, 1942, Rev. W. E. Ronk said, "The Church must go forward to bigger and better things, and I know it is possible, and I know that it will, because I have assurance that you are going to look to the Lord for leadership and that we will follow wheresoever He leads."

We are the Brethren Church; we have a unique message and mission; let us launch a stupendous program of achievement and advance toward the goal of attainment.

In the *Evangelist* of August 26, 1944, Dr. E. G. Mason said, "The National Conference of the Brethren Church is policy forming, authoritative, and constitutes the legal basis of the Brethren fraternity. It is empowered to create commissions and boards in order to facilitate the general work of the Church."

In the issue of October 7, 1944 Rev. Freeman Ankrum said, "The way to get nowhere fast is to not know where you are going and loaf to that end . . . The Lord's business requires haste. Who knows how soon the workers may be called home to give an account of the work, not of the work done, but as to why some was left unfinished. **The time is NOW!**"

In the issue of November 6, 1948, Rev. Dyoll Belote, in his tribute to George Stanley Baer, states that on the letterheads which he used in many of his churches, Dr. Baer had this motto: "A bigger and better Brethren Church—we can have it if we want it hard enough."

May every session of the 1949 General Conference be so filled with challenges that all delegates will return to their respective churches and district with such zeal and spirit that every member of the Brethren Church will be set on fire of God to have a "bigger" and better Brethren Church."

I am closing with a poem by Dr. C. F. Yoder:

"Forward, Brethren!"

Onward Christian workers, marching as to peace;
Let our faith not waver, nor our labors cease.

Though the task be mighty, greater is our power;
Tears may go with sowing; joy with harvest dower.

Onward Christian workers; we are not alone,
Christ our Lord is with us; strength and love we own.
Light the yoke and easy, with Him at our side,
Sure will be the reaping, as we there abide.

Onward Christian workers; work while it is day;
Even now the shadows loom above our way.
Let us be united; cover wrongs with love—
All one body working, until called above.

Practical Church Methods

Rev. Henry Bates

"Who Are The Active Members?"

SOME TIME AGO there appeared in this column an article dealing with church-roll revision in which the writer endeavored to set forth a few of the problems which usually confront the revision committee and suggested a few possible solutions to those problems. In that column it was suggested that an intensive study be made in an effort to determine how many of the folks whose names appear on the church books are dead; how many of them have united with other congregations without notifying the home church of the change; and how many have moved out of the community and have no more interest in the church. The average congregation will discover that after these three groups have been taken care of that the revision problem is not nearly as great as it appeared to be in the beginning. But now the "bugaboo" question arises—When we begin classifying men and women as active and inactive members? WHO ARE THE ACTIVE MEMBERS?

Before going further into this matter let me reiterate and reemphasize what was said in the previous column, above referred to: "Who, after all, makes a man an active or an inactive member? Not a committee of three or five; not the Official Board of the church; not the pastor. A man makes himself an active or an inactive member of the church by the interest or lack of interest that he manifests in the church and her program. And if a man is not satisfied to be considered an inactive brother, he is the one to make the change."

Certainly before any revision is attempted all of the apparently uninterested brethren should be visited both by the pastor and by groups of laymen and women in an effort to win them back into the church's fold—and without a doubt such a program will "reactivate" some of the negligent folks.

But what of those who are still not inclined to manifest any real interest in the work of the church—must the church continue to carry them along as active members since they have not asked for letters of transfer or dismissal? This writer has always been disposed to feel that it is both unfair and inaccurate for a church to be asked to pay various apportionments for members who are unknown to the majority of the present constituency of the

church, or for a church to be granted delegates to conferences, etc., for similarly unknown and uninterested men and women. Why not put the names of such folks in a separate book—the inactive members' book—not dropping them from the church rolls altogether, but not including them in the statistics or in the full benefits of a voice in business matters of the church, etc., until they have proved their desire to become active members.

But how is this differentiation to be made? WHO ARE THE ACTIVE MEMBERS? Each congregation must decide for themselves what will constitute active membership within their particular body—and it might be well, after reaching some decisions, to include such decisions in the constitution of the church under the articles dealing with Membership. The following suggestions are offered for consideration in answer to the questions as to who the active members are.

1. In every congregation there is the loyal band of C. E. Christians—those who wouldn't think of missing church on Christmas and Easter, but who apparently have no interest in the church or her program during the other fifty weeks of the year. Likewise there are in every church those who, as Dr. Grover Swayer recently stated it, go to church three times in their lives—"When they're hatched; When they're matched; and when they're dispatched." How far would the church's program go if she had to depend upon such men and women? Are these the men and women our Lord had in mind when He said that the gates of Hell shall not prevail against His Church? Is it asking too much of men and women to expect them to be regular in their attendance to the various services of the Lord's House, when we remember that Christ Himself said that "If any man cometh unto me and hateth not his own father and mother, and wife and children, and brethren and sisters, yea, and his own life also, he cannot be my disciple. Whosoever doth not bear his own cross, and come after me, cannot be my disciple." (Luke 14:26-27) Would it be setting the requirements of active church membership and all of the blessings that go with it too high to say that men and women should be present for at least fifty percent of the regular services of the church? Of course there must be exceptions—those who are sick, shut-

in, away to school, in the service, etc.; but for all those who are able this certainly does not seem too exacting.

2. We, as Brethren, are a Bible-centered church. We seek to show our love for the Lord, our love for one another, and our faith in Him and in His coming again through the keeping of the Love Feast. Most of our congregations meet for this glorious experience together semi-annually. When we call to mind that Christ instructed us to do this "in remembrance" of Him, and to do it 'till He comes again, would it be expecting too much of Brethren people to suggest that an active church member attend at least one communion service during each year? Not that the attendance at just one service be sufficient to keep a man's or a woman's name on the active list, but that along with his or her regular attendance at the worship services of the church, the Love Feast also have a place.

3. Then, too, an active church member should be anxious to see the work of the church move forward. He should be desirous of seeing the church's program expand in such a way that the unsaved might be more effectively reached; that the young people of the community might have a better opportunity of studying and being taught God's Word;

and that the benevolent work of the church both locally and generally be increased. This all requires money—money that should come freely from all who are interested in the Lord's work. If a person feels that active church membership is something worthwhile he should be willing and ready to contribute to her program. Not that church membership can be bought with silver or with gold, but when a person consecrates his life to the Lord his pocket-book should likewise be consecrated to His work. A man's gifts to the church might not be great, but they should be regular and should be given cheerfully and willingly.

4. One other standard of active membership in the church which should be considered, and which will be merely mentioned here, is that of testifying to the Lord in word and deed. Though a man or a woman attends all of the regular services of the church, is present at the Love Feast, and gives generously to the financial program of the church, unless he or she lives a life of Christian testimony three hundred and sixty-five days each year, they are but "sounding brass and a tinkling cymbal."

"Let all things be done decently, and in order."

—Oakville, Indiana.

Excerpts From The Sixty-second Indiana District Conference

THE SIXTY-SECOND INDIANA District Conference has come to an end, BUT not the good and the results that were realized. We are giving a summary of the Conference for the benefit of our readers.

The Conference was held at Shipshewana Lake, Indiana, from Monday evening, June 13th through Thursday evening, June 16th. Although it rained a great deal it did give the farmers an opportunity to attend. The auxiliary organizations were all well attended, especially the W. M. S. and the S. M. M. The Laymen met with the ministers on one occasion when the message was brought by one of the laymen, Walter Lichtenberger.

Reports were given during the afternoon business sessions by the Trustees, the Sunday School Board and the District Mission Board. All revealed progress during the year. The Laymen were given a half-hour on Tuesday evening, at which time Walter Lichtenberger gave his splendid address.

In addition to caring for the regular business of the Conference in a fine Christian spirit, a new Constitution was adopted and ordered printed.

The following Conference officers were elected for the new year:

Moderator	W. E. Ronk
Vice Moderator	Wayne Swihart
Secretary-Treasurer	C. Y. Gilmer
Statistician	Galen Roose

Also the following Committee and Board members were elected: **Board of Trustees:** H. D. Hunter, Mrs. U. J. Shively; **District Mission Board:** Glenn Cripe; **Ministerial Examining Board:** W. E. Ronk, Claud Studebaker, W. I. Duker; **General Conference Executive Committee:** C. A. Stewart, C. Y. Gilmer; **Committee on naming Delegates-at-Large:** George Pontius, E. D. Burnworth; **College Trustee**

Nominees: W. I. Duker, R. F. Porte; **District Sunday School Board:** Wayne Swihart, Woodrow Immel, Robert Higgins; **Pastoral Relations Committee:** J. M. Bowman, G. L. Maus, Charles A. Bame; **Boys' Work:** C. Y. Gilmer, Woodrow Brant, Chester F. Zimmerman; **Auditing Committee:** Kenneth Stout, Demain Warner, Wright Hendrix; **Resolutions Committee:** Austin Gable, Henry Bates, Mrs. D. A. C. Teeter.

It was voted to return Conference to Shipshewana again next year.

The sermons of the Conference were brought by "Bud" Hunter, as Vice-Moderator; Willis E. Ronk and Robert Higgins. These were challenging and helpful. The Moderator's address was given by C. A. Stewart, stressing the importance of deepening the spiritual life, a continuous spirit of evangelism and missionary activity, proper organization of our work, and the preaching of the cardinal doctrines.

The Bible Lectures were given in the morning sessions following the simultaneous sessions. The lecturer from our own denomination was Prof. M. A. Stuckey, who spoke on the themes: "He Called His Own Sheep by Name," and "Our Lord Jesus Christ as Pictured in Hebrews 1:1 and 2." Again Prof. Stuckey was at his best and his messages were greatly enjoyed by the delegates. He also spoke at one of the sessions of the ministers.

The Lecturer from outside our own denomination was Dr. Grover Swoyer, Pastor of the Trinity Lutheran Church of Pittsburgh, Pennsylvania. His themes were: "Service and Sacrifice," "The Head of a Horse," and "The Work of the Holy Spirit." He thrilled the audience by his wit, and fine Christian disposition and messages. He also spoke to the ministers at one of the sessions.

"Bud" Hunter was in charge of the music. The Gear-

hart sisters, accompanied by other young ladies, brought us a varied talent in music. Others also rendered special numbers in music. A new Christian flag and staff was presented to the Conference by Mr. and Mrs. Hiram Ulrey.

Ample time was given for the devotional life of the delegates. Various ministers had a devotional period before each session or program. We tried the method of our Camps by having a "Morning Watch" and an "Evening

Vesper." These services were planned for the lake front, but because of the rain, only one evening vesper service was held by the lake. Woodrow Brant had charge of the Morning Watch. The evening vesper speakers were: J. Edgar Berkshire, Henry Bates and Chester F. Zimmerman.

The delegates seemed to enjoy the conference in spite of the rain. There were 197 delegates, as against 162 last year.

L. V. King, Secretary.

Summarizing The Ohio District Conference

THE OHIO DISTRICT departed from the usual mid-week District Conference to try to find out the merits of a week-end conference. This was done this year and the Conference, which was held at Dayton, beginning Thursday noon, June 23rd, and closing on Sunday noon, June 26th, gave proof that there was indeed merit in such a procedure. Instead of the conference just sliding into oblivion in the closing session, as a mid-week conference so often does, this conference closed on the high tide of a Sunday morning worship service. Also there was a marked attendance of both laymen and young people. So enthusiastic was the feeling that it was voted almost unanimously to hold next conference in the same manner. Therefore, the conference of 1950 is scheduled to meet at Smithville from Thursday noon, June 22nd to Sunday noon, June 25th.

Another departure was in evidence as the conference proceeded. Only three of the main addresses of the entire conference were given by ministers. The Vice Moderator's message, which was delivered by W. S. Crick; the Moderator's Address, delivered by Moderator John T. Byler; and the Sunday morning sermon, which was brought by E. J. Black, were ministerial presentations. The remainder of the addresses were delivered by laymen, each chosen because it was felt that he or she was particularly fitted to bring that message. The lone lay-woman in this field was Mrs. E. J. Beekley. The laymen were, Dr. Glenn Clayton, James Ross, F. E. Clapper, each of these, together with Mrs. Beekley, speaking on some phase of "Faithfulness," which was the "key-word" of the conference. The messages of these laymen, and the lay-woman were of the highest type and caused the delegates to go from the conference with a deeper determination to be "more faithful" to their individual tasks.

Three banquets brought the four groups, W. M. S., Ministers, Laymen and Youth, (the ministers and laymen shared the one banquet table) into a fine period of fellowship which will not soon be forgotten.

While the heat during the entire conference period had a rather "wilting" influence and effect on the delegates, nevertheless they were very faithful to all of the services and considered the Lord's business worthy of a little "sweat" if not "blood and tears." No note of discord marred the entire time, and the delegates and those who came to enjoy the conference went away with a feeling that it had been good to be "in the House of the Lord."

The business sessions were distributed throughout the entire conference. Business was dispatched in order. The reports of the various boards and committees were very

encouraging, there being advance shown in every field of activity. Particularly was this true in our District mission points. A note of optimism was injected into the conference by the fine showing of the churches in the field of Evangelism. Renewed emphasis is to be placed during the coming year upon this field, which is deemed of utmost importance in the spread of the Gospel.

The conference was delighted to have a message come to our General Mission Board that finally the visa of Miss June Byler, missionary-elect to Argentine, had at last been granted and that the sailing for Miss Byler had been set as of July 15th. This was great cause for rejoicing.

The following officers were elected for the new conference year:

Moderator	H. H. Rowsey
Vice Moderator	E. J. Beekley
Secretary-Treasurer	F. C. Vanator
Assistant Secretary	James Ross
Statistician	Paul Clapper
Committee on Committees:	John C. Eck, S. M. Whetstone, J. G. Dodds

There was a total of 124 delegates reported by the credential committee. Most of the delegates stayed through the Saturday sessions, but not over the Sunday service. It is requested by the conference Executive Committee, and backed up by the attitude of the assembled delegates, that next year each church release their pastor from the Sunday service in the local church, in order that he might complete the entire conference and thus enjoy it to the very end, and that all delegates come with the purpose of remaining throughout the entire conference.

Fred C. Vanator, Conference Secretary.

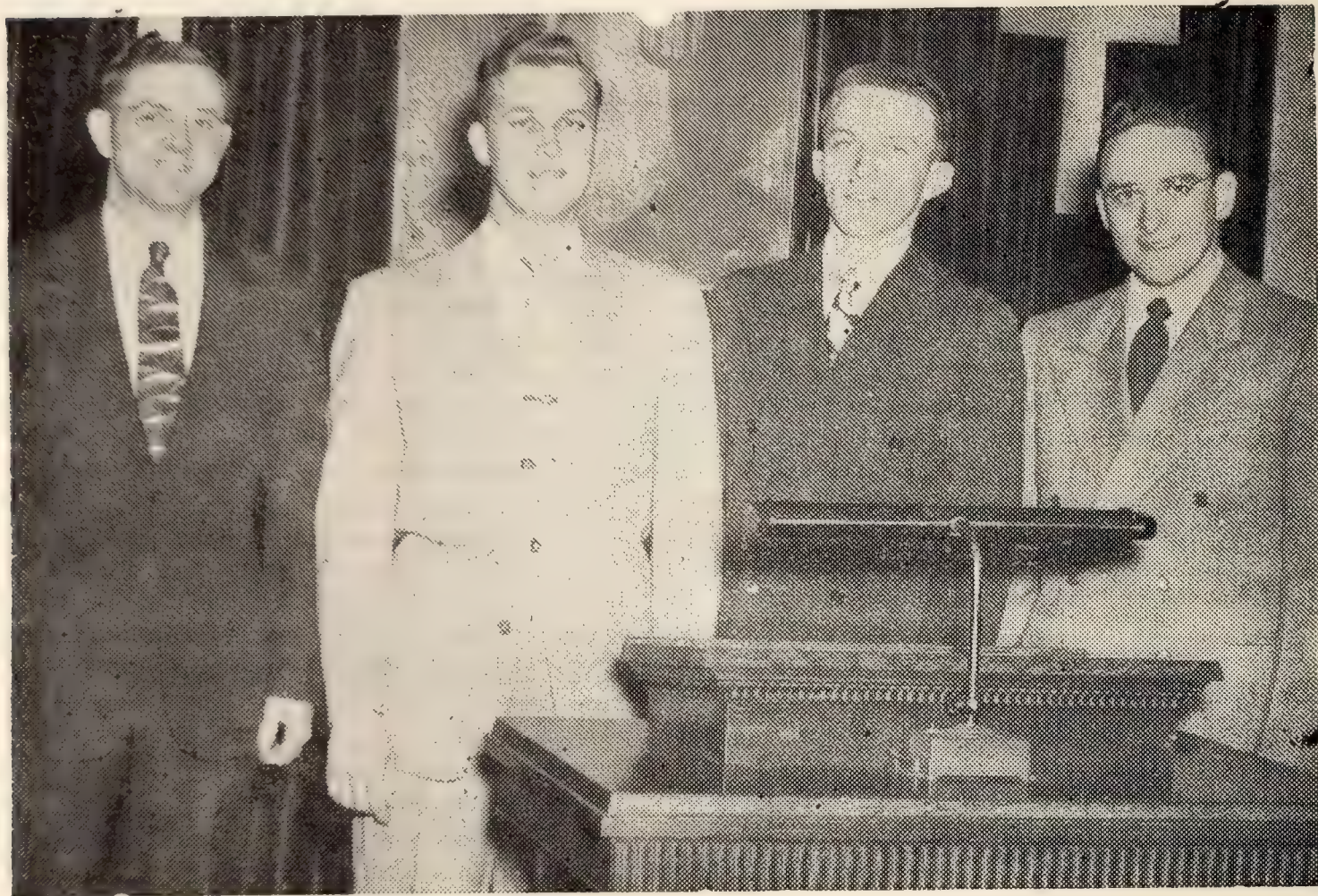
I did entertain myself with my perspective glass up and down the church, by which I had the great pleasure of seeing and gazing at a great many very fine women; and what with that and sleeping, I passed away the time till the sermon was done.—Diary of Samuel Pepys.

"Sympathy costs nothing," is only a half truth. Genuine sympathy always calls forth service that helps. The Samaritan's sympathy cost him a part of two days' time and some money, but it made him immortal as the world's greatest example of neighborly sympathy and helpfulness. St. Louis Christian Advocate.

To become absorbed in self, or to bury our talent in a napkin of fear brings us to destruction.

Ah! Ah! Ah! Don't Turn That Page.

Rev. Charles Munson, National Youth Director



"THE BRETHREN CHURCH IS ON THE MOVE FOR CHRIST"

THE ABOVE STATEMENT can be proved by reading the following words: The young people of our church have, for the past few years, been working at the job of making our church strong in its witness for Christ. This is another year when we can say the same is true. Let us take a look

One Crusader Team, composed of four boys: Lyle Lichtenberger, Robert Holsinger, Robert Keplinger and Kenneth Solomon, (see above cut) will be in seventeen churches in our denomination this summer. Here they are: New Lebanon, Glenford, and Louisville, Ohio; Masontown, Penna.; Elkhart, Goshen, Warsaw, Nappanee and Loree, Indiana; Waterloo and Udell, Iowa; Carleton and Falls City, Nebraska; Morrill and Mulvane, Kansas; Cheyenne, Wyoming, and Stockton, California.

During their stay in these churches they will conduct a program of teaching and fellowship. Their teaching is concerned with the great doctrines of the Bible. In addition they have a large canvas picture of the tabernacle, which they explain to the people. Also they have pictures of Christ which are shown on the screen and explained. Most times they stay a week in a church and conduct these services, using also a religious movie. Where they stay only one night they use the tabernacle scene, some pictures of Christ and conduct a period of fellowship.

We believe that it is with such work our churches will be strengthened, and so also will these young men. These boys represent Ashland College and Seminary and we are proud of them in every way. We cannot measure the value of such work to our church and to our people. We can know, however, that their work will not be in vain.

The original idea came from Lyle Lichtenberger, who is a member of the team. After the idea was presented and discussed, Brethren Youth sponsored the plan, and it is now under the direction of Brethren Youth.

For their work these young men receive \$15.00 per week, which is applied to their Ashland College tuition, this coming in addition to their expenses for the summer. The obligation to the church in which they work is the care of the boys during their stay and also an offering for Brethren Youth to help cover the expense of the work.

Now you see Brethren Youth is on the move with the Brethren Church. We can say this because in every church thus far where the boys have been, good reports have returned to us.

But wait! We are not through yet!

In addition to this team we have other Crusader teams working in other churches—read on brother, read on!

These are teams composed of the following: Carol Snyder, Delores Thomas, Jeanne Lindower, Betty Martin, Martha Baker, Arleta Miller, Mara Lee Eiker, Vivian Campbell, Phyllis Deeter, Mary Sloan, Elizabeth Levering, Nina

Royer, and Harold Barnett. Miss Levering, Miss Baker and Miss Eiker are not Brethren girls, but they are fine Christians and a credit to our work.

The purpose of these teams is to conduct Bible Schools in the various churches of our denomination. They will have worked in Teegarden, Dutchtown, County Line and Shipshewana, Indiana; Maurertown, Virginia, and Sherwood, Michigan, e'er the summer is finished. Quite a number of these people will also receive \$15.00 per week toward their Ashland College tuition. This will be determined by the number of weeks of service rendered.

Truly the Brethren Church is on the move for Christ, and it is going to continue to be that way, as you support its efforts to forge ahead.

These Crusader Teams will all be reporting at General Conference at Ashland—August 22 to 28—so why don't you come to hear them?

Incidentally we have another good Conference program, designed to meet the needs of the youth of our churches. If you have any influence, urge your young people to attend. Get them to come for the whole week, for there are programs and recreational periods each day to interest them. Organized Chapels, discussions, and play periods are a part of the program. If your young people can't come for the whole week, then urge them to come for Friday, Saturday and Sunday. We have special song leaders from Cleveland, Ohio; a returned missionary from Siam; our own chapel speaker, and a special speaker from Pittsburgh, Pennsylvania, to conclude our part of the conference. We plan to dismiss the last session of conference not later than 6:00 o'clock on Sunday night to allow time for the journey home.

Come to conference and help to strengthen it and build it for the future, so that we shall continue to be on the move for Christ.

Spiritual Meditations

Rev. Dyoil Belote

THE NEED OF CHRISTIAN IMAGINATION

I Peter 3:1-10

THE EPITOME of all the teachings of this passage of Scripture is to be found in verse eight, "Finally, be ye all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous . . ." "Be kind." And there is no better rule for insuring the exercise of of kindness than the Golden Rule, which reads something like this: "As ye would that men should do unto you, do ye even also likewise unto them." To carry out this teaching means to put yourself into the other fellow's place in all your relationships with men. Before we speak to our fellows we should think how our words would sound if it was the other fellow addressing them to us. Before we execute some act we have planned for another we need to take thought how we should feel if the same plan were put into action against us.

Hannah Moore, a poetess of other years, wrote poetry that today would by some be labeled as old-fashioned, but

not all old-fashioned things are obsolete, and we do well to weigh old-fashioned thought and writings well before we cast them into the discard. The following are words taken from one of Hannah Moore's poems:

"Since trifles make the sum of human things,
And half our misery from our foibles springs;
Since life's best joys consist in peace and ease,
And few can save or serve, but all may please—
Oh! let the ungentle spirit learn from hence
A small unkindness is a great offence.
Large bounties to restore we wish in vain,
But all may shun the guilt of giving pain."

These lines fit into any and every life, and they will accomplish the same thing for all who practice their precepts. I know not if the one who penned them had the words of our text in mind, but she might well have done so. Tenderness, Christian kindness, thoughtful consideration for others; these are all presaged in our Scripture passage. Nothing is finer than the exercise of the grace of a Christian imagination—putting ourselves in the other fellow's place.

—Linwood, Maryland.

Ashland College News Letter

By Arthur Petit

The Ashland College buildings will, of necessity, undergo major changes this summer. For the first time since 1927, when the present gymnasium was built, a major building program has been set in operation on the hilltop. An inspection by the State Industrial Commission this spring, following the disastrous fire at Kenyon College, revealed that the Founder Hall and Allen Hall no longer met the requirements of minimum fire protection. With the greatly increased student body and the building code changes, the inspector found that if we were to open college this fall, it would be necessary to make major changes in both buildings. He would not allow time to construct new buildings to replace those already here. He demanded the changes now.

President Clayton and Business Manager Carpenter have in their hands rough drawings which will meet the state requirements. Lawrence Russell, local architect and former Ashland College student, has drawn them and is now making detailed drawings. The Chemistry laboratory, now above the chapel will be put on the first floor of the Library Building, opposite the Biology Laboratories. This will help greatly in the chapel and its services. The wiring in both Founders and Allen Halls will be completely replaced. The demands of the times have made it archaic and useless. So many more lights, motors and other "gadgets" have made the drain too great for the size of wires provided. This will be a tremendous job in itself.

Modern rest rooms will be provided in Founders and a lounge for girls is planned on the second floor. Classrooms will be moved and more offices provided. Founders will be much more useful than ever before.

The greatest change and the one most closely tied in

with the sentiments of friends and former students will be the removal of the venerable stairs in both buildings. The circular staircase in Founders, unique in itself in that no other like it is known to exist in American colleges, will be removed this summer. In its place will be a fire-proof stairwell in the east hall of the building, going from basement to the top. This necessitates great changes in the arrangement of rooms and offices. The wood staircases in Allen Hall will be replaced. Plastering and plumbing changes will also be in order.

President Clayton has urged me to inform you that General Conference will go on just as before in spite of the changes. In fact, this would be a good year for the Brethren to come in greater numbers to see what the college is doing to keep up with the times. Housing and meals will be provided, even though not as conveniently as last year. Much of the work may be done by conference time and the conference may see the beginning of a "New Ashland."

The remodeling is not a substitute for the new chapel and several other buildings being considered in a master plan. It will only be a help or supplement in the "greater Ashland College." The construction will be costly, but it must, of necessity, be done at once. There is the redeeming feature that this will bring the physical plant already on the campus up to date, something long overdue.

May I again urge you to attend conference and see the great changes taking place here.

Some Enlightening Information About The Brethren Home

We are in receipt of a letter from Brother L. V. King, Treasurer of the Brethren's Home and Benevolent Board, in which he sets forth some very interesting and enlightening facts as to the expenditures at the Home that have been made during the past year. We want to pass this information on to the membership of the church, in order that you may have a picture of the work that is being done and the amount of money that is necessary to keep our Home going.

It is costing the Board (using the term to include the entire denomination, for the Board is simply the representative of the Brethren Church) much more in the past few years to conduct the financial affairs of the Home, than in former years, due in most part to the fact that we have many more as residents of the Home than in past time, and to the increased cost of repairs and new installations which are demanded by the State of Indiana. Operating, as we are, under the laws of the State, we are subject to the rigid inspections of the Fire and Health departments of the state and when they say, "it must be done" we have no other recourse than to "do it." Just recently we were told that we would have to practically rewire the entire building to meet the code of the state. This we will have to do. Expense? Well time alone will tell what that will amount to. The septic tank, which had not been cleaned for so many years that the writer has no recollection of when it was ever done before—if ever—

had to be done at a cost of \$415.40. The driveway has to be resurfaced which will cost in the neighborhood of \$1,000.00. Then it has been necessary this year to reimburse the Home Treasury almost \$2,000.00 more than last year. So it goes.

Here is the stated list of improvements that came to us from Brother King:

Three beds, springs and Mattresses	\$ 205.80
Closet bowls, Lavatories, labor on same	304.61
Two Freezer Lockers	450.00
Garage roof material and labor	69.60
Paint and painting	350.00
Towels, clothes, sheets, cases	56.88
More circuits on electric installations	73.10
Clothes dryer, twin washer, tubs, etc.	494.95
Linoleum,—bath room, bedrooms, table; labor ..	81.05

Total\$2,265.99

In addition to this a new dishwasher was purchased through the efforts of Brother Edgar Berkshire, pastor of the Flora Church, which was paid for through donations he received, the cost of which was \$383.25. Of course we have in mind that some of the above cost of improvements was borne by the fine gift of the National W. M. S., a thing which the Board greatly appreciates. Nevertheless, the cost of maintaining the Home has materially increased these past years. So far we, as a Board, have had no difficulty in maintaining a balanced budget, but it is beginning to eat into the surplus more rapidly than we had hoped. If any church has neglected to send in their offering which was taken in February (and Brother King tells us there are a few) won't you please do so at once?

That the Home is appreciated can be seen by the following taken from a letter which Brother King received from Brother Roland Obenchain, whose mother is one of the beloved residents of the Home. This letter was written after Mrs. Obenchain had spent a happy two weeks' vacation with her children in South Bend. Brother Obenchain says, "I am very happy to report a most agreeable vacation for Mother. She had a very active program, attending church and a Sunday School class meeting, and seeing many relatives and friends. She seemed in very good health; in fact, in very much better health than a year ago, when she was here . . . On the evening of June 14th we celebrated Mother's 84th birthday by a dinner party attended by all of my children, spouses, and my grandchildren . . . Again expressing my sincere appreciation to Mr. and Mrs. Scott, and to you, I am, Fraternally, Roland Obenchain."

We felt that since our Home at Flora is, in truth, Our Home (the property of the Brethren Church) and its obligations fall, not on the Board, but on the Denomination, that you ought to know these things. Hence this article.

Fred C. Vanator, President

E. M. Riddle, Secretary.

We are road-builders when we support the cause of world-wide evangelism.

Throughout the New Testament the spirit of the towel characterized Jesus' dealing with men, women, and children.



CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for July 31, 1949

THIS PRODIGAL AMERICA

Scripture: Deuteronomy 8:1-20

For The Leader

WE SEE AMERICA tonight as the most blessed nation,, and yet the most wasteful. Because there has been an abundance of natural resources, we have used them at a wicked rate, until today there is grave concern in some quarters about the future. Our great woodlands were cut down or burned off, until now, lumber is at a premium. The same with our oil supplies. Our lands have been plowed and replowed until the top soil has either washed or blown away. It can truly be said that we have dissipated our wealth which God placed here for us. But a far greater waste is that of our spiritual and moral beings. Throughout the scriptures we read admonitions concerning self-control and of keeping the body and soul under God's control. Such conduct is essential to life. But, we are fast wasting our lives in drinking, cheap literature, laziness, all-night carousing, and general godlessness. God has set up certain standards: **obey them, and live; disobey them, and die.**

DISCUSSION

1. **GOD AND THE CHILDREN OF ISRAEL.** The 8th chapter of Deuteronomy is known as the "remember" chapter. For in it God calls the attention of Israel, through Moses, to this very thing which is the object of our meeting tonight. They are to remember that when they get over in the promised land that it was the Lord God of heaven that brought them safely through. He warned them that if they ever forgot the fact, they would be destroyed. They were going into a land that "flowed with milk and honey," plus many natural resources for which they had done nothing. God would destroy the peoples of the land and turn it all over to the Israelites. But they were to remember that it was God that had given them that place. But we see how soon they forgot their God when prosperity and ease became their lot. Cannot we draw a parallel with America today?

2. **THAT FOR WHICH WE DID NOT WORK.** For some reason or other, America has had an over abundance of natural resources; more so than many other parts of the earth's surface. Its geography locates it as ideal for the growth and expanse of a great people. The great growth of our economy, transportation and ability to live together has made it possible for one section of the nation to share and receive from all other parts its special blessings. These resources are those things for which we did not work. God placed the coal, the iron ore, the oil, the trees, the rich soil, the varied climates. Should not we, as we use them, remember Him? There is grave danger in taking all of this wealth which is our inheritance, and going into the far country of dissipation and sin, and wasting it in riotous living.

3. **A SOLUTION.** Israel could enjoy the wealth of Pales-

tine forever if they would do one thing? That is, remember God. All they had to do was to honor Him, praise Him, assemble in the house of the Lord, give tithes of all they possess, help their fellows, etc., and God would bring them peace and prosperity like they had never seen. But did they do that? No, as soon as they felt the ease of Zion, they sat back and considered how great they were, and "what their own hands had accomplished. Such is the consequence of forgetting God, that they were destroyed. America take warning. We would do well as a nation to give God the proper credit for protecting us and giving us every need.

4. **DISSIPATION IN OTHER WAYS.** Virtue, youth, desire to work, and self-control are all things which build up the body and soul. The moral structure of the nation rests upon these things in its people. But today we find a tendency against these things. There is little virtue, and certainly very little desire to work on the part of people today. Government grants, subsidies, payments for not growing crops, price supports, unemployment fees, etc., have all helped. But in helping, it has destroyed one thing. That is, self-reliance. No more is it necessary to go out and work hard to get that which we need. Shorter hours, higher pay has resulted in many free hours with lots of money. This has produced the sluggard. Go into any community, your community, and see the number of young men carousing around, drinking, raising a general nuisance at all hours of the night. Yes, at hours when if a fellow were a hard working, industrious young man, seeking to get ahead in life, he would need to be at home in bed getting his sleep.

5. **IF THEY'D ONLY REMEMBER GOD.** We are well aware of the fact that in America are countless thousands of Christian young people and adults. And we are thankful they are here, for they are the salt of the earth. There is much to encourage young people of our churches to live the true Christian life, for that is the life which God blesses and rewards. Stick to it, young people. But we cannot help but note the condition of those who are dissipating their bodies and souls through drink, immorality, and other sins. They are truly the prodigal Americans. They take comforts, inventions, peace and security of America which God has given, to do the things for which God must punish them. If they'd only remember God, and praise Him in life and word, how much happier they'd be. But of course, in order to do that, they must surely have a change of heart. That change can come only through their acceptance and following of Jesus as their Lord and their Saviour from sin. To this end, Christian young people, we must be diligent in service, inviting, warning, seeking to help others, find Christ. The prodigal can come back, yes, the prodigal must come back, or be lost. The best thing we can do is live an exemplary life before them, showing them something of the real joy that comes from living and serving God.

QUESTIONS

1. How account for the fact that the American Indian lived here for many generations and yet made no use of the great resources which we, since coming, have made use of?

2. When the Israelites repented of their sin before God, did God restore them in their land?

Prayer Meeting Topic

Contributed by Rev. C. Y. Gilmer

(Helps for Christian Living)

NEVER ALONE

I'm never alone in the morning,
As I rise at the break of day,
For Jesus Who watched through the darkness
Says, "Lo, I am with you always."

I'm never alone through the daylight,
Though nothing but trials I see;
Though the furnace be seven times heated,
The "form of the fourth" walks with me.

I'm never alone at the twilight
When darkness around me doth creep;
And spectres press hard round my pillow,
He watches and cares while I sleep.

I'm walking and talking with Jesus,
Each day as I journey along;
I'm never alone, Hallelujah!
The joy of the Lord is my song.

—Author unknown.

Scriptures: Hebrews 13:5, 6; Psalm 139:7-12

Hymns: "How Firm a Foundation"; "No, Never Alone";
"Thou Thinkest, Lord, of Me."

Prayer

Seed Thought Provokers:

THE CHRISTIAN need never be in need nor afraid. David Livingstone proved this in introducing the gospel into the dark continent. Christ is with all who carry out the great commission. In fact, He has made His helpful presence known to the undeserving and wayward (Gen. 28:16). He has been present to chastise His sinful, rebellious servants such as Jonah, Samson, David and Lot. How wonderful it was of God not to forsake Elijah in the midst of his discouragement and bitterness (1 Kings 19:4-18)!

God is not with us in an abstract or figurative sense. His Holy Spirit, the third person of the Trinity, indwells every believer (1 Cor. 6:19, 20). Christ enters the heart through the Person of the Holy Spirit (Romans 8:9). Christ taught that the Holy Spirit was WITH the disciples prior to His resurrection, and IN them after His glorification (John 14:7; 7:39; 20:22). The presence of the Spirit in our hearts is the guarantee of our bodily resurrection (Rom. 8:11). Therefore we need not worry about the bodies of our beloved dead. God keeps watch over the bodies of the saints, and in the resurrection of the righteous, will lift their bodies from the grave to be united to the spirit in His presence (1 Thess. 4:13-18).

A Christian is taught to be filled with the Spirit (Eph. 5:18); walk in the Spirit (Gal. 5:16); grieve not the Spirit (Eph. 4:30); quench not the Spirit (1 Thess 5:19).

The body is the temple of the Holy Ghost, and it must not be defiled (1 Cor. 3:16, 17). The Holy Spirit accuses our guilty conscience and reminds us of sin (Matt. 5:23). The Holy Spirit rebukes the wayward and seeks to woo them back (Jer. 31:3). But one can resist the Spirit too often (Gen. 6:3). It is the following sheep, the obedient ones, who can never be plucked out of the Father's hand (John 10:27-29; Rom. 8:31-39). Nothing can happen to such but by God's permission, and that is a blessing, perhaps in disguise (Rom. 8:28).

We are not alone in that Christ "ever liveth to make intercession" for us (Heb. 7:24, 25; 1 John 2:1). Christ did not forsake Peter in his weakness (Luke 22:31, 32; Mark 16:7; John 21:15-22). We have the promise of the Spirit's abiding presence forever (John 14:16, 17). Read Romans 8:31.

COMMENTS

On The Sunday School Lesson

by The Editor

Lesson for July 31, 1949

PSALMS OF TRUST

Lesson: Psalms 34:3-8; 37:3-6; 46:1-3

WHEN WE CONSIDER the word "Trust," we find it carries the meaning of "placing confidence in; relying on; giving credence to, and believing in." These are all terms applied to the word by the dictionary. But we can, as we apply the term to Christian life, add to its meaning by giving a little deeper thought concerning it.

Trust is, of course, "confidence" in a person or thing. We say "We trust our friends, our financial institutions, the tires of our automobiles, the electric wiring in our homes." That is material trust—it means simply that we have confidence in them. When we carry it over into the realm of "trusting God" it goes somewhat deeper. It is not alone a "confidence" in Him, but it is a "perfect yielding" to Him in every phase of our lives; for in so doing we are sure that He will play fair with us in His dealings with us. We might crudely illustrate this thought by the example of the expert swimmer who becomes an expert simply because he has learned to fully "yield" himself to the water.

But it is even more than that. It is, after we have yielded, the act of holding on to God with assurance, never doubting the ability of the heavenly Father to guide us and protect us under every circumstance. It is the "nothing doubting" expressed to Peter in Acts 10:20.

Faith and trust have much in common. Indeed the writer of the Epistle to the Hebrews well expresses it when he says (Hebrews 11:1)—"Now faith is the substance (or ground, or confidence—margin) of things hoped for, the evidence of things not seen." A failure to trust in God and His Son Jesus Christ, can only bring fear and failure to the Christian. Throughout Christ's earthly ministry we find a continuous stream of miracles performed because of "trust" in His ability. Go back to the scene before the tomb of Lazarus. Note the words of Jesus to the grief-

stricken sisters—"Said I not unto thee, that, if thou wouldest believe (trust) thou shouldest see the glory of God?" Cannot we tie this thought back to Psalm 37:3-5, and feel that He will also give us "the desires of our hearts" IF we really trust Him?

Trust delivers us from fear. We wish we might say that trust also delivers us from all trials, but of course that will never happen, for trials will come to each and every one of us. But He does take away "fear" from our hearts and we are able to meet these trials in His strength and not in our own strength.

Now trust does not mean the sitting down and doing nothing to help ourselves. Neither does it mean that we can do rash things and expect God to protect us. Note the words that stand out in our Psalms for today: "Magnify the Lord"; "Trust in the Lord"; "Delight thyself in the Lord"; "Commit thy ways unto the Lord"—in other words, let our relationship with the Lord be one of commitment to the tasks which He assigns—"and He shall bring it to pass."

There is something wonderful in the words, "Therefore will not we fear . . ." in Psalm 46:2. Having committed ourselves to the Lord, and laid hold on Him with "assurance," we have made it possible to step out of the "bondage of fear" into the everlasting light of the gospel of Christ.

Travel Flashes

Dr. Charles A. Bame

Leaving Home

DURING THE PAST several weeks, we have been going back and forth from our Wabash home to our Winona Lake home, neither of which is home to us in entire reality. Moreover, we do have a lovely home on U. S. 30, in Warsaw, just two squares from the Brethren Church there, and it is this that has caused these Travel Trips, painting and repairing some. Warned by friendly doctors against doing such hazardous work, I have escaped the slightest injury, while my dear, husky friend, Rev. W. E. Overholtser, took dangerously ill during his work with me and is still unable to work. How come? Who knows? The Lord is good to all those who seek to serve him. See 2 Kings 20:3; Isa. 38:3; Ezra 3:11; Psalm 110:5; 106:1; 107:1, 118:1; 135:3, and Nahum 1:7, to name but a few, and in the language of many a Psalm, "Praise his Holy Name" for it.

"How Do You Afford It?"

The answer to this repeated question is that "the Lord is good" and "No good thing will he withhold from them that walk uprightly." Psalm 84:11. Our ability to do as much as we do on so small income is due to the fact that God is so good to us as I indicated in a recent "Flash."

Unexpected, But Very Real

The fact that we have found a very generous friend at Winona Lake who makes it possible for us to stay there (in her rooming house) at such easy rates that we live almost as cheaply as at our Wabash home. For many years

we have been going to her home, first for meals yonder in the days at Dayton, and later, when they both boarded and roomed people. Now she has gained such a fine reputation that her rooms are almost always engaged ahead for weeks and months, yet she always has her "friendship room" for these travelers, made available by her sacrifice of her own room for our sakes. What a friend is that—and not even a Brethren! But "he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" 1 John 4:20. There are some ties that are deeper than baptismal waters for some have been washed but not sanctified. 2 Peter 2:17-22. I recommend the reading of that last reference for a good understanding of the inferences here.

We Travel To Conference

We travel to conference, vacating our pressing task of completing the painting of our rather high and large house. Brother Overholtser also vacates for a sick bed. He misses his place on the program while he suffers. I'm glad to add that he was anointed in the full faith of God's ability to make "all things work together for good" and the resignation to His will; and also, that he is recovering nicely from his affliction.

"Friend Cripe"

I put that name in there because Dr. Swoyer, who also stayed in her hospitable and restful home made a play on her name when he said in the introducing of his Bible Lectures, he was so glad that it was not "GRipe," and who wouldn't be? It was her late husband who never allowed us to pass his home in Dunlap, Indiana, without a welcome and a "chicken dinner," if it were available; who first started one of these lasting, unbreakable friendships which I so much cherish. Our little journey shortens 24 hours each day for each of us, old or young. The "Christian Ties" that have bound us in Christ here will but be tightened and sanctified when we reach our "heavenly Home;" toward which we travel and of which perhaps, we do not "sing" by far, as much as we (and they) did, even 10 to 20 years ago. The sweet, melodious voice of one who "set the tune" in the old "Eagle Creek Church" on Route U. S. 30, near New Stark, Ohio, still rings in my ears:

"My heavenly home is bright and fair,
And saints and angels gather there."

Our Lord's last words were about that Heavenly Home (John 14:1-3) and the last two chapters of our Bible are efforts to describe its beauty and luxury, its pleasures and palaces. May it be a fact that we so love our "modernized homes" here that we think too seldom of the one "over there?" I still have to add that I well and pleasantly remember several of my father's younger brothers and a sister singing to the rude accompaniment of the organ on which I learned much of what I know in music, the song:

"Over there. Over there.
Oh! think of the home over there.
Over there, over there.
Oh! think of the home over there."

And then, another verse rehearsed: "Oh Think of the friends over there." Maybe this will sober some careless sinner to do more sober thinking of the "home" and the "friends over there."

Annual Seminary Banquet

By Margaret Neighbors

The annual Seminary banquet was held at the Park Street Brethren Church at 6:30, P. M., May 20, with nearly seventy students, faculty, families, and friends attending. A very delicious meal was served by Junior Missionary Society, after which the program got under way. Dean M. A. Stuckey gave us some very challenging remarks, concerning the progress the seminary student body has made during the past several years, especially since the close of the war. It was at this time that he announced to us that he and Dr. Lindower will be taking leaves of absence next year, the first and second semesters respectively, being replaced by Rev. Edwin Boardman of Philadelphia, Pa., and Rev. Henry Bates of Oakville, Indiana. Then Lois Coleman played a piano solo.

The main part of the program was a skit, "This Ain't Your Life," adapted from the famous radio program, "This is Your Life"; and presented in the form of a radio performance. Clarence Stogsdill portrayed the life of Joseph Hamel, re-enacting scenes from early childhood to the present day. Some of the scenes of his past life were of his grade school days, army life, experiences at Ashland College showing some of his conflicts with the professors and difficulties with grammar and Greek classes, and a few of his experiences as a watch repairman. His future life was then presented as his engagement and approaching marriage to Jean Rowsey, and his recent election as president of the seminary student body for the year 1949-50 school year. Then the other new officers were introduced to the group and asked to say a few words; they are: Robert Bischof, vice-president; Margaret Neighbors, secretary-treasurer; and Clarence Stogsdill, Sem News editor. Spencer Gentle, the retiring president, gave a few remarks concerning this year's work, and closed the program with prayer.

This banquet, marking the biggest event of the year for the seminary, was enjoyed by everyone. The committee for the program was: Spencer Gentle, William Powers, Margaret Neighbors, Charles Munson, Grant Carothers, and Clarence Stogsdill, assisted by Robert Holsinger and David Rose.

We feel that our seminary is richly blessed in having such a co-operative group of students as we have had this year. We shall look back on this year with many pleasant memories and we shall look forward to coming years with much anticipation of happiness and success. May God ever be our Guide as we strive to spread His Gospel and to further His Kingdom on earth.

—From "Sem-News."

Opened With Prayer

"... the iron gate . . . opened to them of its own accord." Acts 12:10.

PETER had been cast into prison. Herod had already slain James and now it seemed inevitable that Peter's turn had come. Sixteen soldiers were set to guard him.

He was bound by two chains and what sleep he got was "between two soldiers." Herod meant business this time.

While Peter was thus locked in the prison, certain of the followers of the Way were hidden in the houses of the various disciples, waiting and watching, and of course praying. One of the first things that early Christians learned was the necessity of "Much prayer." Therefore it is not strange that we read the words, "But prayer was made earnestly of the church unto God for him."

We often wonder if Peter realized that prayer was going up for him. He surely must have had such a feeling. He was not too much surprised to feel the chains that bound him to the sleeping soldiers slip noiselessly from him, nor was he surprised to hear the command to follow the messenger.

The thing that must have interested him greatly was when the iron gate to the prison opened "of its own accord" and he walked out a free man. Iron gates do not usually open so easily. One must have a key that fits the lock, and muscles to bring into play to push the massive gate open. It was prayer that made the difference in this case.

We wonder if Christianity, which was represented by Peter in that day, and by our churches in our own day, is not again being shut in by a different kind of iron gate? We call it the "Iron Curtain," and it seems to be shutting much of the world out from the advance of the Church. Russia, China, certain countries of Europe—have locked behind that "Iron Curtain" much of what Peter stood for in his day.

Do we have the key that will unlock even this massive structure that has been swung across the country? Yes, we have the same key that those early Christians had—PRAYER. Prayer was the key that unlocked the iron gates for the early church. It is still available to the church today. How much are we using it?

We see very few wrinkles in clothing brought about by kneeling in prayer. We do not find the carpets in our churches worn in front of the pews by knees that have knelt there in supplication. Our prayers have not cost us much. But if we will seek to restore the early way that disciples met with the Lord, it is not impossible that we too, may find the "iron gate . . . opening of its own accord."—Adapted.

BURNING TRUTH

By Charles Emory Byers

"Heard melodies are sweet, but those unheard
Are sweeter; therefore ye soft pipes, play on;
Not to the sensual ear, but, more endeared,
Pipe to the spirit ditties of no tone."

From Ode to a Grecian Urn—John Keats.

The unsung song is sweetest. It is perfect, it has no sour notes. There it stands in its perfection untouched by a single human frailty. It is unstained by earthly hands or undesecrated by unsure vocal cords.

There are ten thousand shades of tone. Out of all these the skilled musician attempts to pick the right one. But

"A Good Conference"

It was good as above quoted. It was larger, the Bible Addresses were at a high order: those of brother Stuckey well organized and splendidly delivered; those of Dr. Swoyer, the Lutheran, full of wit, wisdom and humor. Each stayed close to the Word, gave irresistible arguments for the orthodox position in each of his messages and left a warm place in the hearts of the hearers, more numerous than recent conferences.

A Sad Trip

One of our College Corner boys is in the hospital with severe head injuries as a result of a "horseback ride." Great sorrow and ballooning expenses are involved as he hovers between life and death, unconscious but with some good signs that it will end in recovery. Thus, we are again, as we are almost every day in the news, being brought face to face with the responsibility of using better caution in our driving, play and work. Modern machinery that does about all but talk also brings its dangers and takes its toll of human life and health. I call upon us all to be more careful of our dangers and more busy with the tasks of the Lord of Glory for whom many of us have less time than we contemplate. Better that we get that done if all else goes wrong.

"Give every flying moment,
Something to keep in store,
Work for the night is coming
When man works no more."

Interesting Items

(Continued from Page 2)

fact that one year ago on June 27th, the New Nappanee Church was dedicated. How time flies!

Canton, Ohio. Brother E. J. Beekley reports the baptism and reception into fellowship, of a mother and daughter at the Canton Church on Wednesday evening, June 22nd.

Brother Beekley has promised our readers on account of some special inter-congregation activities, which includes a series of "Tea Time" visitations. We feel that the entire brotherhood will be benefitted by these practical ideas which are being used by the Canton congregation.

Milledgeville, Illinois. The annual Sunday School Picnic of the Milledgeville congregation was held on Wednesday, June 29th, at the Pines. Dinner was served at the noon hour with the Junior and Senior W. M. S. in charge of the meal. The Sunday School furnished the ice cream. We hope that it wasn't as hot there as it was here in Ashland.

The condition of Mrs. George Hagenbuck. As we go to press we have no further information concerning the condition of Mrs. George Hagenbuck, wife of our pastor at Fremont, who has been seriously ill in the Fremont Hospital. We trust that no news is good news and that she is improving. Her father, Brother S. E. Christiansen, asks the brotherhood to continue in prayer for her complete recovery. Her sister Esther, a registered nurse, and her mother are with her.

» » » » *Our Poet's Corner* « « « «

"PAY GOD AND PAY TAXES"

Thomas M. Bard

"Is it lawful to give tribute to Caesar, or not?—
Mark 12:13-17

One thing in life be never forgetting,
Another, near like it, must not be forgot,
Or, by not watching you will later be getting
All that is due you, and deserve your lot;
Serve God in spirit and give Him good measure,
Have love for neighbors, each has his own part,
Pay God and pay taxes, and do both with pleasure?
And keep angry thoughts from entering the heart.

Tribute and taxes and all kinds of assessments
Stir up one's dander, and this is a true fact,
For so often our leaders in making amendments
Do not, in our thinking, use the best of tact;
We then by not paying bring to ourselves trouble
And oft times a collector will make us a call,
If we were much wiser and not dumb like a rebel
We'd pay what we owe and say nothing at all.

And be never forgetting that somewhere beyond us
There is a place made ready for each one to dwell;
A place with a Friend, our Savior King Jesus,
Or, more plainly speaking, a place in dark hell;
Then keep this before you, 'One must be preparing
To meet each condition as it enters one's life;
Through repentance and faith, we showing we're caring,
There comes to us victory and the end of all strife.

Pay state your taxes, and all they're demanding.
And give to your God that which He lays claim:
In giving your service you will keep in good standing
And nothing will darken or dampen your aim;
You then will be meeting earth's two great problems.
A peace for mankind and a home for all time;
These two, if we obey them, are the two great items
Which hold us in obedience, and perfect in rhyme.

All Christians pay taxes regardless of liking,
They also serve God from their fullness of heart;
They also look forward, never thinking of striking,
To where nothing at all can mar any part.
Give God what he is asking, and count it a pleasure,
And pay all your taxes, and count it your part;
For everything good will bring its own measure.
A satisfied soul, and a contented heart.

The difference between a politician and a statesman is that the former expects the country to do all it can for him, while the latter consecrates his life to do all he can for his country.

Moralities, like arctic flowers, grow upon a frozen sub-soil.

But the sun of the gospel reaches the heart and quickens virtues.

his lack of physical capacity to do so will cause him to fail to some degree. Perfection cannot quite be his.

The musician looks at the piper pictured on the urn playing perfect music without a flaw. These "ditties of no tone" become perfect tones in the musician's imagination because there is no imperfect physical instrumentality to mar them.

In his mental processes the painter does the same. He blends and blends the thousands of shades until he knows he has what is exactly right. But when the brush intervenes when he touches paint to canvas he develops faults and flaws. The physical has entered and it spoils the perfection he saw only in his dream.

The painter and musician both know the hue is mistaken and the tone flat. Then once more the imagination takes up the task and restores the perfection lost through the medium of the physical. Here the soft pipes play on.

There is very little, if any, perfection in the physical world. People have hands and feet of clay. The clay mars and stains the heavenly light. Only the purely ideal thing may be perfect. Man recognizes that perfection and attempts to trap and snare it in a poem, a song, a picture. And some notable achievements have been accomplished.

The poet may be filled with noble emotion, the song may waft us on its light wings to new beauty, and the picture may carry its message to the heart. But the very fact that the creator of each of these, good as they may be, had to use physical means to snare this beauty, presupposes, imperfections. The soft pipes of that silent player under the trees are still sweeter.

Keats has given us here an abiding truth to ponder.

Brethren Youth

MIAMI VALLEY YOUTH RALLY

Everyone had a grand time at the Miami Valley, Ohio, Youth Rally on Saturday afternoon and night, June 11. The Rally was held at the Gretna Brethren Church, Bellefontaine, Ohio. We were not too disappointed in the number present, considering the "vacation blood" surging through the veins of the young folk at this time of the year. We had a number in the eighties present at the evening service.

The afternoon started off with singing, led by Joe Schultz, pastor of the Williamstown church. Devotions were in charge of Kenneth Solomon of Uniontown, Pa., a member of the Crusaders team. After devotions Mr. Malcolm Thatcher, Gretna Sunday School Superintendent, took charge of the group in some recreational activities until time for the business meeting. At the close of the business meeting each church except the New Lebanon group presented a special number—I don't have all the names at this time, I'm sorry to say. The crusaders team, Robert Holsinger, Robert Keplinger, Lyle Lichtenberger, and Kenneth Solomon, led discussions then on "The Church," and "Last Things." We got into some deep water there. Next came the main event (at least physically) of the day—the feed, sponsored by the Sunday School and prepared by the ladies of the church. (How many hams,

—ten?) More recreation in the form of softball followed until 7:30, when the film, "And Now I See," was shown (a very good film).

To conclude the program we all gathered around a campfire (without the church, that is) and Clayton Berkshire led us in some chorus singing. The New Lebanon quartet then sang a fine number, preparing us for the Grand Finale—Brother Charles Munson's short talk on "The heavens declare the glory of God, and the firmament showeth His handiwork."

The Gretna people enjoyed the meeting tremendously, and I think they are hoping to have the young people back with them some day.

Clarence Stogsdill, Gretna Pastor.

Laid to Rest

WAMPLER. Brother William C. Wampler departed this life in his seventy-eighth year. He was a retired educator and farmer. His health had been very frail for the last three years. Baptized in boyhood by Trine Immersion in the icy waters of a stream in winter, he diligently and devoutly led a Christian life, worthy of praise and emulation.

After graduation from George Peabody College in Nashville, he taught in West Central Academy in Rockingham County, Virginia. Later he engaged in farming and dairying. But his real interest was always in the Kingdom of God. He was a Sunday School worker and teacher; a good husband and father; a lover of good causes and good men.

He asked the undersigned to conduct his funeral and had chosen a text most fitting to his life. Assisting in the services was Rev. Lynn C. Dickerson, pastor of the Harrisonburg Baptist Church. The body was laid to rest in the cemetery of the Antioch Christian Church. Mrs. Wampler and six children survive.

John F. Locke.

COAKLEY. Lonnie Wilton Coakley died quite suddenly while talking to several friends on June 12, 1949. He was born August 15, 1885. The days of his earthly journey were 63 years, 9 months and 27 days.

For a number of years the deceased operated a filling station just across the cemetery from the Mt. Olive Brethren Church. He was a man of friendly disposition and counted his friends by the hundreds. A great concourse of people and many floral tributes witnessed to his esteem and popularity.

Brief services were held at the house before going to the Mt. Horeb E. U. B. Church for the funeral in which the pastor, Rev. Cameron Miller, assisted the undersigned. Interment of the body was made in the well-kept cemetery of this church of which he had become a member in his youth. His son and two daughters are members of the Mt. Olive, Virginia, Church. They, with Mrs. Coakley, survive. The quartet of the Mill Creek Church and Mrs. James Moyers assisted with music.

John F. Locke.

The Brethren Evangelist

"WHEREIN SHALL WE RETURN?"—our bruised and battered age asks. Lecturers, preachers, reformers are calling us back to God. Daily papers and magazines repeatedly warn of our crime records, asking, "Why this shocking upsurge of juvenile crime?" Listen my friend! We have a parental problem first. To Return! America must return to God. In our family life, in purity, decency and clean living. Sin loving, self-seeking, pleasure chasing have dropped to a new low level. "Keep thy self pure"—is now laughed away, where once it was honored. Parenthood is avoided and apartment houses mostly carry the warning—"No children or dogs." Divorce—easy and inexpensive and hardly frowned upon.

Too many instructors, in high schools, colleges, and universities today oppose our Bible, our Christ, and His Church, and the Christian way of life.

TO RETURN! Many churches must come back to God, the Bible, the Christ, the Gospel. Some of the oldest, wealthiest and most popular churches have departed from the Holy Word. Clergymen have often sought the applause of men rather than the souls of the weary. Is it any wonder that one war follows another?

If there is to be a penitent return to the Almighty, it must start where every hope of improvement commences, with you and with me. Individual repentance must come before national repentance. Our homes, our schools, our churches must return to God with a sincere faith in Jesus Christ. It will not be enough to return to Him with education, culture, and refinement unless we have a contrite, grief-crushed heart, because of Sin. The vital, essential truth is; we must have the Lord Jesus Christ, the Son of God, and Savior of the World.

Thousands of backsliders! You may have a blessing this very moment if you will "Repent and Return to Your God. You may refuse and consign your soul to hell!

E. M. R.

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The

Field Secretary

Travels

What a difference! Our readers perhaps know by this time that the writer of this column gives all of his time to the missionary interests of the church since June 1, 1949. Choosing between serving the College or the Missionary Board was no easy decision. Our fellowship with the college faculty and students was a truly happy experience! On the other hand, the missionary activity of the church being so interesting, I was directed after much prayerful consideration to hear the call to become the full-time secretary for this board.

To Fremont—On the date of June 7th, I went to visit and pray with the Hagenbuchs at Fremont. Since the birth of the little twins in this pastor's home, his wife has been very ill and most of the time in the hospital, with pneumonia and other complications.

Their church work has made very good progress. The Sunday School attendance has doubled in the last year. The church attendance has an average of 60. During the same time 19 have been baptized and 4 have been received by letter. The pastor also says, "The church has been renovated from top to bottom." He spoke of their morning

services being broadcast during the month of May.

To Linwood, Maryland—The Maryland-Virginia conference was held in the church which was my first pastorate. It was a joy to be present. The trip was not without thrills and fun, since I travelled with youth director, Munson and Glenn (Doc) Shank from the Seminary. Dr. Lindower was unable to be present for the Bible lectures and your secretary was summoned by the conference secretary, to come prepared to give two Bible lectures, besides the missionary message.

Brother Belote and his church handled the conference very acceptably.

To Huntington, Indiana—After less than a day at home, I travelled via Erie to this appointment where I spoke three times in connection with the parsonage dedicatory services. (See report in another column.)

Conference in Wooster—The President, J. Garber Drushal and the writer have met different times like this lately to arrange and plan for the erection of the new Wheeler Building at Lost Creek. This project should start within a few days.

To Dayton Conference—My arrival was late due to the wedding of our daughter, Joan Elizabeth. The Ohio conference was very well attended and good things were done. It was a truly inspiring conference, with due emphasis upon every department of the church. The Ohio missionary report was very encouraging. No church was delinquent in its apportionment. Canton, Akron and Fremont each have unusual reports for the year. Columbus, being a co-operative group, even thought having done very good work, still presents a problem to the church leaders, as to the best move for the future.

Finally, after many months, we were able this week to ship the seven boxes of supplies and equipment for June Byler and the other workers in Argentina. She plans to sail from New York July 15, 1949.

CABLEGRAM

Received June's visa. Sending it immediately to Philadelphia.

Robert O. Byler.

She will sail July 15th Moore-McCormick Lines — on the "Argentina."

Report On Kentucky Policy

It is the policy of the Missionary Board of the Brethren Church to keep pastors and members advised of the plans, projects, and programs proposed by it so that all may know the direction of these policies, and share in prayers for the furtherance of the work of the church.

A great many Brethren have been inquiring about the status of the church work at Lost Creek, Kentucky. It is hoped that this article may clarify the relationships between the church, the Board, and the work in that place.

A brief historical note should be inserted here. The work now known as Riverside Christian Training School grew out of Riverside Institute, which in turn grew out of the early missionary work of Rev. and Mrs. G. E. Drushal, beginning in Lost Creek in 1905. Once established as Riverside Institute, the work operated under the direction of the Home Missionary Board on property (about 115 acres and five buildings) owned by the Board, with a staff varying in size, paid entirely by the Board. Such an arrangement continued until the controversies of the late twenties began, the details of which need not be enumerated here. Suffice it to say that at the General Conference of 1931, acting upon the recommendation of a committee appointed for that purpose, the conference recommended, and the Home Mission Board agreed to completely close the work at Lost Creek known as Riverside Institute.

Subsequent to this action the group of workers at Riverside acquired property (about three acres) adjacent to and contiguous to the then vacated property owned by the Home Mission Board. There the church and school were carried on under the name of Riverside Christian Training School, doctrinally true to Brethren faith and practice. The new work was owned, operated and managed by a non-profit corporation, this corporation made necessary to hold property under the laws of the state of Kentucky, known as the Riverside Christian Training School, Inc. Rev. Drushal has been the president of that corporation since its inception. The membership of the Board of Directors is approximately one-third local members of the Brethren Church, one-third workers in the school, and one-third interested Christians outside the state of Kentucky.

When the local Brethren church moved from the buildings owned by the Home Mission Board to the new property, recognition as a local autonomous Brethren church was continued by the Southeastern District of the Brethren Church, in whose conference and affairs they have enjoyed uninterrupted fellowship.

In the ensuing years the corporation grew, acquiring other properties in communities nearby, starting other mission efforts, etc. The work was entirely a faith mission, receiving support from such people as the Lord led to give.

Some time after the Home Mission Board property was vacated, a minister and his wife moved into the parsonage, conducting church work. Other parts of the farm and buildings were rented for a variety of commercial purposes.

After a group of dissenters left our denomination, the present Missionary Board of the Brethren Church directed both home and foreign missionary efforts, and held properties of the Brethren church in both fields of work, including the property at Lost Creek.

In 1938, the Missionary Board authorized its secretary, to make overtures to the staff of Riverside Christian Training School looking to their return to the property owned by the Board. After some consideration and deliberation, an agreement was reached between the Board of Directors of the Riverside Christian Training School and the Missionary Board of the Brethren Church. In September, 1939, a contract was signed under the terms of which the work would continue for a ten year period.

Although there were a number of detailed points, the essence of the ten-year agreement was three-fold:

1. The Missionary Board of the Brethren Church was to maintain the buildings and property, retaining ownership.
2. The Board of Directors of the Riverside Christian School was to operate whatever school and church activities they deemed wise and proper, having complete charge of the selection and pay of personnel and the complete determination of local policy.
3. The Missionary Board of the Brethren Church was to forward such moneys and gifts when so requested by the donors.

As the above agreement was about to expire, the Missionary Board at its spring meeting this year authorized the executive committee to renew the agreement with the Board of Directors of the Riverside Christian Training School. The above agreement was renewed with only two changes. Instead of for a ten-year period, the agreement is now in effect indefinitely, for an indeterminate period, with the agreement to subject to termination by either party after due notice. A period of five years must elapse between notice and termination of the agreement. Secondly, the Board of Directors of RCTS agreed to operate both properties as one unit and cause.

In the upsurge of interest among Brethren in missionary programs there has been an increased interest in the work in Kentucky. The Board plans to improve the property from time to time. It is our continuing prayer that the work of the church in all places may prosper in the years to come.

BURNING BRIDGES—He who can not forgive others breaks the bridge over which he must pass himself.—George Herbert.

GIVING—Never be afraid of giving up your best, and God will give you His better.—Hinton.

Following Jesus

C. F. Yoder

Do you want to work with Jesus? If you do, study Luke 9:57-62 and set yourself to measure up to the requirements. The three young men mentioned all failed in their examination. If you do not wish to fail also, prepare yourself for a rigid test.

The first man failed because he was too fast. He offered himself before Jesus called him. And he offered to go everywhere with Jesus, not knowing that he was going to Calvary. He was like the young man who once came forward before I had finished my sermon, but also went backward when he met his first great temptation. Jesus calls us "to follow him," but he wants us to understand first what it means. "The foxes have holes and the birds of the air have nests, but the Son of Man hath not where to lay his head." Can you share a life like that? It is not only missionaries who must look forward to hardships; they come to everyone who would like righteously or serve their fellowmen. Olive Schreiner imagines a poor artist whose paintings possessed a wonderful red glow which other artists tried in vain to imitate. At last the poor artist died in his little attic room, and in his body over his heart they found an old but unhealed wound. It revealed the secret of the glow. True Christian workers must be like that poor artist.

The second young man in the story showed such promising interest that Jesus invited him to follow with him. It was the opportunity of a life time. It was the highest honor in this world, but he was too slow. He failed to realize that his opportunity was like the manna of the morning that had to be gathered at once and used the same day. Jesus was touring all the cities of Israel and would not be passing again that way. Yet he wanted to wait until his father should die and be buried, although there were others of the family who could do that. Today there are plenty of people to take care of the ordinary affairs of life, but there is a tremendous dearth of prepared preachers and teachers of the Gospel, both at home and abroad. Therefore, Jesus is saying today, "Let the dead bury their dead but go thou and preach the kingdom of God." When an old preacher said to a young aspirant to the ministry, "If you can do anything else, do not be a preacher," he was not putting the ministry last in point of importance, but immeasurably first. He might have said, "If

you do not feel with Paul, 'Woe is me if I preach not the Gospel'—then to your knees until you do feel that way." For the greatest work in the world requires the greatest devotion in the world. Teachers and preachers of the Gospel, to be sure, experience many thrills, but the greatest thrill of all is that of feeling the call of the Lord to be a worker with Him.

But there was a third young man in this series of three, given for our admonition. He, like the first, offered himself but with a condition. He wanted a goodbye party. The answer of Jesus indicates that his heart was in his home rather than in the work of the Gospel; therefore, he said, "He that putteth his hand to the plow and looking back, is not fit for the kingdom of God." Good plowmen keep their eyes on the furrow and not on the things behind them. The Israelites who talked much of the melons and onions of Egypt did not reach the promised land. Paul quit witnessing for Christ only when they cut off his head. Even so, he had gone on preaching to millions instead of to hundreds.

Christianity today is facing one of the gravest crises of its history. Materialistic teaching in the schools, in the books of many lesser scientists, and in the pulpits of modernistic churches, is destroying first the faith and then the morals of the people. The next step must be judgment. The crises cannot be met by happy-go-easy churches. There must be a revival of the old time fire, the apostolic fervor and singleness of purpose. A small group fervent and constant in prayer, can transform a church. Prayer bands and gospel teams and real missionary candidates can keep the church's candle burning. A James Gribble will pioneer a world by faith when other resources fail. Young people of the Brethren Church, is not the Lord calling you? Whatever your call do not delay nor offer excuses. Trust and obey for there is no other way.

230 Ave. Poeta Lugones,
Cordoba, Argentina
South America.



TEMPER—If religion has done nothing for your temper, it has done nothing for your soul.—Clayton.

The Fellowship Of Missions

by Robert O. Byler

Some of the richest blessings of life are apt to be taken as a matter of course until we stop long enough in a busy day to think upon our blessings. Then we are lifted into the realization that the Lord has not been slack in offering manifold mercies to His people everywhere, and perhaps in special ways to us. Had not the invitation been extended by Brother Riddle to write this article, I might have lost sight of the unusual blessings we have enjoyed thus far through the fellowship of other Christian missionaries here in South America. After several days of constant thinking upon the subject, I confess that this particular line of thought had not seriously entered my mind before.

Somewhat like Goliath of old, who stood boldly upon the brow of a hill to challenge all comers—and was met by the young shepherd lad with just a handful of pebbles as his only visible means of offense; he, Goliath, was suddenly struck down by one small but mighty shot from the sling—a thing that had never entered his head before! I am now struck with the joy and worth of the contacts we have made with many missionaries here, and also realize that there are various types of fellowship in our meetings.

One of the early New Testament missionaries, Paul, wrote in the 12th chapter of Romans words which at once challenge and charge every missionary with his unusual position. He first gives a call to consecration and wholehearted service to the perfect will of God. He suggests that each one has his own particular work to fulfill and urges that we all strive together in great love to build one another up in the Christian walk. Then follow verses of how we must treat those who know not the love of Christ.

I believe all missionaries have a special need to observe carefully the admonitions given in verses 9-16. We have seen them enacted many times, and wish to share with you the blessings that such experiences bring.

1. "Be kindly affectioned in brotherly love; in honor preferring one another." V. 10. **There is fellowship in every meeting—joy in every visit with other missionaries.** On board ship we were not many days at sea before the missionaries sought out one another. Then followed the pleasant visits with some who had served many years in Brazil and with new recruits who were going for the first time to their posts. Meeting "home folks" always has a special thrill connected with it. And this was no exception, for we were otherwise perfect strangers.

Upon arrival in Buenos Aires, we gazed into a sea of thousands of faces who had come to meet the ship, and to our great joy, found that two of our own pastors and two missionary friends were on hand to receive us and care for us.

2. "Distributing to the necessity of saints, given to hospitality." V. 13. Practically every missionary home offers a standing invitation of **fellowship and hospitality**. We have the pleasant assurance that in any necessity there are numberless homes which we can call our own, where we shall be received in love. The scripture is most true which promises, "... every one that hath forsaken houses,

or brethren, or sisters, or father, or mother or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life." A missionary doesn't need other credentials save the fact that he is a servant of the Lord. We have enjoyed the gracious hospitality of each of our own pastor's families, save one where we have not yet visited. In our recent trip to Buenos Aires, the days were made pleasant by our association with Mennonite, Baptist, and Alliance missionaries. Whether it is the offer of a room, a fine meal, or a cup of tea—it somehow always has the same effect. Such visits seem to bring us nearer "home" and raise our spirits tremendously. Some weeks ago our day was cheered when a missionary from the Baptist Church here offered to take us in his car (a real treat in itself) up into the Cordoba Hills to visit their camp site. Upon our return he took us to his home where a large turkey dinner awaited us! Another day we were greatly surprised when three Mennonite missionaries found our house and stopped for a brief visit. Mr. Bender, treasurer of their home board, on a tour of the Uruguayan and Argentine work of his church, accompanied the group. Imagine our pleasure when we found in him a friend from Elkhart, Indiana. He put a wire spool in his pocket and gave it directly to our parents that they might hear a recording from us.

3. "Not slothful in business; fervent in spirit; serving the Lord." V. 11. Workers' meetings among our own group have been established, and these are proving to provide a real **Fellowship in Planning**. It is here that problems and needs are discussed; changes are instituted; the difficulties of the field are met. The practical working of our whole field is laid open and we can see the tremendous task before us. It is in these meetings that the plans for the new buildings in Villa Constitucion and Gerli are being carefully laid. Paramount in the minds of all, is the hope that our work will go forward and that the Holy Spirit will direct our steps here.

4. "Rejoicing in hope, patient in tribulations." V. 12. The encouragement and **Good Advice received in Fellowship** with our fellow workers is a real source of learning. Several months ago we entertained three Baptist missionaries in our home during their National Conference in Cordoba. The few moments that they had free to visit with us were quickly snatched up by our questions and our listening to their experiences. To our surprise and relief, they had all come through the same sort of adjustment period that we were realizing: they had made some of the same "stupid" mistakes with the language, too; they longed for certain North American delicacies the same as we. But above all, they had learned to constantly look forward in hope; they had learned patience. The one young man said, "When we were under appointment, our mission secretary wrote us that three practical qualifications for service in South America are (1) patience (2) patience (3) more patience. After having been here for about seven months, we wrote him that we would like to add a fourth point: another dose of patience. We are not alone in waiting for the permit for the car, for others have spent anxious months in waiting too. Others have

wanted longingly for visas to be granted to new workers who are so badly needed. So the experiences of these adds to our knowledge and understanding of situations which otherwise might be extremely puzzling. And slowly as some of their needs are being supplied, we too can again take heart.

5. "Continuing instant in prayer." V. 12. **The Fellowship in Prayer** is probably the most binding and helpful of all—for who understands a Missionary's difficulties, misgivings, discouragements and needs better than another missionary who has experienced the same feelings? Or on the other hand, who could experience the joys and the thanksgiving that wells up in the heart of one who has experienced new souls won, than he who knows first-hand the value of each one? The very first day of our arrival, prayers of thanksgiving were given for our safe voyage and for the fact that the Lord had seen fit to bring more workers into this portion of His vineyard. Later, in a street meeting not far from Cordoba, the old pastor in charge—when he learned we were new on the field—stopped in the middle of the street to place his hands on our heads and pray for the Lord's blessing upon us and our work. He, almost ready to lay down his work, rejoiced to know that others had come. In our home, as elsewhere, prayer is a constant help and when our own devices fail, prayer is the ready source for renewed strength. Let us remind you too, that we often feel conscious of the continuing and constant prayers of the faithful at home who pray in the best way they can for the work here.

6. "Distributing to the necessity of saints." V. 13. There is probably no one as willing to help one missionary as another. It is a **Fellowship of Helpfulness** that can be counted upon. In my trips to Buenos Aires to work on requirements for a permanent visa, and to try to get the permit for the car, my staunch allies were several men from the Mennonite church who accompanied me from place to place using their knowledge of the language and

customs in my stead. When we were looking desperately for a house, we finally found the one we now occupy. But the owner was determined to sell. Immediately a fine Christian gentleman from the Free Brethren congregation offered to talk for us, and he was successful in persuading the owner to rent to us. Brother Andenmatten and also the Yoders have helped us over and over again here in Cordoba.

7. "Rejoice with them that do rejoice, and weep with them that weep." V. 15. There, is **Fellowship in Joys and Sorrows** among missionaries. When we view the disappointments that often come, our hearts go out in sympathy for their sorrows and difficulties. Among our own pastors and workers, there is this intimate sharing of experiences. But in a larger sense, among all the Evangelicals in the Argentine, is a joyful sense of unity. We are bound by a desire to see souls won and each individual gain is a thing of joy for us all. Recently we visited the seminaries or training schools of three Evangelical groups in Buenos Aires. Each one is taking a share in the task of training young people for the future. All are in need of more room, more teachers.

In Villa Constitucion with our earnest worker, Miss Kugler, I rejoiced in the unusual program of activity that her young people carry out. They distribute tracts, they visit from door to door, they hold meetings in annexes. A week ago Sunday there were 63 in Sunday School there, mostly children and a larger group for worship service, mostly adults. (The new building is badly needed.) Our services here in Cordoba continue to be our chief source of spiritual aid. We rejoice in the baptism of five young people in March and two other young men who have recently made public confession. There is a constant **Fellowship in Worship and Work**. And though our part is still small, there is a real joy in sharing with other missionaries this great and unusual task. The fellowship of these is indeed the oasis in the desert, as well as one of the greatest rewards we can enjoy.

HUNTINGTON PARSONAGE

June 19th was another red-letter day at Huntington, Indiana. The newly purchased property was dedicated as a parsonage. It is located on E. State Street (506) directly across from the front of the church. It is well arranged and makes a very acceptable home for the pastor and his wife. Their financial arrangement is very good. Surely with the fine record of this church for the past few months, no one need fear the outcome of this adventure.

The secretary spoke three times during the day. The morning and afternoon sessions were very well attended. There were visitors from a half dozen Brethren Churches.

After the address in the afternoon, the audience assembled on the lawn and porch of the new manse for the special dedication service. Brethren Burnworth and Henderson assisted the moderator and Pastor Gilmer in the service. The Bryan Girls' Trio and a reader were presented to offer several numbers on the morning and afternoon program.

In spite of the very hot day, there was wonderful fellowship over the noon hour and the finest of spirit throughout the day.

This church is showing a remarkable growth, in many ways. E. M. R.

The Necessary Intellectual Equipment For Missionary Work

by John Funk Locke



The subject that appears at the head of this article was assigned to the writer. One would hardly choose such a topic of his own volition for the simple reason that it appears to be too difficult. Yet some thinking on it should be helpful to all.

First of all there are some serious misconceptions current on the subject. A sketchy familiarity with some missionary biographies has made us feel sometimes that few people can really meet the necessary qualifications for missionary service. The splendid achievements for Christ of these great missionary figures cause us to think that they must have had almost superhuman intellectual endowments. We say "I'm no genius therefore I couldn't be a missionary." That is not true! If this article can show you that missionaries are people like you, and that people like you can, and should be missionaries, it will be of value.

Missionaries are needed today with a wide variety of skills and professions. Here is a young man who likes electrical equipment. He seems to find pleasure in working with all sorts of electrical equipment. He is a good Christian. He feels that never could he master Greek and Hebrew and win a Theological degree. He never thinks about being a missionary because he supposes that all missionaries must be persons who are preachers and teachers of theology. Yet certain mission stations which have hospitals and considerable electrical equipment to install and keep in operation could use him.

A man who can farm, build fences, repair buildings, run a tractor can be a missionary as well as a person who is a medical Doctor or nurse or a teacher. For the doctor to stop ministering to the sick bodies and souls to go build fence or repair a roof or superintend the cultivation of vegetables is not good business for the Lord's cause. Let persons work at the tasks they can do best and enjoy the most. Missions today can use a great variety of skills and trades. Because you cannot master a Greek verb or even preach a sermon of theological profundity, doesn't mean that the Lord cannot use your life as a missionary. Fortunately for the heathen in their darkness and misery not everybody has to be as gifted as Dr. Albert Schweitzer who is a great philosopher and theologian, the foremost European interpreter of the music of Bach, and surgeon-physician-missionary to the Black men of Africa's Primeval Forests. Schweitzer is a remarkable man. Any one of his three careers would rank him as a genius. But men with

lesser abilities are doing the same work for the Lord in Africa and all over the world wherever missionaries are located.

I have heard Wilfred Grenfell speak, telling of his long ministry among the Labrador Fishermen. He was a man of grace and charm. In his young manhood he was a physician in London with a good practice which he left for a half century of missionary work among these forgotten people. Many persons lacking his culture and start in life have been as faithful in following the Lord's desire that we should evangelize and make disciples.

Not everybody needs to be a St. Paul. The church only had one. But multitudes of people who couldn't have written I Corinthians 13 loved the Lord and humanity even as he did, and so advanced the progress of the Gospel.

We are decidedly wrong if we make being a missionary seem an impossible thing with intellectual requirements too difficult and seemingly too unattainable for people of average abilities. In the White Harvest Fields of the world there is room for all kinds of reapers. For every great intellectual missionary there are hundreds of men and women, less known to fame, whose deeds and devotion are just as great, in the sight of God. In fact a review of Missionary history in the last century would suggest that some of the brightest names in the record were **emblazoned there not by reason of great intellectual feats but by dogged faithfulness and determination to do Christ's will.** Have you read of William Carey the cobbler and the famous printing establishment he and two associates started and ran in India? A cobbler, a school teacher and a printer did more by the grace of God to bring light into the darkness of the Orient than the combined learning of the world was doing at that time. Carey the Cobbler had a motto, **Expect great things from God, Attempt great things for God.** He did just that and God rewarded him.

When Morrison had gotten in sight of the shores of China a cynical ship captain asked him "Do you really expect to make an impression on the idolatry of the great Chinese Empire?" "No," said Morrison **"But I expect God will."** Faith and patience were required before results appeared. The difficulties were great and the heathen hearts were tight-locked against the truth. It was seven years before Morrison saw his first convert, seven years before Judson saw his in Burma, seven years before Carey saw his in India, eleven before Moffat saw his and twenty years before Gilmour saw his. When Moffat's wife was asked

by friends at home if she needed anything she asked for a communion service though nine years had produced no convert. Two years later it arrived just in time for the ingathering had begun.

Robert Moffat declared that if he had a thousand lives they should all be devoted to preaching Christ to those who had never heard the joyful sound. In a little girl's autograph album he wrote:

"My album is the savage breast,
Where darkness broods and tempests rest,
Without one ray of light;
To write the name of Jesus there,
To point to worlds all bright and fair,
And see the savage bow in prayer
Is my supreme delight."

Faith, patience, and supreme delight in the task are the necessary intellectual equipment of the successful mission-

ary anywhere. When you love the Lord Jesus enough to want to do His will in loving humanity into His kingdom you have passed the first big test of what it requires to be a missionary. How much specialized training and formal education shall be pursued are always secondary to these greater matters. If you are of normal health and intelligence you can be a missionary. The New Testament goes farther than that . . . it says you should! I read in a missionary paper recently of the fewness of boys as compared to girls volunteering for this great **First Work of the Church**. (Missionary service is the highest order of service there is). Someone said men and boys were acting as though the scripture should read, "Here am I Lord, send my sister." If you want a happy life whose influence will be multiplied in other lives, if you want to hear the King's approving welcome at the end of the road, don't send your sister or your brother but plan to GO in person. There are plenty of places that need your skill and personality.

Maurertown, Va.

The Present Demand For Thorough Training of Missionaries

by Bert Hodge

"Go ye into all the world . . ." has caused many a heart to beat faster in happy anticipation of doing "something" to follow the command of these words. Many a group has set out to sponsor activities to try to accomplish the things which are implied in the command. Great programs of great and small churches have been set up and contributions have poured in by the millions of dollars. All this is good. No one will ever deny that the efforts to follow Christ's command are laden with intent to do good and that great good is accomplished.

We do have the responsibility as Christians, however, to know what we are doing and why. We need to have more than a zeal to do good. Many a pastor can testify sadly enough to the fact that many a well-meant effort within the congregation has exploded with uncontrollable fury. Many a missionary can look back upon the fateful choice of approach to a new work to find that some little misunderstanding of the time, the people, the habits, the language, etc., prevented fruitful labor just when all else seemed about right to move ahead. Second guessing is belittled every day by the average citizen when he observes what he thinks are the errors of his public leaders. Many a parent has stood with bowed head over a grave of a soldier-son whose life was spent because of some error in planning by the "brass." It seems highly justifiable upon scrutiny of these situations to ask sincerely: is there any way to plead God's mercy for errors in our carrying out of His great command?

World conditions are not what they were just a few years ago. Many of the people whom we shall need to contact have already had numerous contacts with our civilization. Time was when a missionary could approach a people who were untouched by the world and give to them the story of Christ in a background of nothing more serious than the heritage of the natives to whom they went. Now the great powers of the earth claim almost every foot of inhabitable land. "Arrangements" have to be satisfactorily made (an example is the station wagon episode in S. A.) if one is to take equipment or any plan of service,

and receive permission to really use it to carry out the great command. Whereas some few years ago the natives had not great store of knowledge or experience which might interfere with missionary efforts, many areas have been very well propagandized against Christianity. Workers in foreign fields need skills in almost all the arts known to man to effectively perform their tasks.

Again the writer fears that some may misunderstand the view that one needs something more than zeal to do good. This is no implication that the Holy Spirit will not lead a mission worker aright. The thought is rather that the Holy Spirit will most certainly abide with one who has not only the zeal but the training in language, history, Bible, sociology, psychology, the art of teaching.

Our college and seminary have been devoted to the task of preparing those who wish to enter into Christian service. Beyond doubt these institutions cannot supply the specific training needed in every case and for every field. They can help. They can supply a great background from which workers may draw much.

Then, too, we must not overlook the fields of work. Home mission work is not as frequently mentioned by the lay members of a church as is Foreign mission work. Again we draw attention to the particular people, the community, the backgrounds of the people and the community, the economic status of the people, and many other factors, which are present where we try to serve. No man or woman can do as good a job in such work without training as with it. For NEVER does training or education need to detract from the leadership of the Holy Spirit. Rather such preparation is rich in inducement for the coming of the Spirit into the fertile soul of a consecrated person.

Preparation is essential. This is a great world, and it is filled with an amazing assortment of peoples, conditions, heritages, beliefs and non-beliefs, prejudices, attitudes. Can we do less than give the finest possible training to those who go out into this great complex world when the task to which they go is beyond any doubt the greatest task of the ages?

—Wabash, Indiana.

Excerpts From Letters From Veda Liskey In Nigeria



Within a few days it will be one year since Veda Liskey, Harrisonburg, Virginia, sailed for Nigeria, Africa. The information carried in this report is gleaned from letters written to her parents and passed to the secretary by the secretary of the Women's Missionary Society of the Southeastern District.

Her letter speaks of the very fine fellowship which she enjoyed with the other five missionaries aboard ship. Some going to Nigeria, others to the Sudan Interior Mission. They read missionary books and sang hymns a lot of the time, accompanied by one who played an accordion. Miss Liskey speaks of the attendance at church services three times on her first Sunday in Garkida, besides being at three different places for meals. She has her own house and garden. She speaks also of the boy who works for her about the house doing her shopping and many other details. Being a trained nurse, she must surely find many interesting experiences as she helps to care for the many who are afflicted with physical ailments who come to the hospital. In this connection she tells of twenty boxes of relief goods arriving from the New Windsor depot. In this lot there were bandages and sheets with supplies for babies and the hospital from three different Sisterhood Societies in Pennsylvania.

In her January letter she told of Christmas time in Africa; how the mission family enjoyed a progressive dinner on Christmas eve with different courses at different houses ending with a gift exchange and the singing of carols, with devotions. A program was held on Christmas in the leper colony also, the Christmas story being dramatized in detail. The audience at the Garkida program on Sunday following Christmas numbered 979. She says it was a wonderful day and I was greatly surprised. From another letter she says, One day "Bubwa" (her helper) and I went to an out village saluting (that is visiting and speaking to people). It was about 5 miles and awfully hot. He asked me if I were tired and I answered "no." He said something in "Bura" which meant that I had much power. The natives think that we are a bit soft, sometimes.

You would not believe I'm in Africa if you could see me now. This is far from "bush," for I am actually writing by electric lights. I have them in my house and my kitchen. It seems to good to be true, and as a background, I'm listening to Beethoven's 6th Symphony on the victrola. Doesn't sound much like Africa, does it? I am so happy.

April 24th, she writes: "Had a lot to do today and was almost too late for church to get a seat. I usually sit with the Africans but not today, for there was no room. There were 680 in attendance for church. After church there was a double wedding today (my first one here). Both boys work in the hospital and they are both very smart boys. One is a graduate of the Bible Training School.

The week before Easter we had special services for 3 nights, and then a lovely Easter service. At 7:00 A. M. we had our Baptism down in the river—which was most impressive—40 were baptized and my Bubwa was one of them. He has been in a class of preparation for some months now and I have done a bit of teaching myself and I felt he was ready for it."

She speaks in different places about studying. The language where she is working is called "Bura." Later she says this language is no "snap," but I enjoy it. She has mastered it sufficiently to lead congregational singing in this language. She also speaks of having been put on a committee to be an assistant with the African pastors and says, "I know I will enjoy that."

The following is a letter from her helper "Bubwa" written in Bura and sent to Veda's father and mother.

What About The Jews And Russia?

"Behind the iron curtain" has become a phrase familiar to us in these days since Russia has ceased to be a friend of the west and has withdrawn behind her closely guarded frontiers. Not only has the Catholic Church in Soviet controlled countries been suppressed, but Protestantism has received severe blows as well. And we seem powerless to help.

We have read in recent months so many conflicting reports of Russia's change of face and attitude regarding the Palestine program. It goes without question that Russian arms and ammunition helped to win the war for the Jews; and the Kremlin was one of the first to recognize the new State of Israel. Yet Russia has maintained friendly relations with the Arab countries as well.

What about the Jews who live in the USSR? In the last few weeks there has come to light some interesting information compiled in a documented pamphlet and published by the American-Jewish League Against Communism.

A young student of Soviet life reveals that the Soviet Union has ruthlessly suppressed Zionism for the last 30 years. Since the days of the Bolshevik Revolution, thousands of Russian Zionists have been exiled to Siberia, never to be heard from again. Hebrew, the religious language of the Jews as well as the tongue of the nascent Palestine, is banned. Jewish religious schools for children are outlawed. Indeed the USSR's success in wiping out Zionism is matched only by the extermination of all things Jewish by Hitler's Germany.

And today, the land of the hammer and sickle is the sole power on earth which makes the movement for a Jewish homeland illegal.

Since the early '20's, no record of Zionist activities has come out of Russia. The last open meeting of Zionists took place in Moscow in 1920. Its backers were arrested, imprisoned and denounced by the new regime as "counter-revolutionaries" and "enemies of the people," charges akin to treason under Communist ideology.

This long-standing hostility to Jewish nationalism now has found a logical outlet in the current wave of intimidation and abuse turned on Russian Jews. Meanwhile, for outside consumption, the USSR has been supporting Israel in the United Nations and the Kremlin and its agents throughout the world make political capital of it.

Yet, emigration of Russian Jews to Palestine was always strictly forbidden. Finally, a few weeks ago, the Soviet Union granted its first visa to Israel—to a one-legged war veteran who won the Order of Stalin. It took two years and the intercession of Israel's Minister to Moscow. Thousands of other Soviet Jews have not been so lucky.

With the onset of the Bolshevik Revolution the Jews were the first to suffer. In a short time it had liquidated the Jewish community organization, forbidden Jewish religious schools and seminaries, communized or closed all Jewish societies. In the 1930's, it became impossible to publish any books, even purely scientific works in Yiddish. All but the official Communist publications were banned. And with the 1934 purges all Jews participating in Jewish communal life were removed from official posts and

exiled or liquidated. The list was "very impressive," including "the first Jewish Commissar, a Bolshevik, who for 20 years had been considered 'Stalin's eye' in the Jewish group."

By 1940 Stalin had closed the local offices of all Jewish philanthropic agencies. And even Palestine newspapers were barred from Russia. Nor could Hebrew literature, including the Bible, be mailed direct to Soviet citizens. The Kremlin had extended its wholesale destruction of Jewish life inside Russia to include its entire realm.

Russia in Prophecy

If we have our Bibles in hand and are mindful of the words of the prophets we know what Russia is moving toward. At this time no other nation but Russia so fits the picture given us by Ezekiel, chapters 38 and 39. We have advanced far on the road toward this inevitable struggle.

We have witnessed in Europe's great travail the switching of leadership from Hitler to Stalin. Russia has risen to be the great force in Europe and will have to be reckoned with in the near future. And she is preparing herself as we well know by literally stripping all occupied countries of their industrial plants, machinery, manufactured products, herds of stock and granary stores!

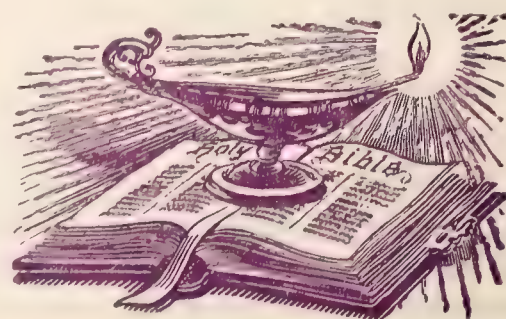
Events as they pass and which we read in our daily papers make it more certain that the United States and Great Britain are not willing to grant Russia the hold she desires in Europe and other parts of the world; and the final explosion which will bring on the greatest of all conflicts is inevitable.

Russia has Iran under her control. Just what went on behind the scenes to bring Iran (Persia) into accord with Russia is a secret between the two peoples. The censorship has been so fool-proof that our diplomats have not been able to find the cause for this change of attitude on the part of Iran.

According to Biblical prophecy Turkey must also come into Alliance with Moscow. The Eastern countries of Europe came into the Russian camp by conquest, Iran by diplomatic maneuvers—how shall Turkey accede? The entire Moslem world bears malice against England and America for agreeing to all plans and claims of the State of Israel. And the doors of the near-East are standing wide open for infiltration of Russian ideas and agents.

When Russian influence shall have spread as far as Ethiopia then the alliance spoken of in the 38th Chapter of Ezekiel will be complete.

Watch the Jew—watch Russia—and pray that we may be willing and Spirit-led servants in His Hands to spread abroad His glorious message of salvation while there is yet time.—Palestine News.



April 25, 1949.

Greetings to you today,

I will write to you this letter with the peace of God because I know you, even though I have not seen you; it is only through the love of God.

Also, I have much joy in my heart now because God gave to me and I received baptism, that I may become a servant of Jesus, the Saviour of us all. It was made pleasing to me when I received baptism. Also I pray that I may know Jesus, and that my wife will come to know him also. Miss Veda Liskey gives to me, through teaching, many things from parts of the Bible. Thanks to her also.

Now I want to thank you because you helped me in the building of my compound. I want to thank you very much. May God give to you health. How all my brothers salute you. They are all well.

Mshina, my wife, salutes you also. Also, she wants to receive the covenant but not now. Will you ask God that she may come to know him and the power that He gives to us all? I will speak no more at this time. May God our Lord give to you all things. I am your son.

Bubwa B. Zoake.

Teacher to India Delayed

Miss Joanna Saylor, Winona Lake, Indiana, who is graduating from the University of Illinois in the field of art, has been accepted by the Methodist Missionary Board to teach in or near Singapore, India. The Secretary of the Brethren Mission Board has been told only a few days ago by the mother of this talented young lady that she will be delayed in going to this position due to the political situation in India.

Joanna is well known in our camp program, since she has helped in different camps.

Note: The Methodist Missionary Board, with offices in New York City, wrote your secretary nearly a year ago to know whether or not we might have a mission school in which we could use this talented artist. We assured them that at present we had no field in which to use her. Our personal recommendations followed. This missionary Evangelist will be glad to have news from her, when she is permitted to begin her work.

E. M. R.

HIGHLIGHTS IN MULVANE

It has been some time since we have written to the Brotherhood of the church activities in Mulvane, Kansas. So we thought it best to write a few lines and let you know that we are still marching forward under the blood-stained banner of the Lord Jesus Christ.

At Christmas time we had a lovely program presented by the children which was well attended. During January and February some of our services were cancelled due to the bad weather here in the Mid-West. With the coming of spring, everyone began to take a more active interest in the church work. At Easter time the Builders Class and the Willing Workers Class with the assistance of a couple from the Intermediate group presented two lovely Easter plays. The plays were entitled "The Breaking of the Bread" and "The Challenge of the Cross." The church was filled with people for these plays and the Easter mission offering was received at this time.

On the first Sunday in May we were privileged to have Brother E. M. Riddle and his wife for the morning service. The Sunday before this twelve of our young people traveled to Fort Scott, a distance of 178 miles, for the services conducted by the Ashland College Gospel Team. They all reported a fine time. On the date of May 8th, our spring evangelistic services opened with Reverend William E. Thomas, Cresaptown, Maryland, my brother, as the evangelist. We had advertised these meetings. Then when he arrived we used the loud speaker system that he has to further advertise the services. It was the last two weeks of school with all of its activities besides many other appointments to interfere. However, the Lord was with us and all who attended were blessed by being present. "Brother Bill" brought us some very good messages leading his own song service. He and his wife also gave good

special numbers of music. There were other folks who also offered special music and the church was grateful for all this help.

All the Christian people were drawn closer to the Lord and better yet six came forward to accept Jesus Christ as their personal Saviour. On the following Sunday evening a mother accepted the Lord. Another woman has promised to bring her letter from another church and come with us. June 5th we baptized six and at least two others may be baptized soon.

We are looking forward to the last week in July when a group of Brethren Crusaders will be here for a week of services.

It was just three years ago that I came to Mulvane as district evangelist for two weeks to help these people with their new church. We recognized their Sunday School at that time with twenty-two present. They felt then that only a very few more might be secured for the Sunday School but the Lord has blessed them beyond measure, for last Sunday without any special effort there were ninety-one at Sunday School and eighty-two at the worship service. The previous Sunday there were eighty-two at Sunday school. The evening services run about forty-five present.

At the present time we are having our vacation Bible school with fifty-two enrolled with an average attendance of forty-eight. This is about all we can care for in our church but we are hoping to build an addition as soon as possible. We desire the prayers of all God's people that we might earnestly contend for the Faith at all times. May the Lord bless you all.

Yours in His service.

Wilbur Thomas.

NEWS

From the Christian World



Christian churches in Alaska are uniting their forces to combat the spread of liquor consumption and gambling. The city of Ketchikan, with a population of 6,000 spends nearly \$5,000,000 a year for liquor and only \$135,000 for the education of its children and youth.

With more than twenty-six thousand foreign students in the United States this year the Institute of International Education reports that an all-time record has been set. These students are more representative of world co-operation than is the United Nations, for 151 countries and territories are represented. Twenty per cent are studying engineering, fourteen per cent are pursuing liberal arts training ten per cent each are in medicine and in the social sciences.

Seventh-Day Adventists will build a school, a hospital and a mission station upon the ruins caused by the atom bomb in Hiroshima. Through these means the Adventists hope to minister to the physical, the mental and the spiritual needs of the people of this city.

Your Family Altar: Forty years ago fifty percent of Christians had family altars. Today, it is estimated that only about 5 per cent of professing Christians have regular family worship. This forty-five per cent drop has done terrible things to the life and morals of Christians in particular and to the world in general. For example: The divorce rate forty years ago was one in every thirty-three marriages. Now it is one in every three. This fact alone indicates the terrible breakdown of the modern home.

An unusual and moving dedication service took place at the Dayton Municipal Airport on Monday afternoon, May 23. The occasion was the leading and flight of the first plane load of heifers to the refugee center and refugee families in Venezuela. More than 500 people from Southern Ohio and surrounding states gathered to participate and speed their heifers on this mission of goodwill to South America. The local radio station carried a 15-minute re-broadcast of this event. The hearts of all were gladened to see this long awaited development take place. Four additional plane loads are planned to follow this first flight. Heifer Project Committee.

Modern Apostasy—"There are unbelieving, unfaithful churches in many communities, with the best-located, the most attractive buildings, often the highest-paid preachers, but always marked by the most pronounced failure in bringing men the blood-bought pledge of salvation.

Modernists have so multiplied in our generation that they have been able to coax entire sectors of their denominations away from the Son of God. They have usurped control of mission boards, colleges and especially theological schools.

They have torn down American religious life and reduced their creed to a series of moral generalities, which have no word for the sin that sends souls to hell, no thought for the Saviour who died to grant us heaven.

With all our hearts pray for a twentieth-century reformation to bring these Modernites on their knees in recognition of their Redeemer as the only Hope men have for this life and the next. —Dr. Walter Maier.

Suicides—Every thirty minutes someone in the U. S. commits suicide.—Criminologist.

Deadliest Cruiser—The Navy's biggest, fastest, and most powerful cruiser was commissioned January 29 in the city whose name she bears. Captain Roland N. Smoot, skipper of the 17,000 ton Newport News, promptly pledged her to the role of "a country policeman" on guard . . . so that our children may play in our streets, so that we may come home from daily tasks and always spend our evenings in peace and security.

Right Direction—On the end of the cement walk that leads to a church in Corwin, Kansas, one will notice the imprint of two baby feet with the toes pointed toward the church. Some fourteen years ago when the walk was being laid, a mother set her barefoot baby boy on the smooth surface of the walk. And now the tracks may be seen as plainly as if made yesterday. She started her boy right. And now that she is dead and gone, the boy's heart has taken a set just like the cement walk. Mother, see that your boy is headed in the right direction.—S. S. Times.

How does God speak to us? In many ways. "The heavens declare the glory of God." He speaks to us through the beautiful order of the world, through the laws of nature. All natural law is an expression of his will in time and space. Long before the Bible was written God wrote his laws in the constitution of the universe and in the moral nature of man.

God speaks to us through that sense of duty which is strong in every good man. "O duty, stern daughter of the voice of God!" The call of duty is the call of God.

God speaks to us through conscience. Conscience never tells us what is right, but it always tells us to do the right. Our moral training gives us our conceptions of right and wrong. A Christian conscience is one that has been informed by the moral standards of Christ. When conscience has been turned by the principles of Christ, it becomes for us the voice of God, calling us to paths of righteousness.

God speaks to us through Christ. "In the beginning was the Word, and the Word became flesh and dwelt among us, full of grace and truth."

1949 EASTER OFFERING

(Received from April 1, 1949 to July, 1949)

SOUTHEASTERN DISTRICT

Bethlehem	\$ 496.55
Cameron	41.00
Cumberland	51.72
Gatewood	44.00
Hagerstown	817.61
Haddix	27.72
Liberty	24.55
Linwood	382.54
Mathias	50.00
Maurertown	259.31
Mt. Olive	352.86
Oak Hill	110.00
St. James	314.27
St. Luke	5.00
Washington, D. C.	257.00
Terra Alta	25.51
Miscellaneous Southeast	26.00

PENNSYLVANIA DISTRICT

Altoona	\$ 121.74
Berlin	720.35
Brush Valley	104.00
Calvary	57.00
Conemuagh	162.50
Highland	106.37
Johnstown First	632.37
Johnstown Second	174.04
Johnstown Third	340.51
Kittanning	10.00
Masontown	177.62
Meyersdale	196.50
Mt. Olivet	46.00
Mt. Pleasant	14.15
Pittsburgh	174.88
Quiet Dell	32.20
Raystown	14.60
Sergeantsville	35.50
Summit Mills	106.00
Uniontown Second	130.25
Valley	46.00
Vandergrift	63.50
Vinco	439.63
Waynesboro	40.00
Miscellaneous Pennsylvania	46.00

OHIO DISTRICT

Ashland	\$ 825.21
Bryan	962.00
Canton	172.00
Columbus	54.00
Dayton	670.50
Fairhaven	106.65
Fairview	112.25
Firestone Park	162.64
Fremont	51.23
Glenford	50.00
Gratis	201.86
Gretna	218.34
Louisville	649.85
Mansfield	150.00
Mt. Zion (Logan)	12.50
New Lebanon	753.79

North Georgetown	135.41
Pleasant Hill	631.46
Smithville	602.00
West Alexandria	114.99
Williamstown	120.15
Miscellaneous Ohio	41.50

INDIANA DISTRICT

Akron Co-op	\$ 19.08
Ardmore	195.00
Brighton	75.00
Burlington	114.57
Cambria	33.15
Center Chapel	79.17
College Corner	60.76
Corinth	56.81
County Line	111.80
Denver	79.75
Dutchtown	40.60
Elkhart	2,800.00
Flora	534.59
Goshen	569.28
Huntington	78.18
Mexico	150.00
Milford	65.80
Muncie*	35.00
Nappanee	625.00
New Paris	1,228.31
North Liberty	133.84
North Manchester*	20.00
Oakville	300.25
Peru	101.50
Roann	301.22
Roanoke	39.35
South Bend*	10.00
Teegarden	15.00
Tiosa	82.13
Warsaw	323.07
Miscellaneous Indiana	38.00

CENTRAL DISTRICT

Cerro Gordo	\$ 56.95
Milledgeville	329.66
Udell	55.00
Waterloo	1,106.34
Miscellaneous Central	2.00

MID-WEST DISTRICT

Carleton	\$ 76.10
Falls City	255.75
Fort Scott	27.94
Hamlin*	18.00
McLouth	44.00
Morrill	69.16
Mulvane	179.73
Miscellaneous Mid-West	35.00

CALIFORNIA DISTRICT

Lathrop	\$ 74.50
Manteca	60.50
Stockton	72.85
Miscellaneous California	109.00
GENERAL MISCELLANEOUS	709.50

*Church Offering not received as yet.



CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for August 7, 1949

BETWEEN THE COVERS OF OUR HYMNAL

Scripture: Psalms 9:1, 2; 98:1-9

For The Leaders

WHAT WOULD our church services be like without singing? In fact, how much enjoyment and inspiration would there be in our religion if it were not for the music of our hymns? When our hymns play such an important part in our worship and faith, is it not true that we should give careful consideration to them? Yet how familiar are we with our hymns? There are several types of hymns: the gospel song, the old-time favorite, the new releases, and the staid, ritualistic, unfamiliar hymn. All of these have their place. It is to be hoped that the young people of our churches will appraise our church hymns, choose their favorites and learn them well. The average Christian should be able to recognize the melodies of around 200 hymns, and the first verses of at least 100. It is to our spiritual advantage to know the messages of our hymns.

DISCUSSION

1. THE PLACE OF HYMN SINGING IN WORSHIP.

Ask the average, wide-awake pastor what place he feels the hymn singing plays in his worship service. Some may consider the music as a means to an end—the sermon and the benediction. But the conscientious pastor will plan his music in keeping with the sermon, the day, and his people. The singing of a hymn will be to him as important as the sermon. He will use the hymns to build up a worship consciousness in his congregation, in order that they will be spiritually prepared for the message from his heart. The congregation that is made aware of this purpose of hymn singing, will be cooperative, achieving a degree of spiritual worship not attainable where hymns are sung just as a means to an end. This is also true in our C. E. meetings.

2. EXPRESSING PRAISE. All who have experienced a deep relationship with God, who have experienced manifestations of His love and care, have yearned for some means of giving vent to the praise and adoration which wells up in their hearts. Such are literally bursting with pent-up joy and praise. Thus, David wrote the Psalms of praise; Moses wrote the song of deliverance; our hymn writers today have set their thoughts in verse and then to music. So, we sing them with joy, and in a measure find release for our joy. Who of us have not thrilled beyond measure at the singing of the great gospel hymns of praise? Some of our happiest memories result from these hours of hymn singing in church, in family groups, etc. When sung from the heart, a hymn is not just a means to an end, it is worship in itself. When Christ enters into our heart, and we with joy receive Him, then our hearts will burst forth in song and praise for Him.

3. MECHANICAL, OR WITH "FEELING." This is perhaps a direct shot at church accompanists, but can also include choir leaders, choir members, and also members of the congregation. There are two ways of producing music in a church service. First, by playing or singing in a mechanical, or note-perfect way. The notes and words are there. So many verses sung or played, and done. No feeling, no burst of praise, only a job to be done, and done. We have heard much in our life of note-perfection and precise breath control, with perfect execution, which did not have the soul or the heart in it. As music, it was perfect; as touching the heart, it was a failure. The second way to play or sing in a church service is from the soul. This is possible only through people who have truly been born-again, and who truly walk and live daily with Christ. This writer can tell in a moment whether or not a player or singer is "doing a job" or is producing from the heart, a heart that knows communion with God. So, organists, pianists, choir leaders and singers, you wouldn't want a preacher who got up and poured out so many words just as a means to an end of a thing called a "sermon." No, you want life and spirit in his words, with a living message for your life. Then you do the same with your music. Seek a closer walk with Christ, yield yourself completely to Him, and your music will take on a spiritual depth and feeling it never knew before.

4. LEARNING HYMNS. How many hymns, if you heard them played, would you recognize? How many of them could you sing along with? Are the old favorites new to you? We can't sing them often enough in our churches for you to learn them just from that. So, in your youth groups, gatherings, get out the hymnals and "go to town." Buy records of gospel songs, listen to programs on which they are featured, and learn our hymns by heart. What, you say there are so many, and so hard to learn! Don't you ever say that out loud. Some of this modern trash (rightly defined) melodies you pick up overnight. A few times on the radio, the purchase of a record, and you can sing it word for word. So, you can do the same things with the hymns of the Church; and then, you will have something that will be of lasting value for you.

5. COMFORT. It is the testimony of the writer in his ministry among the sick and the aged that people of this nature often fall back on their gospel songs for comfort and assurance. We have found value in taking recordings of hymns around to these people, and do they enjoy them? As we play them for them they comment on what the words and music mean to them. As the scriptures should be a source of eternal comfort for us, so the hymns of our hymnal can accentuate the verities of our faith. So, learn the hymns in your youth, and countless thousands of times their message of faith and triumph will return to bless your life and inspire you on your pilgrim journey of life.

QUESTIONS

1. Which do you think are of more value; gospel hymns; old favorites; new hymns?

2. List what you think are the most common faults of congregational singing, and be sure you have a solution to each problem. Can you put them into practice?

Love is most costly because it is most precious.

Prayer Meeting Topic

Contributed by Rev. C. Y. Gilmer

(Helps for Christian Living)

THE YIELDED LIFE

What is the yielded life?

'Tis one at God's command,
For Him to mold, to form, to use
Or do with as He may choose,
Resistless in His hand.

What is a yielded life?

A life whose only will,
When into blest subjection brought—
In every deed and name and thought,
Seeks just to do His will.

What is a yielded life?

A life which love has won,
And in surrender full, complete,
Lays all with gladness at the feet
Of God's most Holy Son.

—W. A. G.

THE YIELDED LIFE

Scripture Lesson: Luke 9:57-62; 10:27; 14:25-27, 33

Consecration Hymns

Consecration Prayers

Seed Thought Provokers:

"Whosoever he be of you that forsaketh not all that he hath, he cannot be My disciple." Do we consider this a "hard saying" as did the multitudes whom Christ refused to feed the next day after the miracle of the loaves and fishes (John 6:53)? Many went back and walked no more with Him (vs. 66-69). This means that the Lord will not accept divided affection and allegiance. The divided heart is the curse of present-day Christianity. Our Creator and Redeemer rightfully demands first place in our lives (2 Cor. 5:14, 15). Paul went "all out" for Jesus, body, mind, and soul (Gal. 2:20). Scripture teaches clearly that we are to lay our all on the altar (Rom. 12:1).

Anything short of our all and best is not worthy of our blood-bought salvation (1 Cor. 6:19, 20). The Lord can use only those who give Him their dead-level best. It matters not how common it is—just so it is our best (Judges 6:15, 16, 34; John 6:9-11; 1 Cor. 1:26-29). The tragedy of lost souls demands our best to the rescue (Ezek. 3:20; Acts 20:19, 20; 2 Tim. 4:1, 2). When the Lord comes to reward His servants anything less than our best will put us to shame (1 John 2:28; John 15:8). Beware of leaves without fruit. The two-talent servant was just as faithful as the five-talented servant and received the same reward (Matt. 25:20-23). Serve the Lord with abandonment and then enjoy an abundant entrance into our Lord's everlasting kingdom (2 Peter 1:11; 2 Tim. 4:7, 8).

Prayer Band.

COMMENTS

On The Sunday School Lesson

by The Editor

Lesson for August 7, 1949

SONGS OF THANKSGIVING

Lesson: Psalms 92:1-5; 103:1-11

FAR TOO OFTEN "Songs of Thanksgiving" are only sung on the day which is set apart in November, and which has been designated as "Thanksgiving Day," a day which, if we are to judge its meaning by the activities of the great majority of Americans, has come to be expressed in "feasting" and "revelry." We shall have more to say about this in the next lesson comments, when we talk about "Festival Songs."

We may get the key to the lesson in the very first words of our printed text: Psalm 92:1—"It is a good thing to give thanks unto the Lord." How poverty-stricken is a thankless heart, and how careless we are in expressing our thanks to God. Thanksgiving may be defined as the expression of our gratitude to our Heavenly Father for that which we have received from His bountiful hand, and for life itself with its manifold opportunities and obligations. We are usually thankful for our opportunities, but how many of us think of our obligations as something for which to be thankful? We take obligations to be disagreeable; but if taken with a thankful heart and a song on our lips, they become tasks of thankfulness.

Thanksgiving is expressing our gratitude. But gratitude is not merely saying "Thank you"—it is living our thanks. Thanksgiving can only be truly expressed by thanks-living. God wants our lives; not merely our words. It is the song in the heart, accompanied by living near to God, that brings out the most beautiful melody.

We cannot even pray without giving thanks to God; and is not prayer a melody to Him? If an earthly father delights in the sound of his child's voice, which is music in his ears; how much more must it mean to the Heavenly Father to hear His children's voices?

Dare we say we have no song of thankfulness? Note a few things as shown us in Psalm 103. He forgiveth our iniquities; He heals our diseases; He redeems our lives from destruction; He crowns with loving kindness and tender mercies . . . ; (read the rest of it.)

But it is verse 11 that should bring forth the melody of thanksgiving. Read it and look at the heavens: God's mercy is greater than this. Does it bring a song of thanksgiving into your heart? It should!

To be simply "A Big Meeting Christian," is to testify better to my selfish preference than to my devotion to God and the work of His kingdom.

Plenty of folks have a good aim in life, but lot of them never pull the trigger:

Lost Creek, Kentucky News

An emergency recently developed in the water system at Lost Creek Mission. There was not sufficient water for the buildings. The pipes that had been in use for years were corroded and rusted. The troubles are at some expense to be sure.

Wheeler Home For Boys will soon take shape again. The plans will be ready before this paper is read. Frankly-our appeal last month for additional funds to complete this building only brought a small amount.

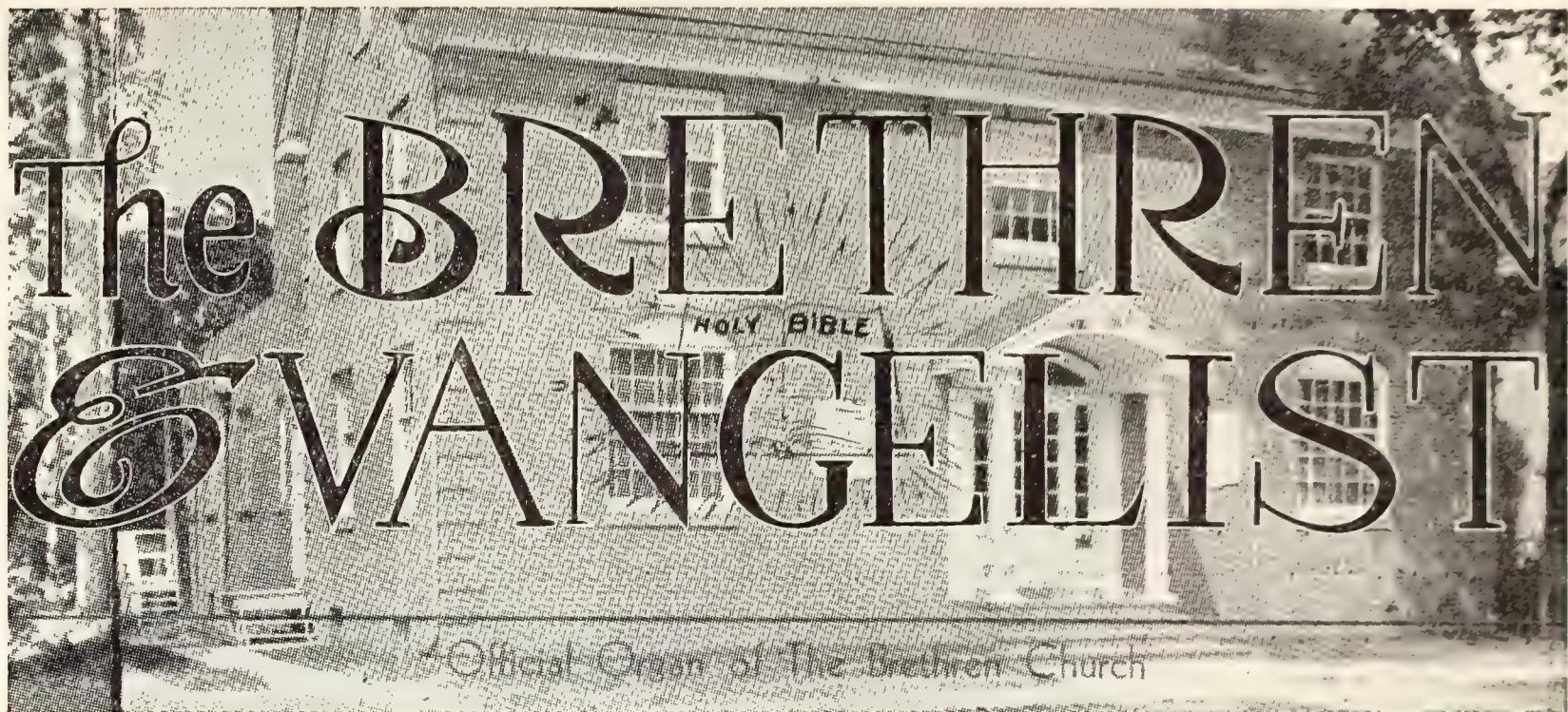
The Location Will Be The Same Place. It is extremely urgent that this building for the boys be ready for school this very fall term.

Mr. Bud Hunter-North Manchester accepts call to superintend building of the Wheeler Home in Lost Creek. He will arrive on the Mission Station Mon. July 11th

Our Appeal For Help

INDIVIDUALS, CLASSES, SOCIETIES AND CHURCHES! LET US MEET THIS CHALLENGE. A GENUINE MISSIONARY WORK WITHIN OUR OWN COUNTRY, AND ONLY 250 MILES FROM ASHLAND. THESE WORTHY BOYS, MANY ARE ORPHANS, NEED A HOME.

SEND YOUR CHECK TO THE MISSIONARY BOARD, ASHLAND, OHIO.



A God Worth Serving

Raymond Stoffer

*I see Him in the sky above—
A sky created by His love—
In all the planets, great and small;
In flowers; in trees that grow so tall;
I see Him in the golden grain,
In sunshine and in falling rain;
In transformation of man's heart,
With a new beginning, a noble start,
That proves God's power and His might,
And leads us on with great delight.*

*He separated land and sea:
He did it all for you and me.
Great miracles wrought in times of old—
In God's blessed Word we're told—
Weak men made strong by His great power;
His matchless beauty we see each hour.
A great reward is waiting you
If you love and serve Him, and be true.
There's a mansion far up in the sky
That awaits the faithful by and by.*

North Georgetown, Ohio.

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September 3, 1926.

INTERESTING ITEMS

The Ohio District Junior-Intermediate Camp. As we write these items the youngsters that attended the Ohio Junior-Intermediate Camp have just returned home. They report a fine camp, with 107 campers enrolled, besides a faculty and their helpers of some twenty. The camp this year was held at Camp Indianola, which is situated about ten miles south of Lancaster, Ohio. The camp is on a hill top, sufficiently above the surrounding territory that it commands a beautiful view of the country for miles around. This is the second camp site that the district Sunday School Board has "tried out" in an effort to find a suitable place for the holding of the Ohio camp sessions. It is hoped that at some future date Ohio may have its own Camp Site, as several other districts now have. But until that time, established camps of other organizations are being used.

Akron, Indiana, Cooperative Brethren Church. The editor received the following from Brother Arthur H. Tinkel, pastor of the Akron Cooperative Church: "Work is coming along encouragingly here. Four adults were received into membership at our business meeting on Wednesday evening, June 29th. We expect to have baptismal services in the immediate future. Plans are made to begin laying a new roof and making extensive repairs, including interior decorating and the lowering of the ceiling—this work being started immediately. The writer was dean and teacher in a two weeks community Bible school recently. This school had a better attendance than last year."

Washington, D. C. The Washington Sunday School held their annual picnic at Landon Park on Saturday, July 9th. The picnic, which was scheduled for both afternoon and evening, closed with an evening vesper service.

Brother Fairbanks says that a beautiful picture of the Lord's Supper, was the gift of Mr. and Mrs. Guy Tamkin, and that it graces a place above the pulpit.

St. James, Maryland. We note from the St. James bulletin that the Public Program of the Vacation Bible School was held at the church on Sunday evening, July 3rd. They had an enrollment of 111, with an average attendance of 91. That's a fine average attendance when we consider that the children who attended are from a widely scattered territory.

The St. James folks are not letting their pastor, Brother Ankrum and his family get upon the field without being ready to give them a real welcome. The committee for their reception has already been appointed.

Well-digging seems to be an important part of the "parsonage repair" program at St. James. We quote from their bulletin: "Brother Ike Litton and Brother Gardner Moats will be glad to sell you 'as many feet' of that well as you wish to buy."

Loree, Indiana. Some time ago we noted that Brother Robert Higgins, pastor of the Loree Church, has been awarded a Scholarship at the Twenty-first Annual Rural Leadership School at Purdue University from the S. and E. Department of the Farm Bureau. Brother Higgins was in attendance at this school from July 11 to 15.

The Brethren Youth Men's Gospel Team (The Crusaders) held a service at the Loree Church on Saturday evening, July 9th.

Brother Higgins reports that the average attendance of the Loree Sunday School for April, May and June was 149, as compared to 121 for the same period one year ago. The attendance on July 3rd was 154.

Meyersdale, Penna. We note that in the absence of Brother W. S. Benshoff that his good wife is stepping into the breach and conducting the mid-week prayer meeting and Bible study period. Blessed is the pastor whose wife makes a good substitute for him.

Gratis, Ohio. We learn from Brother Crick's bulletin of July 3rd that their community Vacation Bible School had rapid growth during the first week. They began with an enrollment of 52 on Monday and by the end of the week the enrollment had arisen to 100. Twenty adults helped with the school.

Brother Crick reports that one hundred and thirteen young people, representing nine surrounding churches, were entertained by the Gratis Brethren Youth recently. Plans were made for an afternoon and evening program to be held on the last Sunday in September at Camp Miami, with a "carry-in" supper.

Milledgeville, Illinois. Brother D. C. White has this to say about their recent picnic: "The Sunday School Picnic was a big success. The attendance was splendid; the day hot; the dinner sumptuous, and a lovely time of fellowship was enjoyed by all."

An even dozen children of the Milledgeville Sunday School recently received their pins for nine months of perfect attendance.

Nappanee, Indiana. We note that a "Farewell Cooperative Supper" for Brother J. Milton Bowman and family,

(Continued on page 14)

The Editor Thinks Aloud

Fred C. Vanator

IS YOUR CHURCH TOO COLD?

SOMETIMES it is good to let someone else think for you. That will be the case in this column this week. I might have introduced the first paragraph of the following which I found in my clipping box, and set myself to "thinking" in the usual manner. But I am hoping that which follows will

Set you to thinking!

Here is what David E. Molyneaux, a minister in Flint, Michigan, has to say about the above statement—"Is your church too cold?"

"Somewhere we have read this story: A man sat through the entire service in a church one Sunday with his hat on his head. When the service was over, an usher approached him and asked: 'What is the idea of sitting through the church service wearing your hat?' The man replied, 'I have been a member of the church for ten years, and I told my wife this morning that I was going to make someone in the church speak to me if I died in the attempt.'

"That man is not the first one who ever felt lonely or neglected in the House of God. The Scottish poet, Robert Burns, was feeling depressed one day and turned into a church. From the time he entered until he left, no one spoke to him, smiled at him, or shook his hand. But before he left the church, Burns opened a hymn book and wrote this poem on the fly-leaf:

'As could a wind as ever blew,
As could a kirk, and in't but few,
As could a minister as ever spak;
You'll be hot before I'll be back.'

"One wishes he could reason with all those dear souls who go home hurt because of the neglect they feel they experienced. We would like to point out that the members may have thought you were one who has been a member of the church for twenty years but comes only twice a year and thus is never known to the rest of the church. Perhaps the person who sat next to you was a stranger too, and wistfully looked at you, hoping you would speak a kind word. Perhaps your neighbor wanted to speak to you, but you kept your eyes straight ahead in forbidding coldness. Perhaps those around you were convinced that the church service is for the purpose of worshipping God and not for social purposes. The reasons they did not speak to you may be numberless.

"However, we cannot excuse ourselves for a lack of neighborliness before the bar of our own souls. Who knows how many weary, hungry, lonely souls have come into our church in response to the invitation we so freely give? They have come to find spiritual food, but also to find the warmth of Christian fellowship. Timidity grips their souls and they find they cannot speak to anyone, and yet wistfully long for someone to speak to them.

"You can help others to draw near to the heart of our faith. You can do it by cultivating a spirit of friendliness

and genuine warm human interest in your fellow worshipper. If every member of a modern church would try to express the comradeship that marked the early church, it would rock the community and would make the church a power for winning men and women. Don't be hesitant in greeting your neighbor at church. You will be blessed as he if you make the first move toward saying, 'I'm glad to see you here.' Don't leave it for someone else—take the responsibility of winning others to the church yourself."

Thus speaks this minister. And what he says is all too true in far too many cases. And we still feel like saying, as we usually do,

Think it over!

Office Gleanings

By The Editor

A VERY IMPORTANT NOTICE

We are going over our **Evangelist** subscription lists at the present time in an effort to get them right up to date. Therefore it is important that you should note the expiration date on your paper—especially is this true of those papers which show a delinquent date. If your paper shows an expiration date previous to May 1949, (5-49) we are asking that renewal be made at once. If, however, your paper shows such a date, and you know that this expiration date has not been changed from a year ago, (we are finding some of these) just drop us a card telling us about it and we will make such necessary change as is thus shown. **BUT BE SURE TO DO SO AT ONCE.** The reason? We are removing from the mailing list all delinquencies up to May 1949. We are not permitted to continue subscriptions that have expired by postal rules. We are finding some few expiration dates back as far as 1947 among our stencils. This ought not to be, and we want to know if we are in error about your subscription expiration, or if you just plain forgot to renew? Many are writing, "I just overlooked this." Did you? But the main thing is **TO DO IT NOW.**

Additional Publication Day Offerings

Masontown, Pennsylvania	\$ 32.00
Ashland, Ohio—Park Street	179.55
Goshen, Indiana	134.00

Do you have one of the Publication Day offerings yet in your church treasury? There are several churches that have not as yet sent in their offering. Is yours one of them? If so, won't you send it in at once. The Publishing Company's books will soon close for the Conference Year and all offerings should be in before that time.

Additions to the Press and Equipment Fund

Mr. and Mrs. Humke, Roanoke, Indiana	\$10.00
Ralph Lichty, Carleton, Nebraska	2.50
Mrs. A. L. Ankrum, Gratiot (Glenford Church) ..	5.00

(Continued on page 7)

The Faithful Family

By Peggy Gill Beekley

(Delivered at the recent Ohio District Conference.)

IT IS CERTAINLY with a deep humbleness and great sense of inadequacy that I approach this subject of attempting to give you some fundamentals that make up the faithful family. Though not having had actual experience as a teacher in the public schools, nor training as a psychologist, I believe that in our mutual interest of rearing our families in a Christian atmosphere, we have a common ground on which to approach this very worthwhile project.

If I were to preach a sermon my text would be Proverbs 22:6, "Train up a child in the way he should go, and when he is old he will not depart from it." However, I shall not attempt to "preach" to you, but rather to share with you some thoughts concerning the Christian family. I feel led to address my remarks primarily to those who are now in the process of rearing families, because our children today will be the parents of future families, and surely the best place to emphasize training is from the very beginning. However, I hope that you older parents will listen, too, and add your "Amen" to those things which strike a responsive chord, and that you younger people will store away in your minds some of those things which might help you to be better Christian parents, for certainly it takes more than instinct and good intentions to build a happy and enduring Christian home.

If the question, "Are you teaching religion in your home?" were put to you on a questionnaire where it was unnecessary to sign your name, perhaps some would feel obliged to answer, "No, not really," or at least "Not as much as I would like to do." Then I would have cause to argue with you and bring forth my contention that you are all teaching a religion of some sort. No, I didn't say that you were teaching your child the good religious principles of Christianity, but good, bad or indifferent, you are teaching a religion of some sort.

Everything you "don't" say about God, Creation and Life, as related to God, helps to form an adverse religious philosophy in his mind. Someone has said that the hardest thing a child has to do is to learn good manners without seeing any, and yet that same child will learn some type of manners or starve. Also he will learn some kind of religion.

If, then, we are teaching our children a good religion, involving the principles of Christianity, we must first make ourselves capable of that task. Certainly the parent who has no sense of sureness as to his own relationship to God, cannot pass it on to his child.

A few years ago my husband had a hobby of collecting slogans which might be used on church bulletin boards. My favorite among them was this: "Don't send your children to our Sunday School . . . Bring them." So I would urge you first to take part in your church activities; talk up your church; learn to know your pastor and your Sunday school teachers. Even though we want our children to have the training of the Sunday School and Church, we

cannot depend on them entirely for this task. One Sunday school teacher of some twenty years experience, made this statement: "I have come to the conclusion that it is desperately hard for the Sunday school teacher to do more than interpret and make meaningful, the religious training which the home gives the child." And this is certainly easy to understand when one considers the fact that the Sunday school teacher has the child only one hour a week in comparison with the approximately twenty-five hours which the public school teacher is in contact with the child.

One mother said that she would give her children no religious training, for she wanted it to be "natural." Yet that same mother had certain hours for bathing the child, giving him orange juice, meals, etc., and I'm sure you'll agree that none of these things will be "un-natural." This type of parent prolongs religious training until it is impossible for the child to absorb any Christian principle through the veneer of worldly-wise cynicism and self-complacency which has developed. But Christian parents begin at the earliest opportunity, not knowing the moment perception first takes place. They start in faith, continuing in faith until that rewarding moment when proof of understanding comes.

This was proven recently by a little two-year-old boy who was being given lunch by his father. The father had placed the food in front of the child and proceeding to read while the child was eating. Finally he noticed that the child was not eating, but, bowing his head, he was trying to pray. That child had learned the habit of prayer at a very early age, and he had evidently learned it much better than his father.

Parents teach, not only the things they say with their lips, but always the things they say in their living, and this applies to Christianity as well as other phases of learning. The child who hears either parent criticize the minister, superintendent or Sunday School teacher will often have planted in his mind the root of dislike, if not actual antagonism. Good parents back the opinions and ideas of paid teachers in the public schools; let's do as much for our volunteer Sunday school workers.

The parent who lies about the age of the child cannot expect the quality of truthfulness from him; the father who knowingly keeps too much change cannot expect the child to be honest; the mother who tells "little white lies" cannot expect her child to tell the truth; the parents who refuse to pray cannot hope for prayerful children; and the mother and father who continually absent themselves from the services of the church cannot look forward to their children to love and properly evaluate the church.

Ralph Waldo Emerson said, "How can I hear what you say, when what you are is thundering in my heart," and this applies particularly to our Christian living before our children.

As we develop within our children a love for our own

Brethren heritage and doctrines, let us also help to develop within them a respect for other religions and creeds. Walter Winchell recently told the story of a Jewish Rabbi in Texas. The Rabbi, when explaining his compasison and help for all peoples, regardless of race, color or creed, stated that there is "no such thing as Jewish mumps, Catholic measles or Protestant pneumonia." We can't tell our children in one breath to respect other religions and then with the next, speak disparingly of some trait of that particular race or religion. Our oldest boy, though now only four, is taking great delight in sending to a neighboring Jewish family, a greeting card for their Hanukkah holiday. Although he is not aware of what the difference is in our religions, I feel sure that when he does know, it will be with a kindly and an open mind.

Since the child also learns to know God through his reaction to nature, let us help him to see the Divine Creator in the thunder and lightning, the moon and stars and the birds and flowers. It is natural for the child to experience fear, curiosity, wonder and even gratitude at the sight of these impressive natural wonders. Let us help him to also find reverence.

Let us also make available for our children in our homes, those good things which will help to enrich their conception of Christ. There are many good books available, and the children will love the Bible stories just as much as nursery rhymes, Mother Goose, and other standard childhood literature, if presented to them from the beginning. Pictures which have a definite religious emphasis should have a prominent place in the home. A small plaque of Sallman's "Head of Christ" has a place on the bedroom wall in our boys' room, and is as much loved as any of the nursery or cowboy pictures.

We try to apply the simple principles of some of the well-known and loved Bible stories to their seemingly huge problems they face every day, admonishing them to "love one another" and "be ye kind" in their everyday living, as well as in that brief hour in Sunday school. We are trying to stress that the Bible is God's rule-book for our lives, which we should love and gradually grow to understand. Try telling the story of Joseph's forgiveness toward his brothers, when a child feels he has been wronged by a playmate. If the child is afraid, give him the easily understood, yet comforting help of the Sermon on the Mount. Perhaps the story of Peter denying Christ and the anguish it caused him, will help your child to better keep his word.

Answering questions presents perhaps one of the best opportunities for religious teaching, because then we know that our efforts certainly do not fall on deaf ears but rather into receptive ground where they will bear fruit. But in order to answer those questions we must constantly be learning ourselves, or else pass up baby's or junior's request for information. Any mother of children has gone through a stage with each child, where it seems that the only two words the child knows are "Why Mommy?" and too often we are inclined to pass up the inquiry rather than take the time to be bothered with it.

"Who discovered God?" "Why did God let my dog get killed?" "Why does God let the little girl across the street have better clothes than I do?" These are a few of the questions our children will be asking us. And, incidentally, I'd like to call your attention to that last question which definitely shows an adult factor—that of clothes worry,

for there is not a child who resents God, unless he has caught from an adult the feeling that God is unfair.

In our answers to our children's questions, we must, above all, be sincere. If you believe that the world was created in six days in a literal sense, tell him so. If in later years, the child has cause to believe differently, he will still respect the parent because of the fact that he was sincere. Not "all-knowing" is far better than not "basically honest."

One little child said, "I like to ask my father questions. He doesn't discuss things, he explains them." No, it isn't always easy to take the time and the effort necessary to answer those questions, but if we develop the confidence of the child by answering those trivial questions, he will return later with the assurance that we have given him in early life.

Developing the child's prayer life is a phase we consider most important in training our children. And here, especially, we must first be an example. If the children become accustomed to hearing grace before every meal, it will soon become a habit impossible to neglect. And incidentally, after your child has learned to say grace, please don't always shift that responsibility to him. I have been in many homes where it appeared that the child was the only one capable of returning thanks for a meal.

It is most difficult for the parent who has never prayed with his child to begin doing so in the teen-ages, but if it is started in baby days, then it can be continued through those difficult years, where prayer is of the utmost importance.

"Can I ask God to help me in the daytime?" is a frequent question of many children. Let us help them to understand that God is always near, wanting to help, if we will but ask Him. Here again, let us also teach our children to thank God for His answers to prayer, as well as to petition Him.

The Catholic family starts the training of the child as soon as he can talk, teaching him to make the Sign of the Cross, their version of the Lord's prayer and the Hail Mary. The Jewish family, too, begins their very definite ritual in earliest childhood. Can we do less?

Special church days present a wonderful opportunity for bringing Christian training into our homes, and do let us stress the fact that they are "holy days" and not just "holidays." From the very beginning, let us teach them that the Sabbath is primarily a day of rest and worship, and if we must have those "funny papers," let us also see that there are good religious papers and books to be read in our hours of relaxation.

This year we were faced with the problem of what we should tell our oldest boy about Santa Claus, since he was then at an age where Santa needed an explanation of some sort. After discussing the problem together we came to the conclusion that it didn't matter so much what he thought about Santa as long as the true importance and meaning of Christmas formed the core of our celebration. Christmas morning, before we even thought of the tree, or the wonderful things that might be there, we took a simple breakfast to the nursery and ate around the little play table. Together we sang "Happy Birthday to Jesus," and my husband told the boys in simple language the story of Christ's birth. I am sure that even the two-year-

old was impressed. We hope to teach them, too, that Easter is an event for something besides colored eggs and bunnies, and that Thanksgiving is an "extra-special" day of giving thanks to God for His many goodnesses to us.

God has planned for families to work together, to play together, to grow together and, more important, to **worship together**. Someone has said that home is the place of "shared enthusiasms," and fortunate is the child who finds in his home, understanding, companionship, friendly interest in his achievements, as well as wisdom and sympathy in dealing with his failures, and **unswerving loyalty** to principles of Christ—a home where Christ is on the throne and not the footstool.

If you try family worship every day for at least a month, you will surely find a peace and well-being never before experienced in your home. One little child, whose family had started family worship, said that after reading Bible stories and praying, she couldn't get angry with her brother. And when she couldn't be angry with him, her mother wasn't angry with her. When her mother didn't get angry, then her Daddy wasn't angry either. This fundamental truth, discovered by a ten-year-old, contains the secret of the difference in human relationships when time is set aside for family devotions. And please notice that I said "set aside," for time must be "taken" for family worship; it can never be "found."

There are a number of reasons why we should observe family worship. A few of them are: it unites the family in a common observance; it is a source of Inner Strength so vitally needed in our topsy-turvy world today; it creates an atmosphere which helps to solve many problems arising in the close personal relationships in the home. But more important—what happens when the children are young becomes a normal family procedure and is more important to our religious life all our life long—than anything else.

There are a number of ways, too, in which we might observe family worship. One family I heard of recently,

followed Bible reading by a prayer circle at the breakfast table. They all joined hands around the table and then each gave a short prayer. Perhaps you would like to introduce religious music into your family devotions by singing hymns, or having them played on a piano or phonograph. One Quaker family starts the day with a period of silent meditations. They sit in bowed silence, unless one should feel "moved" to pray or give a thought for the day. There are also many good devotional books available. Among them are the "Upper Room," the "Quiet Hour," and one that we have just recently discovered, "Thoughts of God for Boys and Girls." (This latter is published by Harper & Brothers, and is priced at \$2.00.)

The places where a family altar might be held are almost innumerable. The dining table, a piano, perhaps around an indoor or outdoor fireplace, present places where we might worship together. Worshipping together in God's out-of-doors at a picnic, or on vacation, truly presents a wonderful occasion for teaching that "The Heavens declare the glory of God, and the firmament showeth his handiwork." Someone has said, and rightly so, that if there were more family altars, there would be less altered families.

We have tried to express a few of the ways in which Christian families might be found faithful and also various ways in which we might work toward that goal.

This one thought I wish to leave with you. For good or ill, your child absorbs your conception of God, your attitudes, your purposes, your joy or indifference in the great spiritual adventure. Because of these things, which become a part of him, your child, (or any other member of your family) finds it easier, or harder, to trust God.

Your child and God, or your family and God. Between the two stands **you**—a separating wall or a connecting link. I hope that all Brethren, especially, will be able to say with Joshua in days of old, "As for Me and my house, we will serve the Lord."

—Canton, Ohio.

Some Facts About Brethren Beginnings

By the late Geo. S. Baer

WE NEED to become better acquainted with ourselves. A lot of us don't know who we are, where we came from, or how we got here. Brethren people have an interesting and creditable history extending over more than two hundred years. A better knowledge of it would make church membership mean more to us and we would be challenged thereby to greater loyalty and devotion. This space permits of only a few facts about Brethren beginnings.

Began as German Dissenters

We were Germans at the outset. For a long time we were called the "German Baptist Brethren Church," because of our German origin and language. It was during the latter part of the seventeenth century that there developed a great movement for the discovery of a more vital pity than was afforded by the coldness and formalism

of the state churches. Out of this struggle the Brethren church had its birth. Multitudes of pious souls were seeking the way, but they sought it according to some man's opinion. Eight of these earnest seekers protested against every humanly devised religious program and were willing only to follow the way pointed out by Scripture, to do all that it said and no more. These eight, five men and three women, gathered themselves together on the banks of the river Eder in Schwarzenau, in the Province of Wittgenstein, and there, they were baptized by triune immersion, a thing they had not seen done before, but to which practice they were led by their study of the Scriptures. None of them having been baptized, one was chosen by lot to baptize their leader, Alexander Mack, who in turn baptized the rest. They refused all creeds but the Bible, insisted on complete faith in it and obedience to all its teachings in form and in life.

And as a Missionary Church

It was no mere formal obedience that these pious souls had given, but a mighty spiritual experience they had shared in and a burning spiritual fire they had caught. They were a missionary body from the start. Alexander Mack records: "And after all had come up out of the water, and had changed their garments, they were also made at the same time to rejoice with great inward joyfulness, and by grace they were deeply impressed with these significant words, "Be ye fruitful and multiply." After this the said eight persons were more and more powerfully strengthened in their obedience to the faith they had adopted, and were enabled to testify publicly in their meetings to the truth; and the Lord granted them special grace, so that still more became obedient to the faith, and thus, within seven years' time, namely to the year 1715, there was not only in Schwarzenau a large church, but here and there in the Palatinate, there were lovers of the truth, and especially was this the case in Marienborn, where a church was gathered; for the church in the Palatinate was persecuted and its members came to Marienborn." The late Dr. T. T. Myers of Juniata College, also bears witness to this fact, saying "The Schwarzenau church was a missionary church. Its members were dedicated not to worldly pursuits, but to the cause of the Lord. When they moved they moved not to make money, but to extend the kingdom. By their holy zeal the cause spread to Marienborn, Crefeld, Epstein, into Switzerland, into Holland, and across the waters into the new world. We are safe to say that the original in twenty years, from 1708 to 1728, grew to one thousand . . . Removed as we are nearly two hundred and fifty years from the earnest, brave little Schwarzenau church, she still has relations with us. We do well if we duplicate her love, her faith, her devotion to the Holy Scriptures, and her loyalty to Christ."

Moves to America

It was in 1719 that the first Brethren people came to the United States, about twenty families in all this time. Dr. E. S. Moyer in **Missions in the Church of the Brethren**, say: "In coming to America the whole church was transplanted, into new and fertile soil. As with the tree that is transplanted, so it was with this church. It took some time for it to take root and to grow. However, after four years, the ill feeling that had lingered among the members largely disappeared, and on Christmas Day, 1723, they came together at Germantown and organized themselves into a congregation, chose Peter Becker as leader and minister, baptized six people, and concluded the day with a communion service. Twenty-three members participated in this service, the first of its kind conducted by the Brethren in America." After this coming together, we find them going forth with new evangelistic fervor and preaching the Gospel from place to place, holding communion services and establishing new churches. As Brethren migrated westward they went in groups and every new settlement became a new center of Brethren culture and religion. Thus thy grew and multiplied.

One of the most subtle spiritual dangers is religious formalism. Martin Luther broke with the cold ecclesiasticism that had crushed the life out of the church, and within two hundred years ecclesiasticism was back in the Christian body. Alexander Mack heard the voice of God,

as did Abraham in Ur of the Chaldees, and separated himself from the traditions of the fathers and their ecclesiasticism and set going a new movement that looked to the Bible alone for its standard of faith and conduct. Thus religious life became freed from the shackles of formalism, and was destined to continue free and vital so long as faith continued to be centered only in the Word of God and not in man-made creeds and forms.

OFFICE GLEANINGS

(Continued from page 3)

Vern Stoffer, Huntington, Indiana	5.00
Estella Blackstone, Logan, Ohio	1.00
Idella Walters, Jackson, Michigan	1.00
Mrs. James Kraning, Peru, Indiana	1.00
Mahlon Werner, Meyersdale, Pa.	1.00
Mrs. N. E. Clark, Canton, Ohio	1.00
Mrs. Elmer Cook, Warsaw, Indiana	2.00
S. C. Flickinger, Morrill, Kansas	1.00
Mrs. Frances Walters, Dayton, Ohio	1.00
Ira T. Leidy, Vinco, Pa.	15.00
Mrs. C. D. Flickinger, Waterloo, Iowa	1.00
Mrs. H. O. Beydler, N. Arlington, Va.	1.00
Mrs. William Keller, N. Arlington, Va.	1.00
Mr. and Mrs. C. R. Swihart, South Bend, Indiana..	5.00
F. S. Beegly, Ventura, California	25.00
A. C. Stanley, Detroit, Michigan	10.00
Mr. and Mrs. John Fitt, Johnstown, Pa.	2.00
Sylvanus Beigh, North Manchester, Indiana	15.00
Scott A. Shannon, in memory of his wife, Hiawatha, Kansas	2.00
Mrs. Ancil Briggs, (final on pledge) Ashland, Ohio	4.00
Mrs. Mary Seibert, Johnstown, Pa.	1.00
Miss Lucetta Hibbs, Pittsburgh, Pa.	50.00
Mr. and Mrs. J. O. Hereter, Gettysburg, Pa.	2.00
Goshen Church, Goshen, Indiana	6.04
Mrs. Mae Wallace, Milledgeville, Illinois	5.00
An Interested Friend, Wooster, Ohio	10.00
Mrs. C. D. Flickinger, Waterloo, Iowa	2.00
H. J. Riner, Gratis, Ohio	1.00
May Kreitzer, West Alexandria, Ohio	2.00
Mrs. A. E. Manning, Elkhart, Indiana	2.00
Mr. and Mrs. Erbaugh, West Milton, Ohio	10.00
Mrs. Sadie Younger, Masontown, Pa.	3.00
Edna Younger, Pittsburgh, Pa.	1.00
Rev. Lester Myers, Chicago, Illinois	5.00

(See block on page 16)

While the Press and Equipment Fund continues to come in, it is rather slow in "climbing the heights" that will put the Publishing Company in the clear on this fund. Remember that "Dollar" in the envelope will help the fund to reach the balancing point and **THIS SHOULD BE DONE BEFORE CONFERENCE**, IF we are to meet the demands of the Conference to finish this project in the Three Year Period. **DO IT NOW!** A \$1.00 bill in the envelope to our address, with your name—that's all that is **required**. Of course we are not averse to bills of a higher denomination—in fact we like the faces of Lincoln and Jefferson on the bills much better than that of Washington, and we haven't anything against him either.

-- Odds and Ends --

By Charles L. Anspach, Ph.D., LL.D.

President Central Michigan College of Education
and Former President of Ashland College

(A part of President Anspach's address on Senior Swing-out and Class Night at Mt. Pleasant, Michigan.)

AS A CHILD, I enjoyed visiting my grandfather, because he had an Odds and Ends room. That room offered adventure, interest, knowledge and inspiration. I always seemed to find objects of interest which encouraged me to lose myself to such extent that the immediate was forgotten in the dreams of the remote. Possessions were stored there that held the interest of all who were looking for the unusual. There were items in corner and on shelf that kindled sparks of imagination and inspired spurts of creativeness. Many of you have visited like rooms, and without doubt you, too, are thankful to your grandfather for providing you with so many happy and profitable hours.

Grandfather's Odds and Ends room is no longer in the attic; in fact the house is no longer in the family, but the memory of the old room is still mine, as the memory of the old room of unique interest is ours. During the years to come, you will set aside an Odds and Ends room. You, like your grandparents and your parents will store items of interest and future utility in that room. I remind you tonight, that you will establish two such rooms: one in the basement or the attic of your house; the second, an unseen room, not visible to those who know you, but real to you, from which you will draw those items which will furnish you inspiration, wisdom and a desire to create. It is important that all may lay up reserves in that inner room against the day when each shall face his Gethsemane from which there is no escape.

Dr. Grove Patterson, Editor of the Toledo Blade, says, "Have a little room and into that room bring all the best thoughts you have ever had, and all the best in music and books. And above all, bring into the little room two words. When the going is hard you may retire for a little while into the little room and be calm against the onslaughts of the world. And the two words which I would give you and leave with you are these: Dignity and Nobility."

I, too, commend these words as worthy of a place in the inner room. Dignity—not that type of display recognized as a futile attempt to act important, or to try to seem magnificent, but rather that kind of behavior which is based on established worth and honor. The nature of one's work may add to his dignity, but a man must add dignity to his work.

I met a man in New York City, a taxi-cab driver. In the conversation that took place between us, I soon discovered I was talking to a man of worth and honor. He was well read, and was an educated man, even though he had little formal education. He added to my day and I dare say to the days of all with whom he came in contact. He elevated other members of his occupation. He added

stature to all men. To learn to serve well adds to one's dignity.

Nobility—that expression of one's personality which marks one as being more than a man. We are forever struggling with the base, the mean, the selfish, the low; but if one belongs to the nobility, he assumes the rank and dignity of a knight, pledged to help others to assume the complete status of men and women. To the college graduate of this country is given the opportunity of becoming men and women of worth, charged with the responsibilities of knighthood. I recall that the statement, "He who would be great among you, let him become the servant of all"—was made many hundreds of years ago. That statement has great significance today, and has meaning at this moment, for it is the pledge each must take if he would assume the role of the noble knight. Dr. Arthur Compton says exactly that in this statement:

"The atomic age de-emphasizes the importance of working for one's self and increases the importance of working for the other fellow. The person who thrives is he who serves the community. This nation can no longer live in the world society unless it serves the world."

A story is told about General George Washington and his acceptance of his role as a man as well as a general. A company of soldiers under the direction of a corporal, were trying to move a heavy timber. The timber moved upward very slowly. An officer, not in uniform, stopped and asked the corporal why he did not get under the timber and help lift. The corporal answered, "I am a corporal." The inquiring officer dismounted, and said, "I didn't know that." He then lifted until the sweat formed on his forehead. After the timber was put in place, the officer said, "Corporal, when you have another job to do and you lack men, call on your commanding officer and I will come and help you." The corporal then recognized the stranger, General George Washington. General Washington achieved dignity and nobility. Somewhere in the Odds and Ends room may you store and always find dignity and nobility.

* * * * *

Having recommended a way of life described in two words . . . I again revisit the room that grandfather built. Tonight you are the envy of many people, for you possess youth and physical vigor. Some persons as they grow older look with reverence on the past and view the future with considerable concern. Physical vigor one may lose, but youth can be retained. Some time, I know not when, I filed away the thoughts of an unknown. My unknown friend speaks to you tonight. Here are his thoughts on "Youth":

"Youth is not a time of life—it is a state of mind. It is not a matter of ripe cheeks, red lips and supple knees,

it is a temple of the will, a quality of the imagination, a vigor of the emotions; it is a freshness of the deep springs of life.

"Youth means a temperamental predominance of courage over timidity, of the appetite of adventure over love of ease. This often exists in a man of fifty more than in a boy of twenty.

"Nobody grows old by merely living a number of years; people grow old only by deserting their ideals. Years wrinkle the skin, but to give up enthusiasm wrinkles the soul. Worry, doubt, self-distrust, fear and despair—these are the long, long years that bow the head and turn the growing spirit back to dust.

"Whether seventy or sixteen, there is in every being's heart the love of wonder, the sweet amazement at the stars and the starlike things and thoughts, the undaunted challenge of events, the unfailing child-like appetite for what comes next, and the joy and the game of life.

"You are as young as your faith, as old as your doubt; as young as your self-confidence, as old as your fear; as young as your hope, as old as your despair.

"In the central place in your heart there is a wireless station. So long as it receives messages of beauty, hope, cheer, courage, grandeur and power from the earth, from men and from the Infinite, so long are you young.

"When the wires are all down and the central place of your heart is covered with the snows of pessimism and the ice of cynicism, then are you grown old indeed and may God have mercy on your soul."

Tend well the inner room, for from it comes the strength for living. Select well those things you would store up for the difficult days. Search the accumulated Odds and Ends for wisdom and inspiration. Seek guidance as an unknown sought it in the prayer, "God Give Me Strength":

Each day I pray, God give me strength anew
To do the task I do not wish to do;?
To yield obedience, not asking why;
To love and own the truth, and scorn the lie;
To look a cold world in the face;
To cheer for those who pass me in the race;
To bear my burden gaily, unafraid;
To lend a hand to those who need my aid;
To measure what I am, by what I give—
God give me strength that I may rightly live!

Isn't It The Truth?

ISN'T IT THE TRUTH!

When a Plumber makes a mistake—
He charges for it twice.
When a Lawyer makes a mistake—
He has a chance to try the case again.
When a Doctor makes a mistake—
He buries it.
When a Judge makes a mistake—
It becomes the law of the land.
When a Preacher makes a mistake—
Nobody knows the difference.
BUT when a Printer makes an error—
. . . Good Night!—Exchange.

BURNING TRUTH

By Charles Emory Byers

"O wad some Power the giftie gie us
To see oursels as ithers see us!
It wad frae monie a blunder free us,
An' foolish notion;
What airs in dress an' gait would lea'e us,
An' e'vn devotion!

—Robert Burns.

* * * *

Few people have the nerve or balance to appraise themselves justly. The scales always tip in their favor. They are too wrapped up in themselves, too prejudiced in their own direction. They like themselves too well. Such a trait is so natural that we expect it, and are startled when we find an exception.

There is scarcely a man who can stand himself up in a corner and chide himself in a critical way for his mistakes and foolish action. The average man, even when he knows he was a fool, will not admit it to himself. While he is in this self-delusion and a sort of hero to himself, he is a most amusing figure to those who look on.

There are some rare souls who are their own sharp critics and most severe taskmasters. They weigh the evidence and prescribe what is best no matter how bitter the pill. They discipline themselves for their errors and weaknesses, and go rough shod over their feelings of egotism and self-pity. They find that this is better, though harder, to take than self-flattery that is easier on their ego. Such persons divest themselves of puny considerations concerning their personal behavior and in their own hearts endure the pain and humiliation, if any, that is justly due them.

But Burns is talking about the ordinary run of mankind. In fact the statement was born of an incident that happened in a church service. He saw a louse crawling on a strand of hair on the head of a lovely lady. It was like burns to note that she was very beautiful.

He wrote "To a Louse" from the incident and coined a thought for a deathless truth. For who is not aware of the fact that others see us through different eyes and with different feelings than those which we see ourselves?

We are too close to ourselves, hence lack perspective. The wise person will try to adjust his sight so he may be able to see himself as he is, or as others see him, which is about the same thing. But how many people are able to crawl out of their hard-baked shell to do this?

If we could do so it would indeed free us from many blunders and ridiculous situations. Then Puck could look down less often and say "What fools these mortals be." Rare and fortunate is the man who can see himself objectively and without bias or prejudice.

With a disciplined body, mind, and spirit; energy rightly directed, responsibility gladly accepted, all areas of life under God's control we can put all things under our feet.

The Gospel Crosses the Arctic Circle

Margaret T. Hills, Librarian, American Bible Society

HE HAD NEVER SEEN A TREE until he was forty-eight, nor a camel, nor running fresh water, nor a city or even a large town. But now he has translated the Gospel of Mark and the Epistle to the Romans for his own people, most of whom, like himself, will probably never see some of these objects that are commonplace in the lives of most men.

"He" is Roy Ahmaogak, a Christian son of Christian parents, at Point Barrow, 300 miles above the Arctic Circle, on the very northern point of Alaska. For years he had served as a teacher in the local schools, for his own eighth-grade education was supplemented by a course of reading under a missionary's direction. For years also, he served as aid and interpreter to missionaries and preachers, and more recently as lay leader of a congregation in Wainwright. He has also lived as a trapper and hunter, married a school teacher and is the father of eleven children and now has two grandchildren. He had had years of experience in putting into his own language for his people the word-of-mouth messages of the English-speaking preachers and missionaries. But there was no Bible or any part of it for the Christian community of twelve hundred people, of whom seven hundred were church members and about eight hundred of whom could read.

In 1946 Mr. Ahmaogak was elected by the Yukon Presbytery the elder commissioner to the General Assembly of the Presbyterian Church, U. S. A., and arrangements were made for him to spend a year "out" in special study and language work. Imagine the new experiences for such a man! Although he had read much and seen many pictures, all the activities and life of large towns and the countryside south of the Arctic Circle were new, fascinating and also highly confusing. In quick succession there came the meetings of the General Assembly at Atlantic City; visits with a retired but long-loved missionary in his home in Indiana; July and August at the Summer Institute of Linguistics at Norman, Oklahoma, where Dr. Eugene Nida and John McIntosh helped him get his language into written form, prepare a primer and begin on a translation of the Scriptures. The primer was planned not only to help his people learn to read their own language, but to familiarize them with some of the terms and objects to be met with in the Bible, so many of which had no place in their daily lives.

Then came the fall, winter and spring in New Jersey, where he studied at Bloomfield Seminary. There were visits to the zoo to see camels, lions and sheep; and trips to the Bible House in New York to consult with Dr. Nida on the translation. When summer came again, the translation was finished and Mr. Ahmaogak returned to Alaska, where on June 3, 1947 he was ordained by the Yukon Presbytery—the second of his people to become a church official. The day after his return he hitched up his dog sled and went for a long trip out onto the ice, glad to be back where all was quiet and peaceful. But civilization has caught up with even the northern coast of Alaska. Oil has been discovered, and the new minister and his church realized that

they must face the challenge which an invading civilization would bring. To meet this challenge they needed a Book.

The Eskimo dialects into which the Scriptures have been translated differ so greatly from that used by the 3,000 people living in Point Barrow and the region stretching for 500 miles east and west of it, that they cannot be used by these people, who call their language the Inupiat dialect. There are, however, family characteristics among all the dialects. There are prefixes and suffixes, and words which form combinations that must be kept together. Some languages have a variety of vowels. Barrow Eskimo seems to have more problems in the use of consonants. There are three "n" sounds, four "t's," two "k's" and two "g's" but there are lacking the sounds of "r" and a number of other consonants in English. For instance, St. Mark is "Maagum."

There are also problems in expressing unfamiliar objects in terms the Eskimo can visualize without constant use of a Bible dictionary, which very few would have, so a literal translation of Mark 1:6 into English would read:

And John was clothed bighumpanimal hair and habelton a piece of skin and dideat insectsthatjump and beesnottamed thatwhichbeeseat.

Although the translation was completed in the spring of 1947, type difficulties held up its printing until this year. In July 1,000 copies of St. Mark were shipped to Alaska. It is to be hoped they arrive before the winter. Last winter the Eskimos had been supplied with their primer provided by the Presbyterian Board of National Missions. In March they were asking Mr. Ahmaogak, "When are we going to get the translations of the Bible?" and "Be sure to save me a copy when the books come, in case I am out of the village." He wrote: "Our people here have enjoyed learning how to read and write the Eskimo language from the Eskimo primer, and words fail me to express my thanks to Dr. Nida of the American Bible Society for the help and encouragement he gave me in preparing it for our people." Both Eskimos and whites have been using the primer. Now, during the long, dark days of this winter they will have the Gospel to tell them in their own language, translated by one of their own folks, clearly and thrillingly the story often only half understood before. The Epistle to the Romans is now being printed by the American Bible Society and perhaps it, too, will reach Point Barrow before transportation, except by air, is cut off for the winter; for it will help the church community to comprehend more fully the wonders of salvation.

Let all our thoughts spring from the field of the Bible, like beautiful flowers and shady, fruitful trees.—Rev. Christopher G. Hazard, D.D.

What a man does with his money determines what his money will do for him.—Rev. Richard Braunstein.

Gossip can destroy a reputation, but it cannot rebuild it.

Food For Thought

The following was sent to us by an interested reader of the **Evangelist**. He did not say that he wanted it included in our columns, but we sensed that such was the case. So we are including the "three" clippings which he sent, and letting them be their own best comment.

1. "Parable of the Vacationist"

Now it came to pass as summer drew nigh, that Mr. Church Member lifted up his eyes unto the hills and said:

"Lo, the hot days come, and even now are at hand. Come, let us go up into the Sierras, where cool breezes refresh us and glorious scenes await us."

"Yea, thou speakest wisely," quoth Mrs. C. M., "yet three or four things must we do before we go."

"Three things I can think of, but not four," responded Mr. C. M. "We must arrange for the flowers and lawn, discontinue the daily paper, and see that the mail is forwarded, but the fourth matter eludes my mind."

"The fourth is like unto the first three, but more important than all, my husband. Thou shalt dig down in thy purse and pay our church pledge before we take off, that the good name of the church may be preserved and that it be well with thee, for verily I say unto thee, thou hast more money than thou wilt have when thou dost return!"

And it came to pass that Mr. Church Member paid his pledge for the summer, and the treasurer rejoiced greatly, saying, "Of a truth there are those who do care for the Lord's work."

And it was so!

2. Ten Reasons Why

A survey was taken in the East at the doors of one thousand churches. As the people came in, they were asked why they came to church. The reasons given were grouped under the following ten heads:

1. I have come to church to worship God.
2. I have always gone to church, I guess it is my habit.
3. I worked pretty hard this week and I am spiritually hungry; I need sustenance.
4. I have come to hear a good sermon.
5. I love better music than I usually hear, and I find the best music in the church.
6. I have come for the sake of my family. I can't raise a family of children without the church.
7. Among other things I have come for the sake of my influence in the community. I love a church-going community.
8. I have come to church today, because I usually get consolation and hope when I attend this church.
9. I came to church today, because I am a Christian and a member of this church. I feel responsible to fill my pew.
10. I came to church today to see what I can do to help out.

3. "Why I Do Not Attend the Movies"

"No one speaks to me; the movies are unfriendly.

"When I go, they ask for money. One ticket should admit my entire family, because there is only one source of income for all of us.

"When I get home from business I am tired and must rest.

"There are so many hypocrites attending the movies.

"Movies may be a good thing, but I just got out of the habit of going.

"I stay away from the movies because I went too much when I was a child.

"I don't go to the movies because they admit undesirable people.

"I don't go to the movies because the manager never calls on me."

Now having read the above, draw your own conclusions as to their relative attitudes to excuses usually given for non-church attendance.

We note that each of these was quoted from a church bulletin.

Would You Like To Help And Be Helped?

The Brethren Home Executive Committee is anxious to secure the services of some lady who would like to make a real contribution to the care of the residents of the Brethren Home at Flora, Indiana, in helping the Matron of the Home in such care. Here is what would be required:

Someone who would be willing to sleep days and be of service at night, to relieve Sister Scott, who has been working almost day and night in caring for some of the residents of the Home. It is the wish of the Board to relieve her of some of this burden. One who would respond to this call would receive room and board and up to \$20.00 per week for such service, looking forward toward becoming a permanent resident of the Home when unable longer to serve in this capacity.

It would be a wonderful opportunity for some Brethren widow or maiden lady to have a fine home and at the same time to render a definite service. If you are interested, write to Rev. L. V. King, Benevolent Board Treasurer, and member of Home Executive Committee, 1101 Middlebury Street, Elkhart, Indiana.

The seed of God that is in Christ contains in believing hearts the whole of eternal life.

Some people are like buzzards, they never go near a church until somebody dies.

It isn't hard for some folks to practice what they preach because they don't do much preaching.



CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for August 14, 1949

HYMNS FOR OUR DAY

Scripture: Ps. 95:1-11; Col. 3:16

For The Leader

THE SPIRITUAL LIFE of a people is reflected in the trend of the ages. As a people is upon a high spiritual plane, so civilization moves. One of the great objects of our church services is to inspire people to a higher spiritual experience with God, so that their homes, their social and community life, will be better. By far, not the least part of these services is hymn singing. As we endeavored to point out a week ago, hymn singing can play a very essential part in the making or breaking of a service. As a trend of the age, we note an influx of new type hymns or songs. What do you think of them? Regardless of your opinion, we do have a "tug of war" between our convictions on the use of the old time gospel hymns and the desire to insert the newer hymns. Personally, we believe that each has its place. Our job in picking hymns for today is to choose those which will bear out the message for the particular service which is at hand.

DISCUSSION

1. THE OLD HYMNS. We have what is known as the old faithful hymns of the Church, "Rock of Ages," "Jesus, Saviour, Pilot Me," "The Old Rugged Cross," and a multitude of others. Pity the church that does not use them, nor teach their melodies and messages to its youth and adults. That church will soon lose its gospel message, warmth, and witness. As a nation, society, club, etc., has a banner, song, or music which inspires its members to progress, so these hymns of the Christian church present to us a real challenge. If we are to keep the spiritual fires burning in our churches, we must make the old standard hymns our "Hymns for today."

2. NEWER HYMNS. Since time began, man has been writing music. Some of this has endured, most of it has perished. Out of the abundance and flood of compositions have come those hymns which now are the good old hymns of the church. For every one that is now remembered, a hundred perished. It is not strange that this present age should see a great writing of hymns and gospel songs. We sing them and enjoy them, for they do have wonderful melodies and messages. But notice how some stand out in popularity and lasting enjoyment. As in other years, a few will endure, and will join the ranks of the immortals. Thus it is well for us to try the new songs that come out, for by our singing of many, we shall discover the one thing about them which even the composer could not foresee—the lasting quality, or the lack thereof.

3. WHAT ABOUT GOSPEL CHORUSES. Here again the composing mills have been grinding out the tunes and words by the thousands. Some have merit, so many do not.

Who is to decide? You will, by your constant use of certain ones, to the lack of use of others. Another question being raised today is the use of choruses to the exclusion of hymns. There is a place for choruses. What Camper is there who does not associate certain choruses with certain camping experiences. With the modern tempo of our life we seem to have found the gospel chorus filling a place for which there is no time for a hymn with four verses and a chorus. We raise the question, Is this good or bad? We answer by stating that there is a place for both. Hymns belong to worship and church services. Choruses can be used in youth meetings, rallies, etc. But, both must be learned. Do not neglect your church hymns for the sake of your choruses.

4. GETTING THE MOST OUT OF OUR HYMN SINGING. Take the average congregation, and you can see that much is wanting in its hymn singing. Choice of hymns is first on the list. If it is a praise service, then pick hymns which will emphasize that angle of worship. If it is prayer, then a good prayer hymn. Most hymnals are printed with what is known as a topical index. Under this heading are many separate headings such as "Praise, Atonement, God, Jesus Christ, Holy Spirit, Heaven, Hope, Prayer." It should be used extensively by the inexperienced leader or beginner in the selecting of service songs. There is nothing more depressing than to sing hymns which are "out of line" with the thought and purpose of the service being conducted. The question of having a song leader or not, is debatable. Local custom and conditions vary. It will help in some cases; it would be out of place in other places. Ninety percent of the time the pastor must lead the singing; 90% of the time this would not be necessary if we who are members of the audience would take the right attitude toward our hymns singing.

5. SINGING HYMNS TODAY. Our attitude in hymns singing determines the success we have. First, every person must be cooperative, including the organist or pianist, the song leader if there is one, and also the audience. Last week we discussed something of the attitude and cooperation of the accompanist, which same things should include the song leader. Tonight the audience is under fire. Look in your church and see how many people are parked right in front of a hymn rack, yet never move a song book during a hymn. Somehow they must just enjoy sitting and doing nothing. We grant that there are people who lack a voice who would love to sing. But many do not sing who could. At least they could open the book and follow the words of the verses. This is especially true when the leader is introducing a new hymn to the congregation. The largest bulk of criticism is hurled at those who could sing better if they'd just try. Certainly the soul possesses little love for God or inward joy, that cannot, when able, see fit to sing a hymn unto His name.

6. LEARNING NEW HYMNS. Each church should learn some brand new hymns. Some churches try what they call a "hymn of the month." This is sung at each service for a month. Then a new one is selected. Others, in introducing a new hymn first teach it to the choir. Then the choir uses it in the service several Sundays in a row, after which it is introduced to the congregation. All that we can do to help our church singing is time and effort well spent.

Prayer Meeting Topic

Contributed by Rev. C. Y. Gilmer

(Helps for Christian Living)

"NO MAN CARETH FOR MY SOUL"

In the morning of life one passed our way,
We were busy with troubles and cares of the day;
We turned not to greet him—he went on his way;
We saw not the wistful look, nor heard him say:
"I've looked on my right hand and then on my left,
But no man cares for my soul!"

No one sees his need nor points to the Light
That shines from the cross and pierces the night;
He goes on quite heedless of sin and its blight;
As it was at life's morn, so at life's noon and night—
He looks to his right hand and then to his left,
But none, it seems, cares for his soul.

Then he comes to the River and views the far side
With no one to act as a friend or guide.
Alone, he attempts to cross the dark tide.
But the waves o'er him roll; as he lived, so he died,
For he looked on his right hand and then on his left,
But none seemed to care for his soul.

When he faces the Lord on that great Judgment Day,
And when, with the goats, he's been turned away,
Can the Lord smile on us who neglected him? Nay!
Can we face the Master and hear that one say:
"I looked on my right hand and then on my left,
But no one cared for my soul?"

—M. Geraldine Gilley.

WHY INVITE OTHERS?

Scriptures: Ezek. 33:7, 8; John 4:35, 36; Matt. 24:44-46;
Daniel 12:3

Hymns: "Rescue the Perishing"; "Will There Be Any
Stars?"

Prayers

Seed Thought Provokers:

AFTER THE DESTRUCTION of the golden calf Moses gave an invitation (Ex. 32:26). At the close of life Joshua gave a farewell address and included an invitation (Joshua 24:15). Their decision was written and witnessed by a great stone being placed under an oak tree. King Joash gave a public invitation to the people assembled for the hearing of the law (2 Chron. 34:30-32). Covenants of loyalty were submitted by Ezra and Nehemiah (Ezra 10:5; Neh. 9:38; 10:29).

Jesus gave invitations: to Peter and Andrew (Matt. 4:19); to Matthew (Matt. 9:9); to the burdened and sad (Matt. 11:28-30); to Zacchaeus (Luke 19:5). He gave the parable of the slighted invitation (Luke 14:23); in the fifteenth chapter of Luke He told of the lost sheep, the lost coin, and the earnest seeking and diligent searching for them.

The apostles often used earnest persuasion (Acts 2:40; 10:48; 19:8, 26; 26:28; 28:23). Paul was earnest in invitation day and night (Acts 20:31) and from house to house (Acts 20:20). He besought men (2 Cor. 5:20). In the last invitation given in the Bible the Spirit and the Church voice the invitation (Rev. 22:17).

We need to be invitation-minded so that we may be free from the blood of all men (Ezek. 3:18, 19). God is holding us responsible for the lost (Ezek. 33:7, 8). The field is ripe to harvest (John 4:35, 36). Are we proving faithful (Matt. 24:44-46; John 9:4)? God is encouraging and urging us (Prov. 11:30; Dan. 12:3).

COMMENTS

On The Sunday School Lesson

by The Editor

Lesson for August 14, 1949

FESTIVAL SONGS

Lesson: Psalms 10:1-6; 117: 118:19-24

LAST WEEK we studied about Songs of Thanksgiving. Today we turn to the songs of the Israelites which were used on special occasions. The Psalms we study in this lesson had a special part in the three great Festival Days of the Hebrews—Passover, Pentecost and Tabernacles, although they were used on other occasions. To appreciate these Psalms, we should know a little of their background.

When we remember that each Psalm in the Hebrew Song Book was written with a definite purpose, carrying a definite meaning, we better are able to understand that which underlies their writing. Let's take the Passover for example:

When the Israelites fully realized all that the Passover Feast meant to them, and how they, as a result of the Exodus from Egypt by their forefathers under the hand of God, were now out of bondage in Egypt, and not slaves in a foreign land, they had great reason to rejoice, and the songs which came from their lips were songs of praise and adoration for their God.

How similar this is to our own feelings when we have something over which to rejoice. We break forth in song. Have you ever been fortunate enough to hear the broadcast of a Negro Camp meeting, where the preacher raises his audience to the very heights of spiritual ecstasy, with the result that there is new Negro Spiritual spontaneously born? Well, I have. Such a frame of mind is established that they break forth into sudden songs of rejoicing. Such might really be called a "festival song," for it comes to them from a memory of that which they have passed through. It thus becomes a part of their lives, to be sung again and again under similar circumstances.

We, too, have our Festival Days—Christmas, Easter, Thanksgiving Day: religious in their nature; Memorial Day, Independence Day, Armistice Day—patriotic festivals. We call them "Holidays" and forget they should be "Holy Days." But examine, if you will, the above special

days in our calendar. Each has its special implications: Christmas—the birthday of our Lord; Easter—the crowning day of His sacrificial life; Thanksgiving—a time set apart to remember the Providence of our God; Memorial Day—a day of memory for our departed heroes; Independence Day—the celebration of the real beginning of our own U. S. A.; Armistice Day—a day of rejoicing at a war closed, for a time at least. All of these days, if they should have been observed with their true meaning, following the close of World War II, by all Americans, or at least a major portion, would have left us without the necessity of going through the horrors of Pearl Harbor, the European and Pacific Theaters of War, and the untold suffering and deaths of thousands and thousands of our American youth.

Our Sunday is a Festival Day in reality—"The First day of the Week"—a celebration of the rising of our Lord out from among the dead. We sing "Safely through the week, God has brought us on our way," and then forget to express to Him otherwise, our joy at being under His care and keeping.

How about turning our "Lord's Day" into a real festival, instead of a mere "Holiday?" Then we will really be able to sing "Festival Songs" as did the Israelites of old.

Interesting Items

(Continued from Page 2)

will be held at the church on Thursday evening, July 21st. Brother Bowman will soon take up his new duties at Peru, Indiana.

Oakville, Indiana. We note that the offering which was taken at the closing exercises of the Vacation Bible School at Oakville, was to be used to send some of the Oakville boys and girls to camp at Shipshewana.

Brother Bates says that the attendance at Sunday School on June 19th was the highest in over five years (except for three Easter Sundays.)

Stockton, Calif. The Northern California District Woman's Missionary Society held their meeting at the Stockton Church on Thursday, July 14th.

Brother Horace Huse, a ministerial student of Ashland College and Seminary, a member of the Manteca, California, Brethren Church, was the guest preacher at Stockton on Sunday morning, July 10th.

The Men's Crusader Team from Ashland College is scheduled to be with the Stockton Church for a full week, beginning August 6th. By that time they will be nearing the end of their cross country trek, and will be about ready to wend their way back to Ashland.

Dayton, Ohio. Brother Whetstone's bulletin of July 3rd has this to say, "We will miss the Choir today, but we are glad for the special music which will be given each Sunday. We will also look forward to the return of the choir at the beginning of September." Giving the choir a vacation? Well, why not? After hearing that magnificent choir at the recent conference, we know the congregation will miss them. But maybe it will make for a deeper appreciation for their services when they return.

By the way, have you ever thought of saying "Thank

you" to your choir and choir director? Try it once, and see how much it will help them and how good you will feel over it.

The Editor Travels. It was the privilege of the Editor to bring the morning message at his home church in Warsaw, Indiana, on Sunday, July 3rd. He was fortunate in having Brother Delbert B. Flora, who was in attendance at the service, to assist him by taking charge of the devotional period. Brother W. B. Brant, the Warsaw pastor, was taking a short vacation in Ohio. The attendance was rather good considering the terrific heat which prevailed. It was good to speak to the "home" people again.

The Editor had the opportunity of again being with his mother, who, you will remember, had broken her knee cap the day before Mother's Day, as we have previously reported. We found her able to walk, with some aid, for quite some distance across the floor. At almost eighty-seven, we felt this to be a remarkable recovery, for which we have every reason to praise our loving Father.

To Appear at General Conference

Perry Hayden, the "Quaker Miller" of Tecumseh, Michigan, who planted a cubic inch of wheat in 1940 that fed thousands of starving people in Europe in 1946, and with Henry Ford thus staged the most dramatic tithing experiment in history, will speak and show his famous color sound movie "God Is My Landlord" at Ashland College Gymnasium, Ashland, Ohio, Wednesday, August 24th at 8:30 P. M. at the Laymen's Session of the General Conference.

Mr. Hayden, inspired by a sermon in his local Quaker church, September 22, 1940, based on the text John 12:24, decided to "take God at His word and see what would happen."—Plenty did happen!

That very week he planted one cubic inch of wheat on a tiny plot of ground furnished by Henry Ford. The 1941 harvest of one quart was cut by sickle, the wheat heads cut off by scissors, and the wheat threshed by lung power by members of his family. A tithe of the crop was paid to Hayden's church, and the remaining 90% replanted.

Successively for the next five years, harvesting was done by cradle, reaper, binder and combine, with the crop growing so fast that by 1946 the 2,666 acres needed for the project required the land of 276 cooperative farmers of all faiths and creeds. The total crop was 71,150 bushels of wheat, worth nearly \$150,000. Robert Ripley in "Believe It or Not" stated that "if this project were continued for 10 years it would require all of the land in the United States, and in 13 years would cover the whole globe."

"God Is My Landlord" is a color sound film, requiring seven years to produce. Henry Ford, Captain Eddie Rick-enbacker, R. G. LeTourneau, Dr. Walter A. Maier, James L. Kraft, and others, appear and speak in the picture, which is both educational and inspiring.

Perry Hayden, President of Hayden Flour Mills, Inc. of Tecumseh, Michigan, is a dynamic speaker himself, and has shown the picture from coast to coast, and in Mexico and Canada. There is no admission cost, the public is invited.

Reasons For Missions

ONE OF THE most amazing questions that can come from the lips of any man or woman, boy or girl, is this "What's the use of missions, anyway?" Which reminds us of the man, who when the missionary offering was being taken in the church, and the basket was passed to him, said to the usher, under his voice, "I don't believe in missions.." The usher was not as quiet in his speaking, but said in a loud voice, "You don't believe in missions? Well, that's all right; just take something out of the basket—it's for the heathen."

Many American soldiers in the late World War had a real lesson in what missions really meant, when they were contacted by Island Christians in the South Pacific.

But let's look at some reasons for missions:

1. Missions are a transforming power. The soldiers and sailors in the South Seas reported this frequently and emphatically. One boy wrote, "Well, Mom, the missionaries have done absolutely marvelous work among the natives of this island." A service man in New Guinea wrote, "As far as I am concerned, every nickel ever spent on a missionary has been justified." A Navy Officer wrote his pastor as follows: "I don't believe anybody will ever come back from this war without being 100% for foreign missions." (But it doesn't seem to be working out that way, does it?) A corporal, not a church member, wrote his pastor how a handful of missionaries had risked their lives and sacrificed comforts and luxuries of home to teach Christianity to the savages of New Georgia. These natives saved numberless soldiers' lives. Another corporal wrote, "As a token of my appreciation of the wonderful work these missionaries have done, I am enclosing a money order for \$100.00 with the request that it be used for foreign missionary work."

2. Missions are the true basis of world peace. Congressman Walter Judd said, "Christianity is the only religion that gives an adequate ideology for co-operation between the people of the world."

3. Missions render a distinct personal service. Individuals are reached with some 55,400 schools, 3,401 hospitals and dispensaries, over 100,000 teachers, and 243,000 native and foreign workers. Just how many lives these are touching and have touched is beyond estimation.

4. Missions are succeeding. Regardless of what may seem to be the present status of foreign missions, they are succeeding. What is done in the name of the Master can never be thought of as a recession, but rather as a spur to greater advancement.

5. Missions go back to the Great Commission. The "go ye into all the world" of our Lord as He was about to ascend to the side of the Father, is the command of the church to "Go Forward." Missions are the will of God to accomplish His eternal purpose and to meet the needs of His less privileged and unreached children. To say "No" to a missionary program, is to say "No" to God.—Adapted.

It is not possible to take Christ out of any phase of life and have anything left that is worth while.

We reach tomorrow only by going through today.

Wedding Announcement

LACY-BECHTEL. In a lovely summer wedding at the First Brethren Church of Goshen, Indiana, at 2:00 o'clock on June 26th, Dorothy Jane Lacy, only daughter of Mr. and Mrs. Ned W. Lacy of Goshen, and Dr. Kermit Ray Bechtel, son of Mr. and Mrs. Daniel Bechtel of Goshen, exchanged nuptial vows, with the undersigned reading the double ring ceremony in the presence of three hundred relatives and friends. A reception was held immediately after the ceremony in the church social rooms.

The bride, a teacher in Pike Street school, is a graduate of the Goshen High School, attended Indiana University, and graduated from Goshen College. The bridegroom, who is a local dentist, graduated from Goshen High School, attended Goshen College, and received his D.D.S. degree from Indiana University. He served in the U. S. Medical Corps for three years during World War II.

After a short wedding trip they are at home at 417 East Madison Street, Goshen, Indiana.

W. E. Ronk.

HAMILTON-FRY. On June 18th, at 2:30 in the afternoon, Lodema Hamilton, daughter of Mr. and Mrs. Robert N. Hamilton, of Goshen, Indiana, became the bride of John Crosby Fry, son of D. W. Fry of Chowchilla, California, in a beautiful wedding in the First Brethren Church of Goshen, the undersigned reading the ceremony. A reception followed the ceremony in the church parlors. Many out-of-town guests were present.

Following the reception the newly weds left for their future home in Chowchilla, California.

W. E. Ronk.

History proves that men have never been as good as their religion, but they have been better than their theology.

Laid to Rest

WILSON. Anna L. Dilts Wilson, beloved wife of Joseph D. Wilson and mother of Emmert R. Wilson, passed to her reward on May 31, 1949, at the age of nearly eighty-five, having been born September 22, 1864.

She was a charter member of the Sergeantsville, New Jersey, Brethren Church, and lived a life deeply consecrated to Christ and the Church. She was ever active in charitable affairs of her community. She contributed largely in the field of Education and Religion, being a life member of Mercer County unit No. 1, W. C. T. U.; a Biblical instructor at the State Prison for eight years. Her charitable inclinations were effectually demonstrated by her untiring service of love and devotion to the Church and to her fellowman. Her faithful fulfillment of her service in her community endeared her to a host of people

who will always cherish her memory with a fond and loving recollection.

The funeral services were held on Saturday, June 4th, by Rev. A. V. Kimmel, Rev. A. Cunio and the undersigned pastor. Interment was made in Rosemont Cemetery.

Other survivors are: Edith F. Swain, a granddaughter, and two grandsons, Kenneth and Richard Swain. Her passing marked the end of a full and deeply consecrated Christian life.

Rev. J. J. Margush.

The New Press Fund

GOAL—Not less than\$15,000.00

Cash to date\$12,304.07

ATTENTION

SOUTHERN INDIANA DISTRICT LAYMEN

/ * * * *

All Southern Indiana District Brethren Laymen please take note. Our next regular meeting will be held on Monday evening, August 15th, at the Center Chapel Brethren Church, located five miles south and two miles west of Roann, Indiana. The supper will be served beginning at 6:30, and the regular meeting will begin at 8:00 o'clock, D. S. T. A good attendance is urged.

Guy V. Purdy, Secretary.

GENERAL CONFERENCE

"Preview"

Come To Conference

Yes, we want you to attend National Conference. We want to do everything possible to help you enjoy your week in Ashland.

But

With our alteration and building program underway, which must be completed for the beginning of school this fall, we must apprise you of possible conditions which may interfere with the usual accommodations offered you.

It May Be

That delegates, other than Sisterhood girls, will have to room outside the Dorm; that the usual dining room service will have to be curtailed.

Rest assured that everything possible will be done to hasten the completion of our building alterations, but there may be delays and situations beyond our control.

Many who desire rooms on the Campus may be disappointed, but we will make every effort to provide rooms for you as near to the Campus as possible. Delegates desiring the same rooms in private homes as assigned last year may send reservations to Dr. George C. Carpenter, 1122 Grant St., Ashland, Ohio, or you may send your requests for rooms to Ashland College.

The BRETHREN & EVANGELIST

HOLY BIBLE

Official Organ of the Brethren Church



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INTERESTING ITEMS

Shipshewana Brethren Retreat, Shipshewana, Indiana. Brother C. A. Stewart, pastor of our New Paris, Indiana, Church, in a note to the editor, says, "We are at Shipshewana at present. We entertained the Jackson Township Ministerial Association here today (July 11th). The dredge is now digging the canal through the marsh and making great improvement here. In two camps thus far the enrollment was 104 and 80 for the respective weeks." Then he adds, "The fish are biting good." It makes the editor wish he was there.

Stockton, Calif. We quote from Brother Charles E. Johnson's bulletin of July 10th, "The Bereans, at a business meeting at camp, voted to send a delegate (young person) from each church to the General Conference at Ashland in August. Each church is to select its own representative." That's a fine new departure in young people's work.

The Stockton Sisterhood sponsored a "Box Social" at Dad's Point on Friday evening, July 15th. The boxes were auctioned at that time.

A contest is being waged between two sections, or "tribes," of the Young People's Class—"The Christian Eagles," led by Joan Walters, and the "Navigators," led by Dorothy Mae Klingeman.

Lanark, Illinois. "The Brethren Youth" fellowship was treated to a "hamburger fry" at Puterbaugh Park recently. The donor of the "fry" was the H. B. Puterbaugh family. Three car-loads of young people, accompanied by Rev. and Mrs. D. C. White, from Milledgeville, were present; also Rev. Spencer Gentle of Ashland, Ohio, and John

Lichty of Falls City, Nebraska, who were guests for the occasion.

A "merged" picnic of the Builders and Berean Classes was held on Sunday evening, July 17th, at the Old Mill Park, Savannah, Illinois.

Linwood, Maryland. A note from Brother Dyoll Belote, Linwood pastor, says, "Am very busy teaching in a Community Daily Vacation Bible school at Windsor—the Church of the Brethren, Methodist, Presbyterian and Brethren cooperating in the enterprise. The pastor of the Church of the Brethren is supervisor of the school; the Methodist pastor is recreational director, and the Presbyterian and Brethren pastors are teaching. On the second day of the school there were 192 pupils enrolled. Not bad, we think."

New Lebanon, Ohio. Brother W. C. Berkshire reports a recent service in the New Lebanon church by the Bible Meditation League, at which time an offering amounting to \$63.45 was received for the League's work.

We note that one hundred and two new folding chairs for the main assembly room of the Children's Department, and fourteen new Monroe folding tables, for use as occasion demands, have been purchased and delivered and are now in use. Brother Berkshire reports that "the work on the parsonage is coming along nicely. Two rooms are ready for the finish, and the front porch is being overhauled."

A recent guest speaker in the New Lebanon church was Rev. Baker of South West Africa, who is in this country to study.

St. James, Maryland. We note that in the absence of Rev. Warrenfeltz, who has been acting as supply pastor till such time as the new pastor, Brother Freeman Ankrum, arrived on the field, the morning service of July 10th was in charge of the Layman's Organization, with Brother Roy Lowery bringing the message. He used as his subject, "Two Missionaries."

Brother James Ault, pastor of our Hagerstown Church, who has been looking after the doctrinal observances of the St. James Church, baptized five children who had made their first time confession during the recent Vacation Bible School. What a fitting climax to a Vacation School; but we are finding more and more that the emphasis on public confession is being laid in these schools as they are being conducted in our churches.

Concerning the new well at the St. James parsonage we quote, "Water was reached at a depth of sixty feet. The flow of water is about 20 gallons per minute more than enough to meet the need."

Akron, Ohio, Firestone Park. We quote from Brother J. G. Dodds' bulletin of July 10th: "Monday, May 23rd, Brother Rymer brought his steamer to the parsonage and removed the old paper from the walls of the living room. Brother and Sister C. C. Washburn donated paper and paint to redecorate the living room and stairway. A few days later, after the paper was removed, Brother Washburn, with paper, paint and equipment, was at the parsonage to complete the donation. On Friday, July 1st, a paint company delivered five gallons of house paint at the parsonage. Monday, July 4th three sides of the par-

(Continued on Page 10)

» » » STAFF - O - GRAPHS « « «

The Editor Thinks Aloud

Fred C. Vanator

AGREED

THE EDITOR has a habit of every once in a while going through his brief case and throwing away various and sundry slips of paper upon which he has jotted down some figures (which, when he finds them thus, are usually meaningless), or a name and address which he has already transferred to the permanent list, or a sentence, which, at the time he heard it caused him to jot it down for further meditation. Each of these is examined to see if recurring memory can make them meaningful and if not, they are consequently consigned to the waste basket.

Such a process of sorting out came tonight as I prepare to go to the Pennsylvania District Conference at Masontown. Down deep in a corner I came across a slip of paper, all wadded up, and started to throw it away. But something told me to look at it first and this is what I found. It was a sentence from an address which was given by Brother S. E. Christiansen at some meeting which I attended, time and place lost to my memory. But this is what I read:

"We may not all agree, but that is no reason why we should be disagreeable."

Well, you know what happened—

It set me to thinking!

Really now, just how many of us would be in absolute agreement about anything? Now, right at the start, that's a silly question! We could not even sit down to a meal and all agree that everything just suited our taste. (That is, if we were honest with ourselves. Of course we would not tell the hostess that.) We would not agree on style of clothing; upon which kind of automobile is best; upon the type of music we like; upon the nature of the literature we read. But, as Brother Christiansen said, "there is no reason why we should be disagreeable about it."

To agree means to fit into each other's thinking without destroying the entire structure of the thought. It means to "go the second mile." It means to consider the other fellow's rights and his way of thinking. It means to exchange selfishness for cooperation. It means to be willing to advance a cause, rather than to destroy it.

Let's go to a church "business meeting." A question is before the house for consideration. The question has been called. The vote is taken—50 "Ayes"; 20 "Nays." "The 'Ayes' have it. Then one who voted 'Nay' rises and says, 'I move to make it unanimous.' That's agreement—if all go out and work to bring it to pass. Those twenty people could "wreck" the whole matter, or they could make it a success. They could be "agreeable" or they could be "disagreeable."

The reason, many times, that a matter has no agreement is because the word "agreed" becomes two words "a greed." That's what is the matter with the world today. It is personal "greed" as against the welfare of the people at large. What happens in the world of business

and politics is bound to be felt in every avenue of life. It even makes inroads into the very life of the church.

And so it might be well for us these days, to take to heart that which Brother Christiansen so well said, "We may not all agree, but that is no reason why we should disagreeable."

Think it over!

Office Gleanings

By The Editor

Additional Press and Equipment Fund Gifts

Carl Boone, Wabash, Indiana	\$ 50.00
George M. Garland, Wilkinsburg, Penna.	
(Bal. of pledge)	15.00
George M. Garland, Wilkinsburg, Penna (Add'l) ..	2.00
George C. Carpenter, Ashland, Ohio	10.00
C. P. Baer, Meyersdale, Pa.	25.50
Friendly Bible Class, Second Church, Union-	
town, Pa.	5.00
Mr. and Mrs. A. R. Umbel, Uniontown, Pa.	1.00
Mrs. A. N. Bishop, Florida	1.00
Mr. and Mrs. Chas. Baer, Goshen, Indiana	25.00

Additional Publication Day Offering

P. R. Campbell, Arlington, Virginia	\$ 25.00
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* * *

You Just About Keep Even With Us

This morning, July 18th, a great box of wiping rags came to our office by express, prepaid, from Johnstown, Pennsylvania. Nothing on the box indicated who the sender or senders might be. Therefore we cannot thank them by name. Another sack of rags turned up, evidently from someone in Ashland, but with no name attached. But regardless of the "namelessness" of the donors, we are most appreciative of the box and sack. Well, thanks, anyway. You both seemed to sense the need and your thoughtfulness helps to supply the need, and incidently, to save the Publishing House quite a sum of money.

Just when we look at our rag bin and wonder if it is going to get empty, someday here comes another box or bundle and the need is again supplied. Keep them coming. At Conference time we usually receive a good supply, due to the delegates bringing along a bundle or two. General Conference is not too far away. So we trust the "hint" set forth in the preceding sentence will be sufficient to bring a number of Bundles. How about it?

The New Press Fund

GOAL—Not less than	\$15,000.00
Cash to date	\$12,438.57



A Report On Ashland College

By President Glenn L. Clayton

THE RECENT disastrous fire at nearby Kenyon College has alerted Ohio officials to the fire hazards presented by public buildings. Ohio colleges have been carefully inspected and their buildings checked against the State Building Code. When deficiencies were discovered, the buildings have been ordered remodeled to conform with the code.

Founders and Allen Halls were found badly wanting in this respect and drastic changes were ordered. The alternative was to discontinue the use of these buildings, and since that could not be done without virtually closing the College, the Board of Trustees felt obliged to go ahead and authorize the alterations.

This was not something which could be postponed; the orders allow sixty days for the initiation of approved plans to be carried out immediately. Every permissible and wise economy is being observed. No money will be wasted. None will be spent unless necessary to meet the specifications prescribed.

In spite of such economy, the total cost will be in excess of \$50,000. Admittedly this is a large sum of money. It is too bad that it cannot be spent on badly needed new buildings, but there is no denying the justice of the demands for safety. It were better far to spend \$50,000 or much more, than to have a tragedy of the Kenyon variety. Perhaps the Lord has blessed us in that He has spared us such a terrible experience. Certainly, it could have happened to us.

Now, as to what will be done, specifications call for removal of the chemistry laboratories from the second floor of Founders to the basement of the Library Building. Both Founders and Allen Hall must be rewired in metal conduit. In both halls the wooden stairs must go and be replaced by steel stairs enclosed in concrete and brick wells. Adequate toilet facilities must be provided, and new classrooms and office space provided where old ones are altered. A considerable amount of metal-lath plastering is required in corridors and in the dining hall. Finally, new electric and water service is necessary.

Altogether it involves a project which, if it is to be completed in September, will require the continued efforts and cooperation of every workman as well as every friend of the College.

The question of payment naturally looms very large. Cash is needed at once in large amounts. Brethren people know how to respond to a real emergency, and I am confident that they will not fail on this occasion. We have been mightily blessed with young people working and planning at the College for active duty in the Churches. More Brethren youth than ever before are now enrolled at Ashland. These will be returning to the communities and still more youth will come to the College for help.

Your assistance in meeting the need for cash will be both timely and rewarding if you do it now, before National Conference. Delay is certain to be costly, so your immediate help is urgently and prayerfully requested.

Furthermore, we need workers in every community who will volunteer to see certain people personally. If you would be one of these persons, contact your local member of the College Board of Trustees. He is organizing the work in your area and will appreciate your help. If you have no local Trustee, write to the College for the name or names of those in charge. Your money is badly needed and so are your personal services.

I have no doubt that this money will be raised. Already a sizeable amount has been received or pledged for the near future. It will be raised because people believe in Ashland College; because praying Brethren people realize that Ashland College remains staunchly the only Brethren College, that she is distinctly Christian and definitely Brethren in outlook. For this and other reasons, Brethren people will want to have a large part in paying for the needed and required alterations.

Don't wait for someone to ask you to give. Decide how much the College means to you, then send as much as possible in cash directly to the College now. As for the remainder, simply say, "I will pay \$.....," and indicate when we may expect this additional amount.

Much of this money can be raised within the next week or two. I am hoping to be able to make an encouraging report to the National Conference. Will you work and pray and give in an effort to make such a report possible?

*Make Your Checks
Payable To
Ashland College*

What's Right With The Brethren?

Rev. John F. Locke

Moderator's Address to the Sixty-Second Annual Conference of the Southeastern District Conference of Brethren Churches Held at Linwood, Maryland, June 14-16, 1949

AFTER SEVERAL EXPERIENCES of giving, and much experience in taking, I have come to the conclusion that Moderator's addresses are by no means the most felicitous form of address, either to give or to take. There seems to be something rather numbing about receiving or sending one of these efforts. If the address says something vital, prophetic, calling for progressive action it is bound to be met with sullen opposition and determined complacency. The audience seems to say, "Go ahead, just try to make us change, we'll be here doing the same thing long after you are gone. Besides you have no business to go into that!" But if the address is dull, pussy-footing, straddling, the reaction is "Well, that's out of the way, it's a mere formality anyway, you know. The moderator is a nice fellow though."

The subject I have chosen should have the effect of unifying us. If I had attempted to survey, in this address, "WHAT'S WRONG WITH THE BRETHREN," it would have had the effect of disunity and depression. For any discussion of one's ailments usually makes both the discussor and the listener feel worse. In the case of our denominational ills, the diagnosis of their cause, and the treatment indicated, varies from individual to individual. Soon charges and counter charges fly thick and fast with the net result of making the poor patient weaker. But we can agree on "WHAT'S RIGHT WITH THE BRETHREN" and after we have surveyed some of our strengths and opportunities we should feel stronger and take a few tottering steps out into the sun or better still, to the dinner table.

Alexander Mack studied the New Testament, having become dissatisfied with the religious system in which he had been brought up, and being anxious to determine the mind of the Lord as revealed in the scriptures. His studies of apostolic Christianity and the Teachings of Jesus led him to the conclusion that these should be the Christian's standard of faith and conduct. He and his friends began looking for a group that practiced the New Testament as they understood it. In 1708 eight persons were baptized . . . covenanting and uniting as brethren and sisters to form a church of Christian believers. One of the oldest observations on record about the conduct of the Brethren was written by a German count's daughter who lived at Schwarzenau. She said, "They spend their time in Bible study, in prayer, and in deeds of kindness and charity."

In answering the question, WHAT'S RIGHT WITH THE BRETHREN? Let us answer in the first place that our view of the authority and value of the Holy Scriptures is and has always been a source of great strength.

2. Hand in hand with that view has been our emphasis on obedience to what the scriptures teach. The early Brethren were baptised in accordance with the Scriptures. From the first they sought to obey the scriptures. You cannot become more Fundamental than that! Many of the so-called Fundamentalists who rail upon all and sundry

who are not of their exact company take their hasty departure from us at this point. The Brethren came to the conclusion that to exercise force in causing a person to join the church is not according to the New Testament. Hence no infants were baptised. They emphasized peace because they found that emphasis in the New Testament. The New Testament was the member's guide. That is why they never wrote a Creed, a thing which Benjamin Franklin commented upon in his famed Autobiography, and was regarded by him as most sensible.

The Brethren just studied the New Testament and tried to be a New Testament church and logically, easily, and naturally, they acquired a distinct character. The world noted that they refused to swear oaths; they stayed out of pagan law courts; they practiced the Eighteenth chapter of St. Matthew in their relations with each other; they held the right of individual conscience above the decrees and commands of the state in the matter of bearing arms. They lived a simple life. Their ideal was that the home should be a center of fellowship. Extravagances and luxuries, and frivolous living, were not in accordance with the New Testament, so the Brethren lived a good simple life, uncluttered and unhampered by social customs and practices in variance with the New Testament. No member was allowed to engage in the Liquor traffic.

Their study of the New Testament led to the keeping of the Lord's Supper with its ancient attendants of Love feast, feet Washing, the kiss of Charity and the right hand of fellowship. They anointed the sick with oil and they practiced the laying on of hands and prayer for each one after baptism. They were democratic, letting the people rule the church.

All these things which the Brethren had from their study of the New Testament, we have or should have.

3. We have a wonderful name . . . BRETHREN . . . emphasizing the family spirit and relationship. The name reminds us that "One is our Master." The name ought to remind all the little would-be dictators that brotherly love cannot exist in any but a family-like atmosphere. Politicians do not create Brotherhood even among themselves.

4. Our long history of being right on such questions of Slavery, Temperance, War, the preservation and purity of happy family life from the inroads of easy divorce and low ideals of marriage . . . should help us as we walk the road of Today and Tomorrow.

5. We are certainly right on our recently renewed emphasis on our Youth Program. Christian Endeavor, Youth Activities and Young People's Camps are all encouraging indications of our realization of the necessity and value of such an Emphasis on Youth.

6. We have believed in Missions. No church is right that isn't missionary. Our former Missionary Program has been better than that of more recent date . . . but there is a resurgence. We have again, to the satisfaction of many

devout people among us, established a beach-head in Africa. A well trained Young Woman, Graduate of Ashland College and the Medical School of Virginia School of Nursing, Miss Veda Liskey, has gone from our District to Africa, of course representing the whole church. But many will remember that not many years ago at the Mathias, West Virginia Conference she came forward as a Missionary Recruit when an appeal was given by the Missionary Board's Secretary for volunteers.

7. We have some strong churches and able pastors, though our total membership is small as a denomination. This fact must be interpreted as indicating that we have not worked our total field as we should.

8. Our Laymen are on the march and intend to do great things for the Lord. Laymen's organizations are steps in the right direction to help every man be a working member of his church.

No matter how high your principles, beliefs, ideals, or history may have been in the past, these things must be wrought out faithfully and conscientiously today. The incentives were never higher, the opportunity never greater, the need never more demanding. This could be the finest hour for the Brethren since the twenty-seven-year-old Alexander Mack and his friends stepped into the River Eider to receive Apostolic Christian Baptism.

Since that is true, then let the Southeastern District Conference set a godly, and therefore wholesome, example for the whole church in peace, in progress and a firm allegiance to the right as God shows us in His Word what the right is.

To desire to make right prevail is evidence that we have not believed in vain. Otherwise all we say becomes a hollow pretense and we have deceived ourselves. Unless our ideals are operative in the life of the church, and in the lives of individual citizens, we are walking in a vain show of hypocrisy—a state which cannot satisfy us or help others.

Let us, therefore, implement our ideals and express our principles and beliefs by making an honest effort to accomplish the following:

1. **To be doers of the Word.** Let each Church and Pastor among us place renewed emphasis on Biblical truth—particularly setting forth what the New Testament teaches, and relating these teachings to the life and problems of individuals of today. There is one type of Fundamentalism which seems to wholly by-pass the application of the New Testament to living. Let it never become the Brethren type.

What the church needs most today—above more well-trained and consecrated ministers even, certainly more than buildings, and more elaborate worship, is the leadership and power of the Holy Spirit. Pentecost was preceded by preparation. Let us seek the Spirit's counsel and enlightenment by a renewed emphasis on Bible study.

If we are right, and of course we are, on obeying what the scriptures teach, let us pray to be led of the Spirit. Under His leadership we will ascend the high moral ground on which our Fathers dwelt when they humbly, but tenaciously, held to and practiced, what the scriptures taught. This Conference ought to go on record as being opposed to dragging the good name of Brethren and of the Christian Church, into pagan courts of law. We have

gained nothing so far by it in the realm of the good life. Unless we intend to become rank materialists and renounce the teachings of Christ and the New Testament . . . THIS MUST STOP. The Brethren got to America on the principle that it is better to suffer wrong than to do wrong. We will also get to Heaven that way. Not one dollar of the Lord's money should be expended for Law Suits by any responsible agent or agency of the church or any of the church Boards. That is, if we still want to stress obedience to the New Testament, and if we want to keep our good name unsullied. It's better for someone to take your property than for the Devil to take your soul.

Our wonderful New Testament Name should prompt us to the doing of brotherly acts. There is one that is at hand at our very doors, namely the strengthening of the church and the enlargement of its fellowship in the area of Fraternal Goodwill with the Church of the Brethren. If various kinds of Lutherans can get together in the United Lutheran Church, if United Brethren and Evangelicals can get together, if several Methodist Bodies can unite to do a larger work and enjoy a happier brotherly fellowship, certainly we should not be unwilling to honestly, and in complete goodwill, explore these possibilities among and with Brethren who like ourselves hold the same precious faith.

Denominations are learning to work together even while they remain organically separate. The identity of these bodies is not being disturbed, but witness is being borne to the fact that we are the true children of God when we act brotherly in our relationships. The man outside the church is often left outside because of our being so busy with bickering and littleness that we have no energies for the real task of witnessing. Distinctive faith and practice, independence and freedom of action, certainly cannot and will not be hindered by the honest practice of brotherly goodwill and cooperation. Fraternal relations begin inside of you, they cannot be imposed or enacted by a Conference. If you love God you will love your brother also, is the New Testament's view. May we so succeed in being obedient to the will of God that we can make real progress in loving our Brethren also.

Several years ago I was walking down a busy thoroughfare in the city of Johnstown, Penna., with the able pastor of the Third Brethren Church, Brother Chester Zimmerman, now Pastor at Muncie, Indiana. I observed a Bulletin Board on one of the large downtown churches which was running a series of "Things you Never Regret." That gave me an idea for a sermon and I said to Bro. Zimmerman that I wished that I could have seen the entire series. These he very graciously obtained for me. The last one was this: You never regret "ACCEPTING THE JUDGMENT OF GOD ON ANY SUBJECT." That is how I feel on the subject of Fraternal relations. That is the explanation, if any need be given, for my own belief and action on the subject. One of the first things to advance the cause of goodwill and Cooperation in the Brethren Family of denominations would be to learn to know them and positively refrain from any and all bearing of false witness. Let the Church be led of the Spirit and the matter of Fraternal Relations is cared for. And it will be cared for in the Lord's way and according to the New Testament . . . not by the working of vicious propaganda with envyings, jealousies, hates, strifes, which murder goodwill and love and the good name of Brethren.

2. The day of increasing intemperance in which we live calls for us to strike some telling blows at a traffic which would enslave our fellowmen, seeking to mislead the very elect.

Nobody is left out of the designs of this big and much-favored business. It gets away with murder all the time. It is robbing us of money and that which is priceless. We dare not as Christians stand idly by. Here is a tree that is evil. It is not of the Father's planting. It must be uprooted and consigned to the continual fires of indignation of alerted children of God. Let us seek to safeguard our youth against it by home instruction and example as well as more formal teaching in Sunday School, Youth Camps, Christian Endeavor and other agencies. Let us help its victims like the Alcoholics Anonymous does. The Church must help these poor fellows back to the way of true temperance which is Total Abstinence from Alcoholic beverages for your own and your brother's sake.

It's great to have been right in the past. It is good to belong to a group whose history has been honorable on the great issues that had to be faced in former times. In our day let us don the full armor of God and stand against the wiles of the devil as he comes in his various guises, seeking to mislead the very elect.

3. Today war, slavery, intemperance, and materialism are still with us. We must stand where our Lord taught us to stand, where the Holy Spirit would lead us to stand—on the great questions of our time. How can we avoid war and establish peace and justice? We know that it is not enough to be against evil; we must be for its opposite.

4. How can we help people to marry and live together so that domestic tragedies can be avoided and family life be made more Christian? How shall we teach young people about such problems as Communism, Gambling, drinking, etc., and inculcate such spiritual ideals in them as to meet their daily temptations arising out of life situations? Our Young People are tomorrow's church as we all know, and our responsibility is plain. What will we build into that church of tomorrow by our own lives, or by our carelessness and neglect? To help youth we must have leaders who will be willing to make the necessary sacrifices of time and energy. We will need Sunday School teachers who will prepare themselves for their tasks with great conscientiousness. This conference should provide the solution or suggestions for the solution of these great problems.

5. The whole district ought to consider Veda Liskey, R.N., as our representative on the field. Our missionary work has lagged for several reasons which would be embarrassing and unprofitable to discuss here. Let us individually get to work on ironing out these difficulties and lay more stress right where it belongs—on fulfilling the Great Commission of Our Lord to "Go into all the world." It would be nice for the Conference to send official greetings to Veda and to go on record as urging that the Brethren Church occupy this wonderful mission field in British West Africa so available to us.

How much we really believe in missions can be gauged by how many missionaries emerge from among us.

Miss Veda Liskey's address, should you want to write her a letter, is Veda C. Liskey, R.N., Garkida, via Jos and Damaruru, Nigeria, British West Africa.

6. Let us stress Evangelism in all our churches this coming year. Let the laymen be fishers of men and a revival will be upon us. The laymen's organization of the District, once it is thoroughly alive and functioning will help provide fellowship and inspiration to every local group. Such a move should be commended heartily and aided by the conference to begin to function.

7. The Conference is now an incorporated body with the ability to care for its affairs more efficiently than before. This will necessitate some minor changes in our conference organization. Churches should be urged to send their full list of delegates to the conferences so that they may participate in the business of the conference. Whatever good the Conference can do is limited by the small representation from the several churches. Part of the increase in attendance should come from the young people in our churches.

May the Guidance of the Spirit, and the blessings of the Father and Grace of Our Lord Jesus Christ be ours as we begin another Conference, and labor on while it is yet day. The night comes. The day with its responsibilities is ours, let us rejoice and work well in it keeping the New Testament faith.

IMPORTANT NOTICE

ANNUAL SHAREHOLDERS' MEETING

OF THE

BRETHREN PUBLISHING COMPANY

The annual meeting of the shareholders of The Brethren Publishing Company will be held Wednesday morning, August 24, 1949, at 10:00 o'clock, E. S. T., at Ashland, Ohio, in the Conference Auditorium, in connection with the General Conference of The Brethren Church, as provided in the Code of Regulations, Article II, Section 1.

Article II of the Code of regulations states that "All members of the National Conference of The Brethren Churches, in good standing, are known and hereinafter designated as The Shareholders." This notice constitutes the official notice to all shareholders.

The purpose of the meeting is to receive reports of the officers of the Corporation, to elect Directors, and to care for such unfinished or new business as the shareholders may direct in accordance with the Code of Regulations.

J. E. Stookey, President
J. G. Dodds, Secretary.

Date of meeting—August 24, 1949.

Looking Forward Toward the 1949 General Conference

Rev. J. G. Dodds, Executive Secretary

A GAIN I AM QUOTING much from back issues of the Brethren Evangelist. What are the possibilities of our field? And again, what can we do?

In the issue of June 8, 1940, Elder G. C. Carpenter wrote: "The Door is wide open: for the preaching of the whole Gospel; for the practice of the Whole Gospel in daily life; for the evangelization of the world; for the Church that will show to the world what genuine Christian stewardship means; for the Church that will make no compromises with the world . . . May the Brethren Church never make any compromises with evil. May every member of the church adhere closely to New Testament standards, wear the whole armor of God, and fight the good fight of faith unto the end. May the Brethren Church enter the open doors and fulfill its God-given mission."

In the issue of August 31, 1940, Rev. Fred C. Vanator made a statement that should be emphasized today: "We are ready to go forward in a great program of advancement." Brethren, may our Spiritual forward acceleration be increased.

Dr. W. S. Bell wrote in issue of September 28, 1940: "We should be concerned as to the place, duty and responsibility of the Brethren Church . . . There has come to us as members of the Brethren Church a wonderful heritage and with it an equal responsibility. No people on earth has been bequeathed greater spiritual gifts and a greater message than we . . . May we dedicate ourselves to our God-given task by placing on the altar our lives, time and money for Christ and His Church . . . May we be faithful to the great trust that is ours and up to our high privileges and responsibilities to go forward in the greatest work ever given to man and meet the great task that is ours as a people."

In the issue of October 19, 1940, Rev. Vernon Grisso challenged: "Brethren Churches of America—move out, move on, Christ calls and challenges us to move forward and take the field of service. The program and needs are before you; how can you refuse? Isn't this the proper time?"

The world needs the Brethren Church today. We have a great mission to perform. May we launch great forward looking programs, then let us go forward unto great achievements as we zealously perform the tasks advanced in the programs.

Rev. E. L. Miller wrote in the issue of February 15, 1941: "The true Christian profession is a life well lived according to the dictates of the Holy Spirit . . . Our Christian obligation is to so live that men may know that we are children of God and therefore glorify our Father in Heaven."

Rev. C. Y. Gilmer wrote in the issue of April 13, 1941: "There is no greater commission to the Church than evangelism to the lost. Any body of Christian people that ceases to obey the Great Commission will be either greatly persecuted in order that a great revival may break out, or it will suffer a spiritual paralysis . . . For the (Brethren) Church to grow it must spread. They who are saved

from sin unto God, and are Spirit-endowed, have a real brotherhood that shares Christ."

In an Editorial by W. E. Ronk in the issue of April 19, 1941, we read: "We dare not meditate too much on the past, we cannot be satisfied with the the present attainments, but we must be challenged by tomorrow . . . Every pastor and every congregation should feel the challenge in their own communities to preach, teach, and live the Word as never before, for America has never before faced such religious and spiritual apathy."

And in the issue of July 12, same year, Rev. S. M. Whetstone said: "We must not forget, Brethren, that we have some BIG things to aim at. Paul had big things to aim at, so have we. Paul's big opportunities were not bound by the past, neither are ours. Let us think of some things which we should be reaching forth to in this next Conference year."

I close this article with an Editorial from the Brethren Evangelist of August 9, 1941: "General Conference so soon? . . . Yes, time flies and there is so much of the Lord's work left to be done. It is always so with the Christian—so much to be done. We need then to gird ourselves for the task.

"Conference is coming, but are YOU COMING TO CONFERENCE? You need to come for inspiration to carry forward the Lord's work. That inspiration will come through the inspirational messages, through the information received, and no less with the fellowship with the Brethren. YOU NEED THE CONFERENCE. It is also true that the CONFERENCE NEEDS YOU. It needs your presence, and the inspiration which comes through your presence. It needs YOUR COUNSEL AND ADVICE. Let us plan then to attend the Conference and plan together for the future of the church. On to Ashland for the National Conference."

A Missionary's Equipment

Hudson Taylor thus sums up the Missionaries' Equipment. Every minister of the Gospel, as well, needs such equipment:

A life yielded to God and controlled by His Spirit.

A restful trust in God for the supply of all needs.

A sympathetic spirit, and a willingness to take a lowly place.

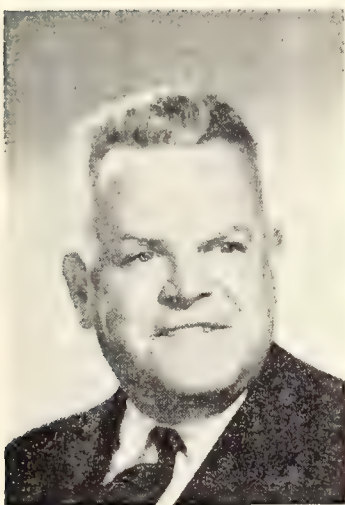
Tact in dealing with men, and an adaptability to circumstances.

Zeal in service, and steadfastness in times of discouragement.

Love for communion with God, and for the study of His Word.

A healthy body and a vigorous mind.

New Additions To The Ashland College and Seminary Faculty



Edwin Boardman



Henry Bates

Two members have been added to the staff of the Ashland Seminary, President Clayton announced last week. Both men are well known to the Brethren Church. Rev. Edwin Boardman, one-time missionary in the Argentine for the denomination and at present pastor of Macalester Memorial Presbyterian Church in Philadelphia, Pennsylvania, and Rev. Henry Bates, pastor of the Oakville, Indiana Brethren Church will come to the Seminary in the next year.

Rev. Boardman will become Acting Assistant Professor of Homiletics in September. Rev. Bates will assume the position of Assistant Professor of Greek and Old Testament in January. These additions are made due to the leave of absence of Dean M. A. Stuckey and Professor L. E. Lindower each of whom will be absent from the college for a semester.

Mr. Boardman has held pastorates in the Brethren denomination in the following congregations: Middlebranch, Ohio; Gretna (Bellefontaine), Ohio; Hudson, Iowa; Terra Alta, W. Va.; Accident, Md.; Waterloo, Iowa and Hagerstown, Md. He graduated from Ashland College and, in addition, has attended Iowa State Teachers College, Princeton, University, Princeton Theological Seminary and Temple University School of Theology. He spent two years, 1922-1924 in the Argentine in mission work for the Brethren Church.

The Boardmans have four children, three of whom have been or are enrolled in Ashland College. The fourth is still in High School.

Mr. Bates graduated from Ashland College in 1945 and from the Ashland Seminary in 1946. Since then he has attended Gettysburg Lutheran Seminary. He will spend a semester in Butler University prior to his coming to Ashland. He has held pastorates in Mansfield, Ohio; St. James, Maryland, and Oakville, Indiana. Mr. and Mrs. Bates have two children.

Both new professors will move their families to Ashland when they assume their new duties.

"The Legendary Doctor" Returns from Siam

Dr. Edwin C. Cort, first missionary doctor to return to Siam following the war, and superintendent of the Chiangmai Leprosy Colony north of Bangkok, returned to this country on the American President Liner, President Cleveland, arriving in San Francisco, Thursday, June 9, from Hongkong.

Dr. Cort, whose brother, John S. Cort, is vice-president of the Bethlehem Steel Corp., in Pittsburgh, is a graduate of Johns Hopkins University, and a fellow of the American College of Surgeons and the Royal Society of Tropical Medicine in England.

As the only missionary doctor in Siam for two years, Dr. Cort supervised seven hospitals and the Leprosy Colony, at the same time handling relief work for Church World Service.

During that time he re-established thirteen of the seventeen leprosy clinics in North Siam communities that had existed before the war, stopped a cholera epidemic, and was credited with giving Siam the lowest death rate from malaria since records had been kept by the Minister of Public Health.

He treated 145,000 patients in one province and organizing relief activities in nine others.

Largest hospital under his supervision was the Presbyterian McCormick Hospital with nearly 5000 patients which he helped found in 1915. The Chiangmai Leprosy Colony's population increased from about 200 to nearly 500 during the three years that he supervised it.

During the war the Government of Siam took over all the hospitals and the Leprosy Colony in order to prevent their falling into the hands of the Japanese military, and when Dr. Cort returned in January, 1946, the government entrusted all the institutions to his care.

Earlier the King of Siam awarded him the "Insignia of Knight of the Order of the Crown" for distinguished service in medicine, and among those whom he trained as doctors and nurses were members of the Royal family. He sent Siamese students to Johns Hopkins and placed them in positions of responsibility.

After 40 years' service he is believed to have carried one of the largest programs in missionary history and he has been called "The Legendary Doctor."

Chiangmai Leprosy Colony is maintained by the American Mission to Lepers.

It is also the place where Ai Sam, the recipient of a ten-year-old Kansas Boy's gift, lived. That boy, Wilbur Chapman, now 43, is presently on a tour of leprosy colonies in the Far East and Africa. His gift to Ai Sam was \$25 raised from sale of a pig named "Pete." The act inspired a whole new movement of "Petes"—first they were cast iron, then wooden, and finally plastic. Some \$2,000,000 has been raised by people feeding these "Petes" with money instead of corn.

As my expectation is from the Lord, I will listen today.

H. A. Gossard

Writes Concerning "A Universal Church"

INASMUCH as attempts are in progress to reorganize and federate all religious Denominations, may I say I believe that is the thing to do if such reorganization will fully Christianize the world. There is one religion only that can do that, and that is the religion originated, taught, and exemplified by Jesus Christ the Son of God.

I think this present surge for some sort of action is in an especial way a fulfilment of prophecy; but not a fulfilment of prophecy because God would have it so; but as world conditions, religiously, in the mind of God would be the natural human trend. I think any person of any denominational affiliation would do well to read and ponder II Thes. 2: and Matt. 24: and others. That the Denominations need unity is true, but not union in the sense as to what would result from a union or an alliance that would exclude Christ as God's Son and any or all the doctrines He established and commanded His followers to teach and observe.

I have it on good authority, that after the union of Denominations is fully completed, a Creed suitable for its operation will be written. I ask, suitable to whom? and if a new Creed is necessary, why not let the people know what it is before, that they may not be led blindly to accept a Creed that might lead farther away from God instead of closer to Him? The Church of God, whose Head is Christ, has a CREED; the only Creed efficient,—even if it is not "suitable." "Other foundation can no Man lay than that is laid, which is Jesus Christ." Exclude Him who is to be given the preeminence, and His doctrines and teachings, and any union of Denominations would be nothing more than a large social Club, under the jurisdiction of One Head, with a supervisory committee whose authority would be limited, yet so elastic as to be conformable to any suggested change human nature might insist upon; and that is the point where the line is tightly drawn in the Church of Christ.

I stand firmly against any organization that considers every human creature a "child of God," (except in the sense as being such by creation) without confession of sin, baptism according to scripture, and the acceptance of Jesus as Saviour; which according to scripture is a spiritual birth, and entitles the individual, thus reborn, to be enrolled as a "Child of God." Jesus said to one who could not fathom the possibility of being re-born, "Marvel not that I said unto thee 'Ye must be Born Again.'"

The Church was once organized, but became factionized because certain leaders thought their wisdom was superior to God's, evidently, and for self-glorification disrupted the Church in order to have a following. If reorganization would reestablish the Church upon the foundation from which she has in part fallen, and could assure her abiding there, that would be worth more than any sacrifice humanity could make. But that cannot be accomplished by "another Creed"; or a Creed intended to ignore Christ as the Son of God; or in any way to formulate His teachings in order to minimize the importance

of their observing, or to mystify any doctrine for the purpose of removing any required action in the execution of that doctrine.

I surmise—and I claim I do so with a degree of evidence too apparent to be misleading—that the main **cause**, not the main **reason**, for a union of Denominations and for a New CREED, is not sought with the confident hope of getting back to bed-rock; but because of having gotten so far from bed-rock, and because of the sacrifice necessary to return, a substitute is sought to appease a conscience so morbid and so long hard-seared, that despair is driving both leaders and followers, for the most part good, back to wallow in the mud. I predict the proposed union when completed will be a failure; not because it's Right, but because it's Wrong; that people seeing their mistake, will turn from it with a vengeance, and I hope with a determination to rekindle the spark that led and warmed the Church of Christ at its beginning.

—Lanark, Illinois.

Interesting Items

(Continued from Page 2)

sonage were painted by C. C. Washburn, E. Wallace, Howard Joy and Dean Blosser. Thursday evening from 7:00 to 9:00 P. M., the east side of the parsonage was painted by C. C. Washburn, Dean Blosser, A. R. Black, Russell Rymer and Royce Gates. And church is justly privileged to be proud of Laymen like these."

Brother Dodds then goes on to say, "Painting the parsonage is only one of the projects being sponsored by the Laymen of our church. The program machinery is already starting to roll toward getting the church parking lot ready for use. They are also preparing to install steps from the street to the sidewalk in front of the building."

We note that Brother and Sister Dale Roesch were guests at the July 10th services and at the evening hour they brought messages concerning their experiences in Puerto Rico, illustrating them with pictures which they had taken.

The Firestone Park Sunday School picnic was scheduled for Saturday, July 23rd. All kinds of good things were prepared.

Milledgeville, Illinois. Brother D. C. White, Milledgeville pastor, reports that the Sunday School average attendance for April, May and June was 165, with an average offering of \$25.73.

Ashland, Ohio. At the recent business meeting of the church, Brother H. H. Rowsey was extended and accepted a call for another year of service as pastor of the Ashland Church.

Knocking churchmen like knocking engines need adjustment.

The only way sin can be dealt with successfully is God's way.

Wickedness has a habit of running past the red sign before it stops.

Spiritual Meditations

Rev. Dyoll Belote

THE ETERNAL KING

The Text: Isaiah 6:1-8

FOR FIFTY-TWO YEARS Uzziah had reigned over Israel, and in that time he brought forth material and spiritual prosperity to his people. His reign had been a blessed one for his subjects, and none understood this better than Isaiah. I have a copy of the sermon delivered at the funeral of the sainted Queen Victoria, of England. With a reign of almost identically the length of that of Uzziah, the minister most appropriately spoke of the blessings she had brought to her people, but best of all the wonderful Christian example she had set before her subjects.

It is no wonder then that Isaiah should have regarded the passing of his earthly monarch as scarcely less than a calamity. And Israel felt that a vacant throne spelled disaster. Men are prone to see earthly thrones and to set their affections on earthly monarchs. And when the throne becomes vacant their faith has nothing on which to lean.

And so Isaiah records that "In the year that king Uzziah died I saw the Lord." And with the prophet in that revelation, men need to learn that there is a **never-vacant throne—the THRONE OF GOD**. It took this vision of the Eternal King to bring serenity and courage to Isaiah—and do men need such a vision any less today than in Isaiah's day?

I want to remind you now of two things that happened to Isaiah when he visioned the "Lord high and lifted up": Verse 5, "Then said I, Woe is me! for I am undone; because I am a man of unclean lips: for mine eyes have seen the King, the Lord of hosts." Isaiah saw himself second—God first, "**high and lifted up,**" himself second, **poor, unworthy, undone**. Seeing the Lord will change any man who has the actual experience.

1. It will shame his own unworthiness, his own complacency, his own self-satisfaction, his own self-esteem.

2. It will create a desire for cleansing. He will welcome the "**coal from off the altar.**"

3. And cleansed, he will echo to God's call for workers, "**Here am I, send me, send me.**"

We sing, and we should mean it:

"Majestic sweetness sits enthroned
Upon the Saviour's brow,
His head with radiant glories crowned,
His lips with grace o'erflow."

A little girl was born blind and consequently had never seen her father. While he was away on a trip her eyesight was restored. When he returned she was at the train to meet him. This is what she said, "Oh, Daddy, Daddy, I didn't know you were so beautiful."

Oh God, we have been blinded by sin and selfishness, and we have not known the beauty of Thy face. Open our eyes that we may see Thee in all Thy beauty and purity and glory, that we may be like Thee, and we shall be satisfied.

Ashland College News Letter

By Arthur Petit

WORK IS PROGRESSING on the remodeling of Founder's Hall. The rooms in the basement have all been plastered to meet the building code of the Ohio Industrial Commission. The footers for the new stairwell in what is now the east hall have been poured and brickwork up to the ground floor is about completed. "Tearing out," always the heartbreaking part of remodeling is progressing from floor to floor. Preparations for the plumbers to install the new rest room goes at a fast pace.

The chemistry laboratories have been moved from Founders to the Library building where the first floor will be given over to science. Some new desks and tables will bring the standards of the laboratories much higher.

Summer school is in full swing and has probably the second highest enrollment in the history of the college. In 1931, 311 students enrolled for the summer session. This summer, 303 are in attendance. There will be over 40 graduates in August. This will bring the total degrees granted in 1949 to over 100, the most ever at Ashland. The names of the graduates have not been released as yet but it is known that several Brethren students are among them.

Enrollment for next fall is somewhat behind last year as was expected. However, it is holding up to the estimates made by the administration last spring. If the trend continues, the number of students in attendance next year will be well over 500. Present economic conditions in the nation make predictions precarious. It is gratifying to note the number of Brethren young people who have indicated an intention of enrolling.

May we remind you to spend Conference week in Ashland?

The Lifted Heart

"Lift up your hearts"—"We lift them up"—Ah me?

I cannot, Lord, lift up my heart to Thee;

Stoop, life it up, that where Thou art I too may be.

"Give Me thy heart"—I would not say Thee nay,

But have no power to keep or give away

My heart; stoop, Lord, and take it to Thyself today.

Stoop, Lord, as once before, now once anew.

Stoop, Lord, and hearken, hearken, Lord and do,

And take my will, and take my heart, and take me too.

—Christina Rossetti.

Worry tarnishes life. Life can be kept bright and shining by cleaning with the Hem of His Garment.

He who can sacrifice most cheerfully and suffer most patiently, approaches most rapidly to the sublime and the heroic.



CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for August 21, 1949

A LOOK AT THE MICROSCOPE

Scripture: Psalms 148:1-14; 139:7-10

For The Leader

WHERE CAN WE GO in the world and not find God? Where in this universe, be it high above the heavens, or in the smallest cell, can we find a place where God is not? Everywhere we look, we find God. Tonight we are interested in finding God revealed in His handiwork in the small things of our world. Take a look into a microscope, and you will find life. You will find patterns and structures which defy duplication by man. The whole sum and substance of our study tonight is to show the matchless ingenuity and creative ability of the heavenly Father. We trust that you will, in this service, gain a deeper and more profound respect for God as the Creator of all things, and His matchless power above all things.

DISCUSSION

1. GOD, THE GIVER OF LIFE. An interesting project is to take a microscope and supplemental equipment and study the life of the amoeba, a single-celled animal. It will divide and divide again and again. Each cell becoming a new single-celled animal. Getting the process of life down to this small iota, one wonders from whence it comes. Surely just any bit of matter that size and make-up would not maintain life. Man himself can make particles of matter smaller than the amoeba. Whence then cometh the life of the cell? We can take any animal, or any plant life, and kill it. Life is gone. No power of man on earth can restore life to a dead animal, or a dead plant. Life is something that is mysterious. So, it stands to reason that there is some giver of life. Do you know Who that is? It is God! The eternal God of Heaven. Acknowledge Him as such in your life.

2. IN THE BEGINNING. Some may argue that each plant, each cell, each animal possesses life because it is the offspring of a living being. All well and good. But drive your generations of reproduction back to the far off beginning of time. Go back to amoeba number one. Where did that first one get its life, and power of reproduction? Take the first plant back to the very beginning. What started the first green shoot? Take any animal and go back through endless ages of time. Where did the first of any species of animal get that mysterious thing called life? Scripture answers it perfectly for us! In the beginning God. Yes, young people, drive your quest into the microscope and observe the tiniest form of life. Drive your quest back through all time to the very beginning. Life did not just happen. It was the result of a direct plan of God. "In the beginning God created the heaven and the earth." That is God's own explanation of the beginning of Life. God, the father of life, created life in the animals and cells and plants which He formed.

3. THE WORLD WE SEE NOT. Only when our attention is called to it, do we ever think of the great and mysterious world of life and movement seen only through a microscope. As we observe with the naked eye the beauties of nature around us, we praise God. But we have not seen anything, in comparison to that seen through the lens. Do you know that your drinking water, purified as it may be, is teeming with minute plant and animal life? Your food contains billions of spores and bacteria. Your medicines are worlds of living specks of their own. You, yourself are full of minute crawling worms, cells and bacteria. Life could not be sustained if it were not for these things. Cannot we see the majestic ability of God in making us so well balanced that life is possible? He knew the need of this invisible plant and animal life in our systems. Our God is a wonderful God. We also see how He has made the entire universe dependent on other parts. We ourselves could not live without these bacteria that roam about within us, nor could they exist except for the home we give them. We need the trees and the grass to purify the air we breathe. The trees and the grass need the carbon dioxide which we give off when we breathe.

4. WHY ALL THIS? Now, we could well ask ourselves the question, "Why did God do all this?" Well, God is the God of all the eternities of time, creation and existence. He likes to be honored, so He created life on the earth to glorify Him. The Psalmist says, "The heavens declare the glory of God, and the firmament sheweth His handiwork." Thus creation glorifies God. Then, after that was all said and done, He realized that He did not have perfect praise. So, He made man in His own image; gave him the power to think and to have dominion over other forms of life. Why? So that man, thinking along the same lines of God, could praise Him to the fullest measure. Of course, man sinned, and refused to praise God, but took life, natural resources, and blessings to heap upon himself possessions, lusts, hate and murder. Man became a selfish, egotistical beast. The love of Christ in men's hearts has changed all this for those who will submit to Him. Our prayer is tonight that each of us will be among those who devote their time and substance to praising the God who made them. For such God has created a greater, more beautiful place in which to live forever more. Take a look into the microscope, and discover in what you see, the presence and work of Almighty God. From your study, you will have a deeper appreciation of His handiwork.

QUESTIONS

1. What is the smallest form of life?
2. Do you think God created each species of animals as the Bible says, or do you think that all life started from a single cell which is reputed to have evolved into snakes, lizards, fish, apes and man?
3. How can we best show our appreciation to God for His abundant goodness in the provision of all things, both great and small, for our good?

In Pharaoh's case, the PROFESSIONS of repentance were frequent; but the TEARS of repentance were never seen.

Better is a handful with quietness, than both the hands full with travail and vexation of spirit.—Ecc. 4:6.

Prayer Meeting Topic

Contributed by Rev. C. Y. Gilmer

(Helps for Soul Winners)

ME CARETH FOR THEE

I Peter 5:7

What! Careth He for me—of saints the least,
Of sinners chief,
Indifferent to His love, and bringing Him
No joy, but grief?
“He cares for thee.”

Stay! Careth He for me—a wayward child,
Weak, worthless, poor,
Among the hearers of His holy Word,
But not a doer?
“He cares for thee.”

Wait! Careth He for me—a wandering sheep,
Far from the fold;
Meandering through the maze of unbelief,
A doubter bold?
“He cares for thee.”

Oh, careth He for me—of lustful eye,
And tongue unclean?
For me—with stony heart and wavering mind,
And haughty mien?
“He cares for thee.”

Lord, since Thou makest one so vile, Thy care,
I come! I come!
My heart responds to such amazing love—
The lost comes home!
“I care for Thee.”—The Christian (London).

THE GRACIOUS INVITATION

Scripture: Matt. 11:28-30

Invitation Hymns

Intercessory prayers

Seed Thought Provokers:

THE BIBLE is freighted with promises and invitations. God has been calling, “Where art thou?” to evading sinners from Adam’s fall until now. Time and again God sought the sinner in the Old Testament (Isa. 55:1, 2; 45:22; Ezekiel 33:11). None who come will be rejected (John 6:37). Even the children are invited (Luke 18:16). All who feel their spiritual need can be fully satisfied (Rev. 21:6).

Only by coming to Jesus can the sinner be saved. All have drifted away from God and must come back to God as did the prodigal (Luke 15:18). Salvation is in the person of Jesus Christ and nowhere else. Seven times our Lord refers to Himself in Matt. 11:28-30. It is not churchanity nor a way of living, but Christ (Rom. 10:4). Christ is the Way—not “Wayshower” (John 14:6). Peace

and soul rest are found in Christ Himself (1 John 5:11, 12). In Christ we have all that we need: Savior, Burden-Bearer, Elder Brother, High Priest, Intercessor, Sacrifice, Atonement, Advocate. “Come ye disconsolate,” poor, heavy-laden, burdened, troubled soul! Lose condemnation, have the peace of forgiveness, and thereafter daily cleansing from the defilement of sin.

Jesus exactly suits us. He knew poverty (Luke 9:58); labor (Mark 6:3); hunger (Matt. 4:2); temptation; betrayal; loneliness; persecution; sorrow (Heb. 4:15). This world furnishes no rest for the soul (Isa. 57:21). Only Jesus can do this.

COMMENTS

On The Sunday School Lesson

by The Editor

Lesson for August 21, 1949

PRAISE FOR THE WORKS OF GOD

Lesson: Psalms 19:1-6; 65:9-13; 104:4

HERE IS A LESSON which gives us an opportunity to make a study of God’s activity. So many times we ask ourselves whether we really know anything at all about God in His past and present activity. How anyone could conceive of God as an inactive Being should be beyond comprehension. Jesus said, “My Father worketh even up until now, and I work.” It would indeed be difficult to imagine God as merely sitting on a throne, doing nothing. We have been lulled to sleep regarding the majesty of our God, by pictures of rulers of ancient times sitting on their thrones, receiving ambassadors, who knelt before them, while slaves stood behind these monarchs with feathered fans, to keep them cool, and other slaves ran hither and yon to bring them rich imported foods and frosted drinks.

But that would be no picture of Jehovah God. More likely is the picture which Jeremiah paints in Jeremiah 49:16, where he says, “O Thou that dwellest in the clefts of the rock; that holdest the height of the hill.” He holds the very universe in His hand.

I read just tonight that when the great two hundred inch telescope is finally adjusted and complete for observation, it will be possible to see the moon as plainly as those who are across the English Channel in France can see the White Cliffs of Dover on the English side of the channel. Then will astronomers know even more than they do now about our universe and its makeup. But the distance to the moon is a mere fraction, and an exceedingly small fraction at that, of the distance which separates God’s other creations from the earth. Go out and look off into space and try even to think in terms of its vastness. It is far too deep for human comprehension and explanation. Yet it is all the work of God’s hands.

How deep and fathomless are the words that form the opening of the Old Testament in Genesis 1:1—“In the beginning God created the heavens and the earth.” And this is but a part of the works of God.

The best comment on the lesson today is found in the lesson itself. Stop right now and read carefully and prayerfully the first six verses of Psalm 19, as recorded in our printed text, which passage begins with the words, "The heavens declare the glory of God; and the firmament sheweth his handiwork," then, once more, go out under the stars when night comes and see that indeed this firmament uttereth speech and sheweth knowledge.

We said a moment ago that God's creative acts were only a part of His work. Even now He works in His creation and among His creatures. He sustains His creation—"He holdeth the stars in their place"; His is a watchful care—"Even the hairs of your head are numbered, and not a sparrow falls without the Father." His is a divine providence—"He sends the rain to water the earth that it may bring forth bountifully." And we could go on and on.

We think we praise God for His wonderful works, but do we really do so? It might be that

If I had the eyes of God to see—

What would I see?

The great, the vast, the universe—

The wide expanse, 'twixt heaven and earth;

The little gnat, the busy bee;

The smallest insect given birth.

I'd see all this, with man between—

And seeing all, I'd note the worth

Of all that is of man unseen;

And then I'd better able be

To praise Our God for what I see.

Christian Leprosy Missions Reach Half-Million Mark

By Raymond P. Currier, Executive Secretary
American Mission to Lepers, Inc.

From \$4,365, contributed by the American Committee to the Mission to Lepers of London in 1906, enough to give succor in Christ's name to a handful of leprosy sufferers, to \$521,404.26, over a half-million, to be distributed among 125 mission stations in 29 countries on five continents this year starting July 1—that's the story of the growth of American Christian Leprosy Missions in less than a half century.

With the example set by the Mission to Lepers of London, which was already 31 years old when the American Mission was founded, a combined program of medical, physical, and spiritual care had been developed in cooperation with missionaries of 43 Protestant Foreign Mission Boards, whose salaries for the most part are carried by their denominations.

They have been aided in that service with medicine, plant and physical equipment, worship materials, and other supplies contributed by the American Mission to Lepers. During the fiscal year now drawing to a close nearly \$400,000 were expended for these necessary services.

Of the half-million earmarked for specific stations in the

coming year, \$118,000 comes from the \$500,000 Postwar Fund raised in 1944-46 to help found lay training centers in order to find leprosy in village homes and attack it early.

For the first time, the American Mission will carry the full salaries of medical personnel engaged in leprosy work. Dr. and Mrs. Marinus Van Weels, Presbyterian missionaries, who will supervise five leprosy stations in the Camerouns, Africa, will come on the payroll in August and sail for Paris in September, for a year of study. Six other missionaries presently received salaries wholly or in part from the American Mission.

Among outstanding expenditures are \$10,000 reserved to send Christmas cheer to leprosy colonies all over the world, and \$60,000 earmarked for sulfa drugs and, other medicines necessary to arrest the disease.

Postwar reconstruction and construction are a necessary and major responsibility this year, as many colonies were left destitute without sufficient personnel at the outbreak of war, and others were not able to obtain supplies during hostilities and the immediate postwar hiatus. Approximately \$130,000 will be expended for new churches, chapels, homes, additional wings for hospitals, repairs, tractors, trucks and other motor vehicles, and even clay huts.

An encouraging development is the formation elsewhere of local cooperative, interdenominational committees to handle leprosy work such as have existed over the years in Japan and the Philippines. Several such committees were formed in China when Dr. Eugene R. Kellersberger, General Secretary of the American Mission and Mr. A. Donald Miller of the London Mission visited the country during November and December of 1947.

Among these, the Fukien Committee will receive \$10,524.20 this year to assist nine colonies, six of which are administered by Methodist missionaries, and the other three by representatives of the Christian Missionary Society of London.

India, the country where desultory and scattered leprosy work first gave rise to the Mission to Lepers of London in 1874, has one of the most active programs through cooperation between the London and American Missions striving to meet a tremendous need.

This year India will receive the largest grant of any country from the American Mission, with \$103,944.08 going to 26 stations. While the major portion of leprosy work in India is carried by the London Mission, the American Mission handles 60 percent of the needs of all stations with an American base, i. e., those founded by American missionaries whether continued by them or handed over to competent Indian administrators.

The well-known Mary Reed Hospital at Chandag Heights has had \$10,000 set aside for it during the past year and this fund will be available whenever further building can proceed.

The largest grant for a single colony—\$20,500—will go to Chiangmai, Siam. This station with a population of 500, which reaches out into 13 Thailand communities through clinics handled by trained Siamese personnel, enjoys an organized community and church life. Founded by Dr. James McKean, a Presbyterian medical doctor, then carried on by his son, James Hugh McKean, up to the outbreak of the war, when the government took control

in order to prevent the Japanese military from acquiring possession, Chiangmai has two claims to fame—Dr. Douglas T. Collier experimented with a new form of treatment there in 1933, and Ai Sam, the recipient of the proceeds from the sale of Pete, a pig, 36 years ago, lived there. Pete, now done in plastic, has become an “institution,” having raised \$2,000,000 through nearly 200,000 “brothers.”

Not only will India receive the largest grant of any country, but the continent of Asia will also be given more than any other continent, with a total of \$188,263.08, not including the Philippines which alone will use \$28,507.

Next in line is Africa with \$160,424.22, then South America with \$44,296.76, followed by North America with \$7,486, and finally Europe requiring only \$3,708.

Most of the funds for the North American continent will go to the Community Church at the government-sponsored National Leprosarium in Carville, La., where Rev. Clifton E. Rash, Protestant chaplain conducts spiritual and social services. For an organ, a piano, his salary, and incidentals, \$5,710 has been allocated. Other American stations are Palo Seco, Canal Zone; Rio Piedras, Puerto Rico and Christiansted, St. Croix, Virgin Islands.

The European missions are in France and Portugal.

Next to India, the country where mission stations will expend the most funds is Nigeria to the extent of \$67,369, then China with \$46,858.20, the Philippines with \$28,507, as already indicated, the Camerouns, Africa, with \$25,890, and Paraguay, South America, with \$25,803.

Another encouraging development is the cooperation shown by governments—both national and local—in a number of places. At least fourteen national governments have contributed to the growth of leprosaria, with perhaps India taking the lead, where a large number of colonies have been founded with land-grants and other forms of aid. The government of Japan now maintains ten leprosaria, having absorbed those formerly conducted by Christian mission groups, and the government of Paraguay maintains a colony and a childrens “Preventorium,” while cooperating with the Mennonite Central Committee toward starting one that is projected by the Mennonite refugee settlers to express appreciation to the people of Paraguay for their hospitality.

Colombia, S. A., maintains three colonies, and the Belgian Congo administration has given land and helped very generously with the support of a number of institutions.

City, town and tribal governments in India, China and various parts of Africa as well as Puerto Rico and the Virgin Islands are also carrying on colonies or aiding missionary colonies.

It is through the cooperation of these official groups that local support for leprosy work has been possible, thus reducing the assistance required from church groups and individuals in this and other countries, and helping to spread the aid that is given to a maximum number of stations.

That's the story of American Christian Leprosy Missions today—a half-million-dollar institution, made possible by cooperation between Protestant Mission Boards, government agencies, and interested individuals, handled by consecrated missionaries devoting their lives in the tradition of the Great Physician, and supported by equally consecrated Christians contributing to provide medicines, supplies, buildings and a profound spiritual ministry.

» » » » *Our Poet's Corner* « « « «

One of Our Poets Publishes Some of Her Poems

DOROTHY (Dot) RUTH CUSTER, many of whose poems have appeared in the *Evangelist*, and which we are sure you have enjoyed, has sent the Editor a complimentary copy of her little book of poems which she has titled, “Thoughts in Rhyme.” Those who know her realize the hours of suffering she has gone through, being afflicted with rheumatic fever, and how she has dedicated her hours to trying to help others with her sunshiny disposition and her poems, which in no way reflect her confining illness. In this little book of poems she has selected fifty-two of her poems which will appeal to every one, for they are homey, down-to-earth verses that will do you good to read and ponder over. She has given us permission to print any of them we desire, but we are sure that you will want one of them for your own. They are priced at \$1.00 and they will make splendid gifts to your friends. You can obtain one by sending a one dollar bill to her address, 7578 Kelly Street, Pittsburgh 8, Penna. We are glad to make this announcement for her, even though she did not request it. She is also sending some of these books to the General Conference where they can be purchased.

Here is a sample of what appears in her book, entitled.

“A TRIBUTE TO MY DOCTOR”

Every time I see him a smile he wears,
Even though my troubles he shares.
He's always so helpful, kind and true,
He's a wonderful guy, I'm telling you.

A friend of mine he's been for years,
He's also stopped a lot of my tears.
When I see him I'm no more blue,
He's a wonderful guy, I'm telling you.

An awful lot to him I owe,
For always listening to my woe;
As how to thank him, I wish I knew—
He's a wonderful guy, I'm telling you.

God and my friend work hand in hand.
As lives they save, in this our land.
To make you well his best he'll do—
He's a wonderful guy, I'm telling you.

His identity now I proudly tell,
He's simply my doctor who's making me well.
Although he gives me pills to chew,
He's a wonderful guy, I'm telling you.

Thanks, Dot, for the book you sent us. We will want some more of them for our friends. We hope you get lots of orders for your fine little book, “Thoughts in Rhyme.”

If you are not kind, you are the wrong kind.

ATTENTION

SOUTHERN INDIANA DISTRICT LAYMEN

All Southern Indiana District Brethren Laymen please take note. Our next regular meeting will be held on Monday evening, August 15th, at the Center Chapel Brethren Church, located five miles south and two miles west of Roann, Indiana. The supper will be served beginning at 6:30, and the regular meeting will begin at 8:00 o'clock, D. S. T. A good attendance is urged.

Guy V. Purdy, Secretary.

Some one has said, "Christianity is the good man's text; his life the illustration."

Love reaches its climax, sacrifices most freely, and manifests its greatest magnanimity only when ardently opposed.

Our Lord will use in His building enterprise men and women who love Him personally, passionately, and devotedly.

Wedding Announcement

GARVER-GEER. On May 28, 1949, at the Brethren parsonage, Linwood, Maryland, occurred the marriage of Paul Spencer Garver and Marilyn Elizabeth Geer. The groom is a loyal member of the Linwood congregation, and the bride a member of the Methodist church at New Windsor, Maryland. Both of the contracting parties are residents of New Windsor. The groom had as his best man, Mr. Charles P. Sayler, Jr., while Miss Betty Buffington, fiancée of Mr. Sayler, served as bridesmaid. The ceremony was witnessed by Mrs. Belote and the groomsmen and bridesmaid. The newly wedded couple have set up house-keeping in New Windsor. The best wishes of their many friends accompany this worthy young couple on the journey of life.

Dyoll Belote.

LANTZ-WETZEL. At the home of the bride's grandparents, Mr. and Mrs. William Davis, at Union Bridge, Maryland, on May 28, 1949, occurred the marriage of Mr. James Carroll Lantz and Miss Betty Lenora Wetzell. These are two estimable young people, who start life's journey together with all prospects of a successful wedded career. The ceremony was witnessed by the immediate families of the contracting parties. Ceremony by the undersigned.

Dyoll Belote.

You must infuse your best into the moments if you hope to receive God's best out of the years.

We should give as we would receive—cheerfully, quickly, and without hesitation, for there is no grace in a gift that sticks to the fingers.—Seneca.

Laid to Rest

RENCH. The death of Rev. George Rench marked the passing of a great man of God. He quietly passed to his reward after eighty-five years of sojourn here, at 8:30 o'clock on Monday morning, June 20th, following a very brief illness. He became ill on Friday night and passed away Monday morning. Brother Rench led a very active life until about three years ago, when he retired from the active ministry.

It has been our privilege to know and to work with Brother Rench more or less for forty-five years. However, we have become more closely associated with him in the last three years, after we were called to serve the church he had served for almost fifteen years. We always found him interested in the work of the church and denomination, up to his last moments of life. It was always a privilege and a joy to have the opportunity of consulting with him on any problem concerning the work, either of the local church or the church at large. We spent many hours together and he was a wise counsellor. On Friday before his passing he called me and asked about the Indiana conference and we had a long conversation. When he and Mrs. Rench were able they were always in the services and although he was a great preacher, he was also a good listener. He gave many years of his life to the denominational interests of our church and the church has sustained the loss of a great man.

The funeral service was conducted by the undersigned, assisted by Rev. S. M. Whetstone of Dayton, Ohio, and Rev. Claud Studebaker of South Bend, Indiana, in the Brethren Church in Goshen, Indiana.

He leaves many friends over the brotherhood where he had served as pastor, both in the church and out of it. He leaves his companion, who remains in their home in New Paris, Indiana.

C. A. Stewart.

HAWN. Mrs. Lillian Gertrude Hawn, widow of Edward Hawn, and a member of the Linwood congregation, passed to her eternal reward, at the home of her son, Mr. Earl Hawn, at Westminster, Maryland, July 2, 1949, at the age of 74 years, 9 months, 25 days. Sister Hawn was a daughter of David and Mary Nusbaum Franklin, and a native of Carroll county. Sister Hawn was ill but a few days and was not called upon to suffer for a long period. The obsequies were conducted at the Hartzler Funeral Home in New Windsor, Md., on July 5th, and were in charge of Rev. Early, a minister of the Church of the Brethren and a life-long friend, with assistance in the service given by the undersigned, her pastor.

Dyoll Belote.

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INTERESTING ITEMS

Waterloo, Iowa. Brother V. E. Meyer reports a fine attendance at the meetings held recently by the Brethren Youth Crusaders in the Waterloo Church. The church gave them a fine offering of \$82.00. He says that their work was much appreciated.

The annual Sunday School picnic was held at Byrnes Park on Saturday, July 30th.

At a recent business meeting of the Waterloo Church a committee was appointed to investigate the possibility of building a new parsonage on the vacant lot beside the church.

Canton, Ohio. Brother E. J. Beekley has placed a "suggestion box" in the church and asks anyone who desires, to place suggestions there, which, he says "will be carefully considered."

August 7th has been designated by the Canton Church as a time to take a special offering for improvements on the church. Among the plans is one that calls for new steps at the main entrance of the church, a badly needed improvement.

Brother Beekley reports the average attendance for the second quarter at 118 at the morning service and 35 at the evening service. However he reports an average evening attendance for June as 54.

Warsaw, Indiana. We note from Brother W. B. Brant's bulletin of July 24th that he announces the closing of his pastorate with the Warsaw Church as of September 1st.

Brother Delbert B. Flora was a recent guest preacher at the morning service at Warsaw.

Johnstown, Penna. Second. Brother N. V. Leatherman

reports the baptism of one of their campers who made the good confession during the recent Pennsylvania Camp.

Brother Leatherman also reports the ordination of Brother Charles Munson, our National Youth Director, who holds his membership in the Second Church of Johnstown, to the full Gospel Ministry at that Church on Sunday morning, July 17th. Mrs. Munson was also dedicated to service as a minister's wife.

A recent business meeting of the Second Church voted to refinish the floors and pews and recarpet the aisles and front of the church auditorium. It was also voted to completely repair the heating plant and to purchase paint for the repainting of the outside of the church, the same to be applied by volunteer labor.

Nappanee, Indiana. Brother J. Milton Bowman expresses the appreciation of his entire family for the "splendid Farewell Supper, program and gift. Mrs. Bowman conducted the final Mid-week prayer service of Brother Bowman's Nappanee pastorate on Thursday evening, July 28th. Following this service Brother Bowman showed motion pictures of the new church as it progressed in construction. Brother and Sister Bowman will soon take up their duties at Peru, Indiana.

Milledgeville, Illinois. Brother D. C. White says that Milledgeville also is joining in the "improvements completed" list in our churches. He says, "The walls, floors and woodwork have been completed; windows and lights cleaned, and the carpet committee has selected and ordered the carpet.

We note that Brother W. S. Benshoff, a former pastor of the Milledgeville church, was a week-end visitor at the church and brought the morning message, while Mrs. Benshoff presided at the organ and their little son, Jimmie, sang for them.

Berlin, Penna. Brother Percy Miller reports that at last the carpet has been placed on the church floor, or as he says, "has become a reality, and is all paid for except for the final \$600.00 needed. No doubt this amount has been greatly reduced by this time and, perhaps, entirely wiped out.

The Somerset County W. C. T. U. held their convention in the Berlin Church on Thursday, July 28th, with sessions afternoon and evening.

The annual Brotherhood Picnic was held at Trent Park on July 23rd. The Sisterhoods, Daily Vacation Bible School Teachers, helpers and pupils, were guests.

St. James, Maryland. St. James surely has a fine group of workers in more ways than one. Each organization seems to be vying with each other to see which can do the most in getting the parsonage and church ready for their new pastor. The latest is that the Young Married People's class has completely renovated the parsonage bathroom, lining it with tile and adding new lights and medicine cabinet.

Only one thing seemed to be left, according to the bulletin on July 24th, and that was a general cleanup. We take it that this was done prior to the arrival of the Ank-rums, who were scheduled to arrive August 1st. A reception was to be held for them on Friday, August 5th.

Flora, Indiana. We note that while Brother J. Edgar Berkshire and his family are on their vacation, visiting

(Continued on page 11)

The Editor Thinks Aloud

Fred C. Vanator

GOD IS WILLING

THE OTHER NIGHT I was reading a book, "Prayer and the Common life," by Harkness, and I was stopped very suddenly by two sentences. The author had been seeking a definition of prayer, and in the midst of this seeking says, "Prayer is the opening of the soul to God so He can speak to us. Prayer is not overcoming God's reluctance; it is laying hold on God's willingness." It was this last sentence

That set me to thinking!

Do we really know how to pray? Do we approach God with a definite objective? Do we pray in a meaningful manner? Do we pray words, or desires? Have we made prayer such a part of our lives that it really "opens our souls to Him so He can speak to us," as the author suggests. Do we "say" our prayer, or do we "pray" our prayer? Do we "ask" God for advice, and then jump up and hurry away before He has opportunity to give us that advice? What do we really pray for? When we pray are we really asking God to help us in our problems, or are we trying to tell God our plans, with the hope that the mere telling God about what we intend to do will justify us in the doing—regardless of whether it fits into His plans or not. Do we make a habit of including in our prayers, especially our public prayers, a reciting of the actions of those around us that do not particularly appeal to us? In other words, do we "take a slap" at our neighbors while we ostensibly are "talking" to God? Do we feel we can gain the ear of God at all times; that we are in such close touch with Him that He "inclines His ear unto us" to hear us? Or do we feel when we start to pray that there is a sort of a barrier between us?

We might easily go on and on, piling up question upon question—questions which can be answered only by each individual. For prayer is a personal thing; it speaks of a relation between God and the pray-er. It is more than talking—it is likewise listening—it is genuine hearing. The dictionary says that to hear is to "apprehend by means of the ear." Apprehend means "to lay hold of or grasp mentally, or perceive." And perceive means "to have knowledge of through the medium of the senses; to understand." Therefore, when we listen to God when we are in the spirit of prayer, we are seeking to have a knowledge of His desires for our lives and and to understand His will for us. We seek; God answers.

If we were to go to the dictionary for a definition of prayer we would find that prayer is "the act of offering reverent petitions, especially to God." It is the act of "beseeching earnestly." That "God is Willing" is evidenced by the many injunctions found in the Word to pray, and the many, many examples of prayer made unto God. God never would have asked us to pray if He did not expect to answer.

So we go back to the sentences which arrested our attention at the very outset, "Prayer is the opening of the

soul to God so He can speak to us. Prayer is not overcoming God's reluctance; it is laying hold of God's willingness." We ought the more to realize that God is willing to grant our petitions if we are willing to meet His conditions. After all, it is always up to us whether we meet these conditions or not.

Think it over!

Office Gleanings

By The Editor

We Have Had Our Troubles

There is an old verse which goes like this :

"It is easy enough to be pleasant
When things go along with a song;
But the one that's worth while,
Is the one with a smile—
When everything goes dead wrong."

Well, we have had some circumstances these last few weeks that have made us feel anything like smiling. But we have come to the conclusion that we had just as well smile about it as to let "old man down-in-dumps" get hold of us. Why all this? Well, it's just like this. Evidently something either went awry in the making of labels for the mailing out of the Sunday School quarterlies and orders were duplicated (Did any of your schools get two packages of Brethren quarterlies?); or an entire sack of mail went astray after having been despatched from the Ashland Post Office? One of these two things must have happened, for we find that our stock of quarterlies is entirely depleted, a thing which never before has happened, for we always overprint our orders by several hundred in order to be safe if an emergency arises. At the present writing there is not a quarterly in the house.

If, by chance, you did get a double supply (Bryan, Ohio, did, and sent the duplicate order back to us) won't you drop us a post card telling us you did? Don't mail them back to us—that would simply cost you postage and we would have to reimburse you for it. But simply tell us, and thus relieve our minds of the wonder of what became of them.

Yes, we have our troubles, too. But we are trying now to set up a system whereby there cannot be another slip-up. So we beg your indulgence over what would seem to be a bit of carelessness, but which, in reality, is just one of those things which cannot be entirely explained. In a diligent check we have found that most of the ones that have reported a failure to receive their quarterlies, showed them checked off here as mailed. We are sorry that they failed to come through. We have tried in each instance to duplicate the order. It has not been possible in all cases. We assure you a closer check will be kept on all orders from this time forth.

Press and Equipment Fund

Mrs. Walter C. Wertz, Conemaugh, Pa.	\$5.00
Fred E. Humbarger, Delphi, Indiana (Bal. pledge) ..	5.00
Miss Miriam Bird, Meyersdale, Pa.	5.00



The Answer Is -- Evangelism

Rev. W. S. Benshoff, Pennsylvania District Moderator

(We are endeavoring to bring our readers the Pennsylvania District Moderator's address insofar as space will permit. We have Brother Benshoff's permission to "cut" it, which we have done, seeking not to leave out any of the important things contained therein.—Editor)

* * * * *

ONCE AGAIN in the divine providence of God we are permitted to assemble in annual conference, and our hearts are compelled to join with the Psalmist who said, "O give thanks unto the Lord, for he is good; his mercy endureth forever." We are assembled together for the purpose of spiritual refreshment, encouragement, and for the planning of another year's work for the Master.

Naturally one cannot come into a conference without asking himself, "Why a conference, and to what end?" The very nature of the word denotes a period of time in which workers confer and plan. Thus our coming together is intended to bring about a better relationship and program among our local churches for the advance of Christ's cause. To this end we pray we may work.

The Year Past and the Present Situation

Let us review briefly the work accomplished in the year past, and as briefly analyze the present situation. We have lost some ministers from our district, both through death and removal to other districts of our Brotherhood. We have also gained a number, whom we now welcome into our district. But the overall picture of ministers is still a dark one.

The present Moderator, being a realist, cannot help but see things as they are in the world today. He is well pleased when he sees the determined faithfulness of people in the churches, who shoulder the heavy loads and carry through with a smile. He observes an increased zeal in mission work, both at home and abroad. He praises God for the people of the churches who are going "all out" for Christ. It is this kind of loyalty and effort upon which Christ has been building His Church for centuries. On the other hand, the forces of evil seem to be creeping in on every hand. It appears that slowly, but certainly,

the crushing tide of Communism and godlessness is creeping over the face of the earth. Free people, worshipping God according to conscience and the Bible, are throttled into apparent silence. This engulfing wave of spiritual darkness is sweeping over the whole earth. It is present in our own nation. This we should be alarmed about.

It may be that we are not yet aware of this trend, for things in our daily life continue much as they were. But let us not be fooled! It is taking place, but it does not have to succeed. The answer is not found in material things; it is a spiritual problem touching us all.

Evangelism is the Answer

We can answer the problem which threatens us with one word—**Evangelism**. It is the eternal call-word of the church. At times the church has followed it, and grown. Neglected, it has brought on a wave of godlessness.

1. **Evangelism is the answer because Christ Commanded it.** It is interesting to note that our blessed Lord gave just one command to the disciples. He has never altered it, nor retracted it. The words, "Go ye," are as convicting and unavoidable today as when Christ gave them to the first century Christians. We can but briefly comment on the tremendous progress which came when men and women responded to the call with their hearts, their lives, their talents and their substance. We can only mention the bloody sacrifices and martyrs' deaths of people who took literally the words of Christ. Through their efforts, empowered by the Holy Spirit, the gospel has been carried on to our present day. It is our prayer that we will find ourselves just as faithful and determined to follow Christ's single command, "Go ye!"

2. **Evangelism is the Answer because our survival depends on it.** When we go to the doctor to see what ails us, we expect help. Often times we are told that we must do thus and so, or we will not live. We must evangelize or die as a church. Common sense backs up this statement. Do you know that if the church did not gain one new member this year, and the next and the next, that in one generation of time there would be no church? The church is forever just one generation away from extinction. **We must evangelize, or perish.** If our youth are not brought face to face with their need of Jesus Christ, and won to Him, and aligned in His service—there is no future. For we, who are now on the battle front, are aging year upon year, and in the near or far future will join the ranks of those whose rest is won.

Each church should have a definite program of reaching the unchurched in its vicinity. It should hold, not one, but two or more special series of services a year, the purpose of which is to bring men and women to a saving knowledge of Christ. This is the business of the laity, along with the minister. **Do it, or die!**

The Message of Evangelism

The message of evangelism is a point which now we must consider. Just what is evangelism? In seeking the answer to it, we shall find the secret of the message of "Go ye," which is, and must continue to be, the message of the church. The dictionary defines evangelism as "zeal in spreading the Gospel." The word Gospel is defined as "the announcement of salvation through Jesus Christ." Salvation is defined as "the state of being saved; deliverance from sin and penalty, realized in a future state." Zeal is defined as "ardor for a cause; enthusiastic devotion; fervor." So you see that evangelism is zeal, enthusiasm and fervor in preaching the salvation of the soul from sin and death, through Jesus Christ. Paul says, "Woe is me if I preach not the gospel." And the same can easily be said of each of us, if we do not preach it daily by word and act.

Maybe in our zeal to grow in numbers in our churches, we have let down the bars and attained members without conversion. Candidates are simply urged to unite with the church because "the better people belong." Morals and ethics have taken the place of genuine conversion. The church has even permitted the world to creep in by polishing up "evil" amusements.

What has been the result? People assembled in our churches who don't know why they are there. Christ, as the Savior of their soul, was never mentioned to them. In their hour of need their varnished religion fails them and the church suffers. Moreover, a people not convicted of sin will surely not feel any obligation to refrain from sinful things.

Let us follow through on the remaining words of the Great Commission. Christ said, "Go ye," but He also told them what to do. "Teaching them to observe all things whatsoever I have commanded you . . ." We must analyze this command. He said, "Thou shalt love the Lord thy God with all thy heart, soul, mind." He also taught that He was the only way to eternal life; He laid down His life for the sheep. A life must be given for a life; someone must die for the sinner who was condemned to die. Christ did that, and His shed blood ever flows as a covering for man's sin. There is no other way. So the message of evangelism denotes Christ as the personal, eternal Savior of the soul. If men are to be presented faultless before the heavenly Father, they must come to a personal relationship with Jesus Christ; they must acknowledge Him as the Son of the Living God; they must accept His work and sacrifice as a sufficient and acceptable payment for their sin; they must be buried with Him in baptism, all of which is a part of the Great Commission. The message of evangelism also includes the separated walk of the Christian. There dare not be any compromise by the Christian with the things of the world. There are things which are spiritually and morally wrong and we dare not do them. If we love God as we should, **we will not do them.**

The message of evangelism is essential to our survival

as a Church, as a District, as a Denomination. It is the message of salvation for a world lost in sin.

Are We Equipped?

We can well raise the question as to whether or not the church is equipped sufficiently to carry out this great commission. It is well to note that in some ways we are well equipped, while in others we are woefully inadequate. We do have the very best in buildings, in material supplies and facilities. We have our local, district and national organizations—enough organization machinery to accomplish 100 times what we are doing. So, as far as things are concerned, we have enough.

What then is lacking? Frankly, we lack a dependency on God for power, plus a lack of personal devotion and sacrifice to the task. In other words, **evangelism suffers because we are not working hard enough at it.** The Brethren Church is as well equipped as any church, **if not better than many**, to do this work. Our ministry and laity, as a whole, is pretty orthodox on scriptural interpretation, and the message of salvation is being preached from the pulpit. The Brethren Church has pretty well minded its business of preaching the gospel.

Sometimes there are those among us who would belittle our Church because of our smallness, our lack of preachers, and our inability to become "great" among the churches. It is better to be small, and preaching the gospel, than to be among the great of the apostate and socially-minded churches that too often exist today. We are sure we shall be more pleasing to our Master in this way. Christ turned the world upside down with a few apostles. **What Are We Waiting For?** The Brethren Church, nationally, by districts and locally, can be the **biggest little church** in the world, for it has the saving message of Jesus Christ for the dying world of men. Let's mind our own business, and get down to work.

Recommendations

We would recommend:

1. A Greater Vision of Purpose. The Brethren Church has a great open door. Possessed with the message of salvation, plus orthodox scriptural interpretations of baptism and the other ordinances, we must reach out. Systematic plans of visitation on the part of the membership, correlated with the pastor's visits, will produce results. This vision of purpose must include a long-range membership building program. Every Cradle Roll member should be catalogued in the church, and considered a potential pillar in the church. Not one should be allowed to stray away. Our Sunday Schools could well adopt a systematic study course in Brethren doctrines, history and practices.

2. A Greater Prayer Life. When we, as a church, learn to pray together about problems, then we will find our answers. We are working for God, so why not make ourselves conform to His will by keeping in conversation with Him each day? The path will be smoother, and there will be less trial and error in our efforts.

3. A Greater Personal Devotion to the Task. Each of us is familiar with the situation in our churches—a few people carry the load. Too many are content to sit back and sleep their way into glory. We must rid ourselves of the feeling of satisfaction that we have accomplished

a little and are thus entitled to sit back. There is work yet to be done.

4. A Greater Concern for the Lost. We work and live next to people that, if their lives were snuffed out, would go to an eternal Hell. But how concerned are we? When once we get a conviction in our hearts for the lost, all other problems of our churches will disappear.

5. A Better Separation from the World. Always the Christian has been admonished in the scriptures to live a separated life. We are in the world, but not of the world. John tells us, "Love not the world, neither the things that are in the world." We cannot be winning the lost to Christ as a church or as individuals, if we are full of worldly cares and pleasures.

6. A Greater Missionary Effort. Somehow our churches seem to feel that even giving the small amount of 75 cents per member for District Mission support is a great burden. Thus our board is limited in the advance of its work. When this attitude changes and our people gladly pour out ten times that amount for our District mission work, then Evangelism will advance in our district. We wish to commend our district mission board in an especial manner for their devotion of time and energy in their efforts this past year in going to our district pastorless churches for a week's revival meetings.

7. Increased Giving to Missions. Here is a point that "hurts." We are responsible to God for the proper use of the possessions we have. Most of us do not want for money for what we want. Our churches have about reached the end of redecorating, refinishing, rebuilding, and adding; we are pretty well supplied with equipment, and we are now looking for new worlds to conquer. All right—let's give to missions.

8. Better Training for Our Youth. Here is another field in which we feel very much encouraged. Our Camp this year was successful, not alone in numbers, but in spiritual values received. Our camp leaders are to be commended for the emphasis placed upon the spiritual side of the child.

9. Simplification of Machinery. It would be well to consider combining organization efforts wherever possible. The simpler the machine, the easier it is to operate, and the better the results obtained.

10. A Better Pastor and People Relationship. As the years roll by and the minister learns the community, he can map out his visitation and evangelization program, and can lay his hand on the problems of the church, solving them with a minimum of effort. But he is often throttled by factions within the church which hinder his efforts. He cannot work where there is discord or lack of cooperation among the people. God's people should always work together with their minister, for he is the servant of the most High God.

Again, one of the greatest tragic patterns of church and minister relationships is the continual emphasis on the desire to get a young man. Always it is the young man who is wanted. This naturally discourages young men from wanting to enter the ministry, for they know that as the years roll on, they will be less desired for pastorates. We cannot figure out why, for a man who has come up through the years of his ministry is best able to cope with the problems and spiritual needs of his flock, for he

has that one thing which seminary and youth cannot give to a young man—experience. We say, "Praise God" for our older ministers in our Church, for their calm deliberation, for their practical experience and well-seasoned judgment.

11. Increased Emphasis upon our Church Services. We are cursed with an indifferent attitude regarding church services. We go if it suits; too often it doesn't. Fortunate is the church that finds half of its resident membership present on any one Sunday morning. Each pastor and church leader should analyze the local church service and endeavor to revamp it to suit changing conditions. It must be kept worshipful, but most of all, it must boast a gospel, Biblical message each week.

Two services which Brethren could well capitalize upon are the Sunday evening church service and the Mid-week service. Some churches do not have them. Others have a remarkable success with them. We ask, "Why?" If they possess the right appeal, they will draw attendance. Where they have really worked, they have succeeded. But first of all the people of the local church must want them. The minister cannot do it all. It takes people to make a crowd.

12. Emphasis upon our Own Brethren Literature. Every home in the District should now be receiving the *Brethren Evangelist*. We need say very little more on this point because it stands to reason that a reading people is an informed people. How can we know what our plans for missions; our plans for church advancement and evangelism are, if we do not read our church paper?

So, we have endeavored to bring forth a few thoughts, a few observations, and a few suggestions, with the prayer that we might grow spiritually and in numbers. May we be inspired to devote our time and substance to the propagation of the saving gospel of Jesus Christ, through our churches, auxiliaries and missions, that Christ might be lifted up and exalted in life and deed, and that His righteousness might shine forth in the hearts of men everywhere, that the tide of evil might be driven back. This is possible if we will but forget the little hurts, the personal feelings, and center our lives in Christ who purchased us with His precious blood, and whose we are, and whom we serve.

—Meyersdale, Penna.

Dale and Norma Roesch To Speak At General Conference



Why Attend The General Conference This Year?

By Rev. J. G. Dodds, Executive Secretary

ONLY THREE WEEKS until General Conference, August 22-28, 1949. You have the privilege of helping to make the 1949 General Conference the kind of Conference it ought to be. And because you have the privilege it becomes your responsibility. Will you accept the opportunity? "We can have a bigger and better Brethren Church if we want it hard enough."

In the *Brethren Evangelist*, issue of August 2, 1941 the question at the head of this article is answered with very cogent reasoning, by several Brethren ministers. We can do well to study the reasons there given, and to apply them to the question, Why attend the 1949 General Conference.

I. Why attend the National Conference this year?

"To make the 1949 Conference and the Church what they should be, a full representation should be had from each and every local church group in the brotherhood. Come and get the cheer, inspiration and information that such meetings afford. Come and help shape the program and plans for the years ahead . . . Brethren, one of the greatest reasons for attending this Conference is to show your loyalty, love and interest to and in the church of your choice. The BRETHREN CHURCH is and must be different from all other churches because of its doctrinal and governmental positions. If these things are worth continuing, and they are, then we should be awake and on the job to assure their continuance . . . You should be there to give your assistance and approval as the Church moves forward on Brethren lines."—Rev. E. L. Miller.

II. Why I should attend General Conference

"1. I should attend the General Conference because it is the General Conference of my denomination.

"2. I should attend the General Conference of the Brethren Church because I need the unifying experiences this Conference can and should bring.

"3. Attendance at this Conference should make us more discerning. We need to discern the difference between strong meat and milk; between liberty and license; between personal dedication and personal aggrandizement; between the human mind and the mind of Christ.

"4. Attendance at General Conference should put the fear of God in our souls. We are living in an awful day. Truly a new world order is upon us: man made, with God left out and disregarded. Our Conference should remind us God cannot be left out nor disregarded.

"5. Attendance at this Conference should put the joy of salvation in our souls.

"6. Attendance at this Conference should aid us all in more efficient service for our Master. Because so much work to be done rests upon the shoulders of so few, greater care must be exercised for a wider distribution of labor in the church. All should be given a task. And the church should expect that all tasks be done well.

"7. Attendance at this Conference should increase our faith in our Lord Jesus Christ."—Rev. N. V. Leatherman.

III. My Church Conference

"1. The laity of the Brethren Church should attend National Conference because the laity has the largest share in the work and progress of the Brethren Church.

"2. It is important that laity as well as ministry attend this Conference because we need to definitely arrange our Church program."

"3. The National Conference is the great worship assembly of the Brethren Church. National Conference offers a lasting blessing upon all who come. Your life will be enriched and your local church will receive a new blessing from you."—Dr. R. F. Porte.

VI. Are you going to General Conference?

"Here is the golden opportunity to learn about **your Church, your College, your Publishing House, your Brethren Home and your Brethren Missionary Program, . . . If we could double the attendance at this next Conference from all our churches, thereby bringing together interested laymen and young people, we could and would double our achievements during the next year.**"—Rev. John F. Locke.

The reasons given by these men for attending the Conference in the year 1941 are just as applicable to attendance at the General Conference of 1949. What are you going to do about it? The pre-printing of the 1949 Program appeared in a recent issue of the *Brethren Evangelist*. Did you read it? Did you note the changes? Instead of the early morning prayer service an evening Vesper Service is being inaugurated. However, if there be a demand for the Morning Prayer Hour it can readily be provided. An Evangelistic Hour is programmed for the closing service each week night. Upon close reading other interesting innovations will be found.

Inasmuch as the 1948 General Conference authorized the Executive Committee to prepare a program outline reaching toward the 75th anniversary of the Brethren Church and the 250th anniversary of the Tunker fraternity, such a program will be presented at this Conference. The Brethren Church, whose membership is united in promoting the Biblical church program, will go forward together with Christ in church expansion and the gates of hell will not prevail against it.

"Our membership is not numbered in millions, but neither was the army of Gideon, but God used it. We do have something that can't be set down in rows of figures and added up by statisticians. And that something does warm your heart and inspire your soul. Your presence at National Conference will make the heart-warming experience even more pronounced for all of us."

Who knows but what you were born into the Brethren Church for such a time as this! This should be a great Conference, in fact one of the best. It should be challenging and urgent in its appeals, with every speaker on the alert and feeling the urge of the responsibilities which are before us. "WE CAN HAVE A BIGGER AND BETTER BRETHREN CHURCH, if we want it—if we want it hard enough."

—Akron, Ohio.

Brethren Youth at General Conference

Rev. Charles Munson, National Youth Director

DR GROVER SWOYER SUNDAY VESPER SPEAKER



DR. GROVER E. SWOYER from Pittsburgh, Pennsylvania, is our Sunday evening Vesper speaker. Dr. Swoyer comes to us with high recommendations from all who have heard him. He has been speaker at a number of meetings held by the Brethren Church. He is noted for his wit, and for his ability to speak interestingly to young and old alike. This service, which begins at 3:00 o'clock on Sunday afternoon, concludes the Conference.

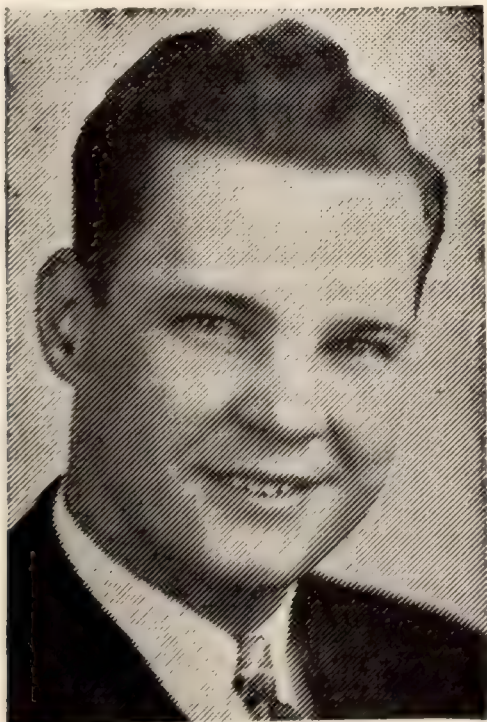
NOTICE that we have allowed you enough time to travel home after the program—which will dismiss not later than 6:00 o'clock.

Mr. and Mrs. John Guy of Cleveland, Ohio, are going to be with us during Friday, Saturday and Sunday of our Youth Conference. These are fine consecrated Christians, who, according to reports of our own people, are full of good music. They are coming to lead the singing of the Conference during the week-end program which is designed for those who cannot attend the whole service.

Dale and Norma Roesch, two of our Brethren young people, have recently completed their missionary work in Puerto Rico. They will attend the General Conference and Speak to the Youth on Thursday evening, August 25th, following the regular session. They will show colored slides of their work in Puerto Rico.

Rev. Roland Hudson is our daily chapel speaker for our Youth Conference which is held in connection with the General Conference—August 22-28. He is Dean of Men at Bethel College, in Indiana, and also a professor in the same college. He comes highly recommended as an outstanding speaker. During each day there are to be devotional services, among which is the chapel service under the direction of Rev. Hudson. You will want to come for the whole week.

Rev. N. Carl Elder, another of our special speakers, has just recently completed sixteen years as a missionary in Siam. He has also been a Chaplain in the Air Forces, a rural pastor, and has worked a few months with the Voice of America radio programs. He will speak to us on Saturday night during the Conference and show a movie taken at the Leper Colony where our missionary, Miss Veda Liskey is now working. This is another feature of our Conference which you will not want to miss.



Rev. Roland Hudson



Rev. N. Carl Elder

Summary of Special Features

Every Day

Special Chapel services, conducted by Rev. Roland Hudson.
 Recreation: Swimming; games; track meet under the direction of John Lindower and Phil Lersch.
 Evening Fellowship

Friday, Saturday and Sunday

Friday—5:30 P. M.—Youth Banquet.

Saturday—Youth Communion

Rev. Hudson addresses General Conference.

Rev. N. Carl Elder, missionary from Siam, speaks to Conference and shows missionary film taken in Leper

Colony where Miss Veda Liskey, our Brethren Missionary, is working.

Sunday afternoon—3:00 o'clock. Dismissing not later than 6:00.

(Last Conference service—meeting in Gymnasium)

Dr. Grover E. Swoyer from Pittsburgh, Pennsylvania, will address the entire Conference, at the closing Conference session.

PLAN TO COME FOR THE ENTIRE WEEK

If you can't

THEN PLAN TO COME FOR

Friday—Saturday and Sunday

Attend the Conference Sunday School and Church Services on Sunday morning, and stay for the concluding Youth Session on Sunday afternoon.

A Tribute To Dr. George W. Rench

My first acquaintance with the life and work of my esteemed friend and brother, Dr. G. W. Rench, now of sacred memory, was through the **Brethren Evangelist** and a tract which he had written on the teachings of his beloved church. I remember the picture in the paper of the First Brethren Church of South Bend, and his picture as pastor during the process of building the new church. It was not long after that till I became personally acquainted with him, admired him as a person of such fine qualities, and his fruitful work as a pastor, and prized his counsel very highly as coming from a wise administrator of church activity.

For more than ten years it has been my privilege to live rather near him and it was a real joy to visit in the home rather regularly. He was a diligent student all through his active ministry, an eloquent preacher and an excellent pastor. These things I could better understand as I served the churches where he had formerly served as pastor.

His first pastorate was at Milford, Indiana, where he was doing a fine work; but a mission had been started at Goshen, twelve miles north and he was called to take charge and remained there for eleven years, building one church and outgrowing it, then building the second church. He received some 600 members into the church membership, and it soon became one of the strong Brethren churches.

From Goshen he accepted a call to the First Brethren church at Johnstown, Pa., and his fine pastoral work did much to contribute to the strength of this large church.

Coming back to his native Indiana, where he spent his life save the years at Johnstown, he accepted a call to the South Bend church, and, with his usual wisdom and diligence, he built strength and numbers into the church. The church building was destroyed by fire in November 1920, and the task of holding a congregation together and building a new church is a herculean task. This Dr. Rench did, and this fine church building and parsonage is evidence of his good work.

Following him as pastor at Goshen and South Bend, and knowing the First Brethren church at Johnstown, Pa., where he served, and also the churches at Milford and New Paris, Indiana, and his years of rest to restore his health at Shipshewana, and his vision and labor to establish this center for Brethren work, I feel that I have rather intimate knowledge of his life and work. I have heard nothing but good, and in our friendship there has been nothing but sweetness. He was a man of firm conviction and could make plain his scriptural reason, which was the final word. He was unkindly called a legalist and therefore a modernist in the church controversy which resulted in division in his beloved church, he believed with his whole heart in the Bible as the word of God and that the historical teaching of the Brethren church as to the essentiality of baptism and other distinctive teachings of our beloved church, were based on, "Thus saith the Lord," and therefore could not be changed, but would judge us in the last day. There was no uncertain sound in his teaching and no instability in his life.

His beloved wife shared his conviction on matters of Bible doctrine as well as sharing all of life in as complete a union of two lives as it is humanly possible for two lives to be one. Our deepest sympathy is felt for her as she completes life's journey alone, and yet not alone, although she is in the house that is still, save for her own footsteps, yet she has the constant presence in sweet memory of her noble companion and the comfort of God's precious promise to be with her. Any remembrance addressed to New Paris, Indiana, will reach her, and of course will give comfort and cheer in her lonely hours.

"Know ye no that there is a prince and a great man fallen this day in Israel." We rejoice in the glorious hope of heaven and the crown of righteousness which the Lord, the righteous judge will give us in that day.

Claud Studebaker, South Bend, Indiana.

The only possession we are to hold fast is that vessel of oil—the supply of Holy Ghost grace and power, which will assure us an abundant entrance in.

"I am determined my children shall be brought up in their father's religion, if they can find out what it is."—Charles Lamb.

The Brethren Church

What Is It? Who Founded It?

By L. O. McCartneysmith

IT IS APPARENT that much confusion exists in the minds of many relative to the Brethren movement: just what it is, what it stands for, and who founded it. This prompts the writer to most humbly present the above topic and undertake to give what he believes to be a true evaluation of The Brethren Church.

As this is written I have before me a partial report of the moderator's address delivered at a recent church conference in which he makes the following statement: "Brethrenism came into being in a time of confusion, corruption, misery, and religious, and social and economic revolution. The founders of the church were familiar with the history of the Roman church and with the Protestant movement: they were in close touch with minority groups. After coming to this country our early fathers were in the current of conflicts and controversies that characterized the 18th century. Out of this background of struggle, conflict and confusion came what we know as our Brethren heritage."

Leaving the moderator's address, I quote from another conference speaker: "We have emphasized the common humanity of man; we must identify ourselves with those who serve; we have insisted upon the stewardship of property. Our Brethren principles are inherently radical, and Brethrenism is a primitive communism. We must project our heritage into the institutions of our society; in other words, we must bring our religion to bear on our economics and our politics."

From another source we read: "The Brethren Church was founded by Alexander Mack in the 18th century."

Now honestly, Brethren, are we to believe that the Brethren Church "came into being" in a time of confusion, corruption, misery, and religious and economic revolution that characterized the 18th century? Are we to accept the statement that "Out of this background of struggle, conflict and confusion came what we know as our Brethren heritage?" Are we to believe that the Brethren Church was founded by Alexander Mack in the 18th century?

If our Brethren movement is that described by either of the above, then what right have we any claim of being The New Testament Church? If these be true statements, that the early Brethren Church was "primitive communism," that it came out of the social and economic struggles of the 18th century, and was founded by Alexander Mack, undoubtedly Jesus Christ had nothing whatever to do with its coming into being!

That we may see what the Brethren Church is, who founded it, and what it stands for, let us forget the statements and claims of men, and listen to the Word of our dear Lord and Saviour Jesus Christ: "And I say also unto thee, that thou art Peter, and upon this Rock I will build my Church; and the gates of hades shall not prevail against it." (Matthew 16:18.) Neither here nor in any other place in God's word do we find that Jesus Christ ever spoke of His Church in a plural manner, because He never founded but one Church! Speaking of this Church

as recorded in Ephesians 4:4-6 the Holy Spirit had the apostle Paul write: "There is one body (or Bride or Church) and one spirit, even as ye are called in one hope of your calling: one Lord, one Faith, one baptism (dipping) one God and Father of all." Referring back now to the 2nd and 3rd verses of this same chapter we ascertain the purpose of the above declaration: "With all lowliness and meekness, with longsuffering, forbearing one another in love; endeavoring to keep the unity (oneness) of the Spirit in the bond of peace." For the first 400 years of the history of the Church this "unity" or oneness was kept. However, during the latter part of that century Satan caused the Roman Emperor Augustine I to declare himself "head of the Church." At his death two of his sons took over the empire and dividing it into two empires each of these sons declared himself to be the "head" of the church, which resulted in the Eastern, or Orthodox (so called), and the Western, or Roman Catholic churches; each led far away from apostolic Christianity, worshipping idols, the Virgin Mary, angels, saints, relics, pictures, selling indulgences, and many other infamous sins were practised; forsaking the ordinances and teachings of Jesus and substituting the doctrines and ordinances of men, retaining just enough to deceive the people.

Keeping in mind the true statement of Jesus Christ relative to sustaining His Church, we may safely assert that there has never been one single day when the Church that Jesus Christ instituted has not been in evidence. There has always remained a faithful remnant of true New Testament Christians in every age, upholding, believing and practising the doctrines and ordinances of the New Testament or Apostolic Church! Jesus Christ kept his promise: "The gates of hades shall not prevail against it" (His Church). The persecution of the Roman Catholic Church before and since the Reformation is ample proof of this statement. Had there been none who believed and practised New Testament doctrines, Rome would have no need of persecution. The New Testament Church has always existed since its founding by the Christ, and its members were called "Brethren." This Church was not formed by Alexander Mack; neither did it come into being in a time of confusion, corruption, misery, and religious, social and economic revolution. Neither was that Church ever "primitive communism" as claimed by the speaker quoted! Nor was it ever mentioned in God's word as being "Brethrenism!" Noah Webster tells us that an "ism" is "A wild and visionary theory." Well, some of the quotations seem to me to be just that! There's nothing wild or visionary about New Testament Christianity. It is so clear that "A wayfaring man, though he be a fool, need not err therein."

That we may more clearly understand the authenticity of our Faith, even the Roman Catholic Church admits that our Triune immersion is apostolic. In the Catholic Encyclopedia, Book 2, page 262 we read: "The three-fold immersion is unquestionably very ancient in the Church, and apparently of Apostolic origin." It is also commonly said that the Pope washes the feet of twelve beggars each Easter as a testimony to the washing of the Saints' feet.

Just a word relative to Alexander Mack. It is not my intention to minimize his ministry, but I do believe that Alexander Mack would hold up his hands in holy horror if he knew anyone claimed that he founded the Brethren Church. Recall, if you will, how that those who were dipped in the Oder River kept secret the name of the first one to be dipped into the water at that time. In none of Mack's writings do we find the lest inference that it was he who founded the Brethren Church. He knew that it was Jesus Christ who founded His Church, and doubtless believed with the apostle Paul that: "Other foundation can no man lay than that which is laid, which is Jesus Christ" (1 Cor. 3:11).

It is indeed strange that so few people fully realize that those who believe the teaching of the New Testament and practise the ordinances stated therein are members of the New Testament Church, and that in Apostolic times these were called "Brethren," because these alone had the right to be so named. Born again, heirs of God, and joint heirs with Jesus Christ. It seems to me that if we who call ourselves Brethren would capitalize our position as being **The New Testament Church, with doctrines that need no apology to uphold them, with the New Testament ordinances to offer to all men, that we should possess greater zeal to spread the doctrines of New Testament Christianity to a lost and condemned world.** Another suggestion: Let us not call our doctrines "Brethren Doctrines." Rather we should call them "New Testament Doctrines," and state that men and women who call themselves "Brethren" believe these doctrines and practise them.

In conclusion we must agree that people who call themselves Brethren and believe and practise the ordinances of the New Testament have been in existence since the day that Jesus Christ said "Upon this Rock I will build my Church." That Alexander Mack was used by the Lord to lead the remnant of such believers out to proclaim New Testament Christianity to the whole world. That it is a precious privilege to be a member of the New Testament Church, and as such we are obligated to keep its doctrines true to the word of God. That we are obligated to preach this precious message to lost men, throughout the whole world, "dipping them into the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you."

Let us not forget the warning of Revelation 18:4-5 relative to the present condition of apostate Christendom: "Come out of her, my people, and be not partakers of her sins, that ye receive not her plagues, for her sins have reached unto heaven, and God hath remembered her iniquities." During the Reformation God mercifully led us out of this Babel or confusion. Is it not our duty to the God who led us out, that we stay out?

—Lanark, Illinois.

Pennsylvania District Conference Notes

The Fifty-ninth Annual Pennsylvania District Conference of the Brethren Church, convened in the Masontown Brethren Church on Monday evening, July 28 and concluded Thursday evening, July 21.

Moderator Rev. W. S. Benshoff presided during most of the three day session and delivered his address on Tuesday morning. This address merits reading by all the Brethren and will appear in *The Evangelist*. Vice Moderator Walter Wertz, along with Rev. N. V. Leatherman, Rev. D. R. Wolfe, Rev. Percy Miller, Rev. Naff, Rev. A. R. Baer, and Rev. S. E. Christiansen brought excellent messages during our Masontown stay. Rev. E. M. Riddle, Dr. Glenn Clayton and Rev. Fred Vanator were visiting Brethren who presented their various works to conference. Rev. Russell Showalter of the Mt. Joy Church of the Brethren, brought a stirring message to the Fraternal Relations session.

The music, in charge of Pauline Benshoff, was handled in good style. The final report of the credential committee showed that 109 lay delegates were present along with 11 Ministerial delegates. The various boards and committees were prepared and gave reports which indicated advances along the line.

A new "Constitution and By-Laws" was adopted at this conference. Having had in our hands for three years a "Tentative" copy of such, conference finally adopted said "tentative" with a number of deletions, additions and transfers. This, they voted to have put in printed form at once and distribution will be early this fall.

Conference voted to accept the invitation of the Meyersdale Church to hold the 1950 conference there. The time will be July 17 through July 20, 1950.

Conference officers for the ensuing year were elected as follows: Moderator, Rev. Percy C. Miller; Vice Moderator, Rev. D. Richard Wolfe; Secretary, Floyd S. Benshoff; Ass't Secretary, Catherine Benshoff; Treasurer, John H. Glessner; Statistician, Mrs. Arthur R. Baer.

Floyd S. Benshoff, Secretary.

Interesting Items

(Continued from Page 2)

relatives in Ohio and Pennsylvania, Brother Bright Hanna, Lay pastor of the Cambria, Indiana, Church, will be the guest speaker at the Flora Church.

Gratis, Ohio. Brother Crick says that the Gratis church was the recent recipient of three fine decorative pieces—an oak pedestal, with a matching ceramic pedestal-vase and jardiniers, the gift of Mr. and Mrs. Earl Chrismer as a memorial to Mrs. Stella Zimmerman.

At a recent meeting of the Official Board of the church it was decided to employ someone to clean and refinish the floor of the Sanctuary and to have it done at once. This is in preparation for the laying of the new capret which will soon be done.

South Bend, Indiana. The South Bend Sunday School and Church held their Picnic at the Brethren Retreat at Shipshewana Lake, Indiana. A Vesper service was held at the evening hour.

Stockton, Calif. Brother Charles Johnson reports that Brother Howard Crom, who is planning on going into the ministry, was guest speaker at the Stockton Church on Sunday morning, July 24th. He spoke on "The Christian Family."

(Continued on page 14)



CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for August 28, 1949

A LOOK IN THE TELESCOPE

Scripture: Psalms 19:1-6; 8:1, 8-9

For The Leader

LAST WEEK we centered our thoughts on the greatness of God as seen through the Microscope. This week, we are going into something a little bigger. That is, what we see through the great telescopes of the land. Two things are certain. God is limitless in His creative ability, and His power to run things in an orderly way. The vastness of creation amazes us. And it is amazing to know that in this great creation we are more than just a cog in a wheel—we are the born again sons of the God who created it all. We are heirs and joint heirs with Christ. As we study the greatness of creation and space through the telescope, let us be mindful that God's grace and mercy is even greater than all that. It should help to keep us more faithful to Him day by day in all we do.

DISCUSSION

1. **HOW GREAT IS SPACE?** This at once seems like a foolish question. Yet it isn't. Man has been seeking the answer to this question for ages. He is practically as far from receiving His answer as ever. For no one can put a figure on the limits of space. The larger the telescope, the more space there is to see. To bring the idea of space a little closer. If a highway were built to the nearest star, and you were to get in a modern automobile and travel 100 miles an hour, 24 hours a day, 7 days a week, 52 weeks a year, never stopping, ever traveling, it would take you 24,000,000 years to get there. By that time you'd be just a little too tired and aged to enjoy your visit. Top that with the knowledge that there are stars in the heavens millions of times farther away than the nearest star. Thus we have a vague idea of what our God has done.

2. **VIEWPOINT.** We might raise the question, "Is the universe so large, or is man so small?" Again we might raise the question, "Is our universe, stars, planets, etc., the biggest thing God has created, or is all that we call space merely an atom in some greater universe beyond our comprehension? Be that as it may, for we are unable to answer the questions, but the matter is worthy of consideration in pondering the magnitude of God's creative ability. We stand by the side of the Psalmist and say, "What is man that Thou art mindful of him?" Whatever may be the true perspective, it is wonderful to know that God loves us when we do His will, and will preserve us through life, and reward us with a perfect, endless existence in heaven. There we shall learn the true viewpoint on things of this life. Until then, we leave unanswerable questions in His hands.

3. **GOD IS ETERNAL.** Take a good look into the stars on a dark, clear night. Can you realize that the stars at

which you look are the same stars at which Abraham stared when God asked Him to? That is a fact. It bears out something else that brings assurance and comfort. These stars, from their creation billions and billions of years ago, through the life-time of Abraham, up to the present moment, and on to the time when they shall burn out in the heavens, represents but a moment of time in God's endless eternity. Further the apparent eternity of the stars is an indication of the eternity of God's promises, both to the righteous and to the unrighteous.

4. **THE INESCAPABLE GOD.** As you swing your telescope around the bowl of the heavens, you will see mysteries and wonders in which God is revealed. You will come to the conclusion that God is everywhere in creation. The things He has done, and that which He is doing to keep the machinery running in perfect order. Has it occurred to you that you cannot escape God? Men have tried it. People are trying it today. They drink to escape reality. They take sleeping pills when they go to bed. In these ways they hope to get away from God. They hope to silence God's wrathful voice as it warns them of the transgression of their sin. But God is inescapable. Though the deed be done in the dark and secretly, God sees, and makes note. There is no such thing as an individual presuming to sin and feeling that God will ignore it. God is inescapable now, and in the day of judgment. Best to be ready to meet Him by a pure life daily in Christ.

5. **APPRECIATING GOD MORE.** As Christians we do take too much for granted. How often do we take time to look into the heavens and thank God for all that He does for us. We should count it a great privilege to be honored by Him with the breath of life. In God's great destiny of the years, He has granted to us the privilege of life and service. Are we truly His? Do we truly thank Him for all He does for us day by day?

6. **HE IS SUPREME.** Far too many of us feel that the universe revolves around us. Somewhere, early in life we gain the impression that life, other people, the universe and the passing years, are designed to revolve around our own individual life. This is not so. God is the supreme! We, in Christ, are His subjects, His children. We must be obedient unto Him. We must hide our own ambitions and prides as we seek out His true purpose and will for our lives. God has a pattern for us, but we are the ones who determine whether or not God is successful in working out that pattern. God cannot cross our will. What a wonderful joy there is in life when we submit our wills to Him as supreme in our lives. That is the day when happiness and joy really begins for us. Until that time there is the fight between His will and ours. As God's great universe runs in a pattern according to His will, let us center our lives in Him, that we might be as orderly as the universe.

QUESTIONS

Explain what you think was God's method in flinging the worlds into space. Do you think He created things "over night" or is there room in the scriptures for the billions of years for creation as claimed by the scientists?

Insist on having strength to make your love fruitful in service.

The thorn that God sends is better than the crown the devil brings.

Prayer Meeting Topic

Contributed by Rev. C. Y. Gilmer

(Helps for Better Christian Living)

HOW CHRIST IS SEEN

Not only in the words you say,
Nor in the deeds expressed,
But in the most unconscious way,
Is Christ by you confessed.

Not in the fascinating smile,
Or holy light upon your brow—
Ah no, I felt His presence while
Your laugh rang out just now.

For me 'twas not the truth you taught—
To you so clear, to me so dim—
But when you came to me you brought
A deeper sense of Him.

And from your eyes He beckons me,
And from your heart His love is shed,
Until I lose all sight of you,
And see the Christ instead.

—Log of the Good Ship Grace.

Let The Light Shine Through

A little girl who had seen the sunlight stream through beautiful stained glass windows figured with the servants of God was asked, "What is a saint?" She replied, "A saint is a person who lets the light shine through." Children of God, "called to be saints," (Romans 1:7) we are to let His light shine through us.

THE LIGHT

Hymn: "Let the Lower Lights Be Burning"

Scripture: John 8:12; Matt. 5:14-16

Prayer

Seed Thought Provokers:

THE SUN is the light of the world, and the moon becomes the light of the world because the sun shines upon the moon. Christ is the Light of the world, but a Christian becomes the light of the world when Jesus Christ shines into his heart (2 Cor. 4:6). A shadow over the face of the moon is an eclipse. Christians shine in wonderful beauty until they permit the world to cast its shadow upon them by allowing it to come between them and their Sun of Righteousness (Luke 12:35). "The greatest proof of the Christian religion is a Christian" (Phil. 2:15). What is the gospel according to you (Psa. 37:6)?

If we do not let our light shine men will stumble over us into everlasting ruin (1 John 1:5). We are COMMANDED to "Let your light so shine before men . . ." (Col. 3:17). God said, "Let there be light: and there was light." Everything God created obeys His voice except man. God made us to shine for Him, and we shall never be happy unless we do (Isa. 60:1). He made us to walk

in the light (Eph. 5:8; 1 John 1:6, 7). Into the darkness of this world Jesus came (John 1:5; 2 Peter 1:19). He is the light of the intellectual world (1 Cor. 1:21). He is the light of the social world, elevating manhood, womanhood and childhood. He is the light of the religious world. Only a Christian can sing his way through the sorrows of life (Psa. 23:4; 1 Cor. 15:55; Job 1:21). He is the light of the individual world (John 1:9). The world does not want the light of Jesus because it does not like to look right in the light (John 3:19-21). Christian, let your light shine (Eph. 5:14). Trim your lights and let them shine (Matt. 25:7). Have you any oil in your lamp (Matt. 25:8)? Jesus is the Light of Heaven (Rev. 21:23).

COMMENTS

On The Sunday School Lesson

by The Editor

Lesson for August 28, 1949

EXALTING THE WORD OF GOD

Lesson: Psalms 19:7-14; 119:1-8

THE BIBLE, THE WORD OF GOD, contains the revelation which God made of Himself and of His Son, through the prophets and the various writers of the text, who were led and guided by the Holy Spirit. The writer of the Epistle to the Hebrews put it this way, "God (and note that the emphasis is placed right where it belongs) who at sundry times and in divers manners spake in time past unto the fathers by the prophets, (God speaking and the prophets forth telling) hath in these last days spoken unto us by His Son . . ." Hebrews 1:1, 2. The Gospels tell us of the "Son's" revelation of both Himself and His Father—"He that hath seen me hath seen the Father." In fact, from beginning to end—Old and New Testaments—the central figure is the Christ; the Atoning Saviour, foretold in prophecy, manifest in the birth, life, death and resurrection of Jesus our Lord, and set forth in finality in His Coming Again. This is the Bible—The Word of God.

To "exalt" simply means to place upon a high plane. We do not worship the Bible, but we do hold it in high reverence for what it reveals. Far too often God's Word is held too cheaply. Children should be taught to treat the Bible somewhat differently than they treat secular books. That it should not be thrown around or just used as any other book. It should be regarded as one would regard a letter from a very dear friend, or as the last letter received from a father or mother. It seems to me that much of the irreverence shown the church today stems from a failure to teach the children to reverence holy things.

Our text speaks of the law contained in God's Word. Note that God's law is "perfect." So different from man-made laws. Someone has said that man has made so many laws that a smart lawyer can find a law on the statute books that will abrogate any other law that is made. Whether this be true or not, it is safe to say that we

are over-lawed in this country and that many "laws" are not God's laws. For example, it is not against the law of the land to sell liquor, or to drink it. But surely it is against God's law. The law of the land permits the drafting of men to fight; but it surely is not according to God's law, whose law is one of peace.

The text says that God's testimonies are "sure." We are helped thereby to live better lives and to meet each succeeding problem with enlightened eyes and understanding.

To "fear God" is not to be afraid of God. Fear in its best sense is to have reverence for Him. Our fear should be that we do not please Him. Perhaps the thing that is keeping more people away from God than any other is because in childhood He was set up before them as a "policeman" who would bring dire punishment down on them if they did something wrong. Of course we should teach the child that "deliberate" sin should make him afraid of the consequences of his act. The Psalmist calls deliberate sins "presumptuous sins."

We are asked, "Does the Christian sin?" Probably not willful sin, but many, many times they commit sins of omission—they fail to do what they know they ought to do. Dr. J. Allen Miller often said, "The choice of a lesser opportunity in the place of a greater opportunity is sin to the Christian."

God's laws do not change. They need no revision, amendment or curtailment. That is why we can exalt the Word of God—lift it high, and rejoice in its purity. May we say, with the Psalmist, "I will keep thy statutes." Psalm 119:8.

Interesting Items

(Continued from page 11)

A drive for new members is being made by the Christian Endeavorers.

Loree, Indiana. Brother Robert Higgins says that the W. M. S. have voted to purchase a number of new hymnals to augment the present supply, which has become inadequate for the services.

He also reports that the tentative dates of their revival has been set as December 4 to 18, and that the tentative speaker will be Dr. Grover E. Swoyer, of Pittsburgh, Penna.

Homecoming Day at Loree has been set for October 23rd.

Mexico, Indiana. The Mexico Sunday School Picnic was held at the MacConaquah Park, at Peru, Indiana.

Dr. Grover Swoyer, of Pittsburgh, Penna., was guest speaker at the Mexico church for the Community service on Sunday evening, July 31st. This was a special Sunday evening service. The Loree Quartet and the Church of the Brethren Choir furnished the music.

Brother Higgins reports a recent trip to Kentucky as follows: "Rev. Austin Gable, 'Bud' Hunter and I made a trip to our Lost Creek, Kentucky, Mission field this week (week of July 17th), with a truck load of school desks, stoves, clothing, etc. The trip was very much enjoyed by all. Brother Hunter remained there to supervise the construction of the new boys' dormitory which is to replace the one which was burned. We had the privilege of speaking at our new church in Rowdy on Thursday evening."

Mexico's Homecoming is scheduled for October 24th.

Brother Higgins has been granted the privilege of holding a revival at our Center Chapel church in September.

Ashland, Ohio. The Ashland Laymen's Organization recently elected officers for the coming year as follows: President—Rex Martin; Vice President—Delbert Mellinger; Treasurer—J. Arthur DeLozier; Secretary—Ted Sapyta; Representative of the Laymen to the Church Official Board—Donald Bame.

Dr. Martin Shively, who is a member of the Ashland Church, celebrated his eighty-sixth birthday on Wednesday, July 20th. He is still a regular attendant at the services of both Sunday School, church and mid-week session.

Dayton, Ohio. We note that the Whetstones spent their vacation in Michigan, just traveling, or as Brother Whetstone says, "Just seeing some of the sights of Michigan."

In the absence of Brother Whetstone the morning services of July 24th were in charge of the Dayton Laymen. This was their annual public service. Mr. Broda of the Dayton Public Schools was the guest speaker.

The Dayton Choir was recently "Guest" at the Antioch U. B. Church.

Huntington, Indiana. Brother C. Y. Gilmer sends us a card with the following announcements: "The Huntington Church has scheduled the following: Rev. and Mrs. Dale Larue Roesch, Sunday evening, August 7th; Rev. and Mrs. J. F. Bright, Sunday evening, August 21st. Rev. Bright is preaching on the date of his 29th anniversary in the ministry, having preached his first sermon in the Huntington Brethren Church twenty-nine years ago."

Brother Gilmer also says, "Five were baptized on July 20th. Two of these were intermediate boys who had accepted Christ at Camp; the other three were heads of families."

The Huntington Brethren Men's Chorus, under the direction of Mrs. C. Y. Gilmer, with Mrs. Elbert Trainer at the piano, presented a program at the Huntington Church on Sunday evening, July 17th. Brother Gilmer reports that there were 130 present and that an offering of \$50.57 was received. All were well pleased with the program. The Huntington Men's Chorus is making a name for themselves.

New Lebanon, Ohio. Brother W. Clayton Berkshire reports the receiving of a call to serve the New Lebanon church for another year, which call he has accepted.

The New Press Fund

GOAL—Not less than\$15,000.00

Cash to date\$12,463.57

Conditions are fast developing in the Near East which calls for the early appearance of the "Vile Person," who "comes up and becomes strong with a small people." Dan. 11:21-23.

"A Spiritual Double Header"—Redemption through His blood—forgiveness of sins according to the riches of His grace.

Toil, trouble, travail, and labor are words that cannot be spelled in heaven.

In the long run nothing lasts but character.



News From Our Churches

OAKVILLE, INDIANA

Greetings to the Brethren from the Oakville Brethren Church! Several months have elapsed since the last report of the work here appeared in the *Evangelist*. This is due, not to any lack of activities to be reported, but rather to a busy summer which has allowed but little time for writing.

The work in this beautiful rural community is moving along in a most encouraging manner—thanks to the guidance and loving care of the Heavenly Father. We had trepidations that the news of our leaving this field at the beginning of next year might cause a decline in enthusiasm and interest amongst the brethren, but such has not been the case, for both enthusiasm and interest are continually mounting.

No summer slump is in evidence here. The average Sunday School attendance for May was 114; for June 119; and for the first three weeks of July 118, as compared with 90, 92, and 81 for the same period last year. Since the first Sunday of February there have been but three Sundays when the attendance fell below the 100 mark (and all three of those were 98), while in the past five years there was not a single year in which the attendance passed the attendance mark of 100 on more than twelve Sundays. Similar growth is likewise manifested in the other services and meetings of the church. And this growth is brought about largely through the enthusiasm of the folks in the church who are endeavoring to put into practice those well known words—"You bring the one next to you . . ."

As in other years, we are cooperating with the churches in the surrounding villages in sponsoring union services during the month of July and the first week of August. Thus far these services have been quite well attended.

Each Sunday morning our worship service is richly blessed through the special music and the responses of a most efficient choir. Under the supervision of a paid director—who at the present time is Mrs. Bates—the choir, which is composed of practically all trained singers or musicians, is doing a work not to be excelled in any rural church.

One other phase of the work here that should be mentioned is the Junior Department of the Sunday School. On the first Sunday of February we arranged for the youngsters to meet in the basement of the church (and we have an especially nice one here) for their own exercises and class sessions, rather than gathering with the older folks, as had been the custom. The average attendance for the

month of June in the Junior Department was just a fraction less than a 100% increase over the average attendance for the same group previous to the change. The youngsters have a very interesting and instructive program each Sunday—many of them taking an active part in the exercises, which are supervised by one of our young ladies, Sister Pat Ball.

As with the great majority of Brethren people, the folks here love to hear the glorious message of the Gospel, and many of them are doing their part to fulfill the commission of our Lord to "preach to all creatures," by speaking to the unsaved in our community.

Brethren, we solicit your continuing prayers that the work of the Lord might move forward in this field which is ripe unto the harvest.

Henry Bates, pastor.



CHEYENNE, WYOMING

The first two weeks of June, proceeded by weeks of prayer, we held our first Daily Vacation Bible School. It really thrilled our hearts to see those twenty-eight youngsters come smiling, talking and laughing into the house of the Lord each morning.

In spite of, or maybe, because of the rain (which fell in torrents almost every morning) we had a very regular attendance.

Our school was conducted entirely by home talent, and the cooperation between parents, teachers, the Sunday School, the pastor and the children was grand. Two boys accepted Christ, one of which was baptized the following Sunday, when also, we had an exhibition of the hand work and a program which consisted of Bible Stories enacted, songs and choruses sung, which had been learned at the sessions of the school.

We truly feel that "The Lord hath done great things for us, whereof we are glad."

Mrs. J. K. White, Cor. Sec.



TERRA ALTA, WEST VIRGINIA (Co-operative Church)

Brother Wendell Flory, missionary to China, was with us on May 7th and talked on the China mission work. We are sorry to have lost one of our members by death, Sister Ocean Rhodes. Several members of our church attended the Church of the Brethren Annual Conference at Ocean Grove and brought back a very interesting report. Brother Olonzo Fike of Accident, Maryland, held a revival meeting for us from July 10th to July 17th. The meeting was well attended. Eight persons were baptized; seven into the Church of the Brethren and one into the Brethren Church. We had our Love Feast in the evening of July 17th. We were glad for the opportunity on July 18th to hear Mrs. Helena Kruger of the Church World Service tell of her experience in Europe and of the things that are still greatly needed there. A carload of our Women attended the Pennsylvania District Conference at Masetown, Pa., on July 20th and also the banquet in the evening. Several of our young people are planning on attending camp at Camp Galilee the first part of August.

Mrs. Roy Whitehair.

Wedding Announcement

Beverly Jean Harden and Jack L. Titus were united in marriage on June 18th at the church with a double ring service, read by the pastor. At home in this city for a few weeks, but after September 1st at St. Louis, Mo., where Mr. Titus is completing his course in medical college.

Alma Mae Weesner and Lawrence Anthony Turner were united in marriage on June 25th at the church with a double ring service read by the pastor. At home in this city till September, when Mr. Turner will resume his studies in Michigan State University to complete his course in chemical engineering.

Gloria Dell Epley and Robert Eugene Hancock were united in marriage on June 26th at the church with a double ring ceremony by the pastor. At home at Osceola, Indiana.

Lois Wynn and Justin DeBoer were united in marriage on July 2nd at the church with a lovely service read by Rev. E. A. Duker. At home to their friends at Grand Rapids, Michigan.

Jacqueline Ann Warner and John Joseph Metz were united in marriage on July 9th at the church with a ring service read by the pastor. Both are employed by Western Union and are at home in South Bend, Indiana.

Shirley Jean Bourdon and William H. Wynn, Jr., were united in marriage on July 17th at the church with a love'y ring ceremony. At home to their friends at 1913 Marine Street, South Bend, Indiana.

Congratulations and every good blessing of life and the rich blessings of God's grace be on these fine young couples as they unitedly take up life. All of them are either members of this church or have some definite relation to this church. Claud Studebaker, South Bend, Indiana.



MUSSER-HOFFMAN. At a garden wedding Sunday afternoon, July 3, 1949, at the home of Mr. and Mrs. D. Jay Musser, the Deep Spring Farm, of Berlin, Pennsylvania, their youngest daughter, Rae, became the bride of Robert Hoffman, son of Harrison Hoffman of Berlin, and the late Mrs. Hoffman. The writer, pastor of the Berlin Brethren Church, officiated at the double ring ceremony before an improvised altar of white lilies, carnations and ferns, with tall white tapers. Baskets of flowers and white streamers marked an aisle for the wedding party. The bride carried a white Bible, with ribbon showers and a marker of white roses. The bride's only attendant was her sister, Miss Mary Musser. Rev. Joe Shultz, cousin of the bride, was Mr. Hoffman's best man. Miss Doris Hart,

roommate of the bride at Ashland College, played several beautiful numbers on the organ and also the traditional wedding marches. Miss Virginia Barnard, also a roommate of the bride, sang several beautiful numbers. Mrs. Hoffman is a graduate of Ashland College and Mr. Hoffman is a pre-seminary student in Ashland College.

Percy C. Miller.

Laid to Rest

TOWNER. Theodore Towner departed this life to be with his Lord on June 14, 1949. He had suffered intensely for several months; several major surgical operations and every medication seemed futile. His extreme suffering he bore most patiently, and his faith was gloriously triumphant.

He leaves a beloved wife (Ann Hullinger) and a daughter; quite a large number of relatives and a host of dear friends. The large number of floral tributes and very large attendance at the memorial service bore evidence of the esteem in which he was held. He was a member of the trustee board of this church.

Our comfort is in the glorious hope of heaven and eternal joy with our Lord in the house of many mansions. May our dear Lord bind up the broken hearts and raise up new strength in members to faithfully do His will.

Claud Studebaker.

GLOSS. William H. Gloss of 936 Arlington Ave., S. W., Canton, Ohio, came to the end of life's earthly journey on Monday, June 27, 1949, at the age of seventy-seven years, having suffered a cerebral hemorrhage the evening before.

Mr. Gloss was a resident of Canton for sixty years, coming from his birthplace, Neffsville, Pennsylvania, where he was born in 1872. He was last employed by Diebold, Inc., and had previously been a freight foreman for the B. & O. and W. & L. E. railroads. He retired from active work in 1944 because of ill health.

He is survived by his widow, Mrs. Arie E. Gloss, to whom he was united in marriage on July 2, 1893. On the anniversary of this date in 1943 they celebrated their Golden Wedding, at which time Rev. Fred C. Vanator, a former pastor of the Canton Brethren Church, officiated at their "Golden Marriage Ceremony." Thus they had journeyed within a few days of fifty-six years of married life at the time of his passing.

Surviving also are: three daughters—Mrs. Charles Lydick, Mrs. W. C. Bowser, and Mrs. Thomas Worley, all of Canton; two sons—Ray A. of Philadelphia, Penna., and Wilbur of Cuyahoga Falls, Ohio; a sister—Mrs. Anna Frank of Lancaster, Penna.; two brothers—George and Edward, both of Canton; nine grandchildren and nine great grandchildren.

Funeral services were conducted in the Schneeberger Funeral Home on Wednesday, June 29th, by Rev. L. O. Hegnauer, a long time friend of the deceased, in the absence of the undersigned. The sermon was based on Psalm 23. Burial was made in Westlawn Cemetery.

E. J. Beekley.

The Brethren Evangelist

vangelism

"I am the Way, the Truth, and the Life"—

When General Douglas McArthur said so dramatically at the Japanese surrender, that there must be "... a spiritual recrudescence ... or Armageddon will be at our door," he was not congratulating the Christian churches on their importance. He was voicing a sobering and tellible challenge.

In our program of Evangelism lies the answer. More Christians are needed if we are to become a more Christian world. Every walk of life must have men and women, increasingly more, who will allow this life to be guided by the Christ, our Saviour.

If Christianity cannot conquer America, it cannot conquer the world; and a Christianity that cannot conquer America is a Christianity that we do not want to carry to the world.

To Evangelize the world is to do something more than preach the Gospel. It is to put the Gospel into the forces that are remaking the world in which we live.

We have come to know that we must do more than cure unfortunates. Evangelism is so much more than a movement of social evolution. It is more than being good Samaritans. When we think of "Good Samaritans" at once we think of highwaymen on every road between Jerusalem and Jericho.

America's supreme obligation is the obligation of supreme advantage. This obligation of special privilege rests upon the nation as well as the individual. Our nation needs to be sobered, in order that we might be inspired. The inspiration is in the high calling which comes to every Christian of our North American continent, to do something real, something worth while, to enable this continent to come to its own and do its world duty in making Jesus Christ known to this generation.

Down through the ages young enthusiasts have picked out their specific jobs. Paul sees his task to be founding churches. Dorcas making coats for the poor at Joppa. St. Francis washes the wounds of lepers. Bernard preaches a Crusade. Luther nails his world-shaking challenge on the church door at Wittenberg. George Williams founds the Y. M. C. A. Jane Adams brings hope to youth on the city streets. D. L. Moody and Wm. A. Sunday win their tens of thousands for Jesus Christ. Millions down through the ages have caught the vision of God's Kingdom on the horizon in the sky, and have followed the gleam each in his own way to a finite and definite end; and always under the inspiration of the great Captain.

America's world calling is clearer, more insistent, more appealing, than any other call that ever disturbed any nation, ancient or modern. Israel, Greece, Rome, Spain, France, Britain, Germany or Russia, and the new nations east and west—all have had their day of visitation. But to none of them came a chance so stupendous, a vocation so commanding, a vision so splendid, as now challenges North America.

Might we not well PRAY DAILY for an increasing interest in EVANGELISTIC missions. This challenge does not stop with those who can "GO FOR HIM," but includes every Christian who should be willing to support those who do "forsake all for Jesus' sake."

E. M. R.

THE BRETHREN EVANGELIST

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The

Field Secretary

Travels

A combined visit and business trip to Illinois was enjoyed over the Fourth of July week-end. The temperature was high, the traffic heavy, but we went through with no difficulty. The Lanark Church, under the care of Brother McCartney-smith, gave a very good audience for the missionary message at the morning hour. During the afternoon we visited Dr. and Mrs. Bell, Mrs. White and at the home of an Ashland student, Miss Coleman. The Fourth was enjoyed with relatives formerly from the East, all of whom are connected with the Church of the Brethren. The following day, I kept my promise with the college and visited the Iowa-Illinois Camp at the Mississippi Palisades. This is a very fine location and set-up for a camp. It was my joy to bring the first message in a worship service to this group with their leaders.

July 15th your secretary cared for the pulpit at Bryan, while the minister was on vacation in the East. Since we once served this church for a five year pastorate, you may be sure it was a delightful worship. The church was almost filled for the service. Enroute a call was made at Fremont where we found Mrs. Hagenbuch able to be at

home and up part of the time. The twin boys are doing fine. Surely the prayers of hundreds were answered for the recovery of Sister Hagenbuch.

Home one day, then with the Vanators in the rear seat, we went "Dodge Cruising" to Mason-town, Pa., for the conference. It was a hot time too; I refer again to the heat. However, it was acclaimed a very good conference. The attendance was extra good, the program was well planned and well executed. Every interest of the church was well emphasized.

After a half day at home, Garber Drushal, President of the Board, and I took to the road again headed for Kentucky to assist in the final detail, some of which needed legal advice from the state of Kentucky, for the beginning of the replacement of the Wheeler Home.

Our genial friend, "Bud" Hunter, was on the job to superintend the work. Men were already busy on the foundation. Local men are being used as much as possible, since so many of them need the work. The work will be rushed as much as possible so as to have this building in readiness before bad weather.

The church will rejoice to know that Sister Ada Drushal was able to ride to Jackson with us. Her recovery also is directly attributed to the power of prayer.

President Drushal is a real traveling companion and a proficient assistant at the wheel, especially in Kentucky.

We'll be seeing many of our readers at General Conference time, soon. Pray for this conference.

E. M. R.

Ninety Minutes of Ecstasy—Serve the Lord with gladness: come before his presence with singing (Psa. 100:2, Golden Text)). In a log cabin in the hills of West Virginia, I have heard the singing of a congregation of men and women poorly clad, overworked, and perhaps undernourished. Tears flowed and shouts interfered with the singing as they sang such songs as "Oh, happy day, that fixed my choice on Thee, my Saviour and my God." They had a preacher but once a month and it seemed that God loaned them enough Heaven to fill them with overflowing. I rejoiced with them, and thanked God that people who had no paper on their walls or carpet on their floor could have ninety minutes of ecstasy once a month which is far more than some churchgoers have in a lifetime.—S. S. Times.

The Importance of Missionary Leadership in the Home Church



R. F. Porte

The rising power of spiritual leadership among the men of the Brethren Church is the factual answer to my topic. For a long time, we have been aware that the men of the church have not made the united imprint upon the work of the church as is now witnessed in the growth of men's work. The Brethren Church is witnessing an effective team, women's work and men's work pulling evenly and bringing the church into successful missionary accomplishment. There is never a successful work for Christ without the laity heartily supporting the claims of Christ to every Christian.

The importance of our aroused laity is well supported by the words of Saint Paul when he said, "... and how shall they hear without a preacher? And how shall they preach except they be sent? Romans 10:14. Every successful missionary or evangelistic program has at the foundation of its success a group of consecrated laity, men and women. A Christian laity is the most fertile ground to plant the missionary program of our Lord. These are the people who receive the Word of Life gladly and proceed to bring forth a great increase of spiritual blessing. The unsaved and the indifferent certainly need the blessing of the saving Gospel but the Gospel itself must start with willing hearts who accept the message and make some good from it. The preacher is merely a voice crying in the wilderness without his faithful people who demonstrate and amplify the message the pastors may bring. It takes the laity to plant the message in the hearts of people who are unsaved and indifferent to the Christian message.

We do not minimize the importance of the individual but the increasing effect of a great leader rests upon those who hear his message, receive it gladly and enthusiastically and multiply it. It was our Lord Himself who told His disciples that, "Greater works than these shall ye do" John 14:12. The increase of the Master's work lay in the hearts of faithful believers who would go forth to preach the message of salvation and hope. I am laying stress upon the field of increase in missionary leadership. Nowhere is missionary leadership confined to those definitely set apart to full time service. The missionary and evangelistic effort is only spear-pointed by the leader who stands at the head of the total effort. Leadership passes down to every faithful believer in the work of Christ to become a voice, a light, and example of Christian victory over the common opposition to the work of Christ.

Church leaders and pastors frequently hear members of the congregation remark, "We need more leaders." It is just as logical to retort that we need a soil or background out of which to develop this needed Christian lead-

ership. Is it also not true that the source from which our consecrated-leadership will come must be just as devoted to the cause of Christ as the leadership itself? The Brethren Church has never emphasized the ministry into a professionalized class as we note in the high liturgical churches; our ministry is apostolic in character, that is, a selected number set apart and dedicated by the church body itself to do the distinctive work which the church itself wants done. The power of the early apostolic group was a corporate body, "all together in one place." The Antioch church was a total missionary church out of which Paul, Barnabas, and Silas became the vocal expression of a group just as missionary as the church itself, we believe. I am saying that our leadership develops out of a spiritual soil, out of Christian lives convicted of the truth that we do have a message to give to the nations that shall turn their hearts to the right. Here let it be well stated that no true Christian excuses himself by saying, "We lack leadership." What we lack is a spiritual soil out of which great spiritual leaders will spring; capable men and women who shall exemplify the character of the group of believers in Christ they represent. The importance of the Christian body cannot be over-emphasized in my judgment. Our leadership has to be in some way comparable to the character of the group from which they spring.

Let us refrain from departmentalizing Christian testimony. All Christian missionary work is evangelizing and evangelizing is missionary work every where in the whole world. There is a sort of glamour to the person who travels abroad but the importance of the home field is just as heroic and challenging. It would certainly be folly to evangelize Africa and at the same time neglect to warn America to the danger of neglecting obedience to the law of Christ. The reaction of a group of young people who had attended a world conference of Christian people and had worshipped, prayed, sang together with Christians of different races was, "Why can't we do this at home?" That is a perfect question and it puts us to thinking, as the Editor says. I have heard people boasting what is being done in other places and these same people make almost no effort to inject their enthusiasm into their own church and community. If Jesus was partial at all to any

locality Jesus certainly emphasized the necessity of building up to the home community and then going forth to the entire world. "Beginning at Jerusalem" certainly indicates the importance of leadership and work in the home community but like charity, it should never always stay at home. When we invite the neighbors into our home we make more light in our own home—at least more than we usually do when we are alone.

What will you say of this statement namely, that the home leadership is of necessity an aroused lay leadership? Every Christian member of the church is a potential leader in his or her congregation. The development of leadership is possible by a continual presentation of the need for Christian work. The ability and power of local leadership declines in proportion to the individual's attendance at the congregational assembly. The faithfulness of a person's attendance at the local church assembly leads into the attendance at district, national, and world conferences. The world view and wider missionary vision is the fruit of fellowship with Christians who are filled with the enthusiasm of the program of Christ. When a church member keeps uninformed about the Christian program he is keeping his light under a table and does not give

light to all them in the house. God told Ezekiel that the watchman failed to warn the city of immanent danger that watchman was responsible for the lives of the city. The reason from a missionary standpoint why a Christian should be a witnessing Christian is that he may keep some other person from dying in sin. A person that refuses to accept the salvation in Christ Jesus loses his own soul and fails in doing the service he might do and should do for his Lord, but the church-member who walks after the way of the world loses his own soul, misleads his close companions and causes them to neglect salvation and is also guilty of neglecting his duty to his Lord. Who knows but God, how great a minister of righteousness a Christian might be until he gives himself wholly to the Lord to do the Lord's work? What is the importance of missionary leadership in the local church? It is the difference between a Spirit-filled, Gospel preaching, soul saving church and a luke-warm, self-satisfied and self-righteous dying church. The apostolic church was a witnessing church and a Gospel preaching church and a soulsaving church and altogether a missionary church and evangelistic.

South Bend, Indiana.

Camp at Lost Creek, Kentucky

On Monday evening, June 7, the undersigned and "Doc" Shank arrived at their destination in Lost Creek, Kentucky, 337 miles from Ashland. Upon our arrival little did we realize that before us was one of the most enjoyable and satisfying weeks of our summer. To some 40 children of Kentucky it meant the long awaited week of summer camp.

There was an organization of all the campers into four tribes on Monday night and this proved to be a keen source of competition for the campers. Some of the activities during the week included morning watch, tribe meetings and classes of Biblical instruction. Chapel services were also conducted every morning quite ably by the pastor of Sergeantsville, New Jersey Church, Reverend J. J. Margush. During recess "Doc" Shank just had to have a bottle of pop (or was it a chat with Bonnie) at the local store?

In the afternoon handcraft was taught by Miss Anderson, a successful teacher from a camp just a few miles from the Lost Creek Camp.

Recreation during the week varied from treasure and scavenger hunts to races and relays and soft ball. Our recreation periods were only a success because of the spirit of cooperation among the campers.

Evening vespers were conducted by "Doc" Shank and then tribes gave their programs of Bible dramatization after which Rev. Margush was in charge of the worship services.

As has already been said we had great cooperation from all the campers and we must add to this that we were indeed grateful for the hospitality and the cooperation given to us by Mr. and Mrs. Drushal, Miss Stevenson, Mr. Hall, Gordan and Ada Mae Drushal.

I believe part of the success of the week is shown by the fact that forty tired campers worn by a week of camp life were sorry to see the camp come to a close.

Ralph Mills.

MEET MISSIONARY MINDED FOLKS AT GENERAL CONFERENCE

Mrs. Leora Nagle—Missionary to the Philippines
Mr. & Mrs. Dale Roesch—Recently from Puerto Rico
Miss Janet King—Summer visitor to Argentina

Concerning the Ministry of Dr. G. W. Rench

The Dayton Convention of 1883 was held in June of that year, and two years later to the very week I was baptized by Elder W. W. Sommers, in Massissinewa River, near Eaton, Indiana, and thus became a member of the Brethren (Progressive) Church. I was twenty-one years of age at this time, having been born on May 27, 1864 within two miles of where I was baptized. The religious atmosphere at that time was disturbed by a great controversy over the organization of this church. The right of Progressive ministers to baptize and the baptism of those who had been baptized by triune immersion was foremost in this early controversy. The subject of this sketch took his stand against this as well as other humanisms disallowed by the Scriptures. The church was organized in a country school house where I was then teaching. A year later, in 1886, at the same place I was called (by secret ballot) to the ministry, and ordained by Elder David K. Teeter of the Oakville, Indiana, church. I continued teaching, however, and preaching for my home church as duties would permit. During these years I was led to champion the cause of the rights and practices of the congregation as set forth in the New Testament scriptures. The jurisdiction of outside bodies was denied. Such men as Holsinger, Bashor, Swihart, Wampler, Brown, and J. D. Bowman were supporting that position with great courage and clearness. There followed in the wake of these men such staunch advocates of the "Bible alone" position as Gnagey, Tombaugh, Shively, J. Allen Miller, Knepper, Livengood, C. F. Yoder and R. R. Teeter.

I was called to my first full-time pastorate at Milford, Indiana, in April, 1892. I was educated at Lebanon, Ohio (teachers' course) and at the Valparaiso University, Indiana, at which institution I attended on two different occasions, majoring in the sciences. In the college year of 1894 I was urged by the trustees of Ashland College to come there to fill a vacancy in the faculty. I returned to Milford pastorate at the close of the college year. In the fall of 1897 I was chosen to make a canvas of the Indiana churches for the purpose of raising the apportionment of these churches in the final effort to pay off the debt of long standing for Ashland College. The apportionments ran from \$50 to \$100. A few churches had already raised their quota. The remainder of the 25 churches rallied to the appeal in splendid fashion, and with the other dis-

tricts, the debt was paid. I regard this achievement as one of the outstanding events of my ministry.

About the year 1900, the Indiana Mission Board was organized with the view of establishing new churches in this district. It was agreed that our first effort should be to redeem our fair name in the city of Goshen, Indiana. The work started there a few years before had failed to develop. I was selected to lead that work. I quote from the Indiana Year Book of 1904: "The Goshen Church is a triumph of State Mission work. Appropriations first year \$600, second \$600, third \$400, fourth \$200. Four hundred dollars of this was spent for a lot for the church. How State Mission Work pay?" During this time about two hundred members have been added. At one of my revival meetings 101 people were taken into the church. I always regarded this as an outstanding event of my ministry.

I have served pastorates in the following churches: Maple Grove, Indiana, 6 years; Milford, 9 years; Goshen, 11 years; Johnstown First, Pennsylvania, 6 years; South Bend, Indiana, 7 years; North Liberty, 2 years; and New Paris, 13 years. I am now closing my ministerial career at New Paris, Indiana, a very delightful pastorate of almost 13 years. At my next birthday, May 27, 1944, I shall have reached the age of 80 years.

My Brethren have selected me to numerous positions of trust and responsibility, twice Moderator of the National Conference, and for many years President of the National Ministerial Association, and again Moderator of the Indiana State Conference and various standing committees. During the South Bend pastorate in connection with other ministers, the beautiful conference grounds of Shipshewana Lake with its tabernacle and Women's Lodge and Hotel was developed. In the capacity of a minister of the Brethren Church of almost 58 years, I would gladly spend another life time in such a high calling.

—G. W. Rench, February 1, 1944.

This modest statement concerning the life of our late brother, Dr. G. W. Rench, should be a challenge and stimulus to the ministry of our church. It should also become an urge to young men of the church to offer their life in such a service. Dean M. A. Stuckey who has held this life report felt it should be used in the missionary number.

Editor.

CHEYENNE, WYOMING

A recent message from Pastor Frank W. Garber says the building program for this year is finished. The building presents a nice appearance with the white coat finish. He says further that the first service in the new auditorium was held on Easter Sunday with 85 persons present. The Vacation Bible School was a real success. It is the plan to dedicate the new church on Sunday before the District conference, which convenes in the Cheyenne Church, in October.

RETURNS BY PLANE

It is reported in the Huntington Bulletin that Miss Janet King, who is visiting her sister and family in South America, will return by airplane. She intends to arrive by General Conference.

LETTER FROM MISS KUGLER

To all my dear Brethren and friends in the States,

Often, very often, I remember all of you and the great experiences the Lord gave me visiting our churches in the States. With much interest I am always reading the news and the articles in the Brethren Evangelist and it seemed to me then as if I would be there among you. But now is the time that you receive a word from me. I don't write too often because of my activities in the mission work. However, I am always very happy to serve the Lord, we can feel His presence guiding and blessing us. Everything is going fine and the work is progressing. The meetings are well attended and my people are remaining faithful and cooperating in everything.

Besides our W. M. S., I have now organized a Senior S. M. M. with 14 girls. They enjoy our meetings very much, meeting once a month for two and a half hours. First we have tea as some girls come from high school or some other place directly to the meeting. Then we have songs, Bible study, and prayer and then we begin work, preparing materials for the meetings among the children, and sewing for the cradle-roll babies and arranging some used clothes for poor children. So we hope through our meetings we shall receive spiritual help and at the same time be a blessing for others.

On Sunday morning we have Sunday School but on Saturday afternoon we have another meeting for children, mostly Bible study and flannelgraph. There is a very nice group of children which we can see are growing in their spiritual life. We have this meeting in the home of the Hernandez family and when this meeting is over then we have in our hall a study of preparation. We are studying the book "Seeking the Lost" written by Dr. Leavell. The group has 12 members who are studying, besides them, Benjamin is in the Bible school at Buenos Aires, where he began last year and Azucena Martin is at the Bible school in Rosario. They are consecrated, good students. Imael and Atuel couldn't go to Bible school this year because only one has a brother who is in military service, so they have to work to help with the expenses in their homes. But meanwhile they are quite active in the work and taking part in our studies.

Here in Villa Constitucion we are now facing the project to build our church. We thank the Lord, and we thank all of you, our dear Brethren, because we could buy a

very appropriate lot for our building. It is well located. We hope to be able soon to build since the owner of the house where we are at this time, needs it for his own use. Maybe you remember that I spoke about a Kindergarten or Good Will Center which I hope to be able to start here. This would be very importance since Villa Constitucion is becoming a great industrial center. Some factories are already working and some are yet in construction. The town is growing and I am happy because our work is growing too.

The Government and Catholic restrictions are more and more severe against the Evangelicals. For a long time many preachers gave really good messages over the radio. Even though it was very expensive we considered it a good way to preach the Gospel, as so many sick people could hear it in their homes and many others who wouldn't attend churches. In the past two weeks they have been limited to only music by the piano and violin. In some churches they are already prohibited to hold meetings or to have meetings in streets or parks. We want to pray that the Lord may give us strength and courage to give our testimony for His glory and that we can love those who are against His Word. So I consider this restriction a special reason for a Good Will Center or Kindergarten work as well as teaching and preaching the Gospel. The Methodists and Baptists have already established some Good Will Centers.

Some weeks ago the Bylers were here visiting. I was so happy having them in my home. They are progressing now with the Spanish and are already helping in the work. Everybody likes them and little, sweet Susan is making friends everywhere. We are happy that Miss June Byler got her visa and we hope she can soon be among us. Next week I am going to Buenos Aires to meet Miss Janet King at the port. She is coming for a short visit and then will be back for General Conference. I am anxious to see her, as she will represent for me all my dear friends from the States.

Brethren, pray for us, you are giving your offerings and may the Lord bless us as we are working together for Him.

Sincerely yours in His Service,

H. Louisa Kugler.

ATTENTION ALL CHURCHES

We call your attention to a motion which was passed at last year's General Conference: We quote—"A motion was sustained that each and every church send a conference offering every year, of at least five cents per member, for the operating expenses of General Conference." Do not fail to either *SEND* or *BRING* this offering to conference.

E. J. Beekley, Conference Secretary.

SOUTH AMERICA----

by L. O. McCartneysmith

In compliance to the request of our Missions Secretary, Rev. E. M. Riddle, it is a pleasure to present this brief Geological Survey of South America, dealing particularly with that portion of the Continent in which we have for several years been greatly interested in spreading the doctrines of the New Testament Church: namely the republic of Argentina.

To supply our readers with some idea of the size and population of South America as a whole, it is interesting to know that this continent is ruled by eleven republics somewhat similar in government to our own United States, with an area of 6,775,410 square miles, and a population as shown by the 1947 census of 101,946,956. Argentina ranks second in both size and population, with an area of 1,078,769 square miles, and a population of 16,107,936, which amounts approximately to one sixth of the area of the Continent, and about the same relation of population.

Argentina occupies the greater portion of southern South America, extending from the southern border of the republic of Brazil southwardly to the southern tip of the Continent, Cape Horn, a distance of 2300 miles. It varies in width from the point of Cape Horn to its widest portion in the North which is 930 miles in width.

There are 5 great river divisions or systems in Argentina: the Plata, Central, Cordillera, Pampa, and the Patagonia in the extreme southern part. The mountains of Argentina are grouped into 4 perfectly defined systems: the Andean on the West, the Central in the central part, the Misiones in the eastern, and the Southern in the south. Beautiful lakes are to be seen in the southern mountainous section, with glaciers, and ice covered peaks. Skiing and trout fishing are very popular.

East of the Andes we find great plains, some of which are very heavily wooded, called the Grand Chaco in the northern area; and south of this are the vast treeless "pampas" or plains, where we see vast fields of wheat, morn, oats, flax, and alfalfa, much resembling our own Western Plains country, excepting that they extend in a southerly direction instead of toward the West as our plains are. Here are the vast cattle and horse ranches of the Argentine, extending down to the plains of Patagonia.

Climate. The climate of Argentina with exception of the extreme northern and southern portions may be said to be "temperate." This part is the most thickly settled. Variations in this particular area are slight. The northern tip of Argentina may be called "tropical," and exceedingly hot, while the southern tip or extremity is exceedingly cold. Rainfall is heavy in the northern part of the republic, and slightest in the central western, and southern portions. Our seasons are directly opposite those of Argentina; January, February and March being their very hottest or summer months, while with us these months mean wintry winds and sub-zero weather. During their winter months of June, July, and August, the citizens of Buenos Aires begin to prepare for tourists from the colder climes of Argentina, as this city ranks in about the same column as Florida with our northern citizens as a tourist hangout for the colder months.

A Brief Geographical Survey

Resources and Industries. Argentina's mountains contain large deposits of silver, copper, and gold; however, the mining of these precious metals has been held back for lack of proper machinery for mining and smelting. With outside capital many new oil wells have recently been drilled, and petroleum is to be found in abundance. The Government has also recently started several drilling operations which have proved excellent. Wheat, oats, corn, linseed, or flax, and alfalfa are the leading agricultural crops; alfalfa being grown in great quantities. Sheep, cattle, horses, hogs, and goats are the chief form of wealth on the ranches. Great packing houses, some from our own country, have been established on a large scale, and meat refrigeration has become the country's greatest industry; the largest refrigeration plant in the world being located at Buenos Aires, with a daily capacity of 5,000 cattle, and 10,000 sheep or goats. Argentina supplies us with over 50 per cent of the hides used in the United States. Flour mills hold second place in industry, and recent undertakings in the manufacturing of wines, sugar, and by-products have recently begun. Textiles, oils, chemicals, iron, agricultural implements, machinery of various kinds, glassware, and crockery are the principal imports to Argentina.

Government: Argentina is a Republic somewhat like our own United States, established after a revolt against Spain, May 25th, 1810, with constitution modeled after that of the United States of America and adopted in 1853. The president must be a native of Argentina, a Roman Catholic, and is normally elected by a congress of Electors, 376 in number, for a 6 year term. The present president being Juan Domingo Peron, elected in 1946. Voting is compulsory, and women may vote for presidential and congressional candidates only. There are 14 provinces with a high measure of home rule, electing their own Governors and Legislators; the 10 territories are administered by Governors appointed by the President, who also appoints the Mayors of the larger cities such as Buenos Aires, which is a Federal District similar to our own Washington, and District of Columbia. The members of these Mayoral Councils are elected by the people. The Senate has 30 members who are selected by a special body of electors for 9 years, one third retiring every three years, and a House of Deputies for a six year term. The Capitol is Buenos Aires (Good Air) with a population of 3,150,000, the second largest Latin city in the world; situated on the banks of the Rio de la Plata river which is 28 miles wide at this point, although 170 miles from Atlantic Ocean. It is a city of beautiful broad, straight streets, with 157 parks and plazas. Here is situated the great National University of Argentina, in which our beloved Dr. Charles F. Yoder was an instructor for a number of years.

Religion and Education. The Roman Catholic Religion is supported by the State, but all religious creeds are tolerated. Primary education is secular, or supervised by the Roman Catholic Church, but is free and compulsory. Illit-

(Continued on Page 10)

Dr. Robert Morrison-

Missionary to China

by Charles Munson, Youth Director

The life of Dr. Robert Morrison covered but twenty-seven years, yet in view of all the circumstances it is almost incredible the amount of work he was able to do. He was the pioneer missionary to the Chinese nation, sent out by the London Missionary Society in 1807. Morrison was of humble parentage and occupation, a shoe-last maker. He acquired a good education, and several languages because of his continued work and perseverance. It was necessary for Dr. Morrison to come to the United States in order to get permission to go to China, having been refused passage by the East India Company, which was in control of passages being granted. His famous answer to a sneering question asked him by a New York ship owner reveals somewhat the character of the man.

"So then, Mr. Morrison, you really expect to make an impression on the idolatry of the great Chinese Empire?" asked the skeptic. Quickly and with emphasis came the reply, "No, sir, but I expect God will."

Morrison could not have accomplished all he did had he not been prepared by God, for the discouragement would have made a lot of men quit the work. The Chinese people did not welcome him, the Catholic missionaries did not welcome him, and the controlling East India Company did not give him any encouragement. For some time he lived in a room of an American warehouse in Canton, dressed as a Chinese, concealing himself while he studied the language of the country. After two years of study he was able to get a job as translator for the East India Company which

once had refused him permission to enter the country. Here again it seems as if God was with him for it provided him a salary, and the security and safety of the company while he stayed in China. If it had not been for that he probably would not have been permitted to stay.

Along with his official duties Morrison applied himself to the task of thoroughly mastering the language and translating the scriptures, while also doing evangelistic work. In the year 1813 he completed the New Testament in Chinese, and the entire Bible in 1818, with help from Dr. Milne. In addition to this great work he published more than 20 different works, including a dictionary of six volumes and 4,500 pages, and a huge grammar. After seven years of labor, mixed with patience, he baptized in Macao Tsai A-ko, the first known Chinese Christian convert. Dr. Morrison visited England in 1824 and was received by the king, and given great honor by the churches. He did not wish to stay, however, but returned to China in 1826 and died there in 1834.

The work of Dr. Morrison brought in less than a dozen converts, yet in spite of the fact that he was excluded from all but a corner of the land to which he devoted his life, he laid the foundations for all future work in China. By giving the Chinese the Christian Scriptures in their own language he captured a very high position in the heart of the Chinese people. "By the Chinese Bible," he said himself, "when dead, I shall yet speak."

" SOUL WINNING ESSENTIAL IN PREPARING FOR A FRUITFUL MISSIONARY CAREER "

by Virgil Ingraham

This statement of fact is one with which every candidate for missionary service should be in perfect accord. Soul winning is a topic of considerable discussion in present-day church circles, but the number of actual soul winners is pitifully few. The term "soul winning" has been used so often it has almost lost its real meaning.

God has said: "He that winneth souls is wise" (Proverbs 11:30). Why does God emphasize the wisdom of soul winning? The answer to this question has caused men and women from all walks of life to dedicate themselves to this great work. To them the Holy Spirit has revealed the true value of a human soul. They have come to realize the terribleness of perishing without Christ and without hope, and are willing to devote their entire lives to the task of rescuing lost humanity from their dreadful plight. To them hell is a vivid reality; a place of eternal torment and punishment for all who die in their sins. They are full of gratitude to Christ for their own redemption, and seek to win others to Him, that they might share with them the peace and joy they have in Him. Is it any wonder God says, "he that winneth souls is wise?"

When we think of a missionary career, we are reminded that a missionary does not become one of his own accord. Jesus told His disciples, "Ye have not chosen me, but I have chosen you, and ordained you; that ye should go and bring forth fruit; and that your fruit should remain." (John 15:16) If a gospel messenger is chosen, appointed and sent forth by Christ, it is His will that fruit should be the result. And his fruit, which Jesus calls "the fruit that remaineth," is the harvest of souls of men made clean by His shed blood. It is folly to go forth without first being sent. It is greater folly to be sent and not bring forth everlasting fruit—souls introduced and made acquainted with "the Lamb of God, which taketh away the sins of the world."

There is no justification for spending time, effort and money in any missionary endeavor where soul winning is not the prime objective. It is not enough to feed, clothe, house, heal and educate the needy. All are good, but if man's temporal needs alone are met, if no provisions are made for his spiritual needs, the entire mission has failed. Whatever achievements which result are of short duration, for they cannot be included with the everlasting fruit. They are the product of man's handiwork and will perish. Only those things wrought in the name of the Lord Jesus will last.

The candidate for missionary service must keep his objective ever before him as he prepares for his life work. Whether making ready for service at home or abroad, the test of good things to come will intensify his desire to witness and work during his preparation. The period of training will not be grievous, for it is recognized to be an important part of God's plan for his life.

Preparation for missionary service (or any Christian ministry, for that matter) includes much more than mere attainment of certain academic goals. If foreign service is contemplated much more is required than merely learning a new language and the customs of the people to whom

one should go. The life of a missionary is one of self-denial and often of hardship, and one must be prepared to meet and overcome obstacles as they appear. This requires the ability to be utterly dependent upon the Lord. We cannot minimize the value of adequate formal education, for it enables the Christian to wield the Sword of the Lord more effectively if used properly. Having the advantage of man's knowledge collected by experience down through the centuries, and overshadowing it with the superior knowledge of God and the power of the Holy Spirit provide formidable weapons for the Christian's warfare. The Apostle Paul is a splendid example of an educated, Spirit-filled missionary using all the resources at his command to win men to Christ.

There are two other essentials in preparation for a fruitful missionary career which cannot be overlooked. The first is daily spiritual growth. There must be personal "growth in grace, and in the knowledge of our Lord and Saviour Jesus Christ" (2 Peter 3:18) if one ever expects to render effective service for Him. Daily devotions: time spent with the Word of God for our own daily soul-food, ample time spent in communion with the Lord in prayer, time for meditation thereon, result in a closer walk with Christ day by day. Too often we allow the pressure of full schedules and busy days to deprive us of these essentials, and the result is an enemic, undernourished, stunted Christian. We never overlook the importance of food, sleep, exercise, etc. for our daily physical requirements. How, then, can we expect sustenance and growth in the inner man without likewise daily taking in and appropriating for our use the necessities God has graciously provided for us?

There is a young man in our city whose life was nearly ruined because he overlooked these things during his school days. He had finished college and was attending a certain seminary in preparation for the ministry. In his early days of preparation he had been full of zeal for the Lord, and looked forward to the completion of his training that he might go out into active ministry. Yet, he became so busy that he began to neglect his prayer life and personal Bible study; with the result that he lost his zeal and finally drifted back into a life of sin. It became so bad that he had to leave school in disgrace, and he dropped all thoughts of the ministry or any kind of Christian service. Yet the Holy Spirit has continued to strive with him, and a few months ago he came back to the Lord. He has been humbled greatly, and is full of regrets for these years that have been wasted as a result of sin. He has learned the importance of prayer, Bible study and Christian service, and now gives it proper place in his life. Christ is having His way, and he is now planning to enter seminary again this fall, that he might take up where he left off when side-tracked by neglect.

A second essential in preparation for a fruitful missionary career is the daily exercise of faith and service for Christ according to increased enlightenment. Most of us know people who have spent years in preparation for a certain life's work, but who never achieve success because

they are unable to put into application what they have learned. If soul winning is the objective of all missionary endeavor, then it is well for the student to master the application as he acquires the theory. This can come only by doing.

The young man or woman who engages in active Christian witnessing wherever he goes soon becomes impervious to the restraint of self and the possible ridicule of those to whom he is witnessing. He soon learns to depend upon Christ for his strength and the Holy Spirit for his power and guidance. Often when he is dealing with an unsaved person he prays for guidance in what he should say—how he should overcome objections which are raised. He soon realizes the importance of being familiar with God's Word and adept in its use, and is encouraged to spend much time studying to show himself "approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Timothy 2:15).

And when he actually wins a person to Christ he himself is encouraged and strengthened. Those of us who have had the privilege of leading men and women to Christ know that once we have won a soul for the Lord the joy and blessing received increases our desire to win more. When we see the transformation of the lives of those who have given themselves to Christ, when we see the evidence of the Holy Spirit at work in them, we soon lose other ambitions we may have had, and desire in our heart to be a fruitful soul winner more than anything else in the world. This fruitfulness in preparation, this single-mindedness of purpose, will result in a Christ-centered, Spirit-filled ministry reaping a rich harvest of souls.

Stockton, California.

RADAR—BAT STYLE—The Prophetic News.

The bat is a unique little monster with needle-sharp teeth, silken flapping wings, mouse-like body, and beady pinpoint eyes which are of little use to him. Scientists are not agreed about those eyes, but they are agreed about his uncanny sense of direction. Some fifth sense unerringly leads him to avoid any maze of obstacles strung across his path. No cracked skulls for bats! Perhaps the bat's radar is his sense of touch, or a delicate organ something like our sense of balance. God gives the Spirit-filled Christian a similar fifth sense, his radar, one which is very necessary for his soul's survival. It is an acute awareness of the presence of sin and the ability to avoid it. He need have no crack-ups, no head-on collisions, no catastrophic falls! "This is the way: walk ye in it!" Adolescents may ask, "But what's wrong with it? I don't see any harm doing that!" Yet even the youngest Christian, if truly sincere, will soon acquire his bearing about sin. It is the presence of the Holy Spirit in him which unerringly warns of danger. The long days ahead, so strung with traps and obstacles, need hold no terrors for the Spirit-sensitized Christian. "I will guide thee with Mine eye!" I am glad my "instrument panel" is equipped with Divine guidance!

SOUTH AMERICA . . . A Brief Geographical Survey (Continued from Page 7)

eracy is high in certain rural sections. There are National Universities in Cordoba (here we have missions), Buenos Aires, Rosario, (here another mission) and Mendoza. The language is Spanish.

Improvements: In 1947 what is known as "The Five Year Plan" was instituted in Argentina, for economic and social development, which included domestic industries, transportation, public works, and natural resources. Other aspects are: reorganization of education and labor legislation, social insurance, immigration, and much Governmental reorganization, to cost approximately \$1,665,000,000. Goals for 1951 include a 43 per cent increase over 1943 levels in value of goods processed; 50 per cent increase of installed motive power, 52 per cent expansion in wages paid, and 34 per cent increase in employment. In 1947 all foreign owned railroads and transportation systems were taken over by the Federal Government and paid for out of the National Treasury. In the same year the State laid 543 miles of new track, extending railroad facilities to the borders of Chile and connecting with the roads of that country.

The population of Argentina is predominantly European in its origin, and principally from Spain and Italy, with a sprinkling of Germans in the northern part. The paper Peso is the unit of currency, and worth about 30c of the United States money in exchange. Roughly three Pesos equal one United States Dollar.

Much more could and perhaps should be said about this wonderful country, and it is the writer's personal opinion that our missions should be confined to this great field for several reasons 1.: The language is easily mastered. 2. The people are said to be desirous for another form of Christianity than that which they are accustomed. 3. It is a new and prosperous country, filled with opportunity. 4. Greater expansion means more people to be led to the precious New Testament Gospel. 5. Last, but not least, we have a good beginning there, with native preachers eager to enter this field. Therefore let us prayerfully centralize our efforts there and invest our mission dollars where they will bring greatest results for the Brethren Church.

Lanark, Illinois.

David Jobson in Fatal Accident

A telephone message to the Secretary last week gave the tragic announcement of the death of David Jobson in an automobile accident. He was a son of Mr. and Mrs. Orville Jobson, missionaries to Africa. As a boy he lived several years in the home of Mr. and Mrs. Max Smoker of New Paris, Indiana. Mr. and Mrs. Smoker went for the body, which was brought to New Paris for funeral services July 25th. His sister, Catherine and her husband are members of the New Paris Brethren Church, so we are informed.

No doubt a detailed account will soon appear in these columns.

News From Rosario, Argentina

We thank God once again that with great joy we can report how the Lord is blessing and prospering, day by day, His work in this great vineyard in this South American country.

Not only have our churches in the different towns giving proof of greater enthusiasm and evangelization but have also gone out to new towns and districts where we know that there is no other evangelical work established.

Our Brother Pablo Espinosa is visiting the town of Maria Terresa once a month. It is not far from Colon, where he has regular meetings. One of our young students of Nazarene Bible Institute, Francisco Fiorenza, goes to Victoria, another city of the Province of Entre Rios, not far from Rosario. Miss Kugler goes to Las Violetas, a town not far from Villa Constitucion, where she has regular meetings too. And Brother Anton goes to Quilmes.

We are also diligently working in the construction of our Bible-Coach that is almost finished. We have enlarged it to give more capacity for equipment—a folding organ, Bibles, New Testaments, tracts or literatures, and some time the tent and its equipment too. We shall be able to take our young people in it and evangelize the various towns around Rosario and others.

So far we are having good success in our street-meeting which we hold almost every Saturday afternoon in same part of the city.

We can report with real joy an increase of 40% of attendance in our Sunday Schools, and 10% in our young people and adult meeting programs. We vary our street-meeting-programs with music. My daughter Esther plays piano-accordion (a little one that she has) and that attracts the people. Then we sing some hymns, our youth give a short testimony of their life, and then we wind up with two or three short messages and an invitation to attend the church. Some time we give flannel-graph with childrens lessons, and we also give messages with Bible-scenes through our Slide DeVry Projector.

The Christian Endeavor Society is also working diligently making each service very interesting and profitable. They have held consecration services, calling some eminent preachers. This time they called Rev. Avoguadra and Rev. Atilio Emanuelt from the Methodist Church. They were harmonic with music, special songs, poetry, etc., finishing with a nice message of the love of God, to the young people.

On each occasion we have had an attendance of 100 persons; many of which manifested great interest in their personal salvation, and desire to know more of the truth of the Gospel.

Due to our Executive field-counsel-meeting, we received the visit from Dr. C. F. Yoder, Jose Anton and Harrison Byler, who brought us wonderful messages of spiritual help to our church, as also a greater uniting in brotherly love.

We were also able to resolve many problems of the work in general. Most of our attention was given to the problems of Gerli and Villa Constitucion; both of these places have urgent need of their own church building.

Thanks to the kindness to the Missionary Board and the beloved Brethren of the Brethren Church in the U. S. A. that this problem has been solved.

We fervently solicit the prayers of all on behalf of these problems, which are always difficult for us alone.

We have felt greatly honored and very happy in receiving and greeting Miss Janet King, sister of Mrs. Robert Byler, on her arrival to Argentina. During their trip from Buenos Aires to Cordoba city, Brother Byler and Miss King paid a short visit to Rosario; how happy we were! Unfortunately it was rainy all day, it had rained all the week. Everything was damp. Many towns around Rosario were flooded with water, owing to the heavy rains this winter. This required us to postpone our district meeting that we should have had in Colon B. A. on the 9th of July.

Taking advantage of the National Flag-Day, almost all the members of our church of Rosario, and some of Villa Constitucion, met and rented a bus to take us to San Nicolas, a city not very far from here, near Villa. We went to cooperate with the Brethren of the church there, who received us very heartily. We enjoyed beautiful fellowship in Christ.

During all the day we had special spiritual programs, winding up with a beautiful evangelistic service for the public in general.

We returned very happy, after having spent such a fine day.

Sincerely yours,

Adolfo Zeebe, 273 Antennas,
Rosario, Argentina.

Practice Also Comes In Handy

by Arthur Mercer

A British soldier one night was caught creeping stealthily back into his quarters from the near-by woods. He was taken before his commanding officer and charged with holding communications with the enemy. The man pleaded that he had gone into the woods to pray by himself. That was his only defense.

"Have you been in the habit of spending hours in private prayer?" the officer growled.

"Yes, Sir!"

"Then down on your knees and pray now," he roared. "you never needed to so much."

Expecting immediate death the soldier knelt and poured out his soul in prayer that for eloquence could have been inspired only by the power of the Holy Spirit. "You may go," said the officer simply when finished. "I believe your story. If you hadn't drilled often you couldn't have done as well at review."—Christian Action.

NEWS

From the Christian World



Huge Figures—From the Bureau of Internal Revenue we learn that the people of the United States in 1947, spent the stupendous sum of \$9,640,000,000 for alcoholic beverages legally available. Let us imagine this as a huge pile of silver dollars, each weighing one ounce, 2½ inches in diameter and 1/3 inch thick. An ordinary railroad boxcar holds thirty tons or 60,000 pounds. To transport this huge sum in silver dollars, there would be needed 10,041 boxcars and 201 locomotives, each pulling fifty boxcars. There would be a solid line of cars over seventy-six miles long! At the speed of thirty miles an hour, it would take two and one-half hours to pass a given point.

If laid flat on the ground, edge to edge, these silver dollars would form a line 288,000 miles long, or more than nine times around the earth. Since the birth of Christ, 2,000 years ago, there have been 1,051,200,000 minutes. Last year in this country we spent \$8 for liquors for every minute since Christ was born, and trying to counteract the effect of it, we had to spend \$16 every minute for crime.

Dr. Andrew C. Ivy, vice-president of the University of Illinois, declares, "If we are going to prevent an increase in the number of the now three million excessive drinkers, and the 750,000 chronic alcoholics, we must extensively and intensely educate and propagandize the facts: Alcohol is a narcotic . . . drinking it is not smart . . . intoxication is a disgrace, and there is nothing funny about it."

Penicillin and Hyssop—Purge me with hyssop, and I shall be clean (Psa. 51:7). The history of penicillin is most interesting. From a chance spore that blew in through a hospital window and settled on a culture plate, it has developed into one of the most effective weapons in fighting disease. Some time after its discovery the British Medical Bulletin reported that penicillin mold has been identified as a specie found in decaying hyssop. How stimulating it must have been to Sir Alexandria Fleming, and his co-workers, to recall the words of the Psalmist: "Purge me with hyssop, and I shall be clean!"—Condensed from National Geographic Magazine.

The Gospel is spreading among the Haka Chins of Burma. Before the war there were about a thousand believers. Now six thousand! When foreign funds were cut off, they decided to tithe themselves, and so become self-supporting. In this way they raised \$9,000. They are all learning to read. Government schools have reopened, but so keen are the Chins for literacy that they have opened five rival ones without government aid, the villagers giving the teachers food and a small salary. For lack of New Testaments, services depend on the memory of those who can recite a little of the Scriptures. In other villages they have hand written parts of the New Testament, and they

know many Old Testament stories. The pastors are holding a series of Bible schools in each area. Pastor Sang Ling cares for seventy villages. Two people came from each Christian village to attend a central Bible study class. They had only ten New Testaments among them; the others had to copy from the blackboard.

"A famine of the World," as in medieval Europe. But this can be rectified.

August 6, the anniversary of the dropping of the first atomic bomb, was celebrated as World Peace Day in a number of countries. An international committee is working to get this day officially designated as peace day throughout the world. The Japanese Diet has established Hiroshima as the "eternal peace commemorating city." Out of the ruins of this city the people are constructing a finer one that will be a challenge for and a memorial to world peace.

India will proclaim herself a sovereign independent republic on January 26, 1950, according to a tentative program adopted by the Congress Party in the Constituent Assembly. This day is remembrance day, the day on which members of the party annually renewed the independence pledge taken in 1929.

Our Times—A Christian magazine carries in the July number a forcible criticism of Mr. Westbrook Pegler's syndicated column on March 15th this year. The "Our Times" rightly disagrees with his statement that the "18th Amendment was awful." Surely the repeal was the awful thing. In defense the editor quotes director J. Edgar Hoover, who states that "there were three times as many major crimes last year as there were minutes." Mr. Hoover states that there was a serious crime for every 18.7 seconds. Further, with the passing of each day last year, an average of 36 persons were murdered, 255 were victims of assault or rape, 463 automobiles were stolen, 2,672 miscellaneous larcenies took place. Surely the Christian people of our land believe the 18th Amendment to have been a worthy addition to this great document, the Constitution.

The Soviet authorities have closed the only Roman Catholic church in Moscow, and this is another indisputable proof that there is complete freedom of worship in the Soviet Union—if you worship Stalin.

Headlines in Soviet newspaper: "Output overtakes five-year-plan targets." The targets overtaken are, as usual, the Russian people.—Plain Talk.

High School Alcoholism—Two-thirds of the alcoholics in the United States began drinking habits during their high school years. One-third of them were showing signs of alcoholism by the time they were of college age. Conclusion by director of Alcoholic Studies in Yale University, Dr. Gellinek.

Wheeler Home Fund

Men's Gospel Team, Ashland College	100.00
Mr. & Mrs. W. A. Beeghley	25.00
Phoebe Lowery	25.00
S. C. Flickinger	25.00
Valley Brethren Church	30.00
Valley Brethren Sunday School	25.00
Mr. & Mrs. A. M. Erbaugh	10.00
Golden Hour Class, Nappanee, Indiana	10.00
Mr. G. M. Garland	5.00
Intermediate Class, Pittsburgh	5.00
Mrs. Florence Truman	25.00
Malinda Bird	5.00
Mr. & Mrs. Roy Bever	20.00
Ladies Bible Class, South Bend, Indiana	25.00
Mr. & Mrs. Ray Shidler	25.00
Mrs. Clara Hartle	5.00
Viola Knoll	25.00
Mr. A. R. Umbell	25.00
New Lebanon, Vacation Bible School Offering	116.81
Esther K. Black	50.00
Melba Simmerman	5.00
Nancey Leslie	5.00
Sadie Snyder	8.00
Mrs. C. D. Flickinger	5.00
Loyal Brethren of Rittman	40.08
Mr. & Mrs. E. O. Frank	5.00
North Georgetown Church	81.00
Reverend & Mrs. Dyoll Belote	5.00
Stella Campbell	30.00
Loyal Worker's Class, Nappanee, Indiana	10.00



"WHEELER HOME"

Here is the picture of the building which was destroyed by fire. We are replacing it and construction is now going forth. The new building will be a little larger, made of cement blocks, with a built up roof. You may share in the completion of this building with a gift. Additional funds are needed. We dare not face winter with our friends in the House of Cracks. Address the Missionary Board, Ashland, Ohio.

"THE HOUSE OF CRACKS"

"The House of Cracks" is pictured herewith. Who named it? That I do not know. However, the name is appropriate because it truly has many cracks. Well, the story is that several boys, besides Reverend and Mrs. Keck lived here the latter part of the winter, after the Wheeler Home burned.



House of Cracks



CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for September 4, 1949

WORTHY OF HIS HIRE

Scripture: Luke 10:1-7

For The Leader

TONIGHT we are on the eve of another "Labor Day." At this season we are made especially conscious of labor-management conditions, and of their effect on our American way of life. We have also the matter of Christian workers and their relationship with their employers. It is a big field to cover in so short a time, but one that is worthy of our consideration. Christian love and unselfishness will go a long ways toward settling strife between employers and employees. We are convinced that a proper solution can be worked out that will bring fairness to everyone.

DISCUSSION

1. THE PROPER PLACE TO SETTLE DISPUTES. We were in conversation some time ago with a man on this very problem of labor and management when he said, "If the bosses and the employees would go to church together, and worship together, they would soon solve their problems." That is a good suggestion. The only reason we have labor strifes is because of selfishness or greed on the part of one party or the other. Either the employer wants more work for less money from the employee, or the employee wants more money for less work. Surely by going to church together, each would see the viewpoint of the other in Christian love, and could work out an agreeable arrangement.

2. OUR AMERICAN SYSTEM OF FREE ENTERPRISE. In America, (and only in America) you can start a business, make something, hire employees, sell your product, and reap your profit. Outside of income taxes, if you're successful, you are left pretty much to your own self as to wages, price and profit. This system of capital corporations has made America the greatest industrial nation ever. Had it been operated by the capitalists with more than a fleeting interest for the man at the machine, we would not have had all the labor grief we've had. A man working from 6 A. M. to 6 P. M. to earn the necessities of life, all the while padding the millions for the "big-bests" is not a happy man. A man who makes automobiles, radios and refrigerators, and is paid such low wages that he cannot afford to buy them for his own home, is also a very unhappy man. So, in that respect, capitalism failed. But the system, properly worked, is the only system for a free people.

3. THE RIGHTS OF LABOR. Every man is entitled to a fair remuneration for his labors. Unions when first started were designed to effect better working conditions, better wages, and to correct conditions in our capitalistic system without damage to the system itself. And conditions did improve. But today, it is being over-done. What

the average working man cannot seem to see is that a good thing can be overdone. And we believe that the average working man is not responsible for the extreme situations now present in our unions. If we dare launch out on a limb, we shall say that a lot of our union demands today are communistic inspired and designed to destroy our system of free enterprise. Excessive union demands of free time, shorter hours, higher wages will do just one thing and that is, destroy the firm, or company that pays the wages. Then what will you have? We need to beware of the dangers involved.

4. TOO MUCH FREE TIME. Higher wages and shorter hours can be a blessing. They can also be a curse. For with plenty of money and plenty of time, the Devil starts to work in people. Idleness is a curse. Rest is sweet when it follows labor. Rest upon rest works on the mind. And people today have too much time with nothing to occupy their hours of leisure. They don't go to church. The bingo gambling joints, our entertainment concerns, etc., receive their time and money, to the loss of the finer things of life. Our idle people, in taverns, etc., is a far greater menace to our national welfare than the most powerful atomic bombs.

5. CHRISTIAN WORKERS WORTHY OF THEIR HIRE. We must touch upon this subject, too. It relates specifically to that one in your church who is called of God to minister to your spiritual needs. He is worthy of his hire. Maybe he doesn't put on his old "duds" and go out and plow, or go into the shop and build machines. But he is working just the same. If he is doing his business, he is preparing spirit-filled sermons for your souls. That is your greatest need, and he is the one ordained of God to prepare those messages for you. Remember, for every cent of his daily bread, he is dependent on what you place on the offering plate. He cannot work if he is pressed for money. Analyze your minister's salary in the light of present day costs of living. Could you and your family live on what he gets, remembering that he has expenses as a minister that you don't have. Perhaps he isn't bound to a time clock, so many days each week. But remember, he is a reputation builder in your community, he must be on the job at hours when perhaps your family is completely free of the worries of the job. He carries the burdens of his job twenty-four hours a day and seven days a week. His is a work that you cannot always measure in dollars and cents. The fruits of his labors are not machines, products, or other material things. But he produces spiritual fruits in your life and in the lives of others. So, ask him if he's satisfied with his salary, each of you give a little more and surprise him with a little raise in salary; or better still, surprise him with an extra gift every once in a while. Perhaps, coming from a preacher, your first reaction to this paragraph will not be so good. But remember, too, that one of the main reasons for a shortage of ministers today is the tendency to low salaries paid. Some of us are in churches where they are doing all right by their ministers, but others of our churches need to wake up and give offerings of dollars instead of cents. That is, more sense in their heads, and less "cents" on the offering plate.

The victorious testimony is a glorious testimony. It is sometimes "unspeakable and full of glory."

Prayer Meeting Topic

Contributed by Rev. C. Y. Gilmer

STIR ME, LORD

Stir me, Oh stir me, Lord, I care not how;
But stir my heart in passion for the world.
Stir me to give, to go, but most to pray.
Stir till the blood-red banner be unfurled
O'er desert where no cross is lifted high.

Stir me, Oh stir me, Lord, Thy heart was stirred
By love's intensest fire, till Thou didst give
Thine only Son, Thy best beloved One,
Even to the dreadful Cross, that I might live;
Stir me to give myself so back to Thee
That Thou canst give Thyself again through me.

A THIRST FOR GOD'S POWER

Scripture: Luke 11:5-13

Hymns on the Holy Spirit

Prayers

Seed Thought Provokers:

GOD HAS PROMISED water for the thirsty in the midst of spiritual deadness and barrenness, and the blessing of salvation upon their children (Isa. 44:3; Acts 2:7). The Holy Spirit is the Christian's power, refreshing life and joy (John 7:37, 38). This means that from the heart-life of the Christian will flow rivers of water for a thirsty world (John 7:39). The saddest dilemma of Christendom is not denominationalism, ignorance of the Scriptures, worldliness in the churches, infidelity in the pulpit—bad as they are—but the fact that orthodox born-again believers have no miraculous power in their lives to win the lost. Are we willing to pay God's price—a life of daily crucifixion (1 Cor. 15:31)? It means the denying of the desires of the flesh and one's own will (Gal. 5:17).

Christ had the fullness of the Spirit "without measure" because He was fully surrendered to God (John 6:38). To have God's fullness we must first empty ourselves (Luke 9:22-24). To be wholly sold out to Christ we must forsake the good as well as the bad things of life (Luke 14:26, 27). It may often mean a lonely life (Luke 9:57-62). Persecution often follows the fullness of the Spirit (Gal. 4:9). Our Lord's persecution began after His baptism. Persecution came upon the apostles after Pentecost (Acts 4:1-3; 7:54-60; 12:1-3, etc.). The world does not mind a man's being saved, but will persecute him for seeking the lost. For soul winning Paul and Silas were jailed (Acts 16:20, 21). Of all things done in the name of Christ Satan hates soul winning the most. Christ and Paul for being Spirit-filled were spoken against with contempt (Matt. 12:24; Acts 26:24). Are we willing to pay the price of persecution?

Again, are we willing to seek God's face (2 Chron. 7:14), and to wait long enough for enduement of power (Luke 24:49; Acts 1:4)? Christ did not say "wait ten days," nor

"wait until Pentecost," but "tarry UNTIL ye be endued." We are to wait in earnest until our prayer is answered (Luke 11:8).

COMMENTS

On The Sunday School Lesson

by The Editor

Lesson for September 4, 1949

PSALMS OF JUSTICE

Lesson: Psalms 49:1-7; 82

A MAN being haled into court for an offence he had committed, was trembling intensely as he was led before the judge. The judge, seeing his condition and fear, which was expressed by his face, said in a kindly manner, "Now don't be afraid; you will receive justice in this court." To which the man replied, "That's just what I'm afraid of."

A farmer who tried to express his contempt for the Lord by disobeying every law of God, wrote as follows to a weekly newspaper: "You have intimated that retribution was sure to fall upon the one who ignores entirely your God's command to keep His day holy. Now let me tell you something. I ploughed one of my fields on Sunday; I planted it on Sunday; I tended it on Sunday; I reaped it on Sunday, and I have the greatest yield of grain from that field I ever had. Now what have you to say?" The editor printed his letter. Then in bold face type he added this significant comment: "The Lord don't pay all of His debts on Sunday—just wait for the Judgment Day."

The above two stories quite aptly illustrate the thought of our lesson today—Justice and Judgment. When sin is committed, judgment and punishment is sure to follow. Paul gets at the root of the matter in II Cor. 5:10, "... all must appear before the judgment seat of Christ, so that each one may receive good or evil, according to what he has done in the body" (R. S. V.). We note that whatever the judgment may be, it is always just and equitable. The phrase, "according to what he has done," assures us that there surely must be degrees of punishment, as well as degrees of reward. In our laws about the same penalty is meted out to the man who steals a loaf of bread to feed a starving child, as is imposed on the man who embezzles \$100,000.00—which, in God's economy is not justice at all.

The Psalms, which we call Psalms of Justice in our lesson today, show us that the writers had a pretty firm grasp on how God's judgment acted. They contrast the activities of men in their relation to false judgment, with the true judgment of an All-Wise God. Far too often our judgment is based on faulty testimony—testimony given not from pure facts, but rather from a personal bias; it is testimony of desire, not of reality. God's judgments are rendered on absolute knowledge; ours, too often, on hearsay.

How long will it be before we recognize in our lives the truth of Psalm 89:14—our golden text—"Justice and judgment are the habitation of thy throne: mercy and truth shall go before thy face."

Your Money - At Work For God

Christians, you will be happier, if some of your money is working directly for God.

Some Suggested Plans--

A. The Life Annuity Plan—The rate varies with the age of the annuitant. Four per cent on any amount, paid semi-annually where annuitant is 50 to 65 years; 4½% between 65 and 75 years; and 5% 75 years or older (Adopted by Board in 1947 meeting.)

No danger of loss as is possible in a contested or broken will. No waste, no delay in settlement. Your income is sure. No fluctuation in value. No court costs or legal fees.

B. This plan includes gifts of property. Give your property or farm and retain a life estate, so you may have the benefits during your life-

time, then it becomes an unrestricted gift for God's service.

C. You may turn Government Bonds and War Savings into immediate use through the channels of the Missionary Board.

D. Have a will with your Missionary Board named the beneficiary.

E. Take out a life insurance policy and name the Missionary Board as beneficiary.

Thus you extend your Christian Service far beyond your lifetime.

(Write for definite information).

FIGURES DO TELL

Here is an interesting study. It has been selected from the statistical report of the Pennsylvania District Conference, compiled and edited by Miss Wilma Leidy of Conemaugh. A study of similar figures with other district conferences would be helpful, if each statistician would every year carry such reports. Note—Watch for the National statistician's report by Rev. William Crick when we meet at General Conference.

SOME INTERESTING COMPARISONS

	1946	1947	1948	1949
Foreign Missions	\$4,676.17	\$3,910.82	\$3,443.26	\$3,345.75
Home Missions	4,072.92	3,495.84	2,893.57	3,427.21
Int. Missions	1,370.42	1,232.04	1,491.95	1,676.32
Ashland College	1,895.65	1,382.11	1,302.07	1,213.48
Benevolences	957.24	793.61	959.05	1,076.48
Publications	986.79	900.24	952.80	1,023.28
National S. S.	1,474.87	1,191.93	1,180.03	2,058.09
Other Gifts	2,612.88	1,991.05	939.13	945.05
TOTAL GIFTS	\$18,046.94	\$14,897.64	\$13,161.86	\$14,765.64

The BRETHREN & EVANGELIST

HOLY BIBLE

Official Organ of The Brethren Church

It is all too true that



and that
Today is yours
to do with as
you desire --

BUT WHAT ABOUT TOMORROW?

Whose Will It Be?

THE BRETHREN EVANGELIST

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INTERESTING ITEMS

Dayton, Ohio. We note from Brother Whetstone's bulletin of August 7th that Family Night was to be observed in the Dayton Church on Wednesday evening, August 17th.

The Dayton Youth Rally was held on Sunday afternoon, July 31st, at Englewood Dam. Recreation, supper and vespers were enjoyed.

Milledgeville, Illinois. The Milledgeville Christian Endeavorers enjoyed a picnic supper on the church lawn on Sunday evening, August 7th. Brother W. S. Benshoff, former Milledgeville pastor, and his family were guests of the society.

A new departure for W. M. S. Meetings was tried out by the Milledgeville Junior society when it held its meeting in the nature of a picnic at Sinnissippi Park on Sunday afternoon, August 14th. The Chapel offering was received at this time.

The Milledgeville Homecoming date has been set as of October 23rd.

Oakville, Indiana. We received a card from Brother Henry Bates under the date of August 8th. We quote: "Due to the polio epidemic all public gatherings have been banned in Delaware County, in which Muncie and Oakville are situated. Have not had services or meetings for two weeks and do not know how much longer. We have been visiting other churches—Center Chapel last week; Goshen yesterday. One redeeming feature is that saloons and taverns are also closed. We covet your prayers."

We note from Brother Bates' monthly Oakville parish paper, "The Guidepost," that he and his good wife recently presented the church with a hymn number board,

which was given in conjunction with the improvement and beautification project of the church.

Gratis, Ohio. We would judge that by the time you read these items that the carpet will have been laid in the sanctuary of the Gratis Church, for we quote from Brother W. S. Crick's bulletin of August 7th, as follows: "Thanks to the patience, perseverance, resourcefulness and industry of members of the carpet committee and the cooperation and generosity of many, the funds to underwrite the purchase of the new carpet for the Sanctuary are sufficiently certain to permit the installation to be made." The carpet was to be laid within the next week.

We note also that two lawn socials, sponsored by groups of the W. M. S., netted the society the sum of over \$200.00. Ideal weather and good patronage did it.

Brother Crick reports that he recently enjoyed a trip to his former pastorate at Pittsburgh, Penna., where he supplied the pulpit at the morning worship hour.

Cameron, West Virginia. Brother Arthur Baer has this to say in his bulletin of July 31st: "A trip to the furniture factory gave us the information that the pews for both churches should be expected sometime between October 1st and November 1st. The tile flooring has been laid in the Cameron Church and it adds much to its beauty. We feel that all will be ready for the pews when they arrive. Many are wondering why the Chimes have been so silent. Part of the equipment used was borrowed. We thought that our own would arrive before the borrowed equipment would be needed elsewhere, but it did not. We are sorry, yet the silence has given us some knowledge of how they were appreciated. Their value cannot be denied."

It is like the old saying, "We never miss the water till the well runs dry." Well, the sound will be all the sweeter when the equipment arrives.

Masontown, Penna. We note from Brother Freeman Ankrum's closing Masontown bulletin that the Laymen's Organization Picnic was held on Saturday afternoon, August 6th, at Sheets Hill.

Brother Ankrum tells us that four were baptized on Tuesday night, July 26th, and received into membership of the church.

Since this bulletin was Brother Ankrum's last one from Masontown, it will now be up to someone in the Mason-

(Continued on page 10)

NO EVANGELIST NEXT WEEK

Since there are only fifty issues of THE EVANGELIST each year, and since our mailing permit is very definite as to which issues are to be omitted from publication (the last week in August and the last week in December) there will be no issue under the date of August 27th. We will try to get as much information concerning the General Conference as possible in the issue of September 3rd. More will appear in the issue of September 10th.

The Editor Thinks Aloud

Fred C. Vanator

UNCONSCIOUS GIVING

I HEARD SEVERAL MEN talking recently, and their conversation ran something like this:

Said one, "I sure was floored when that paper passed me and I saw \$100.00 marked opposite John's name."

"Yes," said another, "I saw that too, and I'm ready to say that since he wrote it down, he will pay it. He's tight in his giving, but if he makes a pledge he'll dough up!"

Then a third man chimed in with these words "Well, knowing him like I do, I'll bet he was unconscious when he did it."

This three-way conversation

Set me to thinking!

Is not that the way too many people give today—unconscious of the effect their giving is going to have on both the project and the people who learn of the gift?

There is a story that illustrates the "effect" part of the above kind of thinking. It goes like this:

A certain church had as a guest preacher, a young man just out of the seminary. He was seeking for experience. When it came time for the morning offering he was still being very observant, for he wanted to gain every available idea possible for his own use as he went into his own pastorate. One of the stewards who took up the offering was the old vestryman who had served thus for many years. The young man was shocked to observe the old man quickly and deftly abstract some money from the plate as he reached the back of the church, before he returned the plate to the altar. It bothered the young man so much that he nearly failed in his sermon.

But finally the service was ended and he retired to the church study, after telling the old vestryman he wanted to see him. When the old man arrived, he asked him to be seated and began the conversation thus:

"Brother Blank, I'm very sorry I saw you do what you did this morning. Don't deny it, for I was looking directly at you."

The old man looked puzzled and said, "Saw me? Doing what?"

The young minister tried to look very severe and answered, "Why you know what you did. You took some money out of the offering plate before you brought it up front."

A light of understanding lit up the old man's face, and he laughed lightly. "Oh," he said, "you mean you saw me taking that old half-dollar out of the plate. Why, man, I've led off with that identical half-dollar for the last twenty years. It's what gets others to give."

Here was a man who thought that the influence of his half-dollar was worth more than it really was. To all intents and purposes he had given \$520.00 through those twenty years, when, in fact he had given exactly nothing.

He felt that others seeing him give, would match his gift with at least a like amount, and thus increase the offering. But in the very act he was cheating both himself and the Lord. His was a sort of unconscious giving.

After all, why do we give? Is it for personal praise for the gift given? Is it because others give and we give to keep up with them? Is it because we want our names to appear as the largest givers to certain interests? Or is it because, as Christians, we want to do our part to advance the cause of Christ? And is it because we love the Lord and are conscious of our obligation to Him for all that we have?

The Word says, "Give and it shall be given unto you; good measure, pressed down, shaken together and running over . . ." (Luke 6:38). "Bring ye all the tithes . . . prove me . . . I . . . will open you the windows of heaven, and pour out upon you a blessing, that there shall not be room enough to receive it." (Mal. 3:10). But that kind of giving is not "the unconscious kind."

Are we conscious of our relationship to our Lord in our material substance, as keenly as we are in our spiritual attitudes? If we are truly Christian we must be, for one cannot definitely separate the spiritual from the material in relation to our obligation to the Master. Don't be an unconscious giver.

Think it over!

Office Gleanings

By The Editor

A New Book

We have just received a fine little book entitled "Every Day Religion," by Don Delano Tullis, published by the Rodeheaver, Hall-Mack Company. Mr. Rodeheaver says, in his preface to the book, "The world needs a revival. Revivals have been generated through sermons, and sometimes through gospel songs. The greatest revivals have come through the perfect combination of song and sermon. Don D. Tullis has selected some of his best syndicated sermons about every day religion. I have selected songs to fit the sermons."

That is exactly what this little book is—a sermon on one page, and opposite the sermon on the next page is Mr. Rodeheaver's selection of a hymn to fit the thought. For example: on page 4 is the short sermon on "My Religion"; on page 5, the hymn, "My Hope is Built." On page 6, the sermon on "My Song"; on page 7, "Jesus Set the World to Singing."

In all there are thirty-one sermons and thirty-one corresponding hymns. This little book is a worth while addition to any one's library. The price is \$1.00 postpaid, and it can be ordered from The Brethren Publishing Company.

About Some of the Teacher's Quarterlies

We have received considerable correspondence concerning the non-appearance of "The Bible Expositor and Il-

(Continued on page 10)

The Gospel of God

Rev. Percy C. Miller

(Delivered at Pa. District Conference)

IN ROMANS 1:1 we find Paul separated unto the gospel of God. Truly the theme of the Book of Romans must be "the Gospel of God." We find the Book of Romans to be divided into seven parts: 1. The whole world guilty before God; 2. Justification through the righteousness of God by faith, the Gospel remedy for guilt; 3. Crucifixion with Christ, the resurrection life of Christ, and the walk in the Spirit, the Gospel provision for inherent sin; 4. The full result in blessing of the Gospel; 5. The Gospel does not abolish the covenant promises to Israel; 6. Christian Life and Service; 7. The outflow of Christian love.

It will be impossible for me in this lecture to touch on all seven divisions. In the Book of Romans, as well as in other writings of Paul, we find a peculiarity of Paul. A benediction is found at the beginning of the Book, Romans 1:7. This, to me, is a wonderful thing; wishing the peace of God and of the Lord Jesus Christ upon the people. It would be well for each one of us to wish the peace of God upon all of God's people day by day. This is a prayer also that the hearts of the people might be in tune to what he had to say to them. Would not this be well as we enter into a worship service?

Paul was so glad that their faith was spoken of throughout the whole world, Romans 1:8. Is your faith spoken of throughout your respective church, and your community? Paul was one that loved to be found among God's people. He stated that he longed to come to Rome but was let hitherto. Romans 1:13. It is the desire of all pastors to look back upon their past pastorates, especially if they have been pleasant ones, and recall to mind the faithful of the congregation; many will be the pleasant memories.

Paul was one that preached right from the shoulder. He believed in speaking the truth; not pulling his punches, to speak the language of the street. "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." He was not ashamed to speak the truth. He truly believed that the wrath of God would be upon him if he shirked his duty, "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness." Are we as ministers today willing to speak the truth with all diligence; fearing not the toes that may be tramped upon?

Now let us look back to 1:16. Paul gives to us many meanings of salvation; deliverance, safety, preservation, healing, soundness. Salvation is the great inclusive word of the Gospel, gathering into itself all the redemptive acts and processes: as justification, redemption, grace propitiation, imputation, forgiveness, sanctification, and glorification. Salvation is in three tenses: 1. The believer has been saved from the guilt and penalty of sin (Luke 7:50). 2. The believer is being saved from the habit and dominion of sin (Romans 8:2). Upon the unbeliever, sin gets

such a hold that it is soon a habit. It requires the power of God for man to say "no" to the temptations of the world. 3. The believer is to be saved in the sense of entire conformity to Christ (Rom. 13:11). It is impossible for the saved man to live the perfect life in the world. We are expected to do our very best with the help of God. We are here endeavoring to do the will of God, thereby glorifying His Name. We will not have glorified His Name completely until we have gone home to be with Him. Then we will be able to live in entire conformity to Christ.

Salvation is by grace through faith, is a free gift, and wholly without works. According to 3:23 all have sinned and come short of the glory of God and rightly we deserve to die. The word "all" is all inclusive. Not one of us is exempt. Therefore, being saved is by the grace of God for we rightly deserve to die the death. Several meanings of the word "sin" disclose the true nature of sin in its manifold manifestations:

Transgression—overstepping of the law;

Iniquity—an act inherently wrong (permanently wrong);

Error—departure from the right;

Missing the mark—failure to meet divine standards;

Trespass—intrusion of self-will into the sphere of divine authority;

Lawlessness—spiritual anarchy;

Unbelief—an insult to divine veracity (John 16:9).

Sin originated with Satan and entered the world through Adam. Sin is also universal (Christ alone excepted); incurs the penalties of spiritual and physical death, and has no remedy but in the sacrificial death of Christ availed of by faith. Sin may be summarized as three-fold: An act, the violation of, or want of obedience to the revealed will of God; a state, absence of righteousness; a nature, enmity toward God.

At this point I believe it would be well for us to note some word meanings as found in 3:24-31:

Redemption—to deliver by paying a price;

Propitiation—to appease and dispose to kindness;

Atonement—reparation for wrong or evil;

Righteousness (3:26)—"His righteousness" here is God's consistency with his own law and holiness in freely justifying a sinner who believes in Christ;

Justification—Nothing laid to the believer's charge. Sinner establishes the law by confessing his guilt and acknowledging that he is justly condemned (3:31).

Paul says that salvation is by grace through faith, wholly without works. "For if Abraham were justified by works, he hath whereof to glory; but not before God." James sees works as justifying. "Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?" Now is this a contradiction of the scriptures? Let me say, "no." There is uniformity through-

out the entire Bible. We do find here two aspects of one truth. Paul speaks of what God sees—faith (Gen. 15:6); “And he believed in the Lord; and he counted it to him for righteousness.” James speaks of what men see—works (James 2:24); “Ye see then how that by works a man is justified and not by faith only.” James uses “ye see,” for men cannot see faith except as manifested through works. James would say that when we are saved that we will want to work. Therefore, the works will be seen. Let us examine ourselves in the light of the last sentence. Are we shirking our obligation?

Paul continues by saying, “Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.” Being saved brings us peace of heart and mind. This is the only way to find this peace which passes all understanding. Only the Christian knows what it is to live. The results of justification are plainly given; tribulation worketh patience, patience worketh experience, experience worketh hope, hope maketh not ashamed, and we are reconciled to God by the death of His Son. “But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.”

Death is universal, all die: sinless infants, moral people, religious people, equally with the depraved. For a universal effect there must be a universal cause; that cause is a state of universal sin (5:12b). The consequences of Adam's sin was that “the many were made sinners” (5:19a).

We thank God for the means of escape from the penalty that we justly deserve. Paul says that our old man is crucified with him. By “old man” we mean the man of old, corrupt human nature, inborn tendency to evil—natural man. Upon the acceptance of Christ Jesus as our Lord and Saviour we become a “renewed man.” Wherein “natural” is Paul's word for unrenewed man so the word “Spiritual” is Paul's word for the renewed man.

Paul knew himself to be “dead to the law by the body of Christ,” and in the power of the indwelling Spirit, “free from the law of sin and death.” Can we say the same? As this lecture must come to a close, I urge you to give heed to the remainder of the Book of Romans. With God's help a more fruitful life will be ours, because of our searching for the truth.

—Berlin, Penna.

A Practical Church Problem

Rev. Henry Bates

A READER OF THE “Evangelist” recently told me that it seemed to her that one of the greatest problems confronting many of our churches is that of finding and keeping a preacher. In view of the fact that this does constitute a real problem to a number of our churches, the writer, in this his last column as contributing editor in the field of Church Methods, would like to offer a few practical suggestions along this line.

1. Remember, the pastor is human too

Don't serve “roast preacher” for dinner every Sunday after having spent the morning at church. There may be certain little things that you do not like about your pastor but it certainly does not help you, the pastor, or the church to continually berate and belittle the minister before the younger members of the family. Of course he makes mistakes—so do you. Perhaps he does not come up to your qualifications for the ideal pastor. But just remember—perhaps you do not come up to his qualifications for the ideal parishioner—but you would not appreciate his going about broadcasting that fact.

2. Don't make unfair claims on his time and efforts

Many folks labor under the impression that all their preacher does is to get up on Sunday morning and, perhaps, on Sunday evening, deliver a sermon of twenty to thirty minutes duration, and then rest the other six days of the week. Such is certainly far from the truth. His mornings are usually spent in the study—preparing sermons, reading and studying books and periodicals in an effort to better prepare himself to be of service to you; printing weekly bulletins; getting out a quarterly pastoral letter; writing articles for magazines and papers, and

any number of other essential tasks. Then he is expected to spend four or five afternoons visiting the sick, the hospitalized, the shut-in, the aged, and those who “just like to have the preacher stop in to see them.” No pastor objects to this phase of his work—in fact it is one of the most enjoyable—but it does take time.

In the average church then, there are class meetings, auxiliary meetings, prayer meetings, cabinet and board meetings all of which the pastor is expected to attend thus taking anywhere from one to four evenings out of each week. In his “spare time” then he must study his Sunday School lesson, take care of personal and church correspondence, attend various community functions, possibly help with the Boy Scout work or some other affiliated group, and—if he's lucky—spend an hour or two with his family. Yet in spite of this, some churches insist upon putting the pastor on every committee that is appointed; they ask him to take care of the furnace and lawn at the church; they expect him to serve as chauffeur whenever anything is going on, and if he refuses he is accused of being lazy or un-cooperative. There are any number of good people in the congregation who can do most of these tasks—why place them on the pastor?

3. Appreciate him while you have him

As is all too frequently the case in life, we don't appreciate preachers until they are gone. If your pastor is a hard worker, if he builds and develops your church, show your appreciation. We could name any number of pastors who had to leave churches which they were serving because they could no longer get along on the salary being paid. Perhaps there had been an addition to the family; perhaps the cost of living had increased consid-

erably: or perhaps sickness had brought added expense—but the churches did not see fit to raise the preacher's salary.

I know that I can say without fear of contradiction that none of our pastors are in the ministry to get rich—if they are they will be disappointed. But, Brethren, it costs the pastor just as much to live as it does anybody else. He is expected to keep out of debt, he is expected to dress well, and he, of all people, is expected to tithe—yet many folks are ready to pull their purse strings when the pastor hints that he must have an increase in salary. And so it is that pastors who are doing a good piece of work in certain fields are compelled to move—much against their wills at times. Then the church begins looking for another preacher. Several months go by, perhaps even a year before another man is hired. And lo, and behold, the church has to pay him possibly twenty dollars a week more than they paid their former pastor who would have stayed had the church increased his salary ten dollars. How much better it would have been to have increased the pastor's income and to have avoided the many months of struggling along without a pastor.

4. About the Pastor's Tithe

At the recent Indiana District Conference the pastors gathered each morning to hear various speakers and to discuss mutual problems. At one of these sessions the matter of pastors tithing came up. The question was asked, "Should the pastor tithe his gross income, or should he first of all deduct transportation costs, etc?" Perhaps you have never considered that. Everybody likes to have the preacher visit them occasionally—and of course the sick and hospitalized should be visited frequently—but have you ever stopped to realize how much expense this is to the average pastor? It may not seem far from the parsonage to the Jones' or Browns' or to the city hospital but the miles soon begin to count up. In making an average of sixty-five calls a month, for instance, in this typical rural parish, this writer puts between five hundred and fifty and six hundred and fifty miles on his car. And this is the case with many other pastors. Any person who drives a car knows that such mileage soon begins to cost considerable money in gas, oil and upkeep. A few of our churches allow their pastors ten, twenty, or thirty dollars a month to help with this expense—it would be a fine thing if more churches could or would do likewise. Such action on the part of a congregation lets the pastor know that they appreciate the work that he is doing.

5. Support him in the church's program

Attend all of the regular services of the church, including the mid-week service. Put the church and her program first—then if there is time enter into the various clubs and organizations of the community. Nothing is more discouraging to a minister than to see his people missing prayer meeting, business meetings, auxiliary meetings in order to attend the local bridge club, flower club, P. T. A. picnic, or class proms and socials.

Just remember, if you have preacher problem in your church it might well be that you have brought the problem upon yourselves. Just look back over the past five or ten years and see how much encouragement and help you have given your pastor—and then resolve to do better by him during the next five or ten years.

A Trip To Africa

John Heckman

(Some few weeks ago Brother John Heckman of Polo, Illinois, sent in his re-subscription to the Evangelist, and with it a letter to the editor telling him that he had made a trip to Africa to visit his son and family and had just returned. We asked him to give us a little report of his trip. He has done so and what he has written follows.—Editor)

* * * * *

A few lines about my trip to Africa to visit my son and his wife, who have been missionaries there for twenty-five years, may be of interest.

I went to Nigeria by plane in October 1947, spent eighteen months there, and returned this year by slow freight boat from Lagos, the coast town, to New York. I was on the boat fifty-four days, arriving here just in time to be at the last session of the Ocean Grove Conference.

The boat was thirty rods long, four rods wide and three rods high—twenty-seven feet in the water. It carried 10,250 tons which was loaded at several stopping points along the western coast of Africa. The freight consisted in the main of dry hides, cocoa beans (chocolate), kaolene, raw rubber and manganese ore. There were twelve passengers, seven of whom were returning missionaries on furlough. Arriving home I am glad to pick up again the subscription to your valuable paper, the *Evangelist*.

Because of restricted house room, I built me a small round house, native fashion, of sun dried brick, laid up in mud mortar, with grass roof. I boarded with the family. At Garkida are the church, the primary and training school, the hospital and the large leper colony, with its 2,000 acres of land, its native villages, its large church, hospitals, clinics, and a few native industries, and more than 1,200 lepers in treatment. Miss Veda Liskey is located here at Garkida. She was supposed to give the first year to language study, but so many patients were coming to the hospital for treatment and surgery, she was called into service before she was there very many weeks.

While I was there the electric plant was installed by Herbert Michael. This equipment was bought with funds given by the Brethren and friends about Goshen, Indiana. Christmas week we had the lights turned on and the folks began laying aside their kerosene lamps and lanterns.

The missionaries to the Bura tribe of Africans are doing a fine piece of work. Those people are so much in need. They are ever filled with fear of the evil spirits which they believe are about them. These evil spirits operate through the witch doctor. They believe these spirits have a commanding and overpowering influence over their lives. It is the Christ and His Holy Spirit alone that can bring freedom to these people from these evil spirits and supplant the fear with hope, confidence and trust that Christ gives to all.

The following incident, which actually took place, will illustrate their attitude toward these evil spirits:

A man, his wife and little boy were going along the road. The boy complained of his head hurting. As they went on it became worse. He could go no farther. He was

carried to the hospital at Garkida, where he died the next night. They took the body home for burial the next day. When they were ready for the funeral they lay the body at the place where two roads crossed. A man stood over the body with an egg in his hand, raised above his head, and said, "Did the father cause the death of this boy?" dropping the egg on the corpse. The egg did not break. He again took the egg in his raised hand and said, "Did the mother cause the death of this boy?" again dropping the egg—and it broke. The almost breathless crowd about cried out, "The mother has caused the death by witchcraft."

The people believed it; the father believed it; the mother believed it. She was frightened and filled with fear. She could not eat, she could not sleep. In a week she died, literally scared to death.

To mingle with these people and learn to know them fills one with sympathy and compassion for their helpless condition and great need.

—Polo, Illinois.



A Plea For Help

We are still short of some help for the coming school year. We need a high school teacher or two yet, and a lower grade teacher, and especially a woman who can look after and manage the food department, and a matron for the boys' dormitory. This place does not require any special education, but does require ability to discipline. We have girls that do the most, or practically all of the work, but they must be managed. Is there not some woman in the Brethren Church who will answer this call, as also someone to answer the call for the teaching places?

But some say, "You don't pay enough salary." Well, my dear brother and sister, you will not be able to take your money to heaven with you, and our God has promised to supply all your needs in Christ Jesus. Phil 4:19. It is hoped that the salary this year may be better than in former years. But salary or no salary here is an opportunity to serve the Lord.

The Wheeler Home is being rebuilt now, and it will be a good building, and a matron is needed for that place also. But what do buildings amount to if folks will not respond to the call for service? But someone says, "You are too tight in your moral standards." Well, the moral standards of Riverside are not tighter than the Gospel is tight. Do you believe the Gospel and desire to live by it and obey it? Then here is an opportunity for real Christian service. WHO WILL RESPOND?

G. E. Drushal.

MISSIONARY ARRIVES

Miss June Byler has arrived safely and well in Buenos Aires. After a few days she will go directly to Cordoba. Her brother, Robert C. Byler, met her at the port. We are happy to make this announcement to the church.

E. M. Riddle.

WITH THE LAYMEN

NORTHEASTERN OHIO LAYMEN MEET

A NEW DEPARTURE in District Laymen's meetings were tried out on Sunday, July 24th, when the Northeastern Ohio District Laymen met in the Ashland Church for an afternoon meeting and supper. While the attendance was not nearly as large as that which comes with the quarterly fall, winter and spring meetings, yet practically every church in the Northeastern District was represented. In all there were forty-two present, and much favorable comment was made.

The meeting convened at 4:00 o'clock in the afternoon, under the direction of Elton Whitted, N. E. O. L. President. After a short devotional period, the group was divided into two sections for discussion sessions. Each section had two subjects for discussion, the first period lasting from 4:15 to 5:00, and the other from 5:00 till nearly 5:45, when all were called together again for the closing period.

The four subjects under discussion were: "How to Build Membership," led by Oscar Robarge, of Bryan, Ohio, who was guest of the meeting; "Working With Boys," led by Prof. Donald Bame, of Ashland College; "Planning Your Programs," led by James Ross of Louisville; and "The Brethren Layman Magazine," led by Elton Whitted, Editor of "The Brethren Layman."

The evening meal was served by the Junior Missionary Society of the Ashland Church. Following the supper, the Akron Layman Trio entertained with two songs.

The entire group was invited to attend the Union Services, at the Ashland City Park, with which services the Ashland Brethren Church is cooperating. Quite a number availed themselves of this opportunity. These services are held in the newly dedicated Band Shell, which has a seating capacity of about 2500.

The next meeting will be held some time in the fall, probably in October.

THE VALUE OF A SMILE

W. G. Wolfe

(The author of this little poem is the uncle of the Editor)

No one has ever figured up
The value of a smile!
We know how much a dollar's worth,
And how much is a mile;
We know the distance to the sun,
And the size and weight of the earth—
But there's no one here can tell us just
What a smile is worth.

—Pittsburg, Kansas.

The outward life will only be right if the inward disposition is pure.

Information About the International Temperance Union

(THE FOLLOWING information concerning the International Temperance Union was sent to the Editor by Dr. W. Earl Hotalen, until recently identified with the National Temperance Movement, Inc., and now State Director of the Louisiana Moral and Civic Foundation, an organization of the Protestant Christian Drys in Louisiana. We had the privilege of hearing Dr. Hotalen in our Warsaw Church on May 8th, and we were so impressed with his message that we asked him to send us an article for our readers. He sent us an extended account of his recent trip through Europe, which is too long to use in our paper, but we are presenting one page of the account for it deals with the observations he made concerning the Temperance issue as he found it on his trip. We pass it on to you as informative regarding this problem.)

. . .

AS ONE OF A PARTY that attended the International Congress on Alcoholism which was held last summer at Lausanne, Switzerland, it was my privilege to hear many delegates from many countries, and to meet with various committees. At an afternoon meeting of a special committee on International Collaboration, in which I participated as representing North America, a spokesman for India—Shoran S. Singha—declared that in all probability the entire country of India will enjoy the absolute prohibition of all manufacture, distribution, sale and consumption of alcoholic beverages within the next five years! He testified that while Mohammedans and Hindus quarrel over racial, political and religious matters, they are united in their uncompromising opposition to alcohol; their great leaders are all abstainers and prohibitionists.

At this same committee meeting, Prof. Dr. Fahreddin Kerim Gokey, of Istanbul, stated that in the Near and Far East, all the great religious communions—Mohammedan, Hindu, Buddhist, Confucianist and Shinto alike—are now experiencing a tremendous revival of anti-alcohol sentiment, and that the highest officials of these faiths are leading in the movement to require every adherent of these religions to abstain from the use of beverage alcohol.

If and when India's people achieve continent-wide prohibition, and total abstinence becomes the practice of the millions who adhere to the religious faiths named above, I shall whole-heartedly rejoice with them in their realization of a freedom so glorious and praiseworthy. But I shall hang my head in shame if Christian America lags behind those nations and religionists on the other side of the world.

The propaganda which we have so often heard, that "Over in Europe the people have to drink wine because the water is unfit for drinking," is absolutely false. There is an abundance of good drinking water everywhere in Europe. Sometimes we had to argue with waiters, who insisted on serving us wine, but we always got water—good water and lots of it.

Unfermented grape juice and non-alcoholic fruit juices, as well as marmalades, jellies and fruit preserves, are new to commercial production in Europe. They are found in abundance in every grocery store in the United States, and are made in millions of homes. But in Europe the

commercial processing of these good things is comparatively new. Our temperance workers in Europe are teaching housewives how to make them. It would indeed provide an acute economic problem if a suddenly imposed prohibition law in Europe were to stop the use of grapes for wine-making. But I found many government officials and multitudes of the more educated citizens of Europe's countries, who are anxiously concerned about the terrible alcoholism which—for centuries—has been eating away the physical, mental and moral strength of the people. These leaders say that if more and more of Europe's enormous grape harvests can be diverted to the manufacture of non-alcoholic products, their governments will readily and gladly allocate grape tonnages to such diversions.

One of the most important projects of the International Temperance Union is to effect an integration of the world's rapidly worsening alcohol problems with the agenda of the World Health Organization—a subsidiary of the United Nations. Our American group was able, both at the WHO Headquarters in Geneva and in conferences at Lucerne, to give some valuable encouragements to this promising project.

Factual reporting at the congress revealed that nation after nation in Europe is financially going "into the red ink" because of costs and waste, due to the failure of all controls applied to the liquor and beer trades. Expenditures for dealing with the social end-results of alcohol consumption are greatly in excess of the total revenues derived from the legalized liquor traffic. Even in Sweden, where the boasted Bratt System of control is in effect, Alcohol is still the Great Bankrupter and Human Waster.

In a number of European countries the work of temperance organizations is financed by special appropriations or "subventions" provided by their governments. This is in some ways very advantageous. But the advantage, I think, is outweighed by the fact that the governments designate the exact ways in which nearly all such funds shall be used, i. e., so much to provide so many temperance instructors in specified education areas; so much for rehabilitation of alcoholics on farms, in hospitals or by ambulatory treatment; so much for this and that, and almost nothing for other, more direct and more effective anti-alcohol activities. Support by government subvention imposes severe limitations upon temperance work and inhibits the organization of popular resources for realization of reforms desired by the community.

Thus writes Dr. Hotalen, and thus we get a somewhat limited view of the problems, the advances and the work of temperance forces in other and even more difficult countries than our own. The above may give us the impulse to think more deeply concerning this vital civic and moral problem which is becoming larger and larger each and every year, right here in our own country.

The upreach of the soul results in the outreach of the hands.

Personal contact with Jesus alters every thing. Be stupid enough to come and commit yourself to what He says.

Drinking House Over The Way

By a Young Mother

The room was so cold, so cheerless, so bare
With its rickety table and one broken chair,
With its curtainless window with hardly a pane
To keep out the snow, the wind and the rain.

A cradle stood empty, pushed up to the wall
And somehow that seemed the saddest of all.
In the rusty old stove, the fire was dead,
There was snow on the floor at the foot of the bed.

And there, all alone, a pale woman was lying—
You need not look twice to see she was dying—
Dying of want, of hunger and cold,
Shall I tell you her story, the story she told?

No, Ma'am, I'm no better, my cough is so bad
It's wearing me out though, and that makes me glad;
For 'tis wearisome living when one's all alone,
And heaven, they tell me, is just like a home.

Yes, Ma'am, I've a husband, he's somewhere about,
I hoped he'd come in 'fore the fire went out;
But I guess he has gone where he's likely to stay—
I mean to the drinking house over the way.

It was not always so, and I hope you won't think
Too hard of him lady, it's only the drink.
I know he's kind hearted, for, oh, how he cried,
For our poor little baby, the morning it died.

You see he took sudden, and grew very bad,
And we had no doctor, my poor little lad.
For his father had gone, never meaning to stay
I am sure, to the drinking house over the way.

And when he came back 'twas far in the night,
And I was so tired and sick with fright
Of staying so long with my baby alone,
And it cutting my heart with its pitiful moan.

He was cross with the drink, poor fellow, I know
It was that, not his baby, that bothered him so;
But he swore at the child, as panting it lay,
And went back to the drinking house over the way.

I heard the gate slam, and my heart seemed to freeze
Like ice in my bosom, and there on my knees
By the side of the cradle, all shivering I stayed—
I wanted my mother, I cried and I prayed.

The clock, it struck two, ere my baby was still,
And my thoughts went back to my home on the hill
Where my happy girlhood had spent its short day,
Far, far from the drinking house over the way.

Could I be that girl, I, the heartbroken wife,
There watching alone while that dear little life
Was going so fast that I had to bend low
To hear if he breathed, 'twas so faint and so low!

Yes, it was easy, his dying, he just grew more white,
And his eyes opened wider to look for the light.

As his father came in, 'twas just break of day,
Came in from the drinking house over the way.

And straight did he come to the cradle bed where
Our baby lay dead, so pretty and fair.
I wondered that I could have wished him to stay,
When there was a drinking house over the way.

He stood quite a while, did not understand
You see, 'til he touched the cold little hand.
O, then came the tears and he shook like a leaf,
And said 'twas the drinking that made all the grief.

The neighbors were kind, and the minister came
And he talked of my seeing my baby again
And of the bright angels, I wondered if they
Could see in that drinking house over the way.

Then I thought when my baby was put in the ground,
And the men with their spades were shaping the mound,
If somebody only would help me to save
My husband, who stood by my side at the grave.

If only it were not so handy to drink;
The men that make laws, ma'am, sure didn't think
Of the hearts they would break, of the souls they would
slay,
When they licensed that drinking house over the way.

I've been sick ever since and it cannot be long;
Be pitiful, lady, to him when I'm gone.
He wants to do right, but you never can think
How weak a man grows when he's fond of the drink.

And it's tempting him here, and it's tempting him there—
Four places I've counted on this very square
Where a man can get whiskey, by night and by day,
Not to mention the drinking house over the way.

There's a verse in the Bible, the minister read,
No drunkard shall enter the kingdom, it said.
And he is my husband, and I love him so,
And where I am going, I want him to go.

Our baby and I will both want him there:
Don't you think the dear Saviour will answer your prayer?
And please, when I'm gone, ask someone to pray
For him, at the drinking house over the way.

Selected and sent in by J. G. Dodds.

The Bible has called into existence tens of thousands of
other books.—Henry van Dyke.

No one yet has scaled the highest peaks of love, joy and
peace—they beckon the holiest on.

We do not admire a man so much for his success as we
admire him for those qualities he possesses that makes
success possible.

When so-called artistic and temperamental people talk
about "atmosphere" they make us long for the kind of at-
mosphere that is known as fresh air.

We should laugh away all the cares we can, there will
still be enough left over which to pray and plan.

Learn as if you were to live forever. Live as if you were
to die tomorrow.

Office Gleanings

(Continued from Page 3)

luminator" from the Union Gospel Press of Cleveland, which some of the schools order. We have tried to answer each of these inquiries as they came, at first not knowing the reason for non-delivery. But just a few days ago we received word from the company that they were in the process of moving their plant to a new building and that they had cancelled all orders for their literature, having completely exhausted the supply. We are sorry they did not notify our customers of this fact direct. Therefore we are thus passing this word on to you that you may know the reason for failure of some of your literature to arrive. We are very sorry that we have had more trouble for non-delivery of practically every phase of our literature from practically every company this past quarter than we have had since the present Editor of Publications has been with the company. We assure you of better service this coming quarter.

More Press and Equipment Fund

Mrs. Effie Roan, Morencie, Michigan	\$ 5.00
Mrs. Effie Roan, Morencie, Michigan (not previously reported)	5.00
Mrs. Katie Miller, Johnstown, Pa.	1.00
Mrs. Verna Rumbaugh, Wilmington, Delaware ...	1.00
John Liedy, Conemaugh, Pa.	1.00
Alberta Hartman, South Bend, Indiana	15.00
North Liberty W. M. S., by Mrs. Harry Clark, North Liberty, Ind.	10.00
Jonathan Kels, Johnstown, Pa. (pledge)	5.00
Miss Elsie Kels, Johnstown, Pa. (pledge)	5.00
Mrs. Leota Damm, Logansport, Ind. (pledge)	10.00
Mrs. J. Webster Brown, Bringham, Indiana	5.00
Mrs. Ora Abshire, Wabash, Indiana	1.00

(See Block on page 16)

More Wiping Rags

Yesterday (August 9th) we received a bag of rags through the mail, which was simply marked, "A Friend." Thanks, Friend! Then today Brother Charles Munson brought in another bag from one of his neighbors, Mrs. Kennedy, of Ashland. We appreciate these gifts.

Interesting Items

(Continued from Page 2)

town Church to furnish the Evangelist editor with notes of the happenings at that place for the "Interesting Items" column. Who will do it?

An while we are talking about reports, there are a number of the churches in the Brotherhood that do not have news items in this column. Again we would remind the pastor and corresponding secretary of these churches that Uncle Sam still delivers a post card for one cent. How about a few of those unreported interesting things in your churches? This is more than a "hint," it is a "request."

Elkhart, Indiana. Brother L. V. King tells us that he has been extended a unanimous call for his fourth year

of service with the Elkhart Church, and that the call has been accepted.

Brother King also reports the average attendance in the Sunday School for the past year as 357, with the highest attendance at 586 and the lowest as 267.

Death of Rev. E. E. Haskins reported. Information comes to us from Mrs. Walter C. Wertz that it was reported in the "Johnstown Tribune" that Rev. Edwin E. Haskins of Johnstown, Penna., passed away on August 5th. Brother Haskins was in evangelistic work in the Brethren Church for a number of years.

St. James, Maryland. We quote from the St. James Bulletin of July 31st:

"The Brotherhood festival, held recently, netted a balance of \$58.85.

"The Sunday School Picnic is scheduled for Saturday, September 3rd, at Pangborn Park at Hagerstown."

A paragraph in this bulletin is given over to the expression of appreciation of the congregation for the work of Brother and Sister Warrenfeltz. Brother Warrenfeltz has been serving the congregation as pastor in the interim between the time of the temporary service of Brother Belote and the coming of Brother Ankrum. He is a student in the Gettysburg Seminary.

The St. James bulletin of August 7th says that the Ankrooms have arrived and are already busy at work. A reception, with about eighty in attendance, was held for the Ankrooms on Friday evening, August 5th.

Nappanee, Indiana. Brother J. Milton Bowman brought his closing message to the Nappanee congregation on Sunday morning, July 31st. He says concerning the closing of his pastorate there, "It is with mixed emotions that we terminate a pastorate of eleven years. Generally speaking the association has been of the best. We have made many friends in Nappanee whom we shall cherish in the future. Great things should be accomplished as the Church moves forward to greater heights. We wish to thank our host of friends for the many expressions of kindness." Brother Bowman, we understand, has already moved to Peru, Indiana, his new pastorate.

Gleanings from Brother John F. Locke. The Mt. Olive Church recently completed a Daily Vacation Bible School, with a public program by the pupils. The school enrolled over fifty pupils and was taught by local officers and teachers of the Sunday School.

Brother Locke reports an interesting visit with Mrs. Locke's brother and family at Beaverdam, Virginia. During the week's visit Brother Locke was guest preacher at the Zion Christian Church nightly. The meeting was blessed with splendid weather and large audiences. Thirteen persons came forward, most of them for first time confessions, and some for church membership. Brother Locke says that "the pastor, people and relatives all treated Mrs. Locke and himself to wonderful hospitality."

The fifth Sunday of July was a great day at the Mathias, West Virginia, church. Brother Locke writes that he was invited to assist in the dedicatory services of the new Wurlitzer organ. The services were in charge of the pastor, Brother Guy F. Ludwig. Brother Locke

Locke brought the morning message. A most bountiful meal was spread on tables on the church lawn and in the afternoon, following the program of music, a Deacon and Deaconess, Mr. and Mrs. Turner Sandy, were ordained. Brother Locke assisted in this service and spoke on "The Work and Character of Deacons in the New Testament Church." Representatives of the press were present in the morning to get pictures of the organ dedication and dinner tables.

On the evening of July 31st the St. Luke Brethren Church, near Woodstock, Virginia, had the motion picture, "The Power of Decision." The picture was projected by Mark A. Logan of Bridgewater, Virginia, a worker in the Bethlehem Brethren Church. Brother Logan recently made the Bethlehem Church a gift of a new Ampro sound film projector and screen. Brother Locke had charge of the services and gave an address on the alcohol problem before the picture was shown. Elder Timothy D. Swartz of Bethlehem was also present and led in prayer. The picture was also shown at Bethlehem and Maurertown, Mt. Olive and Otterbine U. B. Church, by Brother Logan. Brother Walter D. Koontz was a guest of Brother and Sister Locke at their home recently and accompanied them to Mathias and St. Luke. Brother Koontz is a deacon of the Mt. Olive Church and now resides in Washington, D. C., where he is active in the church.

We learn, further, that "Pulpit Preaching," which refers to itself as "One of the World's leading Homiletical Journals," carries a sermon on Jonah, entitled, "The Super Patriot," by Brother Locke, in its August 1949 issue. Congratulations, Brother Locke.

Spiritual Meditations

Rev. Dyoll Belote

HEROES BY PROXY

Romans 8:10-17

SOME YEARS AGO there was a sale of military decorations in a city auction mart. Silver stars, gold crosses, jeweled medals and other marks of distinction were offered for sale. Quite naturally they brought very low figures, because they were of no real value save to the person who earned them. Christ's sacrifices mean very little unless we are identified with Him—we cannot be heroes by proxy. We must be there. "If we suffer with Him, we shall also reign with Him."

Plenty of people would share in the Lord's glory, without sharing in His sufferings. He said to the people and His disciples, "Whosoever will come after me, let him deny himself, and take up his (and not another's) cross, and follow me." I believe it is this teaching of the Master that has given rise to the axiom, "No cross, no crown."

A little servant girl was being examined by the vestry as to her fitness for reception into the church, and she was asked if she understood about the atonement, and what she would say to the Lord when He asked her what she had to offer as a warrant for being received into heaven. "I think I shall just hold up my hands, rough

and callous from laboring for others, and let Jesus see them."

We have all heard the word "stigma," and perhaps have used it at some time. Perhaps we were not aware that the word comes from the Greek word, "Stigmata," meaning a mark or scar or wound signifying disgrace, or something received as being indicative of subjection. You will remember that Paul says at one place, "From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus." The word used here is the Greek word "stigmata"—"Marks" of the Lord Jesus. What were those marks? The "Stigmata," or wounds of the cross. (Take up his cross daily, and follow Him.)

There is a story of a mother in a Cleveland School fire. She hears the fire warning, and noting that it is in her section of the city, rushes to learn the location. She finds it is in the school building where her curly-haired daughter is a pupil. She rushes to the school and tries to enter, but cannot. Knowing the room in which her darling stays at school, she rushes to a window of that room, to find the glass blown out and the children huddled in a frightened mass against that side of the room. Looking quickly she glimpses her child just under the window and quickly she reaches in to grasp her child by the hair in a vain effort to extricate her from the milling, screaming mass. But to no avail. Then that mother leaned against the building and kept her hand lovingly caressing the face and head of her beloved darling until the floor gave way and the little body dropped from beneath her touch. Then she left and went to a nearby first-aid station for treatment of a hand and arm that were burned to the elbow; after which she refused further aid until all the children who had been rescued were treated. Do you think those who saw that act will ever forget it, or will see that woman at any time after that without remembering her sacrifice?

The Lord would say to us, "Look at my nail-pierced hands and my wounded side; wounds received on your behalf. I bore it all for thee, for thee; what hast thou borne for me?" Someone has said that when we get to heaven God will not look us over for medals, or earthly distinctions, or diplomas, but for scars of past conflict, waged for righteousness and for God. Posthumous rewards are those received by one, but earned by another. Our salvation was earned for us by Christ.

—Linwood, Maryland.

ATTENTION

NATIONAL MINISTER'S WIVES ASSOCIATION

The National Ministers' Wives Association will have their Conference Luncheon at the Smith Dining Club on Center Street, Ashland, Ohio, on Saturday noon, August 27th. Tickets will be available during General Conference.

Mrs. Helen Fairbanks, Secretary.

If we take God's program we can have God's power—not otherwise.

An epidemic of Christianity is the only answer for the wave of sin.

It is not the material, but the workmanship, that counts.



CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for September 11, 1949

RELIGIOUS ROOTS OF EDUCATION

Scripture: Deut. 6:4-9

For The Leader

TONIGHT WE HAVE the first of three topics on the general subject, "Religious Freedom." It centers along the general thought that religious freedom is dependent upon religious education. The trend of thought is toward the schools as the basic place for general religious education. Which, of course, is directly opposite to the general pattern today. There can be a lot of discussion on this general subject. At least there should be plenty of sober, serious thinking. Our Democracy is dependent upon the teaching of its principles—principles which stem from the Christian religion. They dare not be neglected.

DISCUSSION

1. HOW OLD IS RELIGIOUS EDUCATION? Search back through history. Where do you find a time when there was no such thing as religious education? Grant you, sure, that it wasn't always the right kind, but always there is education in which people are taught and encouraged to worship their gods. Man by nature is religious. He is going to worship something—if not the true God of heaven, it will be a god of his own making, be it money, possessions, lust, etc. We are taught from little up to worship. Boys and girls learn in school to admire George Washington. He may not become a god to them, but they have a respect for him. They learn early to admire (and worship) certain movie stars and radio stars. They put a picnic or a ball game ahead of coming to church to worship God. So that becomes their god, and they worship it. It is evident that from little up we must teach boys and girls to worship the eternal God, or they will be taught to worship other gods.

2. CHRISTIAN EDUCATION ESSENTIAL. Our scripture tonight points out the necessity of proper education regarding the God of heaven. Pious parents of Bible days were conscious of this fact. Our early pioneers likewise. Now, the question we raise is this, "If other generations found it necessary to have an education about God, can we survive without it?" The answer is evident. We can't. As you think back you will learn that the Bible was parallel with other teaching matter in the schools. It was used as one of the reading books in our early American schools. Other text books had much in them that was taken from Bible stories. Our boys and girls of that age were helped in their daily lives by a close contact with God in the schools.

3. PARENTS SHOULD BEWARE. This week, a million or more boys and girls started their first day of public schools. There were some parents who looked forward to it, so that they could shove their "kids" off on the teachers for the day. Little do they care what their children are

taught, nor what habits they pick up. The idea of warning their children against dangers which lurk in every contact with other boys and girls, they are only too glad to get rid of them. It is even worse, for these little boys and girls from such homes often know nothing of restraint or decency. So, the concerned, Christian parent, has a real problem. Carefully they have nurtured their child from birth to school age. They have endeavored to shield the child from many of the cheap, shoddy radio programs and movies. From Bible stories and gospel choruses in the home, they run into cowboy stories, guns, and what-not. It is a matter of grave concern for Christian parents.

4. WHAT TO DO ABOUT IT. Continue to have good wholesome attractions in the home. Take time to tell the Bible stories, sing gospel choruses with them. Have daily devotions with them, and continually back them up with your own constant prayers as they are away from you. Continue to impress upon their minds that there are some things which boys and girls which love Jesus, cannot do and still please Him. They will have a time of it in school and often will be ribbed and jeered, but it is better that way than to lose them forever. We cannot be too careful in this matter. Parents will have a lot of anxious moments in which they will have nothing but prayer to help them. But, if Christian parents want their boys and girls to live for Christ, and not lose their eternal souls, they are going to have to be on guard every school day.

5. UNITED ACTION WILL HELP, TOO. It has not been enough to silence the voice of the Word of God in our schools. This silencing has opened our schools to the multitude of evil doctrines and teachings. Day after day, in our text books, and from the lips of our teachers, this religious poison will be fed into the minds of our innocent boys and girls. It will be fatal unless we drive it out with the true teachings of God's Holy Word. That is the job of parents! Much could be done in our public schools if parents of our churches would unite together and insist on text-books and teachers which would give the correct standard on religious teachings. United action will bring this to pass. It is far more important than it first seems, too, because our very way of life in this great nation is dependent on our boys and girls being taught the things of God. Why? Simply because the doctrines and teachings which permit us to live as a people the way we do, are taken directly from God's Holy Word. Fail to teach it to a generation, and see what you have. So, let's pray and pray for our boys and girls in our schools, that we might be led to do the right thing to insure for them a teaching and education in which they will honor God and live for Him.

And where will a ship land without chart and compass?

No man should think so highly of himself as to think he can receive but little light from books.—Johnson.

Divine revelation needs wise interpretation in these days of foolish "isms."

The difference between an offering and the collection is that an offering is a part of the feast we share, while a collection is a scraping together of the leavings.

Prayer Meeting Topic

Contributed by Rev. C. Y. Gilmer

(Helps for Christian Living)

FAITH

Faith isn't some sort of mystical thing,
Or the words of a beautiful creed,
Or prayers that are penned by poetical souls,
That people stand up to read.
For faith is the thing that prompts us to go
And give to the hungering bread.
Oh, faith means more than a doctrine or two—
For faith without works is dead.

Faith doesn't mean only a bending of knees,
Or a lifting of prayerful hands.
Or something that makes the bountiful God
Comply with our mortal demands!
But faith sends us, girded, and ready to serve
The masses that need to be fed.
For faith means more than a murmured prayer—
For faith without works is dead.

Faith doesn't pass by on a Jericho road,
When a brother lies bleeding and hurt,
But stoops and pours oil and wine in the wounds,
And lifts the poor man from the dirt.
Faith doesn't sit in the synagogue seat,
With glittering gear on its head,
Nor walk in garments with widened hems—
For faith without works is dead.

Then give us, O Master, the faith that will go
And minister day after day—
Will even accept the arms of a cross,
If best it may serve in that way—
A faith like the Shepherd Who went for His sheep,
Though red were the rocks where He bled—
Oh, faith means more than a song or so—
For faith without works is dead !

—Tenny Balnwood, in The Bible Friend.

HEARING WITHOUT HEEDING

Scripture: Matthew 7:21-27; James 1:22-25

Hymns of Faith and Action

Leader's Petition

Seed Thought Provokers:

THE SERMONS OF THE PROPHET Ezekiel fell on unresponsive ears (Ezek. 33:31). God told Isaiah that his hearers would shut their ears and harden their hearts to his message lest they would be converted and be healed (Isa. 6:9, 10). James warned that if we hear and do nothing we delude ourselves (James 1:22). Our Lord constantly warned us about doing nothing about what we hear (Luke 6:46; John 15:14; 13:17). Hearing without doing is a grievous and besetting sin (James 4:17).

In the Scripture the word "hearken" means to obey what we have heard. To do nothing about the Word we hear is disastrous. The same sun that melts ice hardens clay. If our hearts are not humbled by the Word of God then they are hardened. It is dangerous to be stirred to do and yet do nothing. Soon we lose our capacity for being aroused. We become Gospel-hardened. People who do nothing get critical. If the alarm clock fails to blast one out of bed for a few mornings it soon fails to arouse at all. It is dangerous to play as Pharaoh did with the stirrings of God's Spirit through His Word.

Everywhere the Scriptures proceed from doctrine to duty (2 Tim. 2:19; 2 Peter 3:11). The resurrection chapter of 1 Cor. 15 is followed by the collection chapter, 1 Cor. 16. One may have a headful of Scripture and a heartful of sin. Faith must take hold of the Word (Heb. 4:2) or hearing the Word is of no profit. The Book of James is to Christians. Have we OBEYED the following verses: James 1:19 as to tongue and temper; 4:3 as to prayers unanswered because of sin; 4:8 as to sin keeping us from the Book; 4:10 as to sins of the human spirit; 4:11 and 5:16 as to being critical?

COMMENTS

On The Sunday School Lesson

by The Editor

Lesson for September 11, 1949

JESUS AND THE PSALMS

Lesson: Psalm 8:2; Matt. 21:15-16; Psalm 110:1; Matt. 22:41-45; Psalm 118:22-23; Matt. 21:38-39, 42; Luke 24:44

HUNDREDS OF YEARS before Jesus left the side of the Father to come to earth to dwell among men, the Israelites sang concerning Him in their Temple services. True, they did not realize it, yet they, as they sang, were revealing both His nature and coming. They were singing of the coming Messiah; they were revealing His purpose in coming; they were exalting His name. Indeed in all of their worship services they were pre-shadowing His sacrifice and His shed blood by means of their animal sacrifices. Their High Priest was performing a typical service as he went about his duties as the advocate of Jehovah.

As we study this week's lesson we will note several things:

1. There is a close relationship between the Old and New Testaments as they set forth both prophecy and fulfillment.
2. There is a necessity to see and understand the things revealed concerning Jesus in the Psalms.
3. That Jesus took it for granted that the Jews accepted the Psalms as telling about their Messiah (whom He knew He was) just as truly as the prophets prophesied concerning the Messiah.
4. Jesus knew that God had revealed these things to the

writers of the Psalms concerning Himself because God knew they would come to pass.

5. Jesus ranks the Psalms with both the words of Moses and the Prophets as necessarily related to Himself.

We also note that Jesus expected, and indeed He had a right to expect, that all should receive the words concerning Him with childlike simplicity. Children take things for granted that adults quibble about to no purpose. He says, "except ye become as little children . . ." Jesus knew! How beautifully the first verse of our lesson (Psalm 8:2) fits into the thought of Jesus concerning the faith of little children, "Out of the mouths of babes and sucklings hast thou ordained strength . . ."

We find a strange paradox in the fact that the Jews were perfectly willing to accept the human relationships of Jesus, but were loath to accept His divine relationships. Of course they were compelled to admit certain human relationships through His mother. They could see this. Yet being, as they were, continual students of the ancient scriptures; and searching, as they were, almost daily for a deeper knowledge of God's plan for His Messiah; and with every mother in Israel hoping that she might be the one to bear the Messiah—just why they failed to see the connection between Jesus and the Psalms, which they diligently learned and sang, seems to be the mighty mystery of the ages. But then, why is it that today men fail to recognize Jesus for what He is—the eternal Son of God, the Savior of men from sin? The scriptures bear out every claim of Jesus for His divine purpose and authority.

Too much emphasis cannot be placed on the last verse of our lesson (Luke 24:44). The emphatic word here is "you." While they were directed to His disciples, yet in keeping with His injunction to "observe all things whatsoever I have commanded you," they are just as directly aimed at you and at me. We will find our personal application in the "What think ye?" of Matthew 22:42.

Truly the Psalms sang the praises of Jesus and He recognized it as such praise. What about us? How are we singing? What is our relationship to Him?

Camp Juniata

THE 1949 PENNSYLVANIA BRETHREN TRAINING CAMP

THE BRETHREN Training Camp—Camp Juniata—just closed one of the best years in its history. The Young People were in Camp from July 3 to 10. There were forty-two registered campers, which was an increase over last year. The Junior-Adult Camp was from July 10 to 16. It was one of the largest Junior Camps in our history, there being sixty-four Juniors registered. Of this number, twenty-six were in camp for the first time. Then, with this group, we had fifteen registered adults, who studied the Book of Romans, with Rev. Percy Miller of Berlin, Penna., as teacher.

Walter C. Wertz served as Camp Director and saw that the Campers had plenty to eat. Rev. N. V. Leatherman of Johnstown, Second, was Dean of the Young People's Camp

and taught the course in Evangelism. Rev. D. R. Wolfe of Johnstown Third, was Dean of Boys and taught The History of Missions. Rev. Charles Munson, National Youth Director, of Ashland, Ohio, was the instructor in New Testament Studies. Miss Bessie Hooks from the Brush Valley Church, taught Child Study. Miss Lucetta Hibbs of Pittsburgh, was the Camp's registered Nurse. Miss Pauline Pritz of Berlin, served as Registrar, Secretary and Editor. The Daily Quiet Hour Meditations were prepared by Mrs. Arthur Baer of Cameron, W. Va. Charles Lowmaster of Vandergrift, handled the recreation. The crafts were in charge of Mrs. Walter C. Wertz of Cone-maugh and Mrs. Francis Berkshire of Masontown. Pauline Pritts was Dean of Girls. The campers were in charge of eight former graduates of Camp Juniata. These people had Tribe responsibilities, helped with the sports, hikes and the store. Highlighting the activities of camp was the closing night, when each Tribe put on a Stunt, Bible Drama and had a Yell.

One afternoon the campers hiked to Trough Creek State Park. The hike covered a distance of seven miles. The young people saw balanced rock and the ice mine, besides getting a nice cool dip in the mountain stream. The picnic supper was served at the Park. Lots of potato salad, beans, lemonade, etc., was served. Our Vespers were held at the Park in the evening.

Regular Sunday School and Church services were held. Rev. George H. Jones was the speaker. Christian Endeavor was conducted by Charles Thomas and Eileen Metheney.

The Juniors and Adults came on Sunday afternoon, July 10th. Their program was somewhat like the previous week.

Rev. Percy Miller served as Dean. Miss Lucetta Hibbs was Dean of Girls and Nurse. Rev. Charles Munson was Dean of Boys; Mrs. Wertz and Mrs. Berkshire handled the crafts. Miss Pauline Pritz was secretary, Registrar and Editor. The Quiet Hour was prepared by Mrs. Baer. The courses of study were: Bible Memory—Miss Bessie Hooks; The Church at Work—Francis Berkshire; C. E. Programs and Music—Miss Ida Kimmel; God In Creation—Mrs. Francis Berkshire; Life of Paul—Rev. Charles Munson.

The Juniors were quite active in their sports under the direction of Charles Lowmaster. Campfires were held with the Counsellors in charge. During the very impressive candle light service, nine boys and girls gave their hearts to Jesus. Eight of these were baptized in the river by Rev. Percy Miller. It was a beautiful scene to behold.

The candle light service in Junior Camp was held at our Vesper Circle in the woods. It was beautiful to see the lighted candles burning under the cover of the heavenly darkness. Glenn Grumblin was in charge, with Rev. W. S. Benshoff bringing the devotional and inspirational address.

Another highlight was the Candle Float on the river. With the lighted candles coming down the stream, Rev. Munson very ably spoke from the other bank of the river. A group of the older campers were on the one side of the river and sang, with the larger group on this side of the river giving the response. People who have private cottages along the river keep inquiring when this service is

to be. "Let your light so shine before men that they may see your good works and glorify your Father which is in Heaven."

The good eats were ably prepared by Mrs. Margaret Horner, Mrs. Hazel Benshoff, Mrs. Savilla Horner, Mrs. Lena Hummel, Mrs. Mae Ambrose, Mrs. Margaret Rowser and Miss Arvilla Figert. The cooks always had something prepared for the campers before they went to bed. This snack before bedtime sure was appreciated.

Out-of-state visitors included Mr. and Mrs. Arthur Petit of Ashland, Ohio. Mr. Petit spoke on several occasions.

Rev. W. S. Benshoff took care of all the music in both camps. He had a special song book prepared for all the campers.

Mrs. Wertz gave Flannelgraph talks at the Chapel periods and Miss Kimmel was in charge of the Vespers in Junior Camp, while Rev. Wolfe was in charge of the Young People's Vespers.

This was the seventeenth year for the Young people's Camp, and the twelfth year for the Junior Camp in Pennsylvania. Eight people were graduated from the Young People's Camp.

Our thanks and appreciation to all who made Camp Juniata very much of a success. The Sunday Schools in our District help in a big way financially, to make it possible for many to attend camp, and many schools are beginning to reap the results of Camp Juniata's training.

Walter C. Wertz, Camp Director.

BURNING TRUTH

By Charles Emory Byers

Alas for him who never sees
The stars shine thru his cypress trees;
Who hopeless lays his dead away,
Nor looks to see the breaking day
Across the mournful marbles play;
Who has not learned in hours of faith
This truth to flesh and sense unknown—
That life is ever lord of death,
And love can never lose its own—Whittier.

There are few people who do not indulge in the hope that there is something after death. What it is and how it comes about has kept man guessing through the ages. Some of these guesses have been most fantastic. The American Indian speculating on this often buried his dead warrior with his bow and arrow, his favorite hunting dog and provisions of food beside him. These were to be used for his journey and on his arrival at his happier hunting grounds somewhere in the undefined west.

Whittier thinks they are poor creatures and not alert to the realities of life who think there is no life beyond. He thinks the best evidence that the soul lives on is not revealed to flesh and blood nor proved by man's five senses.

Rather it is proved by an inward longing, an inarticulate desire, a sixth sense. This universal longing, this quiet hint, this awareness of the future so universally implanted in the human breast cannot be ignored.

It is often "this dread of something after death" that keeps many a person in the straight and narrow path. He hesitates, he peers furtively in the distance ahead and wonders where he is going on his long journey in the dark.

Every cannibal tribe has its conception of immortality. It may be crude but in the end it spells God. The ancient Norsemen repaired after death to their Valhalla or Avalon. The Japanese build their warlike heaven out of their religious philosophy. And half the eastern world bows toward Mecca. In the religions of India the muddy Ganges offers solace to uncounted millions.

By a universal survey it is not difficult to recognize that there is a general awareness of the strange, elusive, and undefined future. Almost all people see the "stars shine through their cypress trees." They do not lay their loved ones away hopelessly, "for love can never lose its own." Faith and hope are strong and they go on trusting that somehow, somewhere they will meet those they have loved and lost. The proud science sometimes frowns for lack of proof, faith and hope endure.



News From Our Churches

STOCKTON, CALIFORNIA

Brother C. E. Johnson writes of an interesting experience.

I have just had a most interesting experience and feel led to write about it. Last week a lady, not connected with the church, asked if I would not visit a man who had been taken to the hospital. I made the call and found a man in the last stages of cancer of the lung and with a severe cardiac condition. He was in extreme pain and seemed to hardly realize that I was calling. The next time I called the nurse had just given him a "shot" and I waited until it began to take effect and ease his pain. I asked him a few questions concerning his relation to God and he said he was a Christian, but belonged to no church. He was in such a condition I could say no more, but I was not satisfied.

On Monday I got a call saying the man wanted to see me and arrange for baptism. I called and found him in much better condition. He said that it seemed the Lord had revealed to him that he should be baptized. I explained our position to him concerning triune immersion and he said that was the way he wanted to be baptized. He was in no condition to be moved from the hospital, but he said he had heard of people being immersed in a bath tub and wanted to know if it could be arranged. I asked for time to consult his doctor. The doctor was very kind and said he would have to consult the superintendent of the hospital. That was taken care of and then it was left to the head nurse. I went to her office and found her most cooperative. All arrangements were made by the nurses and they offered to supply me with an orderly to assist. I asked for a young man who is a member of the

Stockton church and also an orderly. They called him on the phone and told him to report to me.

The man was taken from his bed to the bath room. Two nurses stood by. I baptized him and took him back to his room. The tears flowed down his face and he said, "Do not mistake these tears. They are tears of joy. I am the happiest right now that I have ever been. I do not have a single pain in my whole body."

It was a wonderful experience and moved each one who was present. As I left his room he told me not to worry about him; that he was all right and knew the Lord would care for him. I could not help but praise the Lord for the privilege of being a minister in such a time as this.

Everything is going along fine. Sorry I will have to miss General Conference. We are looking forward to the coming of the Crusaders the last of this week.

C. E. Johnson.

BRIGHTON, INDIANA

Just a note to report what has been done in the Brighton, Indiana, community since our last report.

After school was out the three churches in this community cooperated in a Daily Vacation Bible School for two weeks. There was a total enrollment of one hundred and forty-two, with an average attendance of one hundred and thirty, and eighty-one with perfect attendance. The offerings given by the boys and girls were sent to the Indians in New Mexico.

The attendance at Bible School and Church this summer has been exceptionally good. Today (July 31) Mr. and Mrs. Virgil Holsinger and their son Paul were baptized by trine immersion in Shipshewana Lake by Rev. Claud Studebaker of South Bend. Our membership is now one hundred and three. We expect to have our full quota at General Conference.

Walter Lichtenberger, Lay pastor.

UDELL, IOWA

Good morning! This is August 1, 1949—5:30 A. M. We greet you from this mid-western state in the name of Him who did so much for us, the Lord Jesus Christ!

We are still on the map, serving the Lord; and this has been one of the most busy seasons for moons. We have observed all the special days and offerings. Our Children's program was attended by seventy-one people, with twenty-six taking part in the service.

Several of our church folks were on the Air for a week, over Radio Station KCOG, a nearby station. We will be on another week in September. Our average attendance for April, May and June was: Church school—24; morning worship—25; evening Christian Endeavor—12; evening worship—44, the highest for four years. July attendance dropped down: Church school—16; morning worship—20; evening—45.

We spent a week teaching in the Young People's camp at Savannah, Illinois. We had a community Vacation Bible School with an average attendance of 74. I was the director with the help of a team of Caravaners and Crusaders. The attendance at the public program was 143.

The offerings cared for the overhead. We helped out a neighboring church with Bible study on two evenings.

Recently we had a surprise gift of \$25.00 from a lady relative of Rev. S. H. Bashor to help us purchase new hymn books for the church. The lady lives in California. Another gift of \$5.00 came in too. We will accept gifts from any of our friends, far or near, for this worthy cause. Praise the Lord.

A set of rods was put through the upper walls of the church building, as it had been spreading since the weight of the new roof was put on it a year ago.

We are still praying for a successor who will take over the work for us. We had poor health awhile, but are much better now, for which we are very grateful.

W. R. Deeter.

Wedding Announcement

RIDDLE-RONK. At eight o'clock on the evening of June 4, 1949, at the First Brethren Church (Park Street) Ashland, Ohio, Miss Joan Elizabeth Riddle became the bride of Dorman L. Ronk, with Rev. E. M. Riddle, father of the bride, reading the beautiful double ring ceremony.

Two hundred guests were seated during the half-hour of music by Miss Mabel Zehner, organist, and Rob Roy Crumrine, soloist. The bride was given in marriage by her brother, Dr. Jackson W. Riddle of Columbus, Ohio.

The altar was arranged with baskets of white carnations, lilies and baby's breath, backed with palms and ferns. Tapers were fitted into four seven-branch candelabra.

Mrs. Lloyd Calhoun, sister of the bride, was matron-of-honor. The bridesmaids were Miss Jean Rowsey and Miss Patsy Dovey. Master Jackson Riddle, nephew of the bride, was ring bearer and Miss Katherine Ann Riddle, a niece of the bride, was flower girl.

Ushering were Philip Riddle, brother of the bride, and John Lindower, both of Ashland. Ivan Ronk, of Goshen, Indiana, cousin of the groom, was best man.

A reception was held following the ceremony at the Smith Dining Club. Hostesses at the reception were: Mrs. George Schamel, sister of the groom, Miss Doris Guenther and Mrs. Edward Baehr, college friends of the bride.

The bride is a graduate of the Louisville, Ohio, High School and also of Ashland College. The groom is a graduate of the Santa Cruz, California, High School and is a Junior in Ashland College.

After a short honeymoon spent at Fife Lake, Michigan, they are now residing at 1000 Claremont Avenue, Ashland.

The New Press Fund

GOAL—Not less than\$15,000.00

Cash to date\$12,527.57



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INTERESTING ITEMS

Mansfield, Ohio. Brother Elmer Carrithers has completed his pastorate at Peru, Indiana, and has now taken charge of the pastorate at Mansfield. For the past several months Mrs. Carrithers has had charge of the Mansfield work in the interim between the closing of Brother Delbert B. Flora's supplying the pulpit and the coming of her husband to the field.

Ashland, Ohio. Through the month of August, during the vacation period of Brother H. H. Rowsey, Ashland pastor, the pulpit has been supplied as follows: August 7th—Brother Charles Munson, National Youth Director; August 14th—Brother G. C. Carpenter; August 21st—Brother Clarence Fairbanks, pastor of the Washington, D. C. Church. For the evening services the Ashland Church has been cooperating with the City-wide Union services which are held at the City Park, where fine programs have been prepared, with special speakers at each service. The attendance at these union services has been especially good, due in all probability, to the new band shell and its comfortable seating, as well as to the good programs.

The Ashland mid-week services have been holding up exceptionally well during the past summer. Two groups have been meeting instead of the usual three, the adults and youth combining, with a special speaker to bring the study, and the children's group continuing their regular Bible Study as a separate unit. The attendance of the two groups combined has not fallen below the fifty mark and often reaches nearly seventy-five.

Gratis, Ohio. Brother Crick says in his bulletin of August 14th, "Those attending Sunday School and Wor-

ship services today will be impressed by the enhanced beauty of the Sanctuary, due to the maroon carpet which was laid last week. While other decorative projects are being worked out, plans for a rededication service will probably be discussed."

Brother Crick reports seventy-nine in attendance at Sunday School and fifty-four at the morning worship service on Sunday, August 7th.

Lanark, Illinois. We note from Brother McCartney's bulletin of August 7th that the evening service was in charge of the Brethren Youth Fellowship. Special music was rendered by a Brass Quartet, a vocal trio, and the choir, while the sermonette was delivered by Brother Edwin Puterbaugh.

Prior to the evening service the Afternoon and Evening circles of the W. M. S. served a pot-luck supper in the church dining room in honor of the Brethren Youth Fellowship which presented the above program.

Johnstown, Penna., Second. Brother N. V. Leatherman, Second Church pastor, announces the election of the following Christian Endeavor officers for the coming year: President—Mrs. Morris Kline; Vice President—Eugene Hostetler; Secretary—Jack Bischof; Corresponding Secretary—Mrs. Orval Boyer; Treasurer—Randall Hostetler. A Christian Endeavor outing was held on August 11th.

The Second Church will assist in entertaining the Pennsylvania State Sunday School Association, as a part of the Cambria County Sunday School Association, in October. The dates are October 11 to 13.

Cambria County, Penna., C. E. Union. About eighty persons attended the Cambria County Brethren Christian Endeavor Union Quarterly meeting on Tuesday evening August 2nd, on the lawn of Mr. and Mrs. Straub, at Vinco. A delightful evening is reported. Brother George H. Jones of Johnstown, brought the message, which was well given and well received.

Berlin, Penna. Brother Percy Miller says of the mid-week service, "The attendance was fine last Wednesday evening (August 3), there being forty-three present. Truly the spiritual thermometer of the church is showing in its upward trend by the interest taken in the mid-week prayer service.

We note also the following from Brother Miller's bul-

(Continued on page 10)

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A T T E N T I O N

NORTHERN INDIANA DISTRICT LAYMEN

The next regular quarterly meeting will be held at the church in North Liberty, Indiana, Monday evening, September 12. Plan now to attend and enjoy the blessing of Christian fellowship.

Sec. Treas., Max Miller.

The Editor Thinks Aloud

Fred C. Vanator

WHAT WILL IT MEAN TO YOU?

I WAS RECENTLY READING a sermon by Rev. Ora Lee Ice, upon the subject, "Psalm-singing Saintliness." I was searching for material for the comments on the Sunday School lesson which appear in the *Evangelist* each week, and the lesson was "The Psalms We Sing." In this sermon I came across the following two paragraphs, which I want to take out and apply to the attitudes which we find following our conferences, whether they be General or District. Here are the words of Mr. Ice:

"It was a good meeting. They made their love and life pledges. They sang their hymns and went out. They went out to face whatever might be before them. They went out full of sing. It is a good way to go. 'Singing makes the burden lighter; singing drives the cares away.' Have you ever wondered what they sang? I too. 'Jesus I my cross have taken, all to leave and follow thee,' would have been a good one. 'I will follow thee my Saviour, whatsoe'er my lot may be,' would have been good. It could not have been these. Perhaps it was the twenty-seventh psalm—'The Lord is my light and my salvation, whom shall I fear . . .'

"'They sang a hymn and went out.' What an opportunity they had for heroism; what a time for fortitude and fidelity. Their meeting of consecration was over; the inspiring hymn has been sung, and now they go out to face the crisis of life. Notice how they met it. One betrayed Him with a kiss and precipitated the tragedy of the cross. One denied Him with cursing, and swearing he never knew Him. Some slept through the crisis, unsympathetic. Most of them ran away like scattered sheep."

Well, we could go on with this thought, but this was enough to

Set me to thinking!

By the time you read this General Conference will be written into history. You will be back in your homes, either with a firm resolve to do more for the church than ever before, or you will be just too "dog-tired" to care even to finish this "thinking of the editor." Maybe you made the very best of resolves while in attendance at the sessions to go back into your church and see that something definite was done regarding some certain actions of the conference. Then, maybe, in the rush of getting back home, and the work you found there when you arrived that had seemed to pile high before you, you just plain forgot what you aimed to do.

We take copious notes at the conference; we go into details as to what each man said, and concerning every motion passed by the assembled body; we go home, put the notebook on the desk, saying, "Well, I haven't time now to go over it, but maybe if the preacher asks me to make a report I will then go into it." But, in the mean-

time, you are hoping that no one will say anything about it and probably they do not. Therefore that notebook, so studiously kept, gathers dust in the drawer, and the resolve that you made to do something about a certain resolution passed by the conference is lost under the same dust.

Suppose the early disciples of Jesus, who also made resolves, had failed to do anything about it. Suppose that they had left it to others. Suppose they had failed to "press the message of the Risen Lord," before the people. Would three thousand at Pentecost have cried out, "Men and brethren, what shall we do?" Would the message have continued to grow and grow in the hearts of men, till it spread over the great territory which it did?

Now you are back from Conference, what are you going to do about it?

Think it over!

Office Gleanings

By The Editor

Your Sunday School Orders

These orders should be coming in before very long, in fact they should be in our office by the time you receive this paper. Have you sent yours in?

Since there seemed to be some confusion about the orders last quarter, we are asking that you be very specific in your order this quarter; giving us the quantity of each separate item; the house or firm from which you want it ordered; the year and number of the item if it is in the graded lesson series. If you have not received your printed order blank from our office for any reason, make out your order on ordinary stationery and send it to us.

Be sure to state clearly the following: Person ordering the supplies; Name of church school; Name and address to whom order is to be sent; Name and address of person to whom the bill is to be sent, if other than the above. All this is vital to the prompt filling of your order. We will appreciate your full cooperation, even as we appreciate your orders.

The Publication Board

Expresses Appreciation

The Publication Board and the Staff of the Publishing House wishes to take this opportunity to express appreciation for the fine way in which the membership and friends of the Brethren Church have contributed to the Press and Equipment Fund. While it has not reached the full sum of \$15,000.00 as set forth in the original launching of the project, yet we are sure that as time goes on the full amount will ultimately be reached. Scarcely a day goes by that there is not some contribution to this fund that reaches the Publication office. Sometimes it is but \$1.00, at other times we find a number of contribu-

(Continued on Page 10)



Moderator's Address Sixty-First General Conference of The Brethren Church



"The Light of Men"

By Moderator Glenn L. Clayton

IT HAS BEEN a new and deeply appreciated privilege for me to serve as your Moderator during this year. In my brief experience I have learned to love and respect the Brethren Church and have been most happy for this chance to serve it. If my ministry has helped in any way to produce a more effective and a more spiritual movement, I am glad. The mistakes must be attributed to my own ineptness and inexperience; the successes are the result of Divine intervention, for the Lord has long protected and blessed those who have earnestly tried to serve Him according to His Word. Such, I take it, is today, and has always been, the attitude of devout Brethren people.

Inasmuch as it is a prerogative of him who holds the title of Moderator, I shall use the minutes allotted to me for a brief appraisal of our Church and perhaps make bold in suggesting some needed improvements in certain areas.

The Gospel of John presents a philosophic picture of the Savior and His relationship to God and Man. Verse 4 of Chapter I reads: "In Him was life; and the life was the light of men." The terms "light" and "life" are among the most popular of all words. Barlett's "Familiar Quotations" lists several hundred quotations on each subject—far more than most words. It should be our purpose as Christians to define the "light of men" in terms of the Brethren Church—to study our Church as part of that body of believers making up the Bride, and do what we can to encourage her as she points the way that leads to eternal life.

The key to the whole program of christendom must be and remain the Holy Word itself. The Hebrews revered it and the whole attitude of Jesus was one of subservience to the fulfillment of its promises. The early Church was keenly aware of its Scriptural authority and responsibility. One of the principle attributes of the Brethren Church has been its proud advocacy of the entire Bible and its profession of regard for its contents.

Such advocacy is still unquestionably true today, but there may be a discrepancy between profession and performance. Too frequently we allow the Word to occupy a place in our program, but fail to build the program around it. Too often it is like a beautiful statue at the entrance to what appears to be a great hall of culture, but turns out to be a place where lewd shows or shoddy performances are enacted. The reading of Holy Writ must not become a ritual; it must remain a solemn rite which is expanded by the remainder of the program into a wholesome, soul-searching service of worship which causes men to bow down their hearts to Almighty God.

I would bespeak for the Brethren Church a renewed emphasis upon the Scriptures. Let us organize study programs on a grand scale, reading courses designed to bring about a more genuine appreciation for the Word, and a teacher training program including the finest and newest methods available today. This Conference would do well to appoint a Bible Promotional Committee whose duty it would be to devise new and inter-

esting methods of studying and mastering the Scriptures.

We must saturate our minds with the Word of God. Someone has said that if all the Bibles in the world were destroyed today, pitifully little of it would live tomorrow in the hearts of the people. This may not be true of Brethren people. But if it is in any measure true, then we should take steps now, at this Conference, to ensure that such a wrong be righted.

If the life is to be the "light of men" it follows that men must know of it, and they can hardly do so unless they have a thorough knowledge of the record and promises contained in the whole of the Scriptures.

Since its foundation the primary purpose of the Church of Jesus Christ has been the carrying on of the ministry and teaching instituted by Him. As He came into the World to be the Life that was the Light of Men, so the Church has the responsibility of witnessing to that Light and spreading and living the Glad Tidings of Salvation. Those Tidings are not restricted to the few or to any given clan or class of people. There is no "closed shop" sign over the Christian Church; it is open, and the sign reads, "Whosoever will may come!"

The missionary application of the "Go ye" command is often cited and, I believe, correctly so, but I am afraid that all too frequently we are inclined to stand on the sidelines and chorus "go ye" to those sainted few who have the courage to venture into foreign or home missions. All too often we echo this command while we aid and praise those who obey it and at the same time blithely ignore its implications for those of us who stay right at home. The program of Jesus cannot be localized. It cannot be confined to a small group any more than it could be confined to the small audience who listened devoutly to its original outline from the lips of the Master Himself.

Have we caught the vision of the world-wide, community-wide appeal of the first Church? Is the Brethren Church ready today, if called to do so, to appear before the throne of judgment upon its record of achievement? "Go ye into all the world,"—that may mean the people on the next street, or the next farm, as well as the people in remote Argentina. We will do well to gear our thinking, our planning, and above all, our praying, to the world program of evangelism. The salvation of souls knows no limits. Let us study again our promotional work in this area. Perhaps less empha-

sis upon Church growth and more upon saved souls will result in a new and more vigorous outlook for us all.

The Light of men implies a oneness of spirit which will ensure the brotherhood of men. True Brethren know that all men who profess belief in Him and keep His commandments are indeed brothers. It behooves us all to keep our minds clear and our eyes focused upon that truth in order that we may avoid all pharisaical impediments.

Again, there is the matter of Church organization. This is an age of practical thinking and efficiency. We would no more think of running our business or home in a haphazard, go-as-you-can basis than would we expect them to sprout wings and fly. There are certain common-sense rules of co-ordination that we all accept and apply from day to day.

And so it has been of the Church. Organization was found to be necessary from the beginning. The Lord looks after His own, but He also expects those Chosen Ones to exhibit some initiative on their own. There is no excuse for the lack of organization frequently apparent in our congregations, nor for the failure to coordinate our national work.

Surely the program of the Master deserves the best that we can give it. To demand that it have a quality of dignity, of reverence, and of beauty is assuredly in keeping with the impressive bearing of Jesus. We need to recapture the sense of holiness in our worship and to extend it to all phases of Church work. The early Church was not coldly formal, but it was dignified to the point of winning the attention and fearful respect of the powers of the day; it was not pretentious nor was it in any sense of the word cheap—or slipshod; it may have been simple in the simplicity of Jesus, but it was also rich and vibrant in its concentration of purpose.

Here again, it is my belief that this Conference would do well to reaffirm its conviction in the nature of the true function of the Church. There is a need for direction here, perhaps through an advisory committee which could encourage a deeper sense of reverence in our Churches and greater coordination of all our efforts. The same democratic, yet careful, planning which we so readily apply to business is not too much for the Lord's work! I am persuaded that this can be done without in any way infringing upon the congregational independence so long

cherished in our Church. On the other hand, our chief objective is the attaining of a closer relationship to Him, who is the Light of Men, and if in our quest we should find it necessary to alter some of our preconceptions, we should allow nothing to prevent our moving closer to that ideal. The Church can have no loyalties which impair a clear vision of the road that leads to the strait gate.

A final area of Church interest is personal relationships between people and responsibility to government. Jesus did not ignore these fields and the early Church recognized them in various ways. That the Church must be a force in political affairs is apparent if she is to be an effective witness among men. That she must assert herself on the side of social welfare is also evident if she is to exemplify the compassion of the Master. The problem is one of balance in which things of primary importance will receive proper emphasis and matters of lesser value will not be forgotten. The Church was never intended to be a social welfare society, but it was most certainly intended to have and show an active interest in such work; it was never meant to be a political pressure group, but it has a sacred responsibility to insist upon good government at all times.

The temptation is either to remain static and do nothing in these matters or to become over-enthusiastic and do nothing else! Since such values change frequently, it would be well for the Church to review its stand on important social and political issues and to make clear such a stand. Some of our attitudes have remained unchanged since the Nineteenth Century and have consequently become senile and have fallen into disuse or confusion. Here again, this Conference might create a special commission to review our stand, historical and actual, upon a series of political and social topics which have a bearing upon the Christian life. The Light of Men cannot be compatible with the devious practices of the world. There needs to be a constant, aggressive interest on the part of those who are living in that light. This interest must be positive, not negative; it must be Christ-centered, not self-centered; it must be expanding, not contracting.

The problem then, is simple, yet its solution is most elusive. The great Whistler was once approached by an admirer who asked, "How do you do it? How do you create such masterful paintings?"

"Why, madame," replied the painter, "it is quite simple. You have but to apply the proper colors in correct amounts in selected places on the canvas, and you have your picture."

Thus we have to but follow the example of the early Church, making proper deductions and applications, and our Church will become the blessed Church that we envision. Yet the attaining of that goal is far from easy. It requires more than any one thing; it demands a balanced coordination of all. As Christ was simple in His teachings of a most complex truth, so the Church must retain a unified and clear outlook while performing the most complex task faced by any institution of our society.

We cannot afford to be bystanders in the great pageant unfolding before us. We must not be esthetics standing on a balcony of synthetic morality called respectability, as we watch civilization march to its doom. It is not enough for us to be nice people. The scorn of the Church today is that it is filled with "nice" people armed with the sword of decency. The world doesn't need any more "nice" people; it desperately needs some new men.

Such, then, is the calling of the Brethren Church. Alert to its possibilities, it can and must assert the power of God which alone can make men want to do right. I have indicated some of the steps which might be taken by this Conference to encourage such a development. I have no fears for the future of a Brethren Church conscious of its power and aware of its responsibilities; I am gravely concerned for the Church which rests on its laurels and turns its gaze backward or inward as it examines its program. The former is a Church which basks in the beneficent glow of God's glory; the latter is an organization which at best lurks in the shadows of a setting sun.

Let us remember that "life" implies a vibrancy and an energy which can only move forward, and together work for the full realization of the content of that Life which is the Light of Men.

"I learn as the years roll onward,
And leave the past behind,
That much I had counted sorrow
But proves that my Lord was kind.
That many a flower I longed for
Had a hidden thorn of pain,
And many a rugged by-path
Led to fields of golden grain."

A Few Items From the 1949 General Conference

PROMPTLY AT THE APPOINTED HOUR Dr. Glenn L. Clayton, Moderator, called the Sixty-first General conference of the Brethren Church to order. After a few appropriate remarks, he introduced Rev. W. Clayton Berkshire as Conference Song Director, who, with Rev. W. S. Benshoff at the piano, led in a service of song which was enjoyed by one of the largest Monday-first-night of conference that we have seen in years. The lower floor of the College Gymnasium was well filled, with very many on each side balcony.

As a "first" in the special music which had been scheduled for the entire conference, Dorman Ronk, accompanied by Mrs. Ronk, rendered a beautiful vocal solo. The Music Committee needs be commended for the time and search they have made for musical talent for the conference sessions, which are proving a fine transition between sessions and lectures.

At this writing the conference choir is being rehearsed for their work under the direction of Mrs. J. D. Hamel, the former Miss Jean Rowsey.

The Moderator had charge of the devotions and led the conference to a clear understanding of the chosen Conference theme, "Forward together with Christ in Church Expansion."

The message of the evening was delivered by Vice Moderator J. Garber Drushal, who used for his theme, "Forwardness and Faithfulness." We hope to bring this inspiring message to the *Evangelist* readers in the near future.

Throughout the first full day of the conference (Tuesday) the delegates and conference visitors kept coming. The opening simultaneous sessions were well attended and when the morning business session convened the conference membership committee reported delegates as follows: Lay—170; Ministerial—72; District—5; Cooperative—1, for a total of 248, nine more than the first session of last year. Wednesday's additional delegates brought the total to 344, as against 315 for the same time last year. Wednesday's delegates as added were Lay—56; Ministerial—8; Cooperative—2.

The first business session on Tuesday brought the election of officers for the coming year. While the entire officary was not elected on the first ballot, the majority were, leaving the office of Vice Moderator and two members of the Committee on Committees to be elected on Wednesday. The election was completed at the Wednesday morning session and the result of the complete election is to be found on the front of this issue.

Moderator Clayton delivered the retiring moderator's address at the Tuesday morning session. It is to be found in this issue, shorn, however, of the little asides of which President Clayton is a past master. You have the meat of

the address, but still you will lack the personality of the one who delivered it.

We will have more to say of the Bible lectures of the conference in the next issue of the *Evangelist*. Suffice to say here that they were of the highest order.

The reports which have been given so far (up to noon Wednesday) have showed progress in the work of the various interests of the denomination. The Publication Board session held on Wednesday morning gave forth a very gratifying note in the condition of the Publication business.

The annual session of the National Sunday School Association on Tuesday night was highlighted by enthusiastic reports of the Summer camps, there being a representative of each camp present to set forth the merits of his chosen camp activities. The one thing that especially impressed the writer was the emphasis laid on the spiritual side of the camp life and the number of confessions of Christ that were made in each of the camps. This speaks well for the emphasis which is laid on the messages of the camp.

The new departure in the closing evening messages was exhibited in the first of such messages delivered by Rev. E. M. Riddle. These messages are strictly evangelistic in their appeal, both to any that might be in the conference without having accepted Christ, and to the rededication of life by any who might feel so led. Brother Riddle used for his theme, "Repent for Victory."

In the remaining space we want to say a word about the Young People's part in this conference. Brethren Youth is on its toes and the program which they have formed and are carrying out is one that merits the best of praise. About seventy-five have been registered in this department so far, with come coming in each day. Too much credit cannot be given to Brother Charles Munson, National Youth Director, for the progress of these plans. He has had fine help from others identified with Brethren Youth in this work. We will also have more to say of this in next issue.

Now until next week we will sign off from the General Conference.

"Run the straight race through God's good grace;
Lift up thine eyes, and seek His face;
Life with its way before us lies,
Christ is the path and Christ the prize."

"Back of the loaf is the snowy flour,
And back of the flour the mill,
And back of the mill is the wheat and the shower
And the sun and the Father's will."

—Maltbie D. Babcock.

Spiritual Meditations

Rev. Dyoll Belote

COMETH THE MORNING

"Watch therefore, for ye know not on what day your Lord cometh." Matt. 24:42 (R. V.)

THE TIME AND PLACE of the Lord's coming still intrigues the human mind. The manner and the certainty of it are clearly set forth in Scripture. Many and different are our days, and on any one of them the Lord may come. Hence it behooves us to hallow each day as it comes, because "He may come today."

It may be a day of ordinary business and toil. Then whatsoever we do, we must do it heartily as unto our Master. Cometh He on a day like this, we should want Him to find our work honestly and faithfully discharged. Ours should be an eye that "winces at false work and loves the true."

Or maybe it will be a day of weakness and suffering. Then should we suffer patiently, meekly, quietly, even thankfully. Such will be our opportunity to show that His grace has marvelous power to sustain us. We would escape the humiliation of having Him come and find us complaining.

Again it may be a day bright with a special gladness and success. He is the One to be praised for that gladness and success, and I will glory but in His goodness and mercy. What an eternal regret if He should, coming in the zenith of that success, find me boastful and proud of my own prowess, rather than glorying in His grace.

But if He cometh in a day of worship and prayer, then that day should be lived in sincerity and truth. In His eyes my religion should be a part of me, joyous and glad-some because of my Saviour and Lord. Why not live as though He had already come?

The poet has these challenging and gladsome verses:

The Morning Cometh

Great and glorious morning

First morning of the Resurrection Day,—

When to Himself, without one moment's warning,
His ransomed church entire He'll catch away.

Glad anticipation

Perhaps today may sound the mystic "Come!"

Then—bliss beyond all thought or revelation,—

The Father's House! The Welcome! and the Home!

—Linwood, Maryland.

"I said to the man that stood at the gate of the year,
'Give me a light that I may tread safely into the unknown,'
and he replied, 'Go out into the darkness and put your
hand into the hand of God. That shall be to you better
than a light and safer than the known way.'"

—Minnie L. Haskins.

BURNING TRUTH

By Charles Emory Byers

But pleasures are like poppies spread,
You seize the flower, its bloom is shed;
Or like the snowfall on the river,
A moment white, then melts forever.

From Tam O'Shanter

—Robert Burns.

No man ever got pleasure by aiming at it. The only way to attain pleasure is to deliberately aim away from it. This seems like a paradox. It is, but facts bear out the truth.

Pleasure has always been a frail, evasive thing. It is so earnestly sought by purchase, by possession, by taste. All these too often grow stale and no pleasure is found in them. It is true that those who seek most diligently for pleasure are exactly the ones who fail to come into possession of it. It eludes them and it should.

Those who spend their lives in the vain pursuit of pleasure are selfish and unworthy people and fail in the end. They die disillusioned and disappointed. The small pleasures they experience and enjoy wither like the frail poppy or last like a snowflake on the bosom of a river, and are gone.

Real pleasure comes only by indirection, not definitely sought for or expected. It comes as a by-product as the result of worthy deeds and personal sacrifices. It makes itself known when the person is engaged in some worthy task, and creeps unobserved into his heart. He finds it in the thankful glow in the eyes of some unfortunate child that was fed by his sacrificing hand. It is found by the man or woman who has labored diligently to make his community better when he looks into the happy homes his work helped to make that way.

Old Scrooge in Dickens' Christmas Carol found this out to his heart's content, and he also found unbounded happiness when Tiny Tim Crotchett blessed him. No such thing had ever happened to him before. For years he thought pleasure resided with his old money bags. To find out he was mistaken was a real revelation. Right here he found out that genuine pleasure comes by indirection. This fact lodged in his heart and changed the course of his life.

Robert Burns was talking about the pleasures that fail as soon as they are experienced, the seeming pleasures that are sought by the short-sighted multitude. These are the kind of pleasures we pay dearly for and from which we reap such meager benefits. They are deceitful will-o'-the-wisps that lure us on and disappoint us in nothingness.

There are pleasures that are substantial, that live with the one who has helped to lift burdens and ease pain. These have, no doubt, cost money and labor. But the by-product was pleasure, the kind that lasts and gives soul-satisfying comfort. Let us not be deceived in our quest for pleasure.

Travel Flashes

Dr. Charles A. Bame

"Here and There"

"Thanks for listenin'," as Kate Smith is wont to say. One of the most gratifying sentences I hear as I travel from place to place and from one field of service to another is, "I read your Travel Flashes." Or, "I am so glad to meet you, for I always read your Travel Flashes in the Evangelist."

"Oh, Lord, How Long?"

Do you know how long it has been since I first began to "flash back" the interesting things I see and hear? Well, I do not know precisely myself, but it was long before many "Progressives" knew me or loved me. They began on our wedding trip (more than three years after our wedding) to the great West, when the "Gospel Messenger" gave me the privilege of writing for the expense of that trip. Did we have a nice time and see much to "flash back?" I'll say we did! It took fire as a headliner and has served me well for these more than forty years. I am so happy that after all the wrecks and trials and troubles we have met in train, trolley and automobile, we have been "delivered out of them all" by a gracious Lord and Keeper who promised it all and whom I know will never leave nor forsake, despite the risks and undertakings I am advised to avoid. And before I leave this topic, let me say that I am persuaded that I have been "here and there" with some risks and it has not "been in vain." These journeys have almost without exception, been for the work of my Master whose order is, "Cry aloud and spare not."

It was of great concern to the great Paul that he labor "not in vain." It is also to those who are "steadfast, unmovable, always abounding in the work of the Lord" whose labor is said to be "not in vain." 1 Cor. 15:58. To the Galatians Paul protested that if they were to go back to the half-way Christianity of legalism, his labor was "in vain." Gal. 4:11. See also Phil. 1:22; 2:25; 1 Thess. 1:3; 2:9, and many others. There is no part of our program that contemplates idleness—much less desertion. The easy gospel (?) dished out in many pulpits and Sunday School classes is a far cry from that of sixty years ago. Or even from the realistic practice of some who sacrifice and give of time, life and money now.

At home (College Corner Church) I had not used many of the "spare" Sundays I had in my agreement with them and so, for an opportunity to mingle with the Youngsters, I accepted an invitation

To Shishewana

It is a privilege that too many of our people do not seem to appreciate—that of spending time at our own Camp. I was asked to help, but the severity of the program (four classes in succession and one other message besides each day) was more than I had anticipated. But "the Lord is my strength and my shield" (Psalm 19:14;

22:19; 62:7; 144:1), and I am pleased to believe that "my strength is made perfect in weakness" (2 Cor. 12:9) even as was Paul's. It is great to mingle with the youth of our day who are given to going to good places for spiritual help, rather than to the more numerous bad places where they are ruined. I really believe that this bunch of Intermediates were of exceptional calibre and feel sure that if they remember or refer to their Note Books in days to come, they will not be too ignorant of the peculiar people to whom they belong as Brethren. 1 Peter 2:9; Titus 2:14.

Peculiar People?

Yes, that's what God's people are and always have been. See Deut. 14:2 and Psalm 135:4, then ask yourself if you'd not like to be one to whom was given such precious promises and who had received so many great deliverances! But the price of all good things is high. 1 Timothy 2:9; 1 Peter 3:3. Brethren were not ashamed once to be called "peculiar people." Now, many of them "rank among the rankest" in worldliness. They shall also pay the price and not for a short time, but everlastingly. Matthew 24:48.

Shishewana Again

You should see it now! With the new canal soon finished and the lurking place for many mosquitos done away; with new lots opening up and a chance for our own people to find there what they'll not find elsewhere—a Brethren atmosphere, cordiality, frank congeniality; without formality to walk up to a stranger and say, "Do I know you, and if not may we get acquainted?" causing no offense; to discover a "brother" or "sister" from another church, state, or foreign field, happy to meet you and to enjoy fellowship in the Lord, denied almost any place else one might go.

The cry has gone forth too, for help. The expense of excavating a channel such as may already have been completed, entails much expense and raises many problems. The trustees are groping with them and have only Brethren to whom to make their appeal and only Brethren in Conference asked them to do it. I appeal with all the force of my being to you to hear this call and answer with dollars, for nothing else will suffice now.

Next—Ashland

There, where to answer the demands of safety and compelled by state authorities to make extensive changes for the safety of the students and professors, there they are tearing down one of the finest landmarks of a former kind of architecture which moderns would not take the time to create (the winding staircase in Founders Hall) one that will cause heartaches and laments to lose, they, after all, are simply doing the thing they must and that to save our institution for future generations; the building that most of all makes a center and shrine for Brethren. It would be folly to disregard it at any cost and that will offer Brethren another chance to sacrifice, for that is what it will cost—immediate sacrifice—a test of our fidelity and devotion, lacking here, all will fall down—poor teachers, unless they are properly sustained; poor students, if they are compelled to go to another school; poor denomination, if denied any or all.

"Speak Again"

That man Rowsey, pastor of the Ashland Church, graduate of Ashland College, has a way about him, as readers of the Evangelist all know, of aligning folk who visit around there, for service. I had seen him "buck the line" in football; had noted his rise among our ministers to the place he holds with distinction; had worked with him in a fine revival at Goshen, and how could I deny his request to speak to the prayer meeting folk? and, of course I did not. I entered the service as vigorously as I usually do, a bit tired from the Camp experience and the journey, but recovered my hesitation and promised! But if I ever was sicker than the next two days, I do not remember it. If there was anything left inside me, I wonder where it could have been lurking. I was like the fellow on the lower deck, who was losing all his \$3.00 dinner over the side of the ship, when a "red bandana" floated past his dimming vision, he gulped, "Oh my, there goes my liver!" But I recovered in a few days and again I was repeating, "Many are the afflictions, but the Lord delivered them out of them all." Psalm 34:19.

For Prohibition

Canceling my appointment for our church because I was too weak to return, I came to Carey, Ohio, where a brother is "my doctor" and by Monday we were able to return to "hot, humid, sweltering" Indiana where for the next three days we "came and went" to the conclave of Prohibitionists from all over the U. S. A., and where I was programmed for three efforts. Unable to stay, we came home after each effort to rest and return. Even the "wets" say that Prohibition is coming back and are frightened. Hooray! It is getting so nasty, ridiculous and devastating to society, church and state, that our "cocktail" diplomats ought to lose their places of authority. When the Church concludes it is so, that "The Wets would destroy the church if they could, and the Church could destroy the Traffic if it would," we may get some place. But just read John F. Locke in the Evangelist of July 30. Hurrah for a Hero! And it's True!

Wabash, Indiana.

"I wish that there were some wonderful place
Called the Land of Beginning Again,
Could be dropped like a shabby old coat at the door . . .
Where all our mistakes, and all our heartaches . . .
And never put on again.—Louisa F. Tarkington.

THE FIRST PSALM, REVISED

Blessed is the church member who walketh not in the way of the worldling, nor standeth on the baseball ground on Sunday, nor sitteth in the seat of a card player.

But his delight is in the worship of the church and to the services he goeth morning and night.

He shall be like a worker in the vineyard of the Lord; who bringeth his friends unto Christ; his influence also is for good, and whatsoever he doeth is open and above board.

The indifferent church members are not so, but are like the chaff which the wind driveth away.

Office Gleanings

(Continued from Page 3)

tions amounting to a number of dollars. Without the fine support of the many, this project could not have been put in operation. That the new equipment has more than met the anticipations of those most interested, is being manifest each and every day. We are sure that it will be a lasting memorial to Brother G. S. Baer, who was so mightily interested in its completion.

**The W. M. S. Water Cooler Gift
Has Been a Boon**

The more we use the fine water cooler that the National Woman's Missionary Society gave the Publishing Company shop, the more appreciative we become. With the weather at its constant 90 to 95 degrees of heat and humidity, a nice cold drink of water has been the life saver of the employees. While we have expressed our appreciation before for this fine gift, we again wish to send out our "Thanks" to the ladies for this very useful and practical gift.

Signed: The Employes of the Brethren
Publishing Company.

Interesting Items

(Continued from Page 2)

letin: "Brother Fred Brant played host again on the 23rd of July to one hundred and four at Trent Park. This has developed into an annual event. Everyone enjoyed themselves, with plenty to eat."

Vinco, Penna. We learn that Brother Woodrow Brant, who recently announced the close of his Warsaw, Indiana, pastorate, has received and accepted a call to the pastorate of the Vinco, Penna., Brethren Church.

Sergeantsville, New Jersey. In a recent bulletin from Sergeantsville, Brother Joseph Margush, pastor, announces the planning of the church to broadcast over Radio Station WBXU. The time for the beginning of these broadcasts has been tentatively set for September 1st.

On Thursday evening, August 18th, the Sergeantsville W. M. S. sponsored a Missionary Program, at which time movies of the Kentucky work were shown, and a speaker told about the work there.

St. James, Maryland. The St. James bulletin of August 14th reports the attendance of 104 people at Sunday School and "a goodly crowd for the morning service."

A Vesper Service was held at 8:00 o'clock at Rhodes' Hilltop, on Sunday evening, August 14th. The service was jointly sponsored by the W. M. S. and the Laymen's Organization.

We note that the Laymen's Organization at St. James has recently elected officers as follows: President—Isaac Litton; Vice President—Donald Lowery; Secretary—Gard-

ner Moats; Assistant Secretary—Carson Metz; Treasurer—Myron Bloom; Advisor—Rev. Freeman Ankrum.

Uniontown, Penna. We note that Brother and Sister Ralph Mills, who were recently called to the Uniontown Second Pastorate have moved there and are now living at 60 Lemon Street. We wish them much success in this their first pastorate.

Bryan, Ohio. Brother E. J. Black, Bryan pastor, says, "A recording for use on the radio will be made at the evening service (bulletin does not give date). This will enable the audience to see exactly how our broadcasting is done. The whole radio service will be put on wire recording and will be used at a future broadcast when the pastor is absent."

Recently the Bryan Junior Church had as its guest speaker Lieut. Col. Glen Peterson, who spoke on India. He told how he killed a thirty-five foot Python, caught and trained monkeys, and exhibited many interesting articles from India.

Brother Black also tells how he and his good wife found the refrigerator "stuffed" with fried chicken, pie, eggs, dessert and other things, when they returned from the vacation in the east. Maybe it pays to go on a vacation.

Waterloo, Iowa. Brother V. E. Meyer, Waterloo pastor, has this to say in his August 14th bulletin: "At the official Board meeting on Monday night (August 8th) it was decided that there would be a fund raising drive for the emergency building fund for Ashland Ashland College. A goal of \$1,000.00 was set as a minimum. This money will be raised by personal canvass, which will start right after the first of September." That surely is good news for the Ashland College Trustees.

In the absence of Brother Meyer, the Guest Speaker for August 21st and September 4th was announced as Rev. Warren Martin, pastor of the Westminster Presbyterian Church of Waterloo.

A PRE-VIEW OF THE NEW FILM "DUST OR DESTINY"

A bird that flies non-stop from Labrador to Argentina, bats that use radar to guide them in night flying, fish that lay eggs on dry land—and even a close-up of the human heart—are among the inexplicable miracles of nature to be included in "Dust or Destiny," a new scientific-religious motion picture scheduled for September release.

"Dust or Destiny" is a 40-minute film with a new kind of box-office appeal. It will not be advertised as super-colossal and it will not play in any of the nation's 16,788 movie theaters. But within the next year it will be shown to audiences numbering more than a million people both here and abroad—audiences in America's 76,000 churches as well as schools, civic clubs, military bases, and television shows.

Secret attraction of "Dust or Destiny" is its fresh approach to the problem of relating science and religion. Produced in the Los Angeles science studios of Moody Bible Institute, it is fourth in a series of 16 mm. "Sermons from Science" that have been attracting attention

with color-sound films on the atom, fish that talk, and biological subjects.

First in the series, "God of Creation," is a required part of indoctrination for every United States Air Force trainee. All of the films are being widely used in connection with President Truman's Character Guidance Program for servicemen.

Opening "Dust or Destiny" will be a sequence on miracles of the human body—the hand, the eye, the ear, and the heart, including operations on the eye and heart. Next is the story of a 500-mile race illustrating the uncanny flight instincts of the homing pigeon; followed by scenes of the Pacific golden plover which flies 2,000 uncharted miles over open sea from Alaska to the Hawaiian Islands each year.

Also in the bird sequence is the American plover, making an annual non-stop trip from Labrador to Argentina, and the Arctic tern, flying from the North Pole to the South Pole.

The only mammal that flies—the bat—furnishes the cameraman with dramatic material for the next part of his tale. From caves in Texas and California, Moody Institute of Science staff members capture a number of bats, including Mickey, a baby orphan who drinks milk from a doll bottle. Then they perform a series of experiments with Mickey to prove that radar—only recently discovered by scientists—has been the bat's secret guide to night flying all along.

Exclusive movies of a grunion run are shown in the next section. Defying all the laws of watery findom, these small fish occasionally make nocturnal visits to California beaches and bury their eggs in the sand. Though few Californians have ever witnessed this event, M. I. S. photographers not only recorded the sight of hundreds of these spawning grunion on film, but took tiny eggs into the laboratory to watch their development under the microscope. By means of photomicrography and lapse-time photography, this sequence in "Dust or Destiny" portrays the actual growth of the eye, heart, tail, and other parts of the fish before hatching.

Tropism—the response of plants to gravity, water, and light—is subject of the fifth major part of the film, including the story of giant redwoods.

In closing "Dust or Destiny," producer Irwin A. Moon asks thoughtfully, "Can all these phenomena be the result of mere chance? Or is there a divine planner who created and controls this universe of ours?" If there is no creator, Dr. Moon asserts, then man is subject to no law beyond the law of expediency. But—if there is even a possibility of a creator—then "our responsibility is to know him and his law and the salvation he offers," he concludes.

Dr. Moon originated "Sermons from Science" on film after requests for personal appearance tours with his scientific demonstrations became more than he could handle. He is director of Moody Institute of Science in Los Angeles, a research branch of Chicago's Moody Bible Institute.

One hundred leading American cities will be holding premiere showings of "Dust or Destiny" beginning in September, according to Dr. Moon. Previous films in the series have been titled "God of Creation," "God of the Atom," and "Voice of the Deep."



CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for September 18, 1949

CAN WE EDUCATE WITHOUT RELIGION?

Scripture: Prov. 3:1-6, 13-18; John 8:31, 32

For The Leader

THERE IS CONSIDERABLE turmoil today over this matter of education. In facing another new year of schooling, we are made to wonder just what the year will do to our youth of America. Day in and day out, we will be picking up little bits of information, which, taken as a whole, will formulate our attitudes, beliefs, and destiny. Thinking people are concerned about what they see and hear of in our schools. The problem definitely is acute. Somewhere along the line our schools are failing to instill into the hearts of our youth those vital teachings which will make of them stalwart, law-abiding and satisfactory citizens of our land. It is our purpose to analyze and seek to suggest ways by which the problem can be solved.

DISCUSSION

1. **THE WORDS OF AUTHORITY.** Way back, long before many of us here tonight were born, a significant statement was made. It was in 1923 that the American Lawyer's Association stated that "America is now the most lawless, civilized nation on this planet, conditions having grown steadily worse since 1890." Records in our prisons reveal that crime has increased steadily since 1904. Now, what does that mean to us tonight? It was about 1925 that Sunday School and Church attendance began to show a great decline. And we see today the almost complete absence of multitudes of our people from the Church services. Can you deny this? With all the modern equipment, and better trained teachers, we in America should be doing far better than this in educating our boys and girls in our schools. There's something wrong somewhere.

2. **WORDS OF WISDOM TO ANSWER THE QUESTION.** Horace Mann, father of our modern school system said in 1848, "It is only religion (meaning Christianity) that will keep us from wholesale vice and licentiousness, and corrupt civilization." Thomas Huxley, a famous scientist, said in 1873, that "intellectual training alone might produce 'clever devils.'" He urged a teaching of Christian principles in the schools. N. M. Butler once said, "Our schools turn out intellectual giants and moral pigmies." Roger Babson adds his thought when he said, "Trying to operate the schools without religion is like putting a pistol in the hands of a child." There we have it, young people. You hear much in your daily school life that religion is not a part of it. But wise men have prophesied, and we are now seeing the results.

3. **PREVAILING CONDITIONS.** To brief us on the situation, we could refer you to F. B. I. reports for recent

years when they report drunkenness among high school youth, sex crimes, vandalism, thefts, etc., are constantly increasing. Sadistic murders and other crimes by youth have reached amazing proportions. The facts reveal that these conditions began to grow at the same time that religious teaching in the schools was suppressed. This is an undeniable fact. Years ago, the schools gave emphasis to the Bible. Its precepts and morals were used as examples by the teacher, and followed by the students. It was added to by the teachings of the home, plus the church. But now, we guess, we've just gotten too big to be "religious." So, out it goes. The "cultured" people consider it beneath their dignity to even mention religion. The things of the church are ridiculed by the majority of our youth, and their parents. Where does that put us as Americans? Right down the road to national ruin. You cannot educate without a teaching of religious faith in God!

4. **A WELL ROUNDED EDUCATION.** We educate in the "A-B-C's," the "numbers," writing, etc. We teach the arts, the history, the languages. We insert home economics and manual training. We even delve into the social customs and practices of the day. We offer vocational guidance courses. So, a graduate of our schools can do several things. He can get a job, earn money, act nice at a party, wave a flag, and go to Hell. It doesn't matter even if he falls into a life of crime or becomes a drunkard. Our founder's attitude of severe punishment for crime as a protection for society seems to be done away with. If a person commits a crime he is (a) crazy, (b) mis-guided. So he is (a) committed to a mental hospital to get cured, or (b) given a suspended sentence and "told not to do it any more." There are no more drunkards in the world (Propaganda has done in a few years what temperance has been trying to do since Noah—that is, abolish the drunkard.) To call a man a drunkard would be to offend him. He is merely sick with alcoholicism. It is hard to imagine a great people taken over by such rotten teachings. But then, when you educate without Christian principles that's what you get. So, in order to make a person fit for society and fit for heaven when he dies, we must include Christian training in his education.

5. **"THE BIBLE SAYS."** This has been the greatest controller of the individual, the greatest help for all mankind's improvement that has ever been. Men have followed the Bible and lived well, and died better. So, in our passage from Proverbs we learn that in keeping the commandments of the Lord we shall have length of days, long life (eternal life), and peace. We shall have favor with God and man. In John's reference we see Jesus as the Way in which we are to walk for truth, understanding and freedom. What a great nation we shall be when we realize that precious secret and learn to include observance of God's commands in our schools.

QUESTIONS

1. Can we teach the principles of Christianity without teaching "denominationalism?" The cry seems to be that we can't teach "religion" because we will favor one church over another. What do you think?

2. Can moral and ethical values be taught without also teaching the religious principle back of them?

Prayer Meeting Topic

Contributed by Rev. C. Y. Gilmer

"SHOW US THE FATHER"

John 14:8, 9; 1 John 4:12

"Show us the Father," Philip said,
 "So shall our hearts be satisfied."
 "And hast thou been with Me so long,
 Yet hast not known Me?" Christ replied.
 "He who hath seen Me hath seen God,
 I and My Father are but one;
 In Him My justice bides its time,
 In Me His love and grace are shown."

"Show us thy God," men challenge us,
 "If God there be, where doth He dwell?
 Give us some proof that He exists
 Outside the myths the scholars tell."
 Nay, friends, we cannot show you God,
 No proof, no picture can we give,
 For He is spirit, void of form,
 And none may look on Him and live.

But we can show you Christ, His Son,
 God's brightness veiled for mortal eyes,
 The glory of the Godhead pent
 In human flesh that toils and dies.
 The image of His Father made
 Man's image also while He trod
 Earth's ways as Son of God and Man,
 And who hath seen Him hath seen God.

—Annie Johnson Flint.

"GOD WAS MANIFEST IN THE FLESH"

Scripture: John 14:8-14

Hymns and Prayers

Seed Thought Provokers;

JESUS WAS GOD IN HUMAN FLESH (1 Tim. 3:16; 1 John 1:2). The Father and the Son had the closest identification (John 14:10). Their plans and purposes now and always were the same. Christ was in God (John 1:18); and God was in Christ (2 Cor. 5:19). Jesus was very God in human flesh, yet without sin. He was hurt because His own closest followers could not identify Him with the Father. Men were perplexed about His Deity when His Divine nature was under a veil of poverty, weakness and humiliation. To reach the Father we need only come to Christ (John 14:9). Nothing short of seeing the Father in Christ will suffice us!

The Jehovah of the Old Testament is the Jesus of the New Testament. Jehovah Jesus gave the law, the ark of the covenant, the passover, the first promise of a Redeemer. The Jehovah text is Isaiah 40:3, which is fulfilled in Matthew 3:3. Make a comparison of other companion texts

of the Old and New Testaments: Isa. 44:6 and Rev. 1:8; Jer. 23:6 and 1 Cor. 1:30; Psa. 24:10 and 1 Cor. 2:8; Isa. 43:11 and Luke 19:10; John 10:9; Psa. 23 with John 10:11; Deut. 30:20 with John 1:4; 5:26; Isa. 60:20 with John 1:1-4; 8:12.

"Immanuel" means "God with us," or "God among us" (Isa. 7:14; Matt. 1:23). Thomas used the name of "God" to apply to Jesus in John 20:28. He was a Jew and was not blaspheming. Jesus accepted his worship—a worship applicable only to God. Jesus assumed the name of Jehovah. Because He made Himself God the Jews thought they had a right to kill Him (John 8:25, 53, 58). Christ identified Himself with the God Who spoke in Exodus 3:6. Every attribute of the Old Testament Jehovah is claimed by Christ. As the Legislator on Mt. Sinai He could rescind or reverse in the Sermon on the Mount (Ex. 20:2a, 20:10 with Matt. 12:8). "Who can forgive sins but God only?" Jesus-God is our Forgiver (Psa. 130:4 with Matt. 9:6). There is but One Judge (Psa. 98:9; John 15:22). Christ invited and received the worship of men (John 9:35-38). Christ existed in the personality of God—with God as God (Col. 2:9). The chief attribute of God is holiness. His omniscience was shown when Nathaniel was under the fig tree seven miles away with a hill between (John 1:48). Christ is omnipresent (Acts 17:27; Matt. 18:20). Christ was an instrument and channel of creation. He created everything. He was rich and had everything but the love and affection and salvation of hell-bent sinners. For this reason He became poor (2 Cor. 8:9) that we through His poverty might become rich (Rom. 8:17). We may have the riches of His grace. His pardon wipes out our guilty past. He wants to live His Life in us and free us from our bad habits. That is what Paul meant when he said, "For me to live is Christ."

COMMENTS

On The Sunday School Lesson

by The Editor

Lesson for September 18, 1949

PSALMS FOR DAILY LIVING

Lesson: Psalms 15; 24:1-6; 143:8-10

SOMEONE has very truly said, "The sum total of the influence of our lives is not found in what we do any one particular day, but in the average which we find in our 'day by day' living"

The above might be summed up by saying, "Our influence is to be found in the reflected attitudes of those who live with us day by day; who see us as we retire for the night, and as we arise in the morning to meet the problems of the new day; who sit across from us at the breakfast table, and who mingle thought with thought throughout the day, not for one day or even two, but year in and year out. It is what we are moment by moment, not merely what we were on any one yesterday, nor what we may

be on any one tomorrow—but what we are NOW, right at this very moment.

Jesus certainly recognized the need of a day by day examination of self. He said, "Take up your cross daily, and follow Me (daily)." That which is a cross today, may be a crown tomorrow; what seems to be an unbearable burden today, may be a lightened load on the morrow; where we found helplessness today, we may find strength with the rising of the new morning's sun; what is a song of sorrow today, may suddenly change to a chant of praise tomorrow.

That is why we find the Psalms so full of help for each succeeding day. That is why, when we read them, we find solace to our souls and food for spiritual sustenance. For it is here we find food for every phase of Christian living. True, it is not always seasoned to suit our taste; sometimes it even leaves a bitter taste, but more often we arise from our reading and meditation with the sweetened satisfaction of the perfect meal and with our soul sustained by the Bread of Life.

As you read from the Psalms selected for our lesson today (the 15th, 24th and 143rd) note the many things there that are essential to Daily Christian Living. There is honesty; purity of life and thought; clean living and clean speech; thoughtful consideration of others; unselfishness; trust in an All-wise Father God; humbleness of spirit and contriteness of heart—all these brought about by a close and loving consideration of Jehovah.

The study cannot be exhausted by merely stopping with the appointed Psalms. Dozens of other Psalms converge upon our minds as we think of our daily existence; as we live with God and our fellowman.

Probably the best known Psalm, after Psalm 1 and Psalm 23, is Psalm 24. Its every word touches deep into our lives as we live them day by day. Here we find a blessing promised—"and righteousness from the God of our salvation" (Verse 5). As we ascend the "hill of the Lord" let it be with "clean hands and a pure heart," and with a soul devoid of "vanity."

Make a practice of reading from the Psalms daily—it will do you good in your "Every-day Living."

The Brethren Berean Camp

Reported by Rev. J. Wesley Platt, Pastoral Counsellor

THE BRETHREN BEREAN CAMP for 1949 is now history. At their own camp ground, Camp Berea, in Tuolumne County, in the Sierra Nevada Mountains in central California, the sixteenth annual camp meeting of this present organization was held from June 22nd to 29th. An excellent corps of workers made up the staff that led in three periods of classes for the various age groups every day, and in addition a general assembly was held in which young people mainly had charge of devotions, special music, testimony and the like.

Among the members of the staff were, Spencer Gentle, Charlie Johnson, John Wesley Hathaway, Horace Huse,

Robert Madoski, Marjorie Liddicoat, Flora Stewart, Mrs. Victor Johnson, Edna Johnson, Arleene Bianchi, Beverly Gall, Hazel Crom, Estelle Huse, Verda Brooks, Jullion Hallett, J. W. Platt and several others.

There were well around 125 early in the camp, and by Sunday there were more than 300.

The joint meetings rather kept before the camp the theme, "The Christian's Spiritual Growth."—"As babes desire the sincere milk of the Word that ye may grow thereby; and grow in grace and in the knowledge of God." The reports that have come to me directly were all appreciative of the lessons presented by the various leaders.

Of course family altar, led by camp-mother Estelle Huse, and camp-father Julion Hallett, always elicited widespread interest. The nightly camp fires, first for juniors and then for the oldsters, showed effectively in the lives of many. There were several life work recruits. In several classes there were decisions for Christ. Three lads were baptized on Sunday afternoon by their request, in the presence of a large crowd. There were reconsecrations of life in a number of instances. One family visiting the camp were deeply moved to come back to Christ and, yielding to Him, left very happy they had come to camp. They live more than 200 miles away and earnestly asked that Brother Hathaway, who brought the evangelistic messages each night, and any others who would do so, to come up to their logging camp and conduct some meetings. Recently a card from Brother Hathaway advised us that he had gone up to their place and held three services, during which four more souls accepted Christ as Saviour. We do thank God for all the constructive, helpful effects and results of the camp.

Every afternoon was devoted to recreation of which Spencer Gentle had charge.

A number of improvements were made during the year, especially a sanitary center at the cost of almost \$1,000.00, and a floor for the girls' dormitory tent. Since camp other improvements have gotten under way.

Since some of our Brethren Bereans have moved to neighboring cities and have also transferred their memberships and are active in these churches, at the pre-camp institute in May the Bereans voted to invite those churches to the camp. As a result of the invitation there were a number of folks from both Tracy and Modesto. There were numerous testimonies and expressions of the fine Christian fellowship that was mutually enjoyed.

As of now we are looking forward prayerfully to next year's camp, if our Lord should tarry to that time. A number of improvements, both to the physical property, as well as the camp program, are being considered. By planning now we can anticipate a larger and better camp. May our Father in heaven bless all our camps and cause them to result in the salvation of sinners and the otherwise enrichment of Christians in their decisions for Him.

At the close of camp each year officers are elected to carry on the work of the Brethren Berean Band. The election resulted in the selection of the following officary:

President	Donald Huse, Ripon
Vice-President	Donald Harnden, Manteca
Secretary	Edna Johnson, Manteca
Treasurer	Helen Ernst, Manteca (Stockton Church)

Pianists ..Arleene Bianchi, Ripon, Laberta Larsen,
Manteca
ChoristersBeverly Gall, Ripon
Dorothy Harnden, Manteca
HistorianJean Hagstrom, Manteca
TrusteeHarry Ernst, Manteca (Stockton Church)

The Executive Committee selected the writer as pastor counsellor. I have written this report at the request of the new president.



NEWS

Send all C. E. News Items
To Rev. W. St. Clair Benshoff
228 Main St., Meyersdale, Pa.

BERLIN, PENNA., YOUNG PEOPLE'S C. E. NEWS

A Camp Juniata Rally was held at the Berlin Brethren Church on May 7th, at 6:30 o'clock in the evening. Several churches were represented: The First and Third Churches of Johnstown, Masontown, Vinco, Meyersdale and Berlin. We all enjoyed a very nice program. The meal was served by the young people of the church. About one hundred and forty were present for the Rally. The favors were boats with lollipops in them; each napkin showed a duck going to camp; and the program covers each had a cabin on it. We carried out the camp colors—red and gray. A good time was enjoyed by all who attended the Rally.

On June 13th the Young People's Christian Endeavor had a moonlight picnic at the Community Grove. After we had refreshments we played games. Then we went back to the fire and sang songs and choruses. There were eleven of the members present. This moonlight picnic was a most enjoyable affair.

The Christian Endeavor had charge of Prayer Meeting on June 15th. We sang several hymns; responsive reading of the scripture was followed by sentence prayers. Several of the campers sang camp songs. Delores Mosgrave asked Bible questions and the people answered them. We then formed a Friendship Circle and closed with a song and the Mizpah Benediction.

At our Christian Endeavor program on June 19th, Rae Musser, now Mrs. Robert Huffman, a graduate of Ashland College, gave a talk entitled, "Story of Job."

Our Christian Endeavor has been trying to be 90% active in phases of Church and Sunday School work, both at home and in other churches. While Rev. Miller was holding meetings in Masontown, thirteen of us attended one of the services, and Regina Hendershot sang a special musical number. We took charge of a Wednesday night prayer meeting service during Rev. Miller's absence.

While Rev. Miller was in Jones Mills for a meeting, two cars of Christian Endeavorers took special musical numbers to an evening service. Again during this period we had the Wednesday evening prayer meeting program.

Gaye Pritts, Secretary.



News From Our Churches

PLEASANT HILL, OHIO

The last six and a half years have been filled with activity and blessing for the good people of the Brethren Church at Pleasant Hill. "The Lord hath done great things for us, whereof we are glad."

Attendance

In 1943 we reached the 200 mark in our Sunday School only one Sunday during the year; in 1944—one Sunday; in 1945—two Sundays; in 1946—three Sundays; in 1947—five Sundays; in 1948—eleven Sundays, and in 1949 we have an average of 200 for the first twenty-six Sundays of the year.

The blessings of the Lord plus the devotion and faithfulness of the loyal people here have made this record possible. Their wholehearted response to their pastor's leadership is a delight to the heart.

New Building

With the increased attendance came the need for more room. As a result a building committee was selected and things soon began to happen. The first thought was to build a frame educational unit on the west side of the church. Then permastone was considered with a view to covering the entire building. The boys, however, were men of vision and chose a beautiful design of varicolored brick for material. Next they more than doubled the size of the first proposed unit. Now the lovely new building stands, almost completed and altogether paid for, as a monument to the spiritual vision, faith and Christian loyalty of our building committee and the people of the congregation. They have worked together in perfect harmony from the start.

This gives us a brick building 76 feet long and 20 feet wide running along the west side of the church and continuing around the corner on the south side about 38 feet.

We have five large rooms on the main floor including a new baptistry, and enlarged and remodeled rostrum in the old building. The entire new part has a basement under it with rest rooms, kitchen and spacious auditorium with fireplace. The new heating plant has been proving its worth as an air-conditioner these hot days.

The basement side walls are to be plastered yet and the archway back of the pulpit finished and the building will be completed with the exception of several little jobs such as caulking windows, etc.

Three things stand out in this building project. First, the perfect harmony and cooperation of the committee and people in working together. Second, the response of 15 to 20 men each time a call was made for a big job to

be done. Third, the giving of so large a sum of money without any personal solicitation. The whole life and spiritual tone of the church has risen to a new high as we move along to complete this project. The people have vision and a mind to work. They will not be satisfied until the old church is remodeled. This will make a splendid, modern plant with a large plot of ground surrounding it. Henry Carey made this possible by giving the church five lots on the west side of the church building. The Lord has been good. We are thankful that so many have heard His call to serve and answered with ready action.

Daily Vacation Bible School

Because of the new addition to our building, we were able to have our own Vacation Bible School this year for the first time during our pastorate. There were 150 children enrolled. Scripture Press literature was used in the school, so you know we all worked.

Mrs. Verda Wolfe did a splendid job of supervising the Intermediate Department. She was assisted by Mrs. Eileen Funderburg. There were 17 children enrolled in the Intermediate department.

Mrs. Hazel Hall was in charge of the Juniors. She was assisted by Mrs. Merl Long, Mrs. Chloea Shellenberger, and Mrs. Faye Kibbey. Mrs. Hall was also the story teller of the school. She told a missionary story which continued each morning through the two weeks. Mrs. Hall is a public school teacher. She teaches at West Milton, and lives in Pleasant Hill. There were 39 Juniors enrolled.

The Primary Department was under the leadership of Mrs. Ada Gilbert. She was assisted by Miss Shirley Wolfe, Frances Schatzley, and Mrs. Donna Brown. Mrs. Sibert led the singing for the school. She is a public school teacher, also, being employed in the local school. There were 47 Primary children enrolled in the school.

Mrs. Ada Oburn was at the head of the Beginner's Department. These children were four and five-year-olds. Six-year-olds who had not yet been in school were also included in the group. There were 47 beginners enrolled. Mrs. Oburn was assisted by Mrs. Winifred Deeter, Mrs. Lucile Kinnison, Miss Barbara Lavy, Miss Wanda Wheeler and Miss Janice Kinnison. Mrs. Oburn is a public school teacher. She teaches in the local school.

The secretaries and errand girls were Mrs. Wealtha Stout and Mrs. Mary Rice. They had plenty to do. Marian Hershey was student pianist for the school.

Mrs. Oburn was the director of the school. The pastor was assistant director and "on call" at all times.

The closing program was given on the last Friday evening of the school to a packed house. The children gave an offering of \$54.02 which was sent to leper missions.

Pleasant Hill Has Young People, Too

Our church has a fine quartet of young men who sing very well together. In fact, we have a large number of young men and are justly proud of them. Dr. Lakin said, when he was here, that he hadn't seen so many good-looking young men in one church in his 27 years of preaching. If you were listening at the right time you heard him repeat that statement on the Cadle Tabernacle program after he had been here. Of course where there

are young men there are young women, also. That goes without saying. These young people wholeheartedly support the program of the church.

Missionary Enthusiasm

Last year at General Conference we were delighted to learn that Pleasant Hill was second in missionary giving in our entire brotherhood. Only one other church gave more to missions than our little (?) church. The people of Pleasant Hill have done other things besides build. During the last year they raised their pastor's salary more than five hundred dollars. They have sent time and again to the Kentucky missions. They have given over two hundred dollars to leper missions. All this besides the regular things required of a congregation.

It is with praise and thanksgiving to the Lord that we write this record of progress in spiritual things.

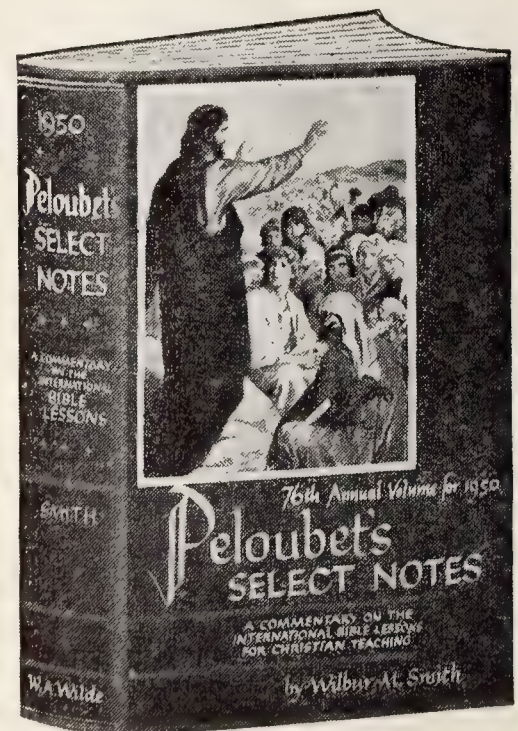
Floyd Sibert, Minister.

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The BRETHREN EVANGELIST

HOLY BIBLE

Official Organ of The Brethren Church

The St. James, Maryland Brethren Church



*and the
Pastor*



Freeman Ankrum

The Picture of the St. James Parsonage is Found on Page 8

THE BRETHREN EVANGELIST

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INTERESTING ITEMS

Mexico, Indiana. We note by Brother Higgins' bulletin that two of their organizations, the Signal Lights and the Christian Workers Class, each enjoyed weiner roasts at their August meetings.

Southern District Brethren Youth Go to General Conference. We quote from Brother Higgins' Mexico bulletin: "The Southern District Youth chartered a bus to take them to the 'Big Conference Youth Rally' at Ashland." Those young people had to get up in the morning, for the announcement says that "the bus was scheduled to leave the Court House in Wabash at 3:00 A. M. Sunday morning." Well, they did it!

Ardmore, Indiana. We are informed that Brother C. C. Grisso is to hold an evangelistic meeting for the Ardmore Heights Brethren Church (South Bend) beginning October 30th and closing November 13th. Brother Grisso is at present the acting pastor of the Roann, Indiana, Church, and has been serving them from his home in Mexico, which is only a few miles from Roann, since last October.

We might note in passing that Brother Grisso is available for several evangelistic meetings this fall and winter, and if you are in need of an evangelist, why not contact him at his Mexico address? Simply address him Rev. C. C. Grisso, Mexico, Indiana.

Sergeantsville New Jersey. We note that Brother and Sister Margush, pastor and wife at Sergeantsville, were recently "remembered" on their wedding anniversary by a shower of gifts and cards.

Milledgeville, Illinois. We learn that in the absence of Brother D. C. White in attendance at General Conference,

that the Milledgeville pulpit was filled by Rev. Klotz. There was a nice representation from this church at the General Conference. Brother White was made the General Conference Treasurer.

Dayton, Ohio. We note that Brother Whetstone and Brother Ray Yount recently made a trip to our Kentucky Mission Field. Brother Whetstone is the Treasurer of the Mission Board and Brother Yount is helping out with suggestions of an architectural nature, in the new building at Lost Creek.

Brother Whetstone says that he don't believe that rain is such a hindrance to Family Night gatherings in the Dayton Church, since the one on August 17th was well attended in spite of rain.

Miami Valley Brethren Youth Rally. We note that the Miami Brethren Youth Rally was held at Williamstown, Ohio, on Saturday, September 3rd.

Stockton, Calif. Brother Charles Johnson writes the editor as follows: "Had a fine day August 14th, with 105 in Sunday school. I baptized a young lady after the close of the morning service and received the confession of another young lady at the evening service, and also the re-consecration of still another one. The Crusaders did a wonderfully fine piece of work with us."

TIOSA, INDIANA**Dedication Postponed**

Due to a delay in furnishing our new pews, our rededication which was originally planned for June had to be postponed. The knowledge of this came to us too late to be of service as an announcement to counteract the announcement was made at that time in the *Evangelist*.

However, we are now planning this rededication day for September 18th and are all ready this time, having completed the work. The speaker for the day will be Rev. S. M. Whetstone, pastor of the Hillcrest Brethren Church of Dayton, Ohio, who was a former pastor of the Tiosa Church. We will have an all-day meeting and the rededication service will be combined with our Annual Homecoming Day, which is always held at this season of the year.

We have added two new class rooms, new lighting, new pews, and have completely redecorated the church throughout. We have also added two new bottle gas stoves in the kitchen and have refinished the floors. We feel we have a great many blessings for which to be thankful and we are looking forward to this day when old friends will be with us.

Mrs. Frank Lee, Cor. Sec.

ANNOUNCEMENT OF DEDICATION

The Reverend Frank W. Garber of Cheyenne, Wyoming, announced while attending conference, that the new church of which he is pastor will be dedicated Sunday, October 2nd. The dedicatory message will be delivered by the General Secretary of the Missionard Board. Others will share with the services of the day.

Also of importance is the district conference which will begin in the new church the same evening. A picture and story of the dedication will appear in the missionary number.

The Editor Thinks Aloud

Fred C. Vanator

YOUR "TIN" AND MY "TIN."

SOMETIMES AN IRISH STORY just makes you laugh; sometimes it makes you laugh and think; and sometimes it makes you laugh and think and apply the story to a particular circumstance. It is thus with the following little story:

Pat and Mike were good church members. In fact they were very good church members, so good indeed, that they were constantly trying to help out in every way they could. Their current desire was to start a fund for a new organ for their church. But they were both very poor, so far as this world's goods were concerned, and could not be as helpful as they desired financially. The discussion as to ways and means was making them much trouble. Finally Mike had an idea and said, "Pat, it shure can be did!" Pat did not receive Mike's word with too much enthusiasm and said, "But how kin we did it? We hov no money!" "Oh," explained Mike, "it's your tin cints, and my tin cints."

The story, as I read it,

Set me to thinking!

That's probably the best way to approach any problem of a financial nature—in real cooperation. Here were two men who could start something by combining their resources, small thought they might be.

I remember that, when but a school pupil in the public schools, the children of this country were asked to contribute their pennies to assist in the erecting of the now famous McKinley Memorial in the Canton, Ohio, Cemetery. The pennies rolled in, and together with other contributions, were a mighty factor in the building of that memorial crypt. When in after years I became a pastor in Canton, and visited that memorial many times, I remembered the pennies I myself had contributed and felt that, little though it was, I had had a part in that venture.

Now the Brethren Church is faced with the problem of supplying the money for the work of making the buildings of our own Ashland College "fire-safe." How about applying our Irish story to this situation? Remember that Mike said, "It's your tin cints, and my tin cints" that will do the job. Why not set up a campaign to permit the children to "do something" toward this project in a concerted way? Could not a movement be launched to have the Sunday Schools of our churches unite in a special drive among the children?—not a "penny" drive as was used in the "McKinley Memorial" project, but the "tin cints" drive of Pat and Mike! It can be done, and the "tin cints" can be multiplied into "tins" of dollars by the children. After all, the children are the best canvassers you can send out.

These same children are the ones who will, in a few years, be making footprints along the halls of Old Ashland College, and then they, like the writer with the

McKinley Memorial, can say, "I had a part in the improvements which were made here in 1949," and they will be glad they were asked to do it.

This is just a suggestion, but I am sure the College authorities will appreciate any and all help in their present "demanded" improvements.

Think it over!

UTILIZING OUR VISUAL RESOURCES

Hundreds of dollars of visual equipment is not being used as efficiently as possible. Dozens of filmstrips and slides are collecting dust in some home or office. Let's put them to use this easy way.

Each person who has a library of visual materials, regardless of size, is asked to list them with the National Sunday School Association so that a complete listing of our denomination can be issued.

The next step is to Join the Visual Material Co-Operative. The co-operative shall be for the purpose of making visual materials available to the church and co-operating members. There will be no regular meetings, officers, or dues.

The National Sunday School Association of the Brethren Church has voted to promote the co-operative through the Educational Director, Delbert B. Flora, and the Director of Visual Education, Chester F. Zimmerman.

Members will exchange materials, with all postage and insurance fees to be paid to the borrower. All materials are to be returned directly to the owner. To avoid disappointment, it is suggested that filmstrips, slide sets and sides be booked well in advance.

Any Brethren organization, church or member may become a member of the co-operative by submitting a list of materials for exchange or making a purchase of materials through the co-operative.

Members agree to purchase at least \$10.00 worth of visual materials each year beginning in September, 1950. The co-operative itself shall own no filmstrips or slides. Borrowers shall be responsible for damage and loss of materials. It is required that materials be insured in shipping.

The Sunday School Association will: compile and distribute complete lists of materials available in September of each year; announce new materials of the co-operative through the church publications; provide mailing tubes in reasonable quantities; and provide forms for membership, listing of films and booking of films. The co-operative is sponsored by the National Sunday School Association and the Association is the first member of the co-operative. This means that the many filmstrips of the Association are available for usage—for postage only—by members of the co-operative.

This is not a new organization. It is a co-operative effort between the users of 35mm visual materials. You are invited to send in your list of visual materials for listing with the Visual Education Director. A complete list is being compiled now.

Chester F. Zimmerman, Visual Education Director

Doctrinal and Practical Studies

Rev. Delbert B. Flora

» Redemption, Reconciliation and Propitiation « (A Word Study)

THE BENEFITS in our salvation as a result of Christ's Passion and Death which are expressed in three particular words of the New Testament cause us to stand in awe and wonder and humility before Him who provided all. The three words are *apolutrosis* or redemption, *katallage* or reconciliation, and *hilasmos*.

Dr. Trench says in "Synonyms of the New Testament": "Here, as in other similar cases, what the Scripture does is to approach the central truth from different quarters; to exhibit it not on one side but on many . . ."

He says that to one or the other of these three words almost every word and phrase directly bearing on this work of our salvation through Christ may be more or less closely referred.

I. OUR SALVATION IS A DELIVERANCE

Lutrosis is a redemption; a general deliverance when applied to the nation of Israel by old Zacharias in Luke 1:68. It is used of the redemptive work of Christ in Hebrews 9:12. It refers to a redemption of ransom on the basis of the payment of a price. It is a deliverance or redemption answering to the fact that Christ gave Himself for us as shown in Matthew 20:28 and Mark 10:45.

Apolutrosis is Paul's word for expressing the completeness of our redemption in Christ Jesus. It is literally a releasing upon payment of a ransom, a complete deliverance.

1. It is the deliverance of the people of God at the Coming of Christ with His saints—Luke 21:28; compare 2 Thessalonians 2:8.

2. It is complete deliverance from the guilt of sins. (1) There is justification—Romans 3:24. (2) There is forgiveness—Ephesians 1:7; Colossians 1:14. (3) There is deliverance from transgressions—Hebrews 9:15.

3. It is the deliverance of the believer from the presence and power of sin at the Parousia. (1) Deliverance of the body from the presence of sin—Romans 8:23. (2) Deliverance from the power of sin—1 Corinthians 1:30; Ephesians 1:14. (3) Marked with the seal until the time of the deliverance—Ephesians 4:30.

4. It is the recall of captives from captivity through the work of Christ as the Ransom. (1) Sin is slavery and sinners are slaves in captivity—Romans 6:17, 20; John 8:34; 2 Peter 2:19. (2) Sinners are recalled and ransomed from captivity—Titus 2:14; 1 Peter 1:18.

II. OUR SALVATION CONSTITUTES A NEW STATUS

Katallage, reconciliation, is primarily an exchange. It denotes a change on the part of one party, induced by the

action of another. It has behind it the root meaning of "anotherness." In the New Testament it refers to the reconciliation of men to God by His grace and love in Christ.

With *katallage* is connected all that language of Scripture:

1. Which describes sin as a state of enmity with God—Romans 8:7; Ephesians 2:15.

2. Which describes sinners as enemies to Him and alienated from Him—Romans 5:10; Colossians 1:21.

3. Which sets forth Christ on the Cross as the Peace, and the maker of peace between God and man—Ephesians 2:14; Colossians 1:20.

4. Which enunciates such invitations as this, "Be ye reconciled to God," 2 Cor. 5:20.

It is extremely important that we keep clear as to who are involved in this reconciliation, this change from enmity.

1. It is not God who is changed, but man, sinners—Romans 5:10, 11; Ephesians 2:12.

2. God is the agent of the reconciliation—Romans 5:10; 2 Corinthians 5:18, 19.

3. Christ is the means whereby the love of God is commended to us so that the change may be made—Romans 5:10, 11; 2 Corinthians 5:18, 19.

4. We are ambassadors with the good news that God has never been at enmity toward men, and more than that He has provided reconciliation, pleading with alienated men to return—2 Corinthians 5:20.

By means of *apokatallasso* Paul expresses the fact of complete reconciliation, a change from one condition to another, so as to remove all enmity—Ephesians 2:16; Colossians 1:20.

III. IN OUR SALVATION OUR SINS ARE COMPLETELY COVERED

Among the ancient Greeks the verb *hilaskomai* meant to appease the gods. This use is foreign to the New Testament. Rather it means to show mercy, to show favor. When used in reference to sins it means to forgive.

The work of Christ on the Cross has broken down the barrier which sin interposes between God and man. By giving up His sinless life sacrificially, He annuls the power of sin to separate between God and the believer. In Luke 18:13 the publican prays, saying, "God, be merciful to me a sinner," and *hilaskomai* is the verb he uses. In Hebrews 2:17 it is said that it behooved Christ "to make reconciliation for the sins of the people," and the same verb is used.

Hilasmus is the noun form, signifying an expiation, a means whereby the mercy of God is released upon us. Only twice is it found in the New Testament—1 John 2:2 and 4:10.

Possibly the full force of this aspect of our salvation comes out best in the use of the adjectival form of the word, which is **hilasterion**. It is used in Hebrews 9:5 for the lid of the Ark, which is called in the Old Testament the Covering or Mercy Seat.

The ram offered at the consecration of the high priest is called a covering in Exodus 29:33, according to William Vine. Also the blood which God gave upon the altar to make propitiation for the souls of the people is called a covering in Leviticus 17:11.

In the Old Testament ritual the blood of the ram was sprinkled on the Covering, the Mercy Seat, of the Ark, under which lay the tables of the Law which cried out against the sins of men. The blood sprinkled there made

a covering between God and the broken Law, thus allowing His mercy to flow out upon the worshipper.

Christ is Himself the Covering, the Propitiation, in Romans 3:25. His Blood was poured out for men on Calvary and was at least figuratively sprinkled on the Mercy Seat, the place of propitiation, of the heavenly Ark—Hebrews 9:5. He is the personal means by whom God shows the mercy of His justifying grace to the sinner who believes.

“O the depths of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out! For who hath known the mind of the Lord? Or who hath been His counsellor?” Romans 11:33-34.

(With acknowledgment of materials from Trench, Synonyms of the New Testament, and Vine, Expository Greek Dictionary).

—Ashland, Ohio.

- - What Hurts You? - -

(From the Gospel Herald)

WE WERE STRUCK RECENTLY by this sentence in one of our exchanges: “The caliber of a man is indicated by the size of the things that offend him.” That is a sentence to use in a few moments of introspection and self-judgment. Babies cry for slight hurts, or simply to gain attention. Small souls get little sympathy from those who know them, because they have “almost died” for so many reasons. A man learns not to wince at every little pinch and pain.

The smallest people suffer most from personal slights and affronts. They writhe because of insults real or imagined. There are people who stay away from church because someone didn’t say quite the right thing, or perhaps because he said nothing at all. Long-standing grudges and feuds often have their beginning in infinitesimal personalities. These small souls fume in high-dudgeon because the vote went against them or because their opinion was disregarded. The person who is easily hurt betrays by that fact what a puny rat he is.

Not much better are those who are hurt by a lack of appreciation. They mourn and pine because they have done something for someone and he hasn’t even thanked them. They begrudge the dollars and doughnuts that they have given away when they see an apparent ungratefulness. They resolve not to repeat favors until those favored change their attitude. Their one great regret is that they did so much for such unworthy people. They are diligent accountants in seeing that appreciation balances giving. Their hearts bleed in self-pity because they have done so much with so little recognition.

There are those also who suffer chiefly from personal frustrations. The great sore place in their lives is the fact

that they could not be and do what they had planned. A thwarted ambition has become a festering regret. To die something short of the cherished goal of wealth, place, or accomplishment is the prospect that turns life’s twilight into dour unpleasantness. God pity those tiny people who sorrow chiefly for what might have been and is not!

Of much greater stature are those who are hurt by their own sins. They ought not to have sinned. But since they have, a godly sorrow is a worthy thing. David shows his greatness in his sincere penitence. Peter towers above Judas because his stricken conscience led him back to a Saviour. People who can sin without compunction and regret reveal their Lilliputian souls. God’s worthies are always people with a great capacity for repentance.

To grieve for the sins of others is another sign of spiritual stature. When blasphemous talk and filthy inuendos and fleshly appetites and lying dishonesty do not cause us to cringe in pain, we can’t have grown far in the kingdom of God. Statistics of crime, delinquency, and moral perversity are more than a curiosity to the Christian man. These facts stab him with pain and drive him to renewed effort to win others from their godlessness, and to keep himself from all these outcroppings of carnality. No spiritual giant can disregard the morass of sin in which the world struggles.

Failures of the church are a real pain to the spiritually sensitive person. The sins and short comings of its members, particularly of its leaders, are an unhealing grief. Evidences of self-sufficiency, of materialism, of carnality, of coldness send him to his knees to confess the corporate sin, as Daniel confessed the sin of his people. Such a mature Christian is grieved when the church lacks in

evangelistic zeal and missionary outreach. He refuses to rejoice in mere statistical gains when he sees on every hand the signs of spiritual loss. The affliction of Jacob often brings him tears of regret and confession.

Possibly the greatest height of all is seen in that Christian who is hurt chiefly by anything that detracts from the glory of God. He knows that God made all things, particularly man, to bring Him eternal praise. And so when he sees God going without that which is rightly His, his heart aches. This is the futility, the frustration, that chiefly concerns him—that God should have created men in vain, that He should even have raised up a church which comes so far short of the mark. This is the sorrow supreme, that the Master of the vineyard has planted and pruned and watered, but the grapes prove to be wild.

How big are you? Judge yourself by this rule of what hurts you.

BURNING TRUTH

By Charles Emory Byers

"God has a few of us whom he whispers in the ear, The rest may reason and welcome, 'tis we musicians who know."

From, Abt Vogler

—Robert Browning.

There are some fortunate people who seem to know without learning. They are wise without going painfully through a course of study. They see clearly what it has taken the ordinary mind months and even years to grasp.

Mozart, the German musician, was one of these. At three and four years of age he could play learnedly on the piano, and at six he found himself playing the most difficult music before the crowned heads of Europe. Many a musical aspirant has not accomplished as much in a lifetime. He was one who could say "the rest may reason and welcome, 'tis we musicians who know."

God, it seems, whispers His wisdom in their ears and they know. In Shakespeare's *As You Like It*, Oliver is exasperated at his younger brother Orlando whose vast knowledge he sums up briefly, "Never schooled, yet learned." Other people may reason about the world's best wisdom all they like, 'tis we musicians who know. That seems to sum up the strange situation.

Browning did not mean that it was only the musicians who know but all those inspired people who are on God's direct wire. He meant also the poets, the painters, the sculptors, the educators, the inventors as well as the musicians.

These people go to the very source of truth and often shun rather than attend schools and colleges. They live in the ecstasy of their thoughts and emotions. At such inspired times they often build wiser than they know. They bring back with them the great masterpieces which the world marvels at for a thousand years. They are fundamental and everlasting.

Beethoven in his *Moonlight Sonata* was one of these. Lincoln in his *Gettysburg Address*, Milton in his *Paradise Lost*, Joan of Arc as she led her France, Handel in his inspired *Messiah*, Edison with his inventions, Newton with his physical laws, Michael Farady with his chemical discoveries, all these belong to that inspired school.

This whispered wisdom in such ears has a certain superiority that is able to scorn the wisdom of books and schools. It seems to be better and surer than ordinary wisdom. It simply knows it is right and does not bother to give reasons, in fact it scorns to give them. This is the gift of the few who are beacon lights across the distances of civilization.

Spiritual Meditations

Rev. Dyoll Belote

A GOOD SUGGESTION

ONCE HEARD a lecturer make this trenchant statement: "Yesterday is but a memory; tomorrow is mere imagination; today is—live for today." There are two days of every week about which we waste time to worry. One is yesterday, the other is tomorrow.

Yesterday, with all its cares and frets; with all its aches and pains; with all its mistakes and blunders, has passed forever beyond all reach of our recall. I cannot undo an act that I wrought; I cannot unsay a word that I said yesterday. All that yesterday holds of my life, of its wrongs, regrets and sorrows, is in the hand of One who can bring honey out of the rock, and sweet waters out of the bitterest desert. He is the One who can make the wrong things right and turn weeping into laughter, that can give beauty for ashes, and the garment of praise for the spirit of heaviness.

Oh, yes, the beautiful memories, if such there are, that linger like the perfumes of roses in the heart of the day that is past, these are mine; but beyond these I have nothing to do with yesterday.

And that other day—tomorrow—lies in the uncertain future. Tomorrow, with all its possible adversities and burdens and perils; its large promise and poor performance; its failures and mistakes, is as far beyond my mastery as its dead compatriot, yesterday. It is another of God's days, and He will see to its development. The sun will rise tomorrow as it rose yesterday—at His bidding and discretion; and the same love that held yesterday and holds tomorrow will shine into the heart of today, to help me live THIS day as I should have lived yesterday and as He wishes me to live tomorrow. In that unborn day of grace I have as yet no possession—save that of happy anticipation. All else is in the safe-keeping of the infinite Love that holds for me all the treasures of yesterday, and all the unrealized promises of tomorrow. Tomorrow—it is God's day. It will be mine. But since it is not yet mine, and since today is here, shall I not make the most of it, since I shall have nothing but todays in which to carve out my eternal destiny.

—Linwood, Maryland.

Continuing the General Conference Resume

PICKING UP where we left off last week, we endeavor to bring our readers some further highlights of the General Conference. We will not try to take up the remainder of the conference on a day by day basis, but rather will seek to bring a resume of the last days of the gathering.

As to the delegated body, the count on the final day of business registered what is believed to be a new high, there being reported a total of 361 delegates, which is about 10% above last year's registration. Added to this there were in the neighborhood of 125 Brethren Youth registered for their part of the program activities. The attendance at the business sessions was above the average, the gymnasium being practically full at each session, except for the Saturday morning meeting, which showed a decided decrease. This can be accounted for in part by the fact that a number of the ones in attendance left for home. However, all business of the conference was conducted in proper order.

The National Sunday School Board accepted the desire of Dr. W. I. Duker to retire from the presidency of the Association Board, a position which he has occupied for thirty years. However he was elected to the newly created office of President Emeritus. Rev. H. H. Rowsey, pastor of the Ashland Church, was elected to the presidency. Other officers of the Association include, E. L. Miller, Maurertown, Va., Vice President; N. V. Leatherman, Johnstown, Pa., Secretary; M. A. Stuckey, Ashland, Treasurer.

The Executive Committee for the 1950 Conference was elected as follows: Southeastern District: John F. Locke, Clarence Fairbanks; Pennsylvania District: A. R. Baer, Floyd Hibbs; Ohio District: J. G. Dodds, J. Garber Drushal; Indiana District: C. A. Stewart, C. Y. Gilmer; Central District: D. C. White; Mid-West District: H. E. Eppley; Northern California District: J. W. Platt. This committee has already met and have the conference program for 1950 well under way. J. G. Dodds will again act as Executive Secretary of the committee. The committee recommended that the 1950 conference be held at Ashland, on the corresponding week in August.

A great deal of stress was said upon the necessity of the support of the emergency fund of Ashland College, and it was reported that eleven churches had already pledged \$1,000.00 each for the project and that they were going to add to this amount. Each church is asked to do its very best in this emergency. While no attempt has been made to tabulate the funds received so far in the college business office, it is estimated that well over \$10,000.00 has been received so far.

The Woman's Missionary Society Banquet on Friday noon, which has always been a high point in the W. M. S. Program for the week, was attended by 280 women, and they laid the sum of over \$6,200.00 on the altar, to which they added sufficient from their general treasury to make the sum well over \$7,000.00. This makes a grand total now on hand for the Chapel of the College of more than \$46,000.00 in this fund. The usual Thank Offering was the largest ever—\$4,200.00. Which means that the W. M. S.

brought a total of almost \$10,500.00, no mean sum, to the conference. The banquet was the most impressive and most enthusiastic gathering that the W. M. S. has ever experienced.

The Bible Lectures were delivered by Rev. M. J. Brougher, Dean M. A. Stuckey and Rev. W. E. Ronk. They were well received and of high worth.

In the matter of the National Ministerial Association organization for the coming year, Rev. Dyoll Belote, who has been President of the Association for the past ten years, was relieved upon his own request, and Rev. Freeman Ankrum was elected to that position. The Missionary Board continued Prof. J. Garber Drushal as Board President, and Rev. E. M. Riddle as Field Secretary. The Benevolent Board elected the entire officary of the past year to their official positions, the editor again being elected President. The Brethren Publishing Company continued J. E. Stookey as president and J. G. Dodds as Secretary-Treasurer. Myron Kimmel was elected to the Trustee Board to succeed his father, N. G. Kimmel who had asked to be relieved.

One of the most impressive parts of each conference is always the honoring the wedding anniversary of Dr. I. D. Bowman. This year was their seventieth wedding anniversary, and they were found in their places in the conference from early morning until late at night, until Dr. Bowman suffered a slight illness which kept him out of the conference for one day and part of another. They were honored this year with a gift of \$70.00 in commemoration of their seventy years of wedded life.

Speaking of banquets—The laymen and Ministers had theirs together in Dormitory Dining Hall on Friday noon. More than 100 enjoyed this meal and the fellowship which went with it, together with a short impromptu program under the Laymen's President, "Bud" Hunter.

Banquet No. 3—The Youth banquet was held at the Methodist church where nearly 150 youth and youth leaders gathered. No. 4 was that of the Newly Organized "Brethren Ministers' Wives Association." This was held on Saturday noon at the Smith Dining Club. Around fifty were in attendance. This organization is simply one of fellowship, the aim being to get the ministers' wives better acquainted with each other. This Association was organized last year during the conference, and yearly officers elected. The retiring officers, who were Mrs. E. J. Beekley, President; Mrs. Vernon Grisso, Vice President and Mrs. C. S. Fairbanks, Secretary, prepared the program of the day. This was in the form of a "Dutch" party, waitresses, program and favors carrying out this idea. The new officers are: President, Mrs. V. E. Meyer; Vice President, Mrs. James Ault; Secretary, Mrs. W. S. Ben-shoff; Assistant Secretary, Mrs. Thomes Shannon.

No. 5—The Missionary Board, together with the Missionary pastors and their families also held a banquet at the Smith Dining Club. It is reported that a most excellent time and a profitable one was had by all.

The social times of the conference had a very fitting close, for President and Mrs. Glenn L. Clayton invited the

(Continued on page 11)



The parsonage at St. James, Maryland

*From
Masontown,
Pennsylvania
To St. James,
Maryland*

The difficulty in making a report such as this after leaving one pastorate for another is to do justice and still keep within the bounds of space permitted in the *Evangelist*. To sum up the events of a pastorate of eight years and seven months with justice is not possible in such limited scope.

July 31 marked the end of a very busy pastorate in Masontown which had taken much from the writer, but not without its recompense. To pull up roots that had gone so deeply in the community was not at all easy. The parting with numerous friends, both inside and outside the church was not a pleasure. The kindnesses, almost without number that were ours, the well wishes, the invitations to return, can only be met with one weak word, THANKS. The farewell at the church will long be remembered. Our appreciation is extended for it. To those who gave money and other gifts we are deeply grateful.

The years of the pastorate saw many changes, both in personal and in property improvement. Among the physical changes were the addition of the Balcony now used for Sunday School and other purposes; and the erection of the commodious parsonage, modern in every way, adjoining the church building. This is valued at \$25,000.00 and was dedicated last November, debt free. With our leaving the field there was no debt.

A brief summary of the high spots of the work may suffice in part. It is as follows: sermons preached, 931; weddings, 34; funerals conducted, 120; Evangelistic meetings held, 11; numerous addresses were given to service clubs and other groups of which no record was kept; bulletins printed 50,000 (estimated); number baptized, 128; new members received into the church, 141; communions held here and elsewhere, 24; no record was kept of the numerous calls and contacts made in the homes, on the street or various places of business, and no record was kept of the numerous anointings.

Thursday, August 4, the large Van of Brother Louis Wheeler of Masontown, brought our goods on schedule to the St. James, Maryland, Brethren Parsonage. This the Brethren had renovated with many hours of work. There were a number of improvements made, among which was the drilling of a well which is a splendid one with a bountiful flow of water. In this was placed a turbo-jet pump which keeps water under pressure all at times. The former water problem is now a thing of the past. To give all-year hot water, a large electric heated tank was installed in the basement. The garden had been planted, and the fruits thereof have been enjoyed. Some of the men came in to assist in the unloading and placing of the furniture. For all these things we are deeply grateful. As this is being written the matter of relocating is practically over.

The welcoming reception for us was well attended and the start in attendance and interest speaks well for the future. At St. James, it is a pleasure to find active some who came out in an Evangelistic meeting which we held here under the pastorate of the late Rev. W. S. Baker in January 1938. Our return to this section of Maryland brings us to a District of which we have been a member at two previous periods and close to numerous friends made during our pastorate at Linwood, Maryland, which is just 45 miles from St. James.

The people of St. James have a mind to work and have vision, it appears to the writer. This church was organized in 1866 and we are in historic country, religious as well as otherwise. More shall be heard from this section of the brotherhood in the future.

Freeman Ankrum, pastor.

Much that passes for religion in this world is hurtful rather than helpful. Too little of it attains "Upper Room" levels.

Bits of Brethren History
Information of Interest

By H. C. Funderburg

(These articles are printed just as they come from the pen of Brother Funderburg.)

SOME NOBLE MEN

James M. Tombaugh

JAMES A. TOMBAUGH was born in Washington County, Pennsylvania, on November 10, 1857. At the age of twenty-one he united with the German Baptist Church, being baptized by A. J. Sterling. He was elected to the ministry in the Pigeon Creek congregations, in his native county, and was installed in the second degree of the ministry by Elder P. J. Brown.

When the division of the church occurred he espoused The Brethren cause, and in April 1885 he became the pastor of the Fairview congregation, at Washington Court House, Ohio, this being his first pastorate, extending over a period of thirteen years, terminating in April 1898. When he became pastor of the congregation in Hagers-town, Maryland, the Bear Creek and Miamisburg congregations became a part of the Fairview pastorate, thus the three churches constituted a circuit in about 1899.

Brother Tombaugh was graduated from Waynesburg College in Pennsylvania, with a degree of A. B., in June 1884. He was for several years the President of Ashland College combining his pastoral work with teaching. He was once a member of the Brethren Publication Board.

Pardon me, but may I give some personal news in regards to the Miamisburg church, as its name was used in this writeup? The Miamisburg church is no more—the work closing in 1932. The church house is now used as a dwelling (so I understand). The writer served the church as pastor the last five years of its existence—from 1927 to 1932. I cannot speak too highly of the loyal workers, for the hospitality I shared with them was above reproach. They were a loyal flock, very seldom absent, but so few in numbers any more that the financial board deemed best to close the work there.

While serving them as pastor I took into the church sixteen-aged converts by baptism; conducted three funerals, and conducted communions each year. Many of the class have since gone to join the Church beyond. May God bless the remaining ones.

Michael J. Thomas

Michael Thomas was born in Preston County, West Virginia, January 1, 1832. When two years of age his parents moved to Fayette County, Pennsylvania, where Michael was educated in the common schools at Mt. Pleasant College in West Moreland County. He was converted and joined the Tunker Church at the age of sixteen. He and Miss Sarah Zimmerman were married on May 10, 1863.

He was called to the ministry in 1864 and ordained to the eldership in 1885. He served in the ministry for thir-

ty-three years, his first twelve years being performed in Pennsylvania, Maryland and West Virginia. In 1876 he removed to New Virginia, Iowa, where he lived and labored to the time of his death. The local paper said of Elder Thomas:

"The pulpit from which the deceased had so often spoken was draped in mourning and the house was appropriately decorated, mutely telling of the deep regard in which the congregation and community held the dear old man whose many deeds of kindness and gentle ways had most thoroughly endeared him to all of our people. Few men living in a community for twenty-one years can go out of it leaving behind them so much regret and heartfelt sorrow as has our townsman, Elder Michael J. Thomas."

"The Book to Live By"

Sixth Annual Worldwide Bible Reading

"The Book to Live By" is the theme of the sixth annual Worldwide Bible Reading program, which is sponsored each year by the American Bible Society. The program, started on Thanksgiving Day, November 24 will end on Christmas Day.

The high point of the program is Universal Bible Sunday which occurs this year on December 11. Dr. John Sutherland Bonnell, pastor of the Fifth Avenue Presbyterian Church, New York City, and well-known writer and lecturer, has written the brochure, which is prepared especially for this service. Packets containing the brochure, an attractive poster featuring the theme, "The Book to Live By" and other appropriate material will be mailed to over 120,000 pastors early in the fall.

For the 32-day reading program, the Bible Society has prepared a list of daily Bible readings in the form of a bookmark, which fits conveniently in the Bible. Last year more than twelve million of the bookmarks were distributed. This year, in response to requests from industrial organizations, a bookmark in a special size, has also been prepared. These will be enclosed in salary envelopes, statements, etc.

"We feel that many people form the habit of daily Bible reading through the use of these bookmarks," declares Dr. James V. Claypool of the Bible Society who is in charge of the Worldwide Bible Reading. "I base this statement on the fact there has been a substantial increase in the calls for lists of daily Bible readings which the Society prepares for the entire year. An advance at the rate of 25% each year since 1946 has been noted."

The Worldwide Bible Reading program is also observed in those areas covered by the Bible Society's twelve foreign agencies. The bookmarks are printed in the languages spoken in those countries, which include Chinese, Arabic, Portuguese and Spanish.

I am immortal till my work is done, but as I have eternal work to do I am eternally immortal.

» » » » Our Poet's Corner « « « «

WHO IS THE JUDGE?

H. A. Gossard

Say not when I am gone that I was good,
Nor bad beyond description of degree;
Since judgment without fact, if understood,
Might be less than that which yet is hid in me . . .
The record I make here no man can keep:
'Tis mine until that day when I report;
And then, when judged, I'll either smile or weep—
A Prince, perhaps a laggard in the Court . . .

No potentate will sit upon that throne,
Whose right to judge is limited to earth . . .
The King who never questions knows his own,
And where they follow him there is no dearth . . .
It may be I shall find green pasture where
The Sheep are safe within the Shepherd's care.

—Lanark, Illinois.

BALLADE OF HUSTLE AND BUSTLE

Annabelle Merrifield

Unlike our yesterdays ambling and slow,
When leisure beamed and smiled, a happy guest,
Seconds are swift as blustering winds that blow.
Where are the cadences, the quiet quest?
The minutes gallop on painfully pressed—
Streak by us as a bold despotic jay
Flashes along to loot a robin's nest—
Until the years come oftener, we say.

We tread the hills of hurrying, although
Lanes of tranquillity are twice as blest —
The deepest rivers would in silence flow.
Where are the cadences, the quiet quest?
Earth offers now no calming cushioned breast:
The giant, speed, is striding; having sway;
In every hour, made clearly manifest
Until the years come oftener, we say.

Mark how the time ticks faster. There is no
Serenity, no rocking chair for rest.
Can these avail, hours rushing in a row?
Where are the cadences, the quiet quest?
Now each day goes dashing toward the west—
There is so little time, it seems, to pray—
Each, drastic as a hurricane; distressed,
Until the years come oftener, we say.

Who pauses to look up will reach the crest;
There, are the cadences, the quiet quest
While second, minute, hour, day whirs away
Until the years come oftener, we say.

(Courtesy Chicago Tribune).

GOD'S BLESSINGS FOR MAN

J. E. Garrett

The blessing of righteousness
Is made for all men,
Through Jesus, God's Son,
On whom all must depend.

Some say I am crazy—
I know that's not so—
Christ delivered God's Word,
All that we must show.

That Word must be honored,
And also proclaimed
Throughout this wide world,
With His honor regained.

This world may be crazy—
They won't hear my stuff;
I pray for their souls,
While I take their rebuff.

This world is unstable,
You lose or you gain;
Eternity is forever,
Where all shall remain.

This world has no comfort
For you or for me;
Every day we are longing
To be happy and free.

But what are we doing
For the help of mankind?
With our selfish ambition
God sees we are blind.

The truth of salvation
Is so far now from man
That he cannot be touched—
It's so far from his plan.

But those who will seek
To know what is pure,
Shall know that God is,
And shall ever endure.

—Muncie, Indiana.

SEVENTH ANNUAL HERBERT MEMORIAL PSALM TUNE COMPETITION

If you are interested in music composition here seems to be an opportunity to try your skill;

"Monmouth College offers a prize of one hundred dollars for the best setting in four voice harmony for congregational singing of a prescribed metrical version of the Twenty-Third Psalm. The competition is open to all composers and closes February 28, 1950. It is the seventh in a ten year series. For the words to be used and conditions of entry, write Thomas W. Hamilton, Monmouth College, Monmouth, Illinois."

New Discoveries In Jerusalem

The discovery and excavation of a 1,500-year-old Christian burial cave in Jerusalem by a noted biblical scholar just returned from the Near East, was disclosed here today (July 26th).

The cave was found by the Rev. Ovid R. Sellers, Dean of McCormick Theological Seminary in Chicago. Mr. Sellers conducted his excavations during a year's service as Director of the American School of Oriental Research in Jerusalem.

Announcement of Mr. Sellers' return to this country and his findings were made by Prof. Carl H. Kraeling, President of the American Schools of Oriental Research and Chairman of the Department of Near Eastern Languages and Literatures at Yale University. The American Schools and McCormick Seminary co-sponsored Mr. Sellers' excavations.

With the permission of the Transjordan Government, Mr. Sellers spent two weeks excavating the burial cave. During the investigation Mr. Sellers learned that the cave contained five silos which the early Christians had cut through in order to make their burial chambers.

In the cave itself Mr. Sellers' party discovered numerous fourth and fifth century Roman-Byzantine ceremonial lamps, ornaments and statues. The bust statues are thought to be resemblances of native Palestinian Christians buried in the cave. Mr. Sellers brought back with him scores of photographs of the materials discovered in the cave.

In addition to the fourth and fifth century materials, Mr. Sellers and his colleagues chanced upon three lamps left in the debris by tomb robbers. These lamps date back to the 13th century. They also found two rings, one with the figure of St. George on horseback, the other thought to resemble the figure of a dragon.

Mr. Sellers was a staff member of the excavation at Tell Beit Mirsim in 1930 and director of the excavation at Beth-zur in 1931. He has also been a trustee of the American Schools of Oriental Research since 1939.

Conference Resume Continued

entire conference to an informal reception at the F. E. Myers Memorial Home on Saturday evening. The only shower of the Conference up to Saturday evening in no way dampened the joy of the occasion. President and Mrs. Clayton are indeed gracious host and hostess.

The Brethren Youth Conference surpassed our highest hopes, both in quantity and quality. Brother Charles Munson, hard working National Youth Director felt well repaid for all the effort he had put forth for the advancement of the Youth work. The speakers of the week had developed a splendid attitude leading up to the climax service on Saturday afternoon, which was truly a Brethren Youth Communion. While your editor was not permitted to attend, splendid reports of the fine spiritual uplift of that service to the youth, has come to him. Truly our young men and women are appreciating the deeper things of life.

Coming to the closing day of the conference, many new faces came to take the place of those who had left the conference grounds for one reason or another. They came by car and by bus loads. The Sunday School attendance was 448 as compared to 374 last year, while the offering was \$234.89. Church attendance was 475 as compared to 374 last year, and the offering was \$207.71. Thus the total offering for the morning services was \$440.60, which sum was designated to be sent to our new Cheyenne, Wyoming, Church to be used for the purchase of furniture. The Sunday School was under the superintendency of Dr. W. I. Duker, retiring National Sunday School Association president. The morning message was delivered by Brother John F. Locke.

The youth had charge of the afternoon service, at which time the message was brought by Dr. Grover Swoyer, of Pittsburgh, Pennsylvania.

All in all the 1949 General Conference had been a very enjoyable and profitable conference. The full conference minutes, together with the organization of all Boards and committees and District organizations, will be found in the regular edition of the Brethren Annual Evangelist Number, which we hope to be able to bring to you earlier than in previous years.

NATIONAL BROTHERHOOD OFFICIARY

Encouraging reports and plans were made by the officers of the Brotherhood this year at Conference. The Brotherhood is anticipating its best year in 1949-1950. The districts have been active and more churches are reporting Brotherhoods and Brotherhood Advisors. The Brotherhood Board is much encouraged.

The officers of the Young Men and Boys' Brotherhood for 1949-1950 are: President, Oville Allen, Milledgeville, Illinois; Vice President, Harold Barnett, Ashland College, Ashland, Ohio; Recording Secretary, Robert Keplinger, Ashland College, Ashland, Ohio; Financial Secretary, Joseph Shultz, Ashland College, Ashland, Ohio; Membership Chairman Jack Dovey, New Lebanon, Ohio; Welfare Chairman, Danny Royer, 725 E. Main Street, Louisville, Ohio; Missionary Chairman, Hobert Mullins, Box 159, Morehead College, Morehead, Ky.; Project Chairman, Stanford Amstutz, Orrville, Ohio.

The Brotherhood Board met faithfully during conference and approved plans and organizational details. A splendid spirit of co-operation was shown and renewed enthusiasm for the task was abundant.

The organization of the board is as follows: President, C. Y. Gilmer, 421 Webster St., Huntington, Indiana; Vice President, Woodrow Brant, Box 152, R. R. No. 1, Conemaugh, Penna.; Secretary, Spencer Gentle, 403 Broad St., Ashland, Ohio; Treasurer, Virgil Meyer, 282 Hammond Ave., Waterloo, Iowa; Membership Commissioner, Charles Munson, 829 Grant St., Ashland, Ohio; Welfare Commissioner, W. L. Thomas, Mulvane, Kansas; Missionary Commissioner, Robert Byler, Cordoba, Argentina, South America; Project Commissioner, Fred W. Brant, Berlin, Pa.; Program Editor, John Byler, 1033 East Main Street, Louisville, Ohio; Literature Secretary, Virgil Ingraham, Stockton, California; Recreational Director, Gilbert Dodds, Wheaton College, Wheaton, Illinois; News Editor, Chester F. Zimmerman, 1413 Kirby Ave., Muncie, Ind.



CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for September 25, 1949

RELIGION IN THE SCHOOLS TODAY

Scripture: Proverbs 8:1-11; II Peter 1:1-9

For The Leader

WAY BACK, some hundreds of years ago, a group of people set about to formulate a government which would guarantee the rights and privileges of the individual as a cooperative unit in a great society. The world at that time was full of dynasties, monarchies, terror governments, oppression governments. Law and order were maintained by force. The individual had few, if any, rights. But this group of people were determined that government could be different. The individual could be recognized or his own worth. So, to formulate their prize government, they turned to the Bible, the Holy Word of God. In it they found the controlling precepts for their own soul and life, plus the rules of conduct for their relationships with their fellowmen. These they incorporated in their constitution. They sought, through their schools, to train their children in these rules of conduct and relationships, recognizing that they were inseparable from a teaching of God's Holy Word. The result was DEMOCRACY.

DISCUSSION

1. **THE AMERICAN WAY OF LIFE.** A sweet bit of subtle propaganda has been slipped over on us in recent years. A common term we hear constantly is the "American way of life." It hints vaguely at the inbred Democratic way of life; but if there is any relationship at all, it is half-breed. Catch the shade of difference, and you will catch the significance of the trend of American life. Democracy stems from Christian principles, and acknowledges the rightful place of God in the affairs of the individual and nation. The individual worships God, having respect for His laws and the rights of his fellowmen. Now note, the American way of life is "every man for himself, and the satisfaction of his own selfish desires." If a man wants to drink, it's all right, whether or not he goes out and murders someone while drunk. God is left out entirely. So, when you hear some one preaching about the American way of life, mark it down that he is interested only in his own self. There is such a small shade of apparent difference between Democracy and the American way of life, so called, that it is sometimes hard to detect, but there is that difference.

2. **WE WANT THE GRAVY WITHOUT THE WORK.** Generations of Americans have enjoyed the fruits of their labors through a well disciplined life and a Christian faith. Work was hard, and the pay maybe not so good, but there was satisfaction in knowing a man had earned his daily bread and had given his worship unto God. So God blessed our great nation far more than any nation has ever been blessed. But now, it is a different story. We in our schools

are still made aware of our natural resources and the benefits of great inventions. But is credit given to God? We grow up now without much encouragement to thank the One who blessed us in this way. Thus we are trained to take the good things and ignore the God who made them possible. How long this can go on is unpredictable. But it's time that we woke up and did something about it.

3. **DOES RELIGION HAVE A PLACE IN OUR SCHOOLS?** The forces of evil in our nation have succeeded in taking all hints of religion out of our schools. They have influenced school boards and teachers with the theory that any religious instruction in a school destroys religious freedom. And so in following that belief, our school boards have done the craziest thing they've ever done. In so doing, they have destroyed the teaching of the one thing which will keep their Democracy alive—Christianity. There must come, and shortly, a revival of Christian emphasis in our schools, or Democracy will perish in this land.

4. **THE FALLACY OF "RELIGIOUS FREEDOM."** We hear much crying around about religious freedom. If we read the Bible or have the Lord's Prayer in the school room, we are offending Catholics, or making an example of some child who doesn't want to hear it read, or pray. So, in order to guarantee religious freedom for all peoples, we are stopping the growth of the one religion which guarantees it. Do you think if the Catholics were in majority in America, we would have "religious freedom?" Just ask some of our missionaries in South America about that one! Do you think if Atheists dominated the affairs of Government that we could worship as we choose? So, let's be careful in supporting religious freedom that we don't free ourselves into religious slavery.

5. **WHAT WE CAN DO ABOUT IT.** We can make our weight known around the School Boards. They are very sensitive to public opinion. Local School Boards can still pretty well dictate the policies of the local school. We are not too far from the years when the ministers of the town used to be invited in to give chapel talks about once a week. We can go back to that. We can make an effort to have the services and activities of our churches announced from the school platform and posted on the school bulletin board. We can have a gathering of teachers and board members several times a year, in our churches and build a Christian atmosphere and relationship. At these, a stress can be laid on better church and school cooperation. We can give support to a program of released time religious education classes. A church, or churches, close to the school could be used for this teaching. Above all, we can make our lives an example of what Christ wants us to be. If we throw our weight on the side of the right, it will conquer, for God is ever faithful to them that fear and worship Him.

QUESTIONS

1. How would you go about getting Bible reading and prayer back into your daily opening exercises in your school?

2. Realizing the seriousness of the situation facing us as a nation, how would you go about getting the national government to encourage the use of the Bible in our public schools?

Topic for October 2, 1949

KEEPING OURSELVES FIT

Scripture: Luke 2:52; I Cor. 3:16, 17; II Tim. 2:3-7

For The Leader

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are."

IF THESE WORDS were taken seriously by all Christian young people, there would be no need for constant instruction about purity of life and body. At once, when we have become Christians, the Holy Spirit of God enters into our heart and dwells there. Thus, we are the temple of God. Each day we should be mindful of our obligation of pure living and habits, so that our body might be a fit temple for God. The problem of what Christian young people can do and still remain pure and clean is very acute today, and thus merits our attention tonight.

DISCUSSION

1. **PURE THOUGHTS.** The first blast at a young person's purity comes through his or her thinking. We are what we have been thinking. If we have been thinking impure thoughts, allowing them to dwell in our minds, then our acts and habits will be impure. Reading cheap magazines, love stories, and sensuous, lustful novels will, sooner than you think, begin to show up in your acts and desires. The same can be said of the torrid love movies flashed on theater screens. Surely the Christian young person cannot see these vulgar shows and still feel they have done right by the Holy Spirit which dwells within them.

2. **PURE CONDUCT.** Are you doing things which are wrong, with yourself, with others? Maybe it is secret from other people, but do you think it is secret from God? The next time you desire to do that which you know is morally and spiritually wrong, try to go somewhere where you think God isn't. You'll never get away from God. You may fool your friends, but God, you can never fool. Far too many of our young people are engaging in acts of immorality, hidden from the public eye in parked automobiles or lonely places. They may even be young people who apparently stand high in their churches, coming from good families. To such we say, did you ever try asking God's blessing upon your acts? No, you could not do that, so you know within yourself it is wrong, that it is sin. Grieve not the Holy Spirit, abstain from fleshly lusts which war against the soul.

3. **A GUILTY CONSCIENCE.** Ask any one who has gone into the depths of immorality and sin if they are happy about it. The first cigarette, the first drink, the first act of immorality left a keen feeling of guilt. Tears upon the pillow spoke of the remorse and guilt of the soul. Defiled and unclean. The heart became heavy, the eye faltered, the strain began to show upon the face. Young people it isn't worth the cost of purity to do these things. Before you follow your friends into sin remember that purity (never having smoked a cigarette, never having taken a drink, etc.) when once lost, can never be regained. Oh yes, sin can be forgiven, for God is merciful, but the longest

years of this life can never quite remove that sense of guilt. We have talked with young people, we have talked with elderly people, and we find this to be true. So, keep thyself pure!

4. **BOY-GIRL RELATIONSHIPS.** Conscientious young people are definitely concerned over this problem of dating. Especially so when they have dedicated themselves to serving Christ. They want to know how far they can go, and what they may or may not do on dates. First of all, remember that your future joy in anticipated married life, and your success in Christian service depends largely on what you do as a teen-ager. Secondly, ask yourselves just how much self-respect you want to have. A girl who gets a reputation as an "easy mark" may have many boy-friends, but at the sacrifice of respect by those who date her. Many a girl thought she was a big success on a date when, if she only knew it, her date despised her for her cheapness. Too much intimacy on dates destroys something that is pure, fine and respectable about both boys and girls. It is hard to think of serving Christ, in fact almost impossible, if dating includes uninhibited "petting." A true, clean young person may not have quite as many "friends," but we know they'll be far better quality. If a friend cannot accept your Christian standards of purity on a date, he or she would be a bad risk for marriage, or companion in your anticipated Christian service.

5. **A GOD TO ANSWER TO.** In the last analysis, this problem is not so much what constitutes purity in our judgment, but what God thinks about it. We should not be so much concerned about what we think is right or wrong, or what our friends may think about it, but we should be concerned about what God thinks of it. To Him we must answer for the deeds done in the flesh. Every act will be called into remembrance and judgment. We are none of us perfect, by any means. But, we can travel far in this life on the road to personal purity by setting our sights on Christ and His purity. We can overcome, through Him, the things of the world. We can live a life with no regrets. This is accomplished by walking with Jesus all day long. Prayer, Bible study, and meditation. We can set our affections on things above, for a day will come when we too shall join the ranks of those who have overcome, who have striven to serve Christ with pure lives and have succeeded. Life is short, young people, to live even an hour of it in open or secret sin. There are just not enough days of life to waste any of them "having your fling." God has given us a body for a purpose. To glorify Him. Sin seeks to destroy that purpose; thus we must ever trust Him for strength to live that pure life, which, through our faith in Christ, is so essential to eternal happiness with Him.

QUESTIONS

1. A lot of churches are including dancing, pool tables, etc., into their basements to hold their young people. Do you think this is a good thing? Why or why not? Give your reasons.

We are to deliberately uncompromisingly proselyte men and women in all nations from false philosophies that rule the present orders "Go ye" by the pocket book route.

Prayer Meeting Topic

Contributed by Rev. C. Y. Gilmer

BLESSINGS THROUGH BURDENS

TROUBLE is the common lot of humanity (Job 14:1). The burden of suffering, trouble, sickness, disappointment and sorrow are evidently the loving provision of an all-wise God for a sinning race. Man has to eat his bread in sorrow from an accursed earth (Gen. 3:17-19). Sin caused God to multiply sorrow for woman (Gen. 3:16). Suffering, labor, and sickness have no doubt, served as checks to a worse wickedness and violence of mankind. The longer lives of earth's inhabitants prior to the flood of Noah's days seemed to have occasioned greater wickedness.

God also allows suffering to come upon His saints as a blessing in disguise. Job, Joseph, Daniel, Jeremiah and Paul are examples of some who suffered apparently for no fault of their own. Even our Saviour was made complete through suffering (Isa. 53:3, 10; Heb. 2:10). Paul had great victory over bodily suffering (2 Cor. 12:9).

Trouble enriches Christian character (Rom. 5:3, 4; 2 Cor. 4:8-11). Sorrow teaches us to be able to weep with those who weep. God has healed many in answer to prayer, but it is not always His will to do so. He did not heal Paul's thorn (2 Cor. 12:7-10) and Timothy's chronic infirmities (1 Tim. 5:23). Since "it is appointed unto men once to die," it is better that we should suffer some and draw near to God, be purged of our sins, be more like Jesus, and go to be with the Lord.

God is nearer in time of trouble and infinitely tender (Psa. 51:17; 50:15). It is then that we feel our spiritual need and get a blessing (Matt. 5:3). The beatitudes inform us that they that mourn, hunger and thirst, and are persecuted are blessed. God is near to the orphan and the widow (Psa. 68:5; 27:10). God is near at hand even when we are the cause of our own troubles. He was nearer to the Prodigal in the hog pen than the brother safe at home, the dying thief than the scribes and elders. When in trouble it is easier to pray and to feel the Spirit of God.

God has a loving purpose in permitting trouble (Heb. 12:6, 7, 11). He wants to save us from sin and place us in His sweet will. It would be wicked for us to be indifferent, prayerless or impatient about suffering. Let us be submissive to God's purpose in every sorrow and burden (Job 13:15; 1:21; Hos. 6:2). Trouble is God's call to the sinner to be saved (1 Kings 21:27-29; 2 Chron. 33:11-13; Luke 23:39-43; Matt. 11:28, 29).

THE CHRISTIAN DEAD

Scripture: 2 Cor. 4:16; 5:1-10

Hymns about Heaven

Prayer Band

Seed Thought Provokers:

IN ABOUT a DOZEN contrasts our Scripture selection emphasizes the transitory character of our earthly bodies as "tents" in contrast with the resurrection body as "a building of God." These contrasts assure us that all is well with those in the future state who knew here the Lord Jesus Christ as their Saviour.

Man is spirit, and soul, and body (1 Thess. 5:23). A man is not his body. He may be in his body or out of his body (2 Cor. 12:3, 4). When the spirit is separated from the body the result is death (James 2:26). The body is the outward man. The spirit and the soul constitute the inward man. The spirit and the soul constitute the inward man. The believer has something which the natural man does not possess since he has been "born of the Spirit" (John 3:6).

Death has no effect upon the living powers of a Christian. At death he moves out of his bodily tabernacle (2 Peter 1:13-15). There is no break in eternal life (John 11:25). To be absent from the body is to be present with the Lord (2 Cor. 5:6-8), "which is far better" (Phil 1:21-25) than being in the flesh. "Far better" does not mean "oblivion" as soul sleeping cults would have us think (Psa. 16:11; John 17:24). At death the body cannot "retain the spirit" (Eccl. 8:8; 12:7). The sleep of death applies only to the body (Luke 23:43). While Christ's body lay asleep in the tomb. He himself was active in the spirit world (1 Peter 3:18-20; Mt. 12:40).

The resurrection does not involve salvation in the sense that there will be a "resurrection both of the just and the unjust" (John 5:29). The Christian dead are destined for the first resurrection (Rev. 20:5, 6). The presence of the Holy Spirit in us is a pledge of our resurrection with the righteous (Rom. 8:11). The bodies of the saints will be redeemed in the resurrection (1 Cor. 15:55-58). The Christian's complete hope is not deliverance from the body but redemption of the body (Rom. 8:19-23). We are not to "sorrow as those who have no hope" (1 Thess. 4:13-18). How does God look upon the death of a Christian (Psa. 116:15)?

IMPORTANT ANNOUNCEMENT

Due to the severe illness of their daughter Judy, Mr. and Mrs. James Scott, Superintendent and Matron of the Brethren Home, will be compelled to either resign their positions or be given a leave of absence for six months in order that they may take their daughter to Arizona. They would like to relinquish their positions as soon as possible, and this is an urgent call for volunteers to take over the positions, either on a temporary basis, or for permanent positions. If there are those who would consider the positions either temporary or permanent, on the conference grounds, please report this to any member of the Benevolence Board at once. Or if you know of anyone who might consider the positions, give us the names and addresses of such that we may contact them in the immediate future.

Signed: F. C. Vanator, Board President.

COMMENTS

On The Sunday School Lesson

by The Editor

Lesson for September 25, 1949

THE PSALMS WE SING

Lesson: Psalms 23; 42:1-2; 90:1-2, 16-17

PROBABLY THE BEST KNOWN and best loved Psalm is the Twenty-third. Baby lips have lisped it; the trembling lips of the aged have intoned it; almost from birth to dying breath it has been repeated; its immortal words have been set to music and sung over practically all the world. It tells us of the Shepherd's care; of His provision and providence. It tells us how the Great Shepherd is even more than a shepherd—He becomes a gracious host, prepares a wonderful table, and even anoints our heads with oil. Is it any wonder, as we repeat it again and again, that "our cup runneth over," and we feel that "surely goodness and mercy shall follow us all the days of our lives," and that we "shall dwell in the House of the Lord forever!"

As we turn again to this precious Psalm, we find it making melody in our hearts, and almost unconsciously we find a new song born within us—a tune that is all our own.

After all, What is singing, anyway? It is simply the expression of a heart by means of sounds evoked from the vocal chords in the throat. At least that is what we "hear." But haven't you ever "sung silently?" Has not melody abounded in your heart when the voice could not utter the sound? Have you not sung along with the choir when they rendered a special number with which you were familiar, even though no sound came from your lips? If you haven't, then you surely are missing something in your life.

The Psalms were "composed" to be set to music. They were thus set to music, for they were the hymns of the Temple services; they were sung in the homes; at their religious gatherings; on the way to and from their yearly festivals. Indeed, we read that at the close of Jesus' last night with His disciples, in that upper room, "they sang a hymn and went out into the Mount of Olives." Was that a hymn composed especially for the occasion? Of course not—it was simply one of the Psalms.

We sing the sentiment of the Psalms, whether we know it or not—for many of our best old hymns are paraphrased Psalms. Certain churches, like the United Presbyterians, still cling to the singing of the Psalms. And why not? They are such that they readily lend themselves to melodious cadence, and, at least, they are scriptural (which cannot be said of many of the modern songs).

Paul's injunction is, "to make melody in your hearts before God, with Psalms and hymns, and spiritual songs." The melody must first be in the heart, before it can really praise God with the lips.

Lesson for October 2, 1949

GOD CALLS A SPOKESMAN

Lesson: Isaiah 6:1-10

SINCE WE ARE TO STUDY the work of the Prophets during this quarter, it might be well if we would first of all spend a little time in considering just what the real mission of a prophet is.

We came across this definition which was taken from "The Universal English Dictionary"—"A prophet is a person inspired and directed by God to announce His will to men." Such a man must of necessity be one with real insight; he at once becomes an authority, not by quoting precedents, but one who will set before the people the revealed will of God. There is the overwhelming conviction in the heart of the prophet that, through Him, God has something special to say to His people, and that he is the chosen agent to so declare it.

Being divinely inspired, he exalts the moral and spiritual above the ceremonial and the institutional. He ministers to the needs of man, although he is many times rebuffed; he gives forth his message, but he never seeks to administer it; he always emphasizes the truth, but gives it the proper trend to fit the times in which he prophesies.

If we keep these things in mind, we will better be able to understand the working of the mind of the prophets whose lives and work we shall study.

First of all, let us remember that God never calls to one that He has no place for in His plan and program. In the second place, we need to realize that the individuals who have received the divine call have placed themselves in a position to hear the call and to react toward it.

Note, if you will, Isaiah's attitude. He evidently was in the spirit to receive the call or he would not have received it. Follow the sequence: "I saw the Lord . . ." (Verse 1)—he did not go into this blindly; "I said, I am a man of unclean lips . . ." (Verse 5)—realization of the need of cleansing; "Thine iniquity is taken away . . ." (Verse 7)—cleansing before the call; "I heard the voice of the Lord . . ." (Verse 8)—The open ear and heart; "Here am I send me" (Verse 8)—The answer to the call without debating either time or place; "Go and tell . . ." (Verse 9)—The command is issued.

That the call was God-given Isaiah never doubted for one moment. He does not make excuses of inability like Moses, nor does he become fearful or discouraged like Elijah. Listen to him speak the words of God, accurately and without deviation as we study concerning his activities. His call resulted in a life spent in delivering the Word of God—unselfishly, uncompromisingly and in absolute fairness.

When we apply this lesson to our own lives, we should remember that, while we may not have received a call to a prophetic office like Isaiah; and that while we may not have been commissioned to "Preach the Word" as an ordained minister—that a call to follow "Whithersoever He leads" has been issued to each of us, and the only answer we dare give is couched in the language of the prophet—"Here am I send me!" It may be that our journey to speak may only be across the room of our own dwelling to some member of our own family; or over to another block in our own town to set forth the gospel to a neighbor—but wherever it may be, we are all called to be "spokesmen" for our Lord and Master.

Columbus, Ohio, Co-operative Vacation Bible School

The Coperative Brethren Church of Columbus, Ohio, held its Daily Vacation Bible School from July 11 to 22. This was the twentieth consecutive year that we have conducted a Vacation Bible School here. The total enrollment was ninety, with an average attendance of eighty-five. We have always been pleased with the regular attendance throughout the two weeks of the school. Thirteen workers assisted the pastor and his wife.

On Friday evening, July 22nd, the school gave a closing program, the church being well filled with the parents and friends of the children. In the primary rooms were arranged the displays of the work of the school. The outstanding feature of our closing program was the showing of color pictures of each class and the children at work. The teachers in turn gave the names of the pupils as the picture of that class was shown. These color pictures were taken by Miss Mildred Etter, of the Ft. McKinley Church, Dayton, Ohio, who has assisted us in our schools for the past thirteen years.

Our Vacation Bible School is a big event in the lives of the children of our Sunday School and Community. They plan on it from one year to the next. During the school the boys and girls brought offerings from day to day for the support of children of our missionaries and for our Kentucky missions. We greatly appreciate the prayers and financial aid of all who make the work here in Columbus possible.

D. R. Murray, pastor.

Take time to be holy by daily examination and prayer.

The doctrines of grace, although they may be very healing are at first very humbling.



News From Our Churches

NEW LEBANON, OHIO

Greetings from the New Lebanon Brethren Church. It seems that we have been a little negligent in writing, for it has been some time since our last report. This is possibly because we were a little too busy with other things, and not realizing how time flies.

It is almost the close of another church year, and many things have taken place during the past year. There were times of rejoicing and times of sorrowing. Eight members of our church were called over to be with their Lord. All

of them will be missed very much; but the Lord giveth and the Lord taketh away. Blessed be the name of the Lord.

The year has seemed a full one—special days now and then with the calendar being full most of the time. Church attendance has kept up fairly well; vacation time always makes some difference. Parents have had some fright through the appearance of Polio cases. We are trusting that the disease may soon be checked.

The attendance in the Sunday School has been a little above the average, especially in the children's division. Last quarter an average of 110 in that department was reported, which was very gratifying.

Rev. Berkshire has been called to and has accepted the pastorate for another year. At present the Berkshire family are on vacation, but are expected home soon.

Sunday, August 7th, the pulpit was filled by Rev. Baker, a native of South West Africa. He is in the States preparing himself for the ministry, although having a great struggle making his way through school. But we are sure the Lord will provide for him and make it possible for him to carry the message back to his native land. Rev. Baker has the faith to put out the faith.

Sunday, August 4th, the young people of the church had charge of the service. We pray the Lord's blessing on these services.

Some improvements have been made on the parsonage; more room added and a new porch built, all of which adds to the value of the property.

A Sunday School picnic was held the last day of July. The attendance was small, but we had an enjoyable time.

Vacation Bible School was held in June, with a Crusader Team from Ashland in charge. A week of Bible Study was also held in June.

Rev. S. E. Christiansen from Georgetown, Delaware, came to New Lebanon on March 7th and labored with us through the 1st. Interest and attendance was good from the start. Each evening before the service a few moments were spent in prayer by different groups in different rooms of the church. Good seed was sown and a number were added to the church membership. Delegations from other churches were present on different evenings. There are still people looking for the Old Time Religion.

We are looking forward toward General Conference which is only a week away. We always look forward to conference with a great deal of pleasure, for it is here that we meet old friends and make new ones.

We close with a thought that our daily living may be a testimony to the Lord. We ask that your prayers be blended with ours for the work of the Master and that we will continue forward. We are glad for all things the Lord has done.

Anna M. Cashour.

The New Press Fund

GOAL—Not less than\$15,000.00

Cash to date\$12,527.57

The Brethren Evangelist



General Conference - Then What?

I personally believe we have a number of responsibilities at the closing of the 61st General Conference on Ashland College campus, a few days ago.

First—there is a personal responsibility to Jesus Christ to face the facts, the Truth that carried many appeals during those days of inspiration. We must now act upon these facts and appeals. The visions of those days must be incarnated; they must be made into the bedrock of character. We must, if we would profit, put into concrete life what we have thought, felt and resolved. We have been warned about unbelief, the unconcern, the wave of apostacy and the wide-spread unrest in certain portions of the world. We have found facts, referring to the needs of so many in various sections of the world. As our Lord once said, "Settle it therefore in your hearts," understand what His will is for you. In the light of all the facts and inspiration some, we pray, will decide their life work. And in the light of the great spiritual realities let us live our life.

As you reflect and think of the noble men and women who have labored, prayed and helped to carry the Banner high during the past forty or fifty years; servants of God who were full of faith and willingness to sacrifice; as you think of D. A. Hapkins, L. G. Wood, E. B. Shaver, J. Knepper, J. M. Tombaugh, Wm. H. Beachler, G. W. Rench and others; all have laid down the armour; and a few yet living, who perhaps ought to be named, who have done as valiantly; will you not live a new life and work with a new faith in your church?

Second—every conference attendant has a responsibility to his church. The church is the home base of missions. We must move the church. Think of the power of the 1000 people (more or less) who attended some part of our conference.

Our church might well become aroused and awakened because of the spirit and challenge of this conference. The fire and zeal must be carried to every church.

Third—our responsibility to the world, "None of us liveth to himself and no man dieth to himself. . . ." We have already assumed a share in South America and in Nigeria and Puerto Rico. Your Board stands ready to have a share elsewhere, at the opportune time. More workers are being prepared. At the command of Jesus, our Master, let us arise in an endless undiscourageable crusade, till we help win the victory. Under God, we will press to the front until the work be done. We may not live to see the victory; others will press forward to take our places.

*"What matter, we or they,
Ours or another's day,
Others shall sing the song;
Others shall right the wrong,
Finish what we begin,
And all we fail of, win.*

*Ring, bells, in far-off steeples,
The joy of unborn peoples!
Sound trumpets! Far off blown,
Your triumph is our own."*

—Selected Poem.

E.M.R.

THE BRETHREN EVANGELIST

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The

Field Secretary

Travels

The month of July was my heaviest month for travel, but to offset it, August was the least. August was vacation for so many ministers and likewise parishioners. It was conference month, with all of the preparations; not only at the missionary office to be sure.

To the secretary came other calls during the month—two devotional broadcasts from the local FM station, three calls for funerals, and preaching in two Ashland pulpits, while parsons were on vacations. The appointment at our own church was cancelled because of a call for my services at Linwood, Maryland, the day before conference convened.

My good friend of more than 30 years, Seward Englar, suddenly passed from this life, a few minutes after he had been working on his lawn. His wife, the only survivor of the family, will be remembered by many as the organist for more than 25 years, at the Linwood Brethren Church. The final service for Mr. Englar was attended by many people. The Reverend Dyoll Belote, the pastor, assisted the writer.

The Mansfield Pullman officials promised to have a sleeper on the Manhattan Limited at Baltimore City ready for me Sunday night. The promise was kept and I was at my home 8:30 Monday morning, ready for conference activity.

It will not be easy to excel or even duplicate the general conference of a few days ago. The attendance was more than for years. The spirit of wonderful fellowship was present throughout. Interest and enthusiasm was revealed generally. The weather was certainly ideal. Any who would be critical or non-appreciative surely did not enter into the conference very far.

The Missionary Board had a full attendance of members. Most reports received were very good. The Board endorsed the purchase of lots at Villa Constitucion, Argentina, and asked the commission to carry out the building program as rapidly as possible. Also, money was voted for use at Gerli, where a new building is needed, as soon as the commission reports their reactions to the suggestion of the Board, as to type of building. Miss Janet King of Elkhart appeared before the Board and gave a detailed report of our missionary work in Argentina. She had just returned via plane from South America where she had visited for about two months.

We enter another conference year with more responsibility than ever before. E.M.R

AN IMPORTANT ANNOUNCEMENT

The Missionary Board in session at General Conference time, after hearing the committee report on prospects for new fields of service, named a special committee to draft a resolution for future activity. The following is the report: "If Brethren young people are called to do missionary work in any specific areas in the world such as Japan, India, China, the Philippines, etc., where we do not at present have a functioning missionary program—the Missionary Board welcomes and will take under advisement, then seek to support and provide the channel for their going. Such persons are invited to communicate their desires to the Secretary of the Mission Board and the Director of Brethren Youth." Signed by Vernon Grisso, J. W. Platt, John Locke. This report was adopted by the Board.

The Evangelism Of The World--What Does This Mean?

by *Claud Studebaker*

The church has been assigned one primary task by her Lord—"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." Matt. 28:19, 20 . . . "Go ye into all the world, and preach the gospel to every creature, He that believeth and is baptized, shall be saved; but he that believeth not shall be damned." Mark 16:15, 16 . . . "And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things . . . : but tarry ye in the city of Jerusalem, until ye be endued with power from on high." Luke 24:47-49 . . . "As thou hast sent me into the world, even so have I also sent them into the world." John 17:18 . . . "But ye shall receive power, after that the Holy Ghost has come upon you; and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Acts 1:8.

The above quotations from Matthew, Mark, Luke, John and Acts are the words of our Lord. The one spoken by our Lord just before he entered the garden of Gethsemane, in his great intercessory prayer, John the beloved apostle reports these words in his gospel. The others are spoken by our Lord shortly before he ascends back to heaven from whence he came.

WORDS OF ACTION—

These words spoken by our Christ are words of action:—"I send you,"—"Go,"—"Teach,"—"Preach,"—"Witness." The Christian faith is not a faith of mysticism, and unintelligible yearning for the infinite good, or an indefinite desire or hope that all will be well, if we do some self disciplining and exercise some degree of faith in a God of our own imagination, and conjure our own way of salvation and blindly hope that God will approve our plans and ideas for another life. These attitudes and ideas are rather common in the world today, in spite of 2000 years of church history and preaching the gospel.

To many people in this land of churches the true gospel is a foreign language and a message they have never heard. Probably 30 million of youth today in the U. S. (some years ago the best statistics gave 27 million) and probably as many adults receive no religious teaching whatsoever. To these millions, Jesus Christ is only a name used in profanity. The date, 1949, does not mean the year of our Lord, but merely figures for legal purposes. The church to them has no practical value, but a last resort for a decent burial and a vague hope for a world to come. I think people will agree that the moral and spiritual state is not improving but growing worse. From an educational background where the Bible was the text book, and later McGuffeys Readers, filled with Bible readings and great lessons in true character building; when 97 out of our first 100 colleges were church colleges; when even Harvard required every student to read the Bible and recite the meaning of the scripture to the professor, and that he be taught to know Christ, whom to know aright was life eternal—from such a beginning and through the

colonizing and settling this vast expanse of territory from the Atlantic to the Pacific, the church was the social center of our community life and the parent of the school system.

It was the church and her influence which set the pattern of life and gave strength and prosperity to our nation. Today, with the Bible forbidden in our public school system, and neglected by some organizations called churches, the social center of the world is no longer the church, but has shifted to the MOVIES, TAVERNS, RECREATION CENTERS and many clubs and lodges. Whatever may be good or bad, in any of these, they fall in reaching the heart of man for regeneration and salvation. From this redemption of the souls of men must come the high standards of holiness and righteous living.

The urge is just as imperative to "Go and Teach and Preach" as when Christ spoke the words to his apostles. The world can only be Evangelized by giving the world the gospel of Jesus Christ in the power of the Holy Ghost. As the historian said, "Nero fiddled while Rome burned," so the church is fiddling around with a lot of organizational work and tinkering with the machinery, while the power of the gospel ebbs low, because it is not presented to those who so greatly need it. We are all to be witnesses. We are to testify earnestly of Christ the Saviour. Confessing him ourselves and regularly or spasmodically or perfunctorily worshipping will not evangelize the world. The Protestant churches should learn a lesson on "Action" from Jehovah's Witnesses, and other cults whose growth is quite phenomenal. The secret is, they work at the task. They go teach, preach and witness. That is the pattern Christ gave to the church.

OUR FIELD OF LABOR

Evangelization of the world begins for every one at Jerusalem, i. e., at home. Every person who has accepted Jesus Christ as their Saviour and Lord is a missionary. You are to tell others of your Christ and his love and salvation. The people about you are to see Christ in you. "Do you live so close to the Lord each day, Passing to and fro in life's busy way; That the world in us can a likeness see, To the man of Calvary. Can the world see Jesus in me? Can the world see Jesus in You? Does your love to him ring true, in your life and service too. Can the world see Jesus in you?"

Your part of evangelization of the world and mine as well begins at home. If you are a born again Christian you are congenial, kind, unselfish, and manifest the love and sacrifice of our Master in your home, to your family, in your church, in your community, to your neighbors, in your work, in your play. In fact, the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." "Herein is my Father glorified, that ye bear much fruits: so shall ye be my disciples." The purpose of fruit is to bear the seed and reproduce its kind. Adding true members to the church, at home or abroad, is the process by which the world is evangelized. If you are not adding members to your church you are not evangelizing. If you are contentious, ill tempered, gossipy, speaking evil and showing malice and revengeful in spirit, you are the greatest hindrance to the missionary work

It Was Finished At Calvary

by Virgil Meyer

There is no single recorded event in all history which is as well attested to as the crucifixion of Jesus, His death and burial, and his resurrection on the third day—victorious over sin and the grave. For Christians of today, the cross the symbol of Christ's eternal victory over the forces of evil and of death, is one of the most perplexing aspects of modern day Christianity. Men seem to understand the teachings of Jesus and at times, try to put them into practice. But, for the most part, church members stand before the great symbol of their faith—the cross—and, though they have great respect for what it stands for, they are quite at a loss to put into words what it means to them in daily living.

In your life and mine, what did happen on Calvary? What did take place that caused Jesus to say "it is finished?"

His words were a mighty shout of victory! As John gives us the account, "When Jesus therefore had received the vinegar, he said, 'It is finished': as he bowed his head, and gave up the ghost", we are apt to give a lot of attention to the "giving up the ghost" and are liable to lightly pass over the "it is finished." He gives a shout of victory because the predictions of His death are fulfilled. The world is overcome; sin is overcome; and Satan is overcome. We cannot get a conception of what this all meant unless we realize that this was the greatest battle of all time! All of the hosts of hell had been marshalled against God and this His Son. Satan was using every means; Judas, the high priests, and rejecting humanity, to defeat Jesus and kill Him. They thought they had won. Judas had betrayed Him with the death kiss, the priests had falsely condemned Him, the Gentile representative—Pontius Pilate—hadn't the courage to set Him free and the crowd had demanded that He be crucified. It looked very much as if the Devil were winning. Then there came the victorious shout "it is finished." Jesus had won! The conquest of the powers of darkness had been achieved.

This was His day of victory. Just the night before he had prayed in His pleadings with the Father, "I have finished the work which thou gavest Me to do. I am tired, sick, lonely. Let Me come home. I have glorified Thee." This was the end of His earthly ordeal. Now He could go back to the glory which He had with the Father before creation.

What was it then that Christ did for us? It was expressed quite well by Samuel Rutherford. He was sentenced to imprisonment in the city of Aberdeen "for righteousness sake." He wrote thus, "The Lord is with me; I care not what man can do. I burden no man, and I want nothing. No being is better provided for than I am. My chains are over-gilded with gold. No pen, no words can express to you the loveliness of my only, only Lord Jesus."

The great work of salvation was now, at last completed; prophecy fulfilled; the Ancient Covenant at an end, the Holy of Holies had ceased to be, for the great veil of the Temple had suddenly rent itself in two; as if he who had hitherto dwelt there had gone forth to lead up His Eternal Son to his own right hand.

Finished was his holy life; with his life, his struggle, with his struggle his work, with his work the redemption, with the redemption the foundation of the new world. The secular historian, be he ever so skeptical, cannot fail to see in it the central point of the world's history, the boundary between ancient and modern days. From that hour loneliness became the universal ideal of all who name His name, and the attainment of that ideal, the common heritage of souls in which His spirit dwells.

Men's lives are incomplete only as they fail to fulfill God's plan. The flower that blooms and dies though it waste its sweetness of desert air; the tiny animal that builds his nest in the prairie; the cloud that disappears as it sends down refreshing showers; the sun that runs its day's course even when it sets in darkness—all have finished their work in the universe of God—if they can say "I have done His will."

God sent Christ to the earth to save sinners and thus on the Cross He made salvation free to all men.

Waterloo, Iowa.

JEWES AND THE MESSIAH

of the church; for such are enemies of the church and are in the same class in regard to the church as a fifth columnist is to the nation.

If every member of every church was imbued with the one great task of the church, i. e., to lead others to Christ and salvation, we would first of all walk in the Spirit ourselves. Then the lives we touched would see and hear Jesus in us. If every Christian would lead even one soul to Christ and the church, each five years, the world would soon be evangelized. We do not work at it very seriously. Our lives in the church are gravely inconsistent; our offerings to spread the gospel to the world are pitifully meager. The Lord commands, "I send you," go, teach, preach, baptize, witness. Will we obey? Or will we idle the time away and seek to entertain ourselves rather than tell men they are lost and must turn to God in repentance and receive Christ as Saviour and Lord, else they are doomed. Would Christ say to us as he did to the Scribes and Pharisees, Hypocrites?

South Bend, Indiana.

The remarkable events taking place in world Jewry provide indisputable proof that the Society for Distributing the Holy Scriptures to the Jews, formed in 1939, was brought into being by God, expressly to meet the present tremendous opportunities to evangelize His covenant people. At the annual meeting this year in London, the Secretary, Mr. J. Yoelson-Taffen, referred to the changed attitude of the Jews toward Christ, whom they now realized demanded their attention, and to the New Testament, in which they found hope such as Judaism had not to offer. Consequently there was, throughout Jewry, a longing desire to know God and to read His Word, and requests for New Testaments were being received from all parts of the world.

Let us pray for blessing on the distribution of God's Word among His Chosen People.—Prophetic News and Israel's Watchman.

God's Urgent Call

by Rev. J. G. Dodds



Men of today have reversed the divine order. In the mind of most people today the local church is first, and in many cases it has become the all-important thing. The work of the missionary and the evangelist is pushed into the far background. In the first century church, missions and evangelism was the great work of the Church; today it is a work of the church. The First-Century Church was impassioned for the gospel to be preached everywhere. The urgency of the call that impassioned the early Church is clearly stated in Acts 4:12—"Neither is there salvation in any other; for there is none other name under heaven, given among men, whereby we must be saved."

Jesus said to his disciples, "Ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." By thus commissioning his disciples, He was commissioning the Church for all time—until He returns and the Church is caught up to be with Him. Wherever the early Church went the disciples were flaming evangelists. The urgency of God's call has never waned. To the early Church the call was urgent, imperative, inescapable. It is yet the same for us today. "Ye shall be my witnesses in Akron, and in Chicago, and in Omaha, and in San Francisco, and in our own surrounding communities, and unto the uttermost part of the earth."

God's urgent call is manifest in the earth life of our Lord. "When He saw the multitude He was moved with compassion." Not simply touched but swept with a vitalizing force as by a storm. When He cleansed the temple, He was hot with urgent haste and a mighty spiritual indignation. His urgency is stressed by the Psalmist: "The zeal of thy house hath eaten me up." A city persecuted him, rejected him, yet he wept over that city: "O Jerusalem, Jerusalem, how many times would I have gathered thee as a hen gathereth her brood, and ye would not." Jesus went everywhere preaching the Word, "Repent for the kingdom of Heaven is at hand." He never faltered; His was no "middle of the road" attitude; He never compromised God's holy Truth.

We say "We be Brethren." The disciple is to be as his Lord. We bear His name; we represent His life to the world; we are to personify His teachings. How can we do that if we are not on fire with holy urgency?

Again God's urgent call comes: "Ye are the light of the

world, ye are the salt of the earth." The great task which the Church (the Brethren Church) has is to bring men to loyalty to Jesus Christ as Saviour; to loyalty to God's world; to loyalty to the Church, to prayer, to study of the Bible, the worship of God's house, to Christian love and fellowship.

Yes, Brethren, God's call is urgent. We need more Whitfields, who, stopping on the stairs to preach his last message, and then going upstairs to die. We need more Wesleys, wearing his life away because of his consciousness of the urgency of God's call to evangelism. We need more Macks, giving all he had of money and energy and time, and leaving an heritage—the BRETHREN CHURCH.

Yes, we need more H. R. Holsingers, and S. H. Bashors, and J. B. Wamplers, and G. W. Renschs, and C. F. Yoders, and Martin Shivelys, and J. Allen Millers. Who of our young men will be their worthy successors?

God's urgent call demands missionary and evangelistic zeal. The Church is to be the regenerator of the world. IS THE BRETHREN CHURCH THROWING HERSELF INTO THE BREACH? Does she stand supremely for the Gospel of Christ which is "the power of God unto salvation" to all who believe? May we never compromise our message; let us stand steadfast to our motto: "The Bible, the whole Bible, and nothing but the Bible for the whole world." "Seek ye first the Kingdom of God and is righteousness."

How can any pastor sleep at nights or enjoy the comforts of life, when he is listless and indifferent toward the fulfilling of the mission for which he has been ordained? How can any member of the Brethren Church recall his own holy promise to be true to Christ, without realizing that he must unceasingly, in daylight and in darkness, sound forth the urgent call of his Master by his lips and by his life?

The 1949 General Conference ended August 28. We have now returned to our own local communities. Look about you, "the harvest is ripe but the laborers are few." Do you see any little area where the people have not heard the whole Gospel? The very fact that you see the need is God's urgent call for you to do something about it. SUPPOSE YOU FAIL, WHAT THEN?

Akron, Ohio.

Rev. Adoniram Judson

By Ralph Mills

"Go ye, therefore, into all the world and preach the Gospel," was the beconing call for Adoniram Judson, who became the God-chosen apostle of Burma. The task that lay before him was not an easy one because of the opposition he faced, especially at times like his arrival at Calcutta. Here he was immediately ordered out by the despotic and Gospel-hating East India Company. His efforts to be allowed to labor in Madras proved in vain and as an only resort he took passage to Burma.

Like Paul, persecutions were not uncommon but in Burma he was received with eagerness. His achievements in Karan Missions have never been equalled by any other in modern times. When Judson died hundreds of baptized Burmans and Karens were leaning on Jesus and over seven thousand survived in sixty-three churches.

Judson had finished his Bible translation, compiled a Burmese dictionary, and laid the basis of Christian character deep down in the Burman heart. These results were not achieved without suffering and toil. He was thrown into prison where he received brutal treatment and physical agony, which he endured for nearly two years, after which time he owed a great deal of grati-

tude to his consecrated wife, Anne Hasseltine Judson, who labored to support him.

Judson had a task to perform, though he was meeting opposition from the Buddhism and the Burmans who were mocking and challenging his faith. Thus Judson was asked as to the outlook and replied, "It is as bright as the promises of God." Certainly such words under such circumstances are evidence of Judson's character and service. It can be unchallengingly said that Adoniram Judson's service, his self devotions, and scholarships, and the result of his trials are surpassed by no other missionary since Paul.

Thus as a final tribute to the man who meant so much to the missionary effort of the Christian people is found a memorial tablet at Malden, Mass., with the following inscription:

In Memoriam
Reverend Adoniram Judson
Born August 9, 1788
Died April 12, 1850
Malden, His Birthplace
The Ocean, His Sepulchre;
Converted Burmans and the Burman Bible
His Monument, His Record is on High

I AM THE SMALL CHURCH

I am the small church. And I want to speak in behalf of tens of thousands of churches like me.

Many are the claims which I cannot make for myself. The things that happen in my parish do not make the headlines of the newspapers. No famous ministers have preached from my pulpit. I do not have a choir. No vast congregations worship within my walls. I am not able to give large sums of money to the work of the Kingdom; but the per capita giving of my people is much above the average of that of many of the large churches.

Yes, I am the small church. But I have what many large churches do not have. I am persuaded you will find in me a genuine Christian fellowship, a zeal, an enthusiasm, a devotion, and a spirit of consecration and sacrifice which you cannot find in many of the large churches.

I am small. But I am indispensable. The Kingdom of God cannot go forward without me. I am the life-blood of the large churches. I send out

from my parish many young men who become great ministers, to shepherd large congregations. Into the mission fields, and other areas of Christian service and leadership, I send more young people than do many of the large churches.

Another thing you should remember about me. I hold in myself vast potentialities. I shall not always remain small. Remember the Christian movement itself began as a small church! Indeed, throughout the history of the Christian movement I have always played a vastly significant role. I am the soil out of which the large church had a small beginning. Many small churches like me have grown rapidly and in a few years have become large churches. Truly I am the lifeblood of Christian civilization! Neglect me, and the progress of the Kingdom will be enormously retarded.

—Taken from Church bulletin, Pastor Earl M. Bowman, Harrisonburg, Va.

Our Interest In And Duty Toward Missions

by Dyoll Belote

John 4:35



Procrastination has always been, and still is, a thief. Our text warns us against it in connection with our obligation to serve as messengers of the Gospel. The call to this service was issued centuries ago by our Saviour and Lord, and that mission has never been revoked. His call still sounds, "Go ye—preach—make disciples—baptize—and Lo I am with you alway." This was the commission entrusted to the apostles, and by right of succession entrusted to His followers of our own day.

To call oneself a Christian and not be interested in Missions is a misnomer, a misappropriation of terms to say the least and put it in the mildest terms. Christ's Gospel is nothing, if not Missionary at its very foundation. Christ's plan for the accomplishment of His divine purpose of redemption was an orderly one, "preach the Gospel to every creature," . . . Jerusalem, Judea, and the uttermost parts of the earth."

The Macedonian Call

It does not take an intimate acquaintance with God to conceive of His understanding of the thoughts and having Fatherly care and pity for some cannibal on an island where the breath of Christianity has not been carried. To believe this we need the light from the outside, the knowledge of the transformations that His followers through His power have wrought upon some of these islands. We need to become conversant with the lives of men like Livingstone, Judson, Moffat and Mackey. They will tell us that from where the darkness is darkest comes to the Church—and the Christian—the call to dare and to do.

To What the Call is given.

Of every two infants born into the world, one first beholds the light of day among the idolaters of southern and eastern Asia. Of every two brides one offers her vows in that same area. Of every two families in the world, one spreads its table there. Of every two widows, one is lamenting in that part of the world. Of every two orphan girls, one is wandering in the gloom of that heathendom. Of every two wounded consciences, one trembles there. Of every two individuals that die, one departs from that continent.

Can you not see, dear readers, to what you are called? The same Christ who died for all, through His free Gospel, has blessed our infants, cherished our brides, cheered our

family circles, comforted our widows, cared for the orphans of our land, healed the wounded consciences in our land, and spread heaven before the gaze of the dying.

And to the carrying of the "Good News" of the Gospel to those who do not know it, whether in Asia, or Africa, or anywhere over the whole earth, we are called. Our obligation is to be discharged in one of three ways, viz., pray, or give, or go — or all three. The praying we can all share in; some measure of giving we can all do, and to some it is given to share the Master's supreme joy of forsaking all to bring salvation's story to their fellows.

For What the Call Comes

As we have just intimated above, the call comes for ourselves, our prayers, our means. All these we have, and then as a convert to the Missionary movement once said: "We also have the meanness, and we must get rid of that first." The same man remarked that he had to be operated upon to get the meanness out of him, but that it was the only way to get it out of some people. In India, China, Japan and Korea alone are massed some seven hundred million idolaters. With such figures for only four of the world's nations, and the fact that God's love has shone upon us for centuries, if it isn't meanness that makes us withhold our money, men and prayers, what is it?

'Where Begin to Answer the Call

A man in Minnesota built a magnificent home, and on the top of it he placed a lighthouse. The explanation is this: Years ago, when traveling across the prairies in the night a terrible snow storm came upon him. He was just about to lie down in the snow to die when he saw a faint light in the distance. Summoning all his strength he dragged himself toward the light, and his effort brought him to a log cabin and safety. And so he set this lighthouse on his house top that it may guide others.

"His lights are we,
To shine where He shall say;
And lamps are not for sunny rooms,
Nor for the light of day,
But for the dark places of the earth,
Where shame and wrong and crime are born."

Where to Begin to Answer the Call

The man who placed the light atop his house began to "shine" at home—but while it is said that "charity should begin at home," it is also remarked that it should not stay there. We may safely bestow our sympathy upon the needy of every land without fear of exhausting the supply, if Christian love prompts the expenditure. This little poem may serve as a suggestion to help us answer our last question.

Waiting

"The restless millions wait

The light whose dawning maketh all things new:
Christ also waits, but men are slow and late.

Have we done all we could? Have I? Have you?

A cloud of witnesses above encompass,

We love to think of all they see and know;

But what of this great multitude in peril,

Who sadly wait below?

Oh, let this thrilling vision daily move us

To earnest prayer and deeds before unknown.

That souls from many lands may join us,

When Christ brings home His own."

"Behold now is the day of salvation; today if ye will hear His voice, harden not your heart." But how convict an individual of the possession of a heart hardened by sin if he has never heard the message of salvation? If, then, it is dangerous for men to delay in the acceptance of the offer of salvation, it is by the same logic dangerous to neglect to carry the message to them.

Linwood, Md.

SHALL WE KEEP ON ASKING GOD?

by the late James H. McConkey

More than half a century ago George Muller, that prince of intercessors with God, began to pray for a group of five personal friends. After five years one of them came to Christ. In ten years two more of them found peace in the same Saviour. He prayed on for twenty-five years and the fourth man was saved. For the fifth he played until the time of his death, and this friend too came to Christ a few months afterward. For this latter friend Muller had prayed almost fifty-two years!

But someone says: "How long shall we pray? Do we not come to a place where we may cease from our petitions and rest the matter in God's hands?" He alone, and not we, must decide when we shall cease from petitioning. We may stop praying for someone because we receive the answer or we stop because we believe God has given His answer. The faith of our heart is as sure as the sight of our eyes, for it is faith in God. More and more as we live the prayer life we come to experience and recognize this God-given assurance, and know when to continue our petitioning.

A SURVEY OF RELIGIOUS LIFE AND THOUGHT

Mr. Walter Montano, "The Monk Who Lived Again," now evangelizing in Latin America, was once attached to the Dominican preaching order. A recent convert has been his own father in Cochabamba, Bolivia. Of this he writes:

"Saturday afternoon . . . I began to speak with him again about his soul, eternity, salvation, the love of God. The Holy Spirit seemed to show that this was the time, that this was my father's opportunity; then it was all so easy, yet so sublime. The two of us knelt together. I prayed first and could not hold back the tears. As we knelt I asked him if he did not want to give his heart to God. With all the sincerity of his soul he said that he knew he was a sinner and that now, yes, right away and for always, he wanted to depend only on the blood of Christ.

How can I describe what happened in those moments? For the first time in his life he began to pray in reality . . . With tears flowing and in a loud voice, not caring who might hear, my father prayed: 'Finally, my God, Thou hast taken the bandage from my eyes. Today to Thee only do I surrender myself and in Thee only do I trust. Accept me as Thy son; from now on I belong to Thee. This day is my day of birth. Write my name in the Book of Life. Thou art my Mediator, my Help, my Defender, and my All. Wash all my sins in the blood of the Cross, and teach me the things that as yet I do not know. When I die, I shall go to Thy arms because Thou hast made me to understand through faith (that) there is no condemnation for those who come to Thee.'

"After this I continued in prayer and thanksgiving. When we arose from our knees, we hugged each other for a long time, crying for joy. My father said, 'Now I am content and happy. There is no other religion but God; there is no Saviour for me but Christ.' His very first testimony was to his own son."—S. S. Times.

THE PLEADING OF PRESENT PLEASANT PROSPECTS

by Dr. C. F. Yoder

I have used this tongue-twister heading because I want you to get it. We have a big field with open doors and many young people, competent and consecrated, who need help to get training. You people in the homeland have others, and you have the abundance with which to help us with the problem of preparing our young people. We appreciate what you have been doing about it, but if you would sacrifice as much as some of our converts are doing you could do five or ten times more. An average of three dollars a year is something, but if it were thirty or fifty instead it would be more as it should be.

Let us have prayer lists, and prayer bands, and missionary savings banks and a missionary message in sermons and in conversations and conference messages until old and young are missionary minded and the church awakes to its one great mission in the world. Matt. 28:19; 24:14.

Readers will remember, of course, that to avoid further ill feeling and foreign mission property and the work of thirty years was left to the seceding group, but the lessons learned have passed on to our present work, and the blessing of God as well.

Forty Years In Argentina



On September 10th, 1909, my wife and I and two little children and Miss Bell landed in Argentina. Three months we remained in Buenos Aires, waiting to get our goods out of the customs house, and meanwhile studying the language and also the country, so as to be guided to the most important field. We felt led to Rio Cuarto, the largest unoccupied city in the interior, with no other mission within fifty miles. There we rented a suburban house to use while learning the language and in May following, were able to sub-rent from a doctor, a nice hall and two rooms with the rear adjoining the rear of the cathedral fronting on the central plaza.

We found a few families who had some evangelical training in Europe and they formed the nucleus for a congregation. But we also found that with the open door there were many adversaries. There was a plot to hire an assassin to kill me. Boys were hired to stone me and we were often insulted in the street. But all these things turned into blessing and in three years we were able to have our own building, where the Sunday school rose rapidly in attendance until we had to enlarge the auditorium. The growth continued until the Sunday school attendance was seldom less than 230 and the evening church attendance was still larger. Other missionaries came to visit us in order to learn how this was possible in a city considered one of the worst in the country.

In this brief glimpse at the past I will therefore limit myself to naming what I consider as the most important factors in the success attained.

Prayer—The apostolic church was a praying church. We therefore, from the first, taught the people to pray. Besides the weekly prayer meeting in the church we had cottage prayer meetings and prayer with anointing for the sick. THE CHILDREN WERE ALSO TAUGHT TO PRAY. Later we had a day of fasting and prayer once a year. Our seasons of greatest blessing followed our seasons of greatest prayer.

Recreation—To conquer the prejudice against us we provided playgrounds for the children. Many would come to play and, once acquainted, would come in to the Sunday school. Next they would come to social meetings or picnics and were then prepared to learn the serious teaching of sin and salvation.

Service—We remembered the high tribute paid to Jesus—"He went about doing good." In our visits we always tried to find some way to be useful to the people visited, and found that by winning the gratitude and confidence of the people it was far easier to win them also to Christ. To

be sure, some sought the loaves and fishes, but they were as nothing compared to the many who were truly converted and in turn found their joy in serving others.

Bible Study—Few of our converts had ever seen a Bible. Several house to house canvasses of the city selling Bibles and giving tracts, revealed that there were less than a dozen Bibles in the city. In such visits the chief object was to obtain conversations in which to teach the Bible. All such visits became the subject for neighborhood conversations which extended the work. We always carried a Catholic Bible also in order to show that ours was not falsified.

Teacher Training—As soon as we had promising persons for teachers we formed a class which completed the international Sunday school course in teacher training and received diplomas from the World Association. With these twelve trained teachers the Sunday school took wings.

Personal Work—We tried to give every convert a sense of responsibility in winning others. The life of Charles Finney in Spanish made a great impression on the young people and we had volunteers enough to divide the city in eight districts and put a tract in every house in a district in turn once a week. Tracts were also left in public offices or stations and in parks where people would sit and read. They were given to passengers on the trains when we travelled and given out to the crowds at the stations where we stopped. The children in the schools not only braved the insults of the ignorant, but were incessant in winning others to the Sunday school.

Auxiliary Societies—In 1914, after one year in our own property, several advance steps were taken. The first of these was the organization of a Christian Endeavor society. We found the young people eager to lead meetings and hold office. This was followed by a Women's Missionary Society and later a men's society, which the rector of the college attended. He at last professed conversion but soon after moved to Buenos Aires where he died.

In 1914 Our Bible Coach Began Work—Money had been offered for an auto for me, but by consent of the donors it was used for the first auto-Bible coach in the country. The frame was of a hard wood that has enabled the coach to endure thirty-five years of service without a loose joint, but it was lost to us at the time of secession in 1939. With

(Continued on page 13)

A Brethren Missionary

Adolfo Zeche

(By Dr. C. F. Yoder)



I have been asked to write historical sketches of each of the present foreign missionaries of the Brethren Church, and I will begin with the one who has been selected to be the representative of the Brethren Missionary Board in Argentina.

I have known brother Zeche from his childhood. It was not long after we opened the mission in our property in Rio Cuarto that we were delighted to see him come with his four sisters and his mother, and from that day on we had no more faithful attendants and workers than they were.

Brother Zeche is of German-Polish descent, but was born in Argentina. He grew up in our Sunday School and early accepted Christ and was baptized. He graduated from the common school and took the five-year A. B. course in the National College, and thus was in my classes there. He was a good student, both in conduct and in scholarship. He was popular among the other students and brought some of them with him to the mission; but of the hundreds of students who became friends of the mission, brother Zeche is the only one who himself became a missionary.

Because of his faithfulness and proficiency we sent him to the Baptist Seminary in Buenos Aires, as we had none of our own. There he won the praises of his professors and graduated with honors.

While in the Seminary he acted as pastor of our mission in Buenos Aires and his work was blessed of the Lord. If he could have continued I am sure that he would now have a great work there with many branch missions. But the Board decided to stay out of the cities on account of their already having the Gospel from other missions.

Brother Zeche then worked with the Bible coach for a time and showed great aptitude for that work, but as it was out only a part of the year, he became assistant pastor in Huinca Renanco and Realico and was highly esteemed by the people. Then he was given the pastorate in Cabrera and that work rapidly grew under his care. Later he was promoted to the pastorate of Huinca Renanco and Realico and remained in that work until called in 1940 to Rosario. So great was his success in Huinca Renanco that the mission hall was not large enough to hold the people.

Brother Zeche succeeded in raising funds for its enlargement and with some help from the Board a beautiful chapel resulted and was soon filled with devoted people. He began preaching in 1921 and has therefore been preaching about twenty-five years. He married a Christian German Girl in Uruguay who has two sisters and a brother-in-law who are missionaries in Argentina. One of the sisters is Miss Louisa Kugler who is an efficient Brethren missionary. Brother and sister Zeche have two children, lovely girls of 18 and 15 years of age. They are active helpers, doing what they can at their age.

In January, 1941, brother Zeche began work under our original Mission Board and took over the work in Rosario which had been begun by a group of members who had moved there from Rio Cuarto years ago and had been kept up through the faithful labors of brother Garcia, a lay preacher, and his helpers, including brother Yett, who did good work while he remained.

Brother Zeche now has a large and enthusiastic membership with several branch missions besides the central group. There is an enthusiastic Christian Endeavor society which has won the banner for the best record of any in the Northern district of Argentina. The Woman's Missionary Society is also large and active with several able leaders. A young peoples Bible Institute for the preparation of workers was attended by sixty-five young people, some of whom are already able to preach.

Brother Zeche is already well known as a preacher and worker and has been called to speak in prominent conventions and teach in summer camps. He is now actively promoting our own summer camp, since a beautiful site has at last been found for it near Cordoba.

When a young man brother Zeche could not sing, but when he was called to be a pastor the Lord gave him the gift of song, and he could thenceforth lead the singing very well. He is also learning to speak and read the English language, which he now speaks in addition to Spanish and German.

As superintendent of Brethren Missionary activity in South America, he craves, and needs, the prayers of all. I am sure our pastors and churches will not forget him.

Dr. C. F. Yoder.

CRIME AND THE SUNDAY SCHOOL

by J. Edgar Hoover *Director of F. B. I., U. S. Department of Justice*

The criminal is the product of spiritual starvation. Someone failed miserably to bring him to know God, love Him, and serve Him. As a result, the criminal's mental attitudes and actions are guided by a selfish individualism. He has no respect for the law—he hates it. Moral traditions are subject to his scorn as he declares war on society.

Unfortunately, there are many in the United States today who flout the laws of both God and man. This is borne out by facts and figures in the possession of the FBI.

By the end of 1946, a total of 1,685,203 major crimes were recorded in the United States—the highest annual total recorded in the past decade. Crime in urban areas in 1946 increased 7.4 per cent over the previous year as sharp rises were noted in murders, robberies, aggravated assaults, burglaries, larcenies, manslaughters by negligence, and rapes.

The upward crime trend in the rural areas was more pronounced in 1946, with an increase of 14 per cent. In each crime classification the rural upswing exceeded that in the cities.

A Shocking Record

The gravity of the crime situation in 1946 was reflected by the fact that during the average day 36 persons were slain, 33 were raped, and 185 others were feloniously assaulted. During each twenty-four hours, on the average, 172 persons were robbed, 901 burglaries were reported to the police, 630 cars were stolen, in addition to 2,580 miscellaneous larcenies of various types being committed. Although a comparatively small percentage of the total offenses were classed as violent crimes against persons, it is significant to observe that every 5.7 minutes in 1946 there was a criminal homicide, rape, or assault with intent to kill.

The rise in crime during 1946 revealed that we are still faced with an abnormally high rate of juvenile misbehavior. Youngsters under 21 years of age were responsible for 51 per cent of the auto thefts, 41 per cent of the burglaries, 28 per cent of the robberies, 27 per cent of the thefts, 26 per cent of the rapes, and 18 per cent of the arsons. More than one-half of all crimes against property during 1946 were committed by persons under 25 years of age.

The upward sweep in the postwar crime is characterized by criminal incidents reminiscent of gang events following World War I. Gangsters, hoodlums, and trigger men are eagerly recruiting youngsters into the criminal army. Guns are finding their way into the hands of mere boys who are ready to laugh at the law and kill if necessary.

I recall one case where two police officers were dispatched to a cabin on the outskirts of a town to locate several boys who were wanted at that time for questioning. The officers located the boys and were at once confronted with a defiant group of youngsters rivaling the hostility of hardened gangsters. Four boys armed with machine guns held the officers at bay. As the two officers awaited reinforcements and sought to avoid bloodshed, the boys retreated to the swamps along a near-by river. The youngsters were surrounded and called upon to surrender. Their answer was a volley of gunfire. In the pitched bat-

tle which followed, a 14-year-old boy was killed. The others surrendered.

These youngsters turned out to be the ringleaders of a youthful gang which had perpetrated a wave of thefts. On two successive nights prior to the gun battle, the gang of boys had burglarized a National Guard armory and had made away with an arsenal consisting of sub-machine guns, rifles, hand grenades, several thousand rounds of ammunition, and other government property. Previously, the boys had stolen several cars, burglarized storehouses, an automobile agency, a bowling alley, and a private residence.

The leader of the gang was 18. He led a band who refused to practice the very necessary virtues of honor, decency, and love of God and country. Certainly, these boys had very little chance to learn and appreciate these virtues because they had been exposed to indifference, lack of parental guidance, and drunkenness.

After reviewing the thousands of case histories which have poured into the FBI, I am firmly convinced that there are two factors in our outlook which if not checked will plunge us headlong into national decadence. The first is the failure of the home itself as the first classroom and, second, our national indifference toward evil influences in our life which are beyond the immediate control of parents.

The Initial Responsibility

Criminals are not born. They are the products of neglect, the victims of indifference, the results of an age which has tossed morality in the junk yard. Moral chaos and crime run hand in hand as they eagerly attempt to destroy peace, order, and happiness. If we are to get down to fundamentals in approaching the problem of crime it is necessary to begin to build the spiritual structure of the child at the cradle. This responsibility rests initially with the parents. The home must be the first great arena of teaching. In the final analysis, the child who fails to learn honesty, discipline, and respect for authority from his parents can quickly become exposed to the virus of crime.

Unhappily, there are many homes where parents are untrained in their obligations to their offspring; where unguarded talk is as regular as three meals a day; where disrespect for authority and criticism of officials are common occurrences; where childish independence is encouraged, and refractory conduct is condoned; where breaches of discipline and antisocial whims are overlooked; and where God and religion are considered too old-fashioned in an age dedicated to materialism.

The children of such homes need help and the Sunday schools can do much and are doing much to bring God and religion into the starved souls of these youngsters. Our Sunday schools are not sending forth children who easily succumb to life-wrecking temptations. Instead, the boys and girls who have gone to Sunday school have been well prepared for the entire span of life.

The Sunday school is a citadel of real spiritual influences. Religion to a boy or girl becomes a reality based on love and not on fear. Youngsters come to know that God asks more than mere lip service to His command-

(Continued on page 13)

NEWS

From the Christian World



The American Mission will give \$10,020.00 to the Gardiki, Nigeria, station of the Church of the Brethren for leprosy work between July 1, 1949 and July 1, 1950.

Homeless youth in Germany are finding a refuge in a German version of Boys Town. The Protestant and Catholic churches are jointly supervising the Christian Youth Village of Adelheide, near Bremen. Refugee children, DP's and orphans are learning to become useful citizens through academic, vocational and practical training.

Four states—California, Minnesota, Wisconsin, and Massachusetts—have passed laws which deal with youth delinquents in a new way. Instead of the old training school a youth service board handles each case. This means that each offender is assured personal study by specialists, treatment and training suggested by a carefully prepared diagnosis and eventual re-establishment in his community.

Fifty-four college students from twenty-six countries spent eight weeks at Lake Success this summer learning how the UN works. These interns, as they call them, worked a forty-hour week without salary in the secretarial offices. In return nearly all their expenses except travel were paid. They received free instruction in lectures and seminars on UN's operation and its problems, they mingled daily with its personnel and they met some of its leaders. The intern program is also conducted for civil servants.

Carelessness of smokers accounted for fire loss in New York City greater than that from any other single cause. Of the more than forty thousand fires in 1948, 5,367 were caused by smokers; the loss was over three million dollars.

More than ten billion dollars was spent by Americans in 1947 in search of a good time, according to the Department of Commerce. Nearly two billions of that sum was used to purchase radio and television sets, photographs, pianos, and other musical instruments. Moving pictures claimed almost a billion and a half dollars. Other spectator sports took in a little more than a half billion.

Unemployment has struck hardest in those areas of the country where the textile, lumber and food processing industries are greatest. New England, the West Coast and some of the Southern States are hardest hit. California, the New England states and Tennessee have one worker in ten receiving unemployment compensation.

More students from the United States are now studying abroad than ever before. Though official figures are lacking, it has been estimated that the total is probably 12,000.

Chinese students in this country have in many instances been cut off from receiving funds from home because of

the civil war in China. In Pacific Coast universities donations from the student body are helping them to continue their education.

The Presbyterian Church in Texas has now thirty Mexican churches with eighteen outposts and some three thousand members, all former Roman Catholics. Their Sunday School enrollment is 4,096. The contributions of these churches last year amounted to \$52,000. There are mission schools and a Spanish-speaking department in the Presbyterian theological seminary.—S. S. Times.

Some High Lights—The Twenty-sixth Annual Missionary Convention of the People's Church, Toronto, was held April 3 to 17 with twenty-two speakers. The offering was \$181,000. This will enable the church to maintain its present staff of over two hundred missionaries and to send out a score of new ones.—S. S. Times.

The fiftieth anniversary of evangelical work in Puerto Rico was celebrated by a gathering of fifty thousand Christians in a seven-hour service in a great stadium in San Juan. They came on train, chartered bus, horseback, and afoot. They sang with enthusiasm the great evangelical hymns—"All Hail the Power of Jesus' Name," "Onward Christian Soldiers" etc. The Protestant population of the island is now more than two hundred thousand.

Sunday School Enrollment Jumps 5 million in 3 Years. Statistics released recently by the International Council of Religious Education, official co-operative Christian agency of 40 denominations and more than 700 territorial councils of churches and religious education, show that there were more than five million more pupils in Sunday schools in 1948 than in 1945. The total number of church school pupils in the continental United States now is 29,745,580.—World Outlook.

Stubborn Husband. A Japanese Christian lady is most happy, because her husband, who has always been against Christianity, is now studying the Bible earnestly. Her son has joined a Bible Class. This woman has told other Christian ladies not to give up hope for their husbands because, she says, no husband was ever as stubborn as hers and see how he has changed!

In Black and White. An American negro soldier at one of our Central African railway stations was waiting for a train when a European asked him the time of the departure of the train. Our negro friend told him. Almost immediately afterwards the European asked a white passenger the same question—and obtained the same answer. The American negro, overhearing this, quietly said as he continued to chew his gum—"These guys sure want things in black and white."

(Continued from page 11)

ments; that He asks us to live under His guidance and love.

The Sunday school teaches the power of prayer and the need to make God an intrinsic part of our daily lives. The Sunday school teaches the child to "rule his spirit" and to place a reliance upon God which will not be shaken in later years. It stands as a strong bulwark against the angry waves of evil presently sweeping across our nation. It is a powerful medium in materially reducing the army of youthful offenders and delinquents.

I would like to pay tribute to the thousands of loyal men and women who are serving unselfishly as teachers in our Sunday schools. We in law enforcement look upon them as companions-in-arms in the fight against crime.

As true Crusaders of Christ, the Sunday school teachers want the nation's children to be honest, truthful, and unselfish. They are convincing youngsters that right habits, attitudes, and appreciations are necessary attributes for decent living. They are in the front ranks of the great army of Americans who are courageously fighting to free our national scene from dishonesty, selfishness, greed, and moral instability. In recruiting for God, they are building for America.

More often than not, a child is first introduced to the Bible by a Sunday school teacher. It is quite impossible to believe that progress along the road to righteous living may be accomplished with the guidance of the Bible. It is the source of spiritual food, the solution of life's problems, and the inspiration for Christian living.

"Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" is a precept which must be followed by all if life is to have a meaning. Our forefathers believed in the inspired Word of God and their religious faith and simple devotion produced a strong national character.

If we are to make progress in the fight against crime, make certain that the children of the nation attend Sunday school. It is difficult to understand why many mothers and fathers refuse to afford to their children the wholesome, healthful, character-building environment of the Sunday school.

As a law enforcement officer, I am certain that unless children are given the opportunity of participating in activities which have God as their fundamental objective, we cannot hope to materially reduce crime in our country. —Sunday School Times.

Washington, D. C.

(Continued from page 9)

the Bible coach and a tent we could preach to crowds from 300 to 700 every night and in almost any new town have enough converts in a campaign of ten days to begin Sunday school.

By 1920 six lay workers were ordained to the ministry and we have always followed the policy of using native material as far as possible. If alien workers were now excluded our national workers would go right on with the work.

Teaching natural science in the National College did not produce many new members, although our present super-

intendent, Adolfo Zeche, was one of the students. It did provide many influential friends, not only in the city but in the entire district. It also provided cooperation on the part of public officials in our coach and tent work, and gave the opportunity of providing a basis for faith on the part of the hundreds of students contacted.

Our tenth anniversary, 1920, also marked the beginning of summer camp work. We began with just the pastors, but soon added candidates and then others, and now have something for everyone. The government has given us a concession to use our site on government land. We hope to have here a great center for youth movement work.

Evangelism—Missionary work must necessarily be evangelistic, for that is the mission of missionaries. We believe in frequent revival campaigns and have a prominent part in the child evangelism movement, especially here in Cordoba.

Hospitality—The term hospitality is only found four times in the New Testament but each time it is mentioned as something of transcendent importance. Our experience has shown it to be, not only a necessary trait of the Christian character, but also of effective service. Workers, members, societies, and entire churches can help win souls by keeping up the "love feasts" of the apostolic church in spirit as well as the letter.

I cannot close the list without mentioning the supreme virtue—LOVE. Without this we had better remain at home. With it we cannot fail to win souls. The little boy who went to Moody's Sunday school because, as he said, "They love a fellow over there," is just like boys and everybody anywhere else.

VACATION BIBLE SCHOOL

The Co-operative Brethren Church of Columbus, Ohio, held its Daily Vacation Bible School from July 11 to 22. This was the twentieth consecutive year that we have conducted a Vacation Bible School here. The total enrollment was 90, with an average attendance of 85. We have always been pleased with the regular attendance throughout the two weeks of the school. Thirteen workers assisted the pastor and his wife.

On Friday evening, July 22nd, the school gave a closing program; the church being well filled with the parents and friends of the children. In the Primary Room were arranged displays of the work of the school. The outstanding feature of our closing program was the showing of color pictures of each class and the children at work. The teachers in turn gave the names of the pupils as the picture of that class was shown. These color pictures were taken by Miss Mildred Etter, of the Ft. McKinley Church, Dayton, Ohio, who has assisted us in our school for thirteen years.

Our Daily Vacation Bible School is a big event in the lives of the children of our Sunday School and Church community. They plan on it from one year to the next. During the school the boys and girls brought offerings from day to day for the support of children of our missionaries and for our Kentucky missions. We greatly appreciate the prayers and financial aid of all who make the work here in Columbus possible.

D. R. Murray, Pastor.



CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for October 9, 1949

THOSE INFERIORITY COMPLEXES

Scripture: Proverbs 16:18, 19; 18:34; Romans 12:3-8

For The Leader

WE ARE TAKING up tonight the second in a series of topics on "know thyself." This one deals with a subject which all too often keeps us from doing our best work for the Lord. A lot of us are afflicted with inferiority complexes which throttle our efforts. We are afraid to speak out with a good idea in a discussion. We refuse to lead a meeting, we always let others walk ahead of us, etc. On the other hand, a lot of us are afraid of ourselves, so we try always to put on a "brave" front, oftentimes becoming offensive in our desire to hide our true feelings. We over-do it, in other words. God's Word is really very plain when it comes to dealing with this matter. So, tonight, let us seek the solution to this vital problem, that our talents might be better used for Christ and His Church.

DISCUSSION

1. FEAR IS BACK OF IT. One sure sign that you have an inferiority complex is the fear of being laughed at. It is a natural thing for people to laugh at another person's antics. But it isn't always so easy on the person who is laughed at. We are reminded of a case in which a very bashful preacher was substituting for the regular pastor at a Sunday morning church service. The Pastor previously had urged a good attendance for the visitor, and the people responded, including a host of teen age girls who congregated at the front of the church, off to the one side of the auditorium. A fairly good worship service prevailed, and all was well until the brother commenced his sermon. Then his inferiority complex broke loose and captured him. For every sentence he said, he stopped and almost apologetically looked over to that group of girls, as if to see whether or not they were still there, or had gotten up and gone home in disgust. Secretly perhaps he felt they were laughing at him. The truth of the matter was that the group thought they were encouraging him by coming up front, and being very attentive. He isn't preaching today. Had he trusted God for strength, realized he had been asked to preach, and was the man of the hour, and, with confidence, gone ahead, results would have been different.

2. EGOTISM. On the other hand there are those who knowing they have failed, and are victims of a complex which causes them to blunder, stutter, and always do the wrong thing, often step out into a "sham" appearance. We heard of a young man who had difficulty in getting his schooling. Those who knew him had cracked his defense against his feeling of helplessness. But to see him, he was a powerful preacher, friendly, capable, etc. He had been handicapped as a child, inhibited as a youth, and so when he got away to school he fought to overcome this. So, he became overbearing, loud, boastful, and by the time he was ready for the ministry, pretty well thought of by

himself. Thus there were two natures there. His true one, lacking self-confidence, blundering, etc., and his false one, showing a loud fanfare, good impressions, etc. In his ministry, the first always won out over his "sham" impression, and caused his failure. Thus in two illustrations we have endeavored to show the two extremes to which inferiority complex will lead us.

3. GOD HAS AN ANSWER. So, what to do about it? A lot of good talent is being lost to the Lord by these two weaknesses. Some people, too self-conscious to take part in anything are wasting their talents to sing, play, speak. Others, by their over-bearing egotism, ruin everything they start to do. It is a problem. And what are we to do with our problems? Take them to the Lord in prayer. God has never yet turned away from the prayer of a humble heart. Realize first of all that such a complex is a weakness of your human flesh. Realize, too, that God uses fleshly instruments to accomplish His will. Realize also that God uses people just like you. He has no perfect people on earth working for Him. (The perfect people are working for the Devil). Through the help of God, humbleness of heart, much prayer, etc., we can, through the grace of God, overcome these weaknesses and become a genuine power for Christ.

4. FOR INSTANCE. Suppose you played the piano, as many of you do. But you've made so many mistakes that you have resolved never to play again in public. Then, your Sunday School Superintendent asked you to play for Sunday School next Sunday, as the "regular" is going to be away. What do you do? Throw up your hands and scream that you'd never think of playing again? Or do you recognize it as an invitation to be of service to your Lord, willingly say "yes," and then go home and pray and pray and practice. God will certainly use your humble efforts for His glory. Listen, if we all stopped because of the mistakes we've made, and given up in despair, there'd be no preachers, piano players, or missionaries. Great men for God today are men who have come up through their mistakes by prayer and a re-yielding of themselves to God. One of our ministers today was voted by the faculty when he was in school as the least likely to succeed in the ministry. Prayer, recognition of weaknesses, persistent trying, and a trust in God is the secret of any Christian worker's success. Paul said, "I can do all things through Christ which strengtheneth me."

5. USE EVERY OPPORTUNITY. If you are troubled with lack of confidence, then be sure to use every opportunity to pray, sing, play, take part, read, that you can in a service. Practice makes for confidence. That, coupled with the knowledge that your help cometh from the Lord, and that what you are doing is in His service, you will have victory. That, dear friend, is how leaders are made in Christ's work. The humble of heart, fully yielded to Him, are ringing the bells of heaven by the work they are doing to the glory of God. Are you one of them?

QUESTIONS FOR DISCUSSION

1. How can our C. E. help those of our number who lack confidence, who are scared to take part, or, who are over-bearing in their egotism and self-confidence?

2. C. E. being a training school for our youth can help in what ways the most to prepare our youth for leadership in the future Church?

Prayer Meeting Topic

Contributed by Rev. C. Y. Gilmer

ACTIVE OR PASSIVE FAITH

PASSIVE faith accepts the word as true—But never moves.

ACTIVE FAITH begins the work to do, And thereby proves.

PASSIVE faith says, "I believe it! Every word of God is true.

Well I know He hath not spoken what He cannot, will not do.

He hath bidden me, "Go forward!" but a closed-up way I see,

When the waters are divided, soon in Canaan's land I'll be.

O! I hear His voice commanding, "Rise and walk: take up thy bed

And, 'stretch forth thy withered member!' which for so long has been dead.

When I am a little stronger, then I know I'll surely stand:

When there comes a thrill of healing, I will use with ease my other hand.

Yes, I know that 'God is able' and full willing all to do: believe that every promise, sometime, will to me come true.

ACTIVE faith says, "I believe it and the promise now I take,

Knowing well as I receive it, God, each promise real will make.

So I step into the waters, finding there an open way;

Onward press, the land possessing, nothing can my progress stay.

Yea, I rise at His commanding, walk straightway and joyfully;

This my hand, so sadly shrivelled, as I reach, restored will be.

What beyond His faithful promise would I wish or do I need?

Looking not for signs or wonders, I'll no contradiction heed.

Well I know that 'God is able' and full willing all to do, believe that every promise at this moment will come true."—Selected.

FOOLING OURSELVES

Scripture: James 1:22; Gal. 6:7; 1 Cor. 6:9

ONE CAN SEE the temptation to fool others, but why should one be tempted to fool himself (Heb. 3:13)? God wants us to study His Word (2 Tim. 2:15), but He wants us to put into practice what we study (James 1:22). Saul was tempted to serve God apart from obedience (1 Sam. 15:22). Man is tempted to fool himself into thinking that he can serve God apart from God's terms (Isa. 40:19). Man is tempted to compromise the truth of God's Word in order to find favor and friends (Jer. 2:33). If we sacrifice and serve God with obedience our fruit will remain (Isa. 55:10, 11; 1 Cor. 3:12-15). It does not pay to do wrong in order to accomplish good (Prov. 21:3).

When God says "GO" (Luke 14:23; Matt. 28:19) we deceive ourselves by not going (Jas. 4:17; Ezek. 33:7-9). Ali-bis for not going will cancel the promise of Matthew 28:20.

When Christ said, "Give ye them to eat" (Mark 6:37), the disciples received provision from Him. Luke 11:5-13 teaches us to come to the Bread of Life for our friend, the sinner, who is hungry on his journey. If we starve our friends, we also starve ourselves. If we feed them, we shall also be fed from the same Word of Life (Luke 6:38).

People foolishly think they can sin without reaping sin's wages (Gal. 6:7; Num. 32:23; Prov. 13:13).

Some fool themselves about the way of salvation (Prov. 14:12). They think it matters not what one believes, just so he is sincere (John 14:6; Acts 4:12). Man foolishly thinks he can save himself by his own good life (Rom. 3:23; Eccl. 7:20; 2 Cor. 5:21; Col. 1:14). Some are fooled by a badly educated conscience (1 Tim. 4:2; Heb. 3:7, 8). Some let their "personal liberty" take them to Hell (Prov. 29:1). No fooling—there is only one escape for the sinner (Isa. 55:7).

COMMENTS

On The Sunday School Lesson

by The Editor

Lesson for October 9, 1949

THE MORAL BASIS OF WORSHIP

Lesson: Isaiah 1:11-18; Jeremiah 7:3-7

MANY TIMES we are made to wonder whether the present generation has learned, to any great extent, what worship really means! We might also say the same of the older ones. True, we go to church; we bow our heads when prayer is made; we do not whisper one to the other as the Scripture is being read; we join in the singing in a hearty manner, and we keep awake while the minister is bringing the message. But is that worship? Is God and His only begotten Son central in our thoughts, or is this service which we attend one of mere custom?

Our lesson today gives us a very good clue as to God's feelings in the matter. Note that He says, "To what purpose is the multitude of your sacrifices unto me?" He sees the failure of Israel to really perform the rites He has set forth; that they are simply going through a "form." Read carefully Isa. 1:11-15, then apply the sense of it to present-day worship.

In the following verses (16-18) we find the remedy: "Clean up; put away evil; learn to do well; change the scarlet to white by repentance." How applicable to our own day.

The Jeremiah passage is just as full of instruction for remedying the failure to really worship: "Amend your ways; trust not in lying words; execute judgment; shed not innocent blood." And finally the note of promise of God (Jer. 7:7). His attitude toward us is surely the same as it was to these Israelites.

Truly we today need not only to teach the principles of worship to our youth, but likewise practice these principles in our own lives which are here laid down.

Wheeler Home Fund

Berlin Sunday School	\$175.00
Senior Sisterhood, North Manchester, Indiana	55.00
Nappanee Laymen's Organization	50.25
Lydia's Class, Mt. Olive	20.00
Pleasant Hill Sunday School	102.15
Elkhart W. M. S., Group 1	25.00
Mr. & Mrs. Walter Wertz	100.00
Mr. & Mrs. Henry Rinehart	25.00
Mr. & Mrs. A. R. Erbaugh	10.00
Signal Lights Class, Roann, Indiana	16.30
Leatherwood S. S. and Church, Watts, Kentucky	25.00
Russell P. Snyder	20.00
Sisterhood Girls, Lanark, Illinois	5.00
Columbus Vacation Bible School	7.50
Mrs. Idella Walters	5.00
W. M. S., Muncie, Indiana	10.00
Signal Lights Class, Nappanee, Indiana	5.00
Bright Hanna	20.00
Lydia Petit	25.00
Crusaders Class, Elkhart, Indiana	25.00

Additional Foreign Missionary Report

Lost Creek, Kentucky	\$ 65.00
Lanark, Illinois	304.25
South Bend, Indiana	975.00
Muncie, Indiana	209.24
North Manchester, Indiana	382.80
National W. M. S.	2,000.00
Miscellaneous, Additional	5.00

KRYPTON, KENTUCKY

It was reported to the Board that Reverend Kinzie had left this work. The Board asked that an announcement be made.

It is the desire of the Board that some one or couple may volunteer to occupy, giving care to the church and school at Krypton. Write the Missionary office, if interested.

SENSE OF HUMOR (From an ancient prayer)

"Give me a wind that is not bound, that does not
whine and sigh.

Don't let me worry over much about this fussy
thing called I.

Give me a sense of humor, Lord; give me the
grace to see a joke.

To get some happiness out of life and pass it on
To other folk."—New Outlook.

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INTERESTING ITEMS

Bryan, Ohio. Brother E. J. Black, Bryan pastor, in a note to the editor says, "Every department of the work here seems to be growing and everyone is anxious to do all they can to help. The attendance has kept up during the past warm weather in a remarkable way. Our ministry is being enlarged more and more through the radio, listeners from as far away as Battle Creek and Detroit having attended our church during the summer."

We note from the Bryan bulletin that the Cradle Roll Department has more babies enrolled than at any time since this department was started. The total enrolled now stands at 73. Mrs. Frank Roesch, mother of Brother Dale Roesch, is the most efficient superintendent of this department.

Brother and Sister Dale Roesch were in charge of the evening service at Bryan on Sunday, August 21st, when they gave their report of the work they had done in Puerto Rico. On August 28th, Conference Sunday, Mr. and Mrs. Frank Pullen, missionaries to the Mexicans in New Mexico, had charge of the morning service.

Mexico-Loree, Indiana, Circuit. These two churches will observe their Homecoming in October—Mexico on October 16th and Loree on October 23rd. Brother Higgins, pastor of these churches has been engaged in a revival at our Center Chapel, Indiana, Church, which began on Monday, September 12th and is closing on Sunday, September 25th. Brother Higgins is scheduled to speak at the Corinth, Indiana, Homecoming on Sunday, September 25th and at the North Liberty, Indiana, Homecoming on Sunday, October 2nd.

We note that the Loree Sunday School attendance for September 11th was 152, and that in the afternoon of that day seven were baptized.

Gratis, Ohio. Brother W. S. Crick says, "To make it possible to keep the newly laid carpet in the Sanctuary clean, Mrs. John Turpin has given the church a Hoover sweeper. It was given a complete overhauling by W. W. Essig at his own expense."

Berlin, Penna. Brother Percy C. Miller, Berlin pastor, announces that an advanced course in Teacher Training is to be offered in the Berlin Church beginning on Monday evening, October 3rd, and continuing each Monday evening for a period of six weeks.

Rally Day is scheduled at the Berlin Church for Sunday, September 25th.

In his statistics covering his first year of service as pastor of the Berlin Church, Brother Miller lists ten received by letter and fourteen received by baptism, with fifteen letters granted, leaving a net gain of nine for the year.

Brother John F. Locke Broadcasts. A card from Brother Locke, which was received too late to be of value as an announcement, tells that he gave the comments on the Sunday School lessons over station WSVB of Harisonburg, Virginia, each Saturday morning during the month of September at 9:45. Sorry the card did not arrive in time to permit those in tuning range of this station to receive this announcement.

Dayton, Ohio. We note from Brother Whetstone's bulletin of September 11th that as of that date \$1,200.00 had been raised in cash for the College emergency fund, with more to follow.

On Sunday, October 2nd Rally Day will be observed at the morning hour, and Holy Communion will be celebrated at the evening hour.

Family night was observed on Wednesday evening, September 14th, with a carry-in supper at 6:45, followed by a playlet, given by the young people, "The Booster Club," and musical selections. This was followed by the regular Bible study.

(Continued on Page 10)

SPECIAL NOTICE

By suggestion from the Shareholders in the business session of General Conference devoted to the Publishing Company, and by action of the Publication Board, all death notices (Laid to Rest column) and all marriage reports (Wedding Announcement column) will be limited to a short announcement of same, stating necessary information, as they appear in the *Evangelist*. The one exception is in the case of the death of prominent church leaders, when due recognition will be given them in a single number of the paper. This does not mean that notices of marriages and deaths will not be included if kept to the shortened form. We will continue to print such notices as they come to the editorial office.

The Editor Thinks Aloud

Fred C. Vanator

WHY SUPPORT THE CHURCH?

THREE SHORT PARAGRAPHS, under the caption of "Ways of Supporting the Church," caught my eye, and they read like this:

"There are three ways of supporting the Church. The first way is probably the oldest way. This is the Way of Gratitude. It has been followed by all those who are conscious of having received at God's hands blessings and benefits, and they have gladly placed an offering on God's altar.

"The second way of supporting the Church has guaranteed the continuance and progress of the Church. This is the Way of Obligation. Those who have realized their dependence upon the Church for spiritual support have also recognized the Church's dependence upon them for material support.

"The third way of supporting the Church brings the Church close to personal experience. This is the Way of Affection. With it, any other way may accomplish much more than its intended purpose. For the gift is part of the giver. The offering is an expression of love—love of God and God's children."

Reading this set me to thinking!

This time of thinking was introspective and I began to ask myself, "Just what is my motive in supporting the church and her various interests? Is it simply to show my gratitude to God; or is it because I feel a personal obligation to the church; or is it because I love the Lord and want to give out of true affection?"

And then I began to wonder whether, after all, giving to the Lord is a combination of all of these—gratitude, obligation and love! When we consider it in this light we find that to be a real Christian is to feel our personal responsibility to God in all things. Far too many times we neglect the "personal" implication in our general church relationship. Our interest is centered on one particular phase of our church activity to the practical exclusion of all others. Thus we sometimes become "local church" lop-sided, or in other words, we do not care to support any activity that does not have its center in the local church. Or we may even become "missionary giving" lop-sided, and give all our enthusiasm to missionary giving.

Now do not mistake me—there should be great emphasis laid upon missionary giving. But not to the exclusion of all other church activity. Someone has put it this way, "Every member caring, means every member sharing." Another has said, "A church wholly living means every member giving, for deeper giving means deeper living."

After all does it not simmer itself down to a problem of Stewardship?

I have before me a little paragraph entitled, "What God Owns." It reads like this:

"Life has a way of reminding us that we are not as independent as we often think. Bishop Hughes once told of preaching a strong sermon on stewardship, saying, 'We do not own what we have.' The following day a leading member of his church took him out to see some houses he owned and asked, 'Who owns these?' The bishop replied, 'Ask me a thousand years from now.' When we take the long look we perceive that we own comparatively little."

How and Why do we support the Church? Ask yourself—make it a personal question.

Think it over!

Office Gleanings

By The Editor

Additional Press Fund

During the late General Conference* we received some very nice gifts to this fund. We still wonder whether there are not some gifts that are due on pledges which have been made in the past three years that have not yet arrived at the Publishing House office. If you should happen to have such a pledge, and have forgotten it, this is just a gentle reminder that we have now passed the close of the third year of this project and would like to finish it up as soon as possible.

Here are those contributions which are in our hands to date and which have not yet been published:

Mrs. D. G. Lichty, Waterloo, Iowa	\$ 1.00
Mrs. W. H. Brown, Waterloo, Iowa	1.00
Mr. and Mrs. Miles Snyder, Ashland, Ohio	10.00
Wm. McKinstry, Union Bridge, Md (on pledge) ..	5.00
Rev. and Mrs. Freeman Ankrum, St. James, Md. ..	5.00
Warsaw, Indiana, Laymen's Organization (By Hiram Ulrey)	80.00
Mrs. William H. Gloss, Canton, Ohio	5.00
Mrs. J. J. Wolfe, Howie-in-the-hills, Florida (on pledge)	50.00
Mr. and Mrs. Bud Hunter, North Manchester, Indiana, (on pledge)	10.00
Rev. and Mrs. C. C. Grisso, Mexico, Indiana	10.00
Mrs. James Hoover, Mansfield, Ohio	1.00
Mrs. Lydia Petit, Rittman, Ohio	1.00

The New Press Fund

GOAL—Not less than\$15,000.00

Cash to date\$12,706.57

SOME FINE GIFTS

We will be listing from time to time, some of the fine, unique gifts which we have on our Book Store counters, which you may order as little personal gifts. Unless other-

(Continued on page 14)



The Educational Day OFFERING

By Dr. Glenn L. Clayton, President Ashland College

MUCH HAS RIGHTLY been written and spoken about the emergency at Ashland College. Not only have there been many words, but there have been magnificent deeds and indications are that there will be still more. The emergency is very real and must be met if Ashland College is to survive. Elsewhere in this issue of the *Evangelist* will be found a summary of progress resulting from that appeal. The results are thrilling for those who have taken part; they are most challenging for those who have not yet acted. Every Brethren Church must assume full responsibility if the unavoidable debt of nearly \$60,000 is to be paid.

It is important to remember that this work was forced upon the College without warning or time to raise funds first. If our school was to operate this fall the Trustees had to take action at once. This they did, not because they were rich men, but because they had faith in the Brethren Church and in Ashland College as the one institution which could provide a life stream for that Church. It took faith in large measure; it took determination and confidence; and it took a willingness to work and shoulder responsibility for a great project. The Church will not fail to see them through victoriously.

Now, the College faces a dilemma. It must have the support of every friend and of every Church in order to meet the large emergency debt. At the same time, the College depends upon gifts from many of these same friends for operational expenses each year, and this is no exception.

Each year, Church people contribute about \$10,000 to the operating fund of the College. In return for this, the College admits Seminary students, tuition free, and pays about \$15,000 in salaries to Seminary teaching personnel.

Several thousands of dollars are spent in religious programs, special Chapels, and Seminary library. In addition, there is certain emphasis upon Brethren students and general church welfare. An effort is made to encourage young people to prepare themselves for active church work when they return home after graduating from Ashland College.

The month of October has been designated as Educational Offering Month by National Conference and it is hoped that those who have given in the past will once again remember the College and its needs. More Brethren students are coming to Ashland each year. More are entering the Seminary and Pre-Seminary program and more are especially interested in religious education. All this means that more money is needed to operate the college, especially if the desired Brethren emphasis is given, than ever before. It is not too much to ask the Church to support its own interests, and the training of future ministers, missionaries, and lay leaders is certainly a part of that interest.

It is therefore with confidence that we announce the 1949 Educational Day Offering. In view of the need, each church is urged to attempt at least to equal its 1948 contribution. Any such amount is to be in addition to the amount contributed for the emergency fund. **IT MUST BE MARKED "Educational Day Offering,"** before it can be used for the operational purposes. All "Emergency Funds" will be applied toward paying for the alterations in Founders and Allen Halls, not for purely educational purposes. It is important that each church attempt to send in an "Educational Day Offering" in **ADDITION** to its Emergency Fund contribution.

With this continued support the College will undertake prayerfully to improve the great task which it has. Closer cooperation between Church and College may mean God's blessing on us all as He leads us into new fields and ever-richer harvests.

Growing Up In The Church

Orville Allen

(The following is a summary of the address which was given by the President of the Young Men's and Boys' Brotherhood at the late General Conference.)

WHEN I WAS ASKED to make suggestions for the annual Brotherhood program this year I replied with a request of my own. I wanted to discuss with the young men and boys some of those problems and respon-

sibilities which are part of growing up in the church. I think that it is obvious to all of us that there is a need for such discussions if we young people are to intelligently take our place in the church.

Perhaps the best way to start our talk is to try to understand what is meant by "growing-up." Webster would tell us that to grow up is to advance to a higher position. It is evident that as we grow older we advance physically.

And if we have been properly instructed we will advance spiritually. But many of us have not had preparation for proper advancement in church matters. It is certainly inspiring to know that you young people who are attending conference have the opportunity to attend the lectures and discussions on church doctrine. We need this type of training and I want to urge all of you to attend these sessions. You won't regret it!

In order to get an overall picture of our discussion, we shall think in terms of growing up in the church, by the church, and with the church. In order to grow up in the church we must first of all make it a habit to be in church on the Lord's Day. It should not be a habit in the sense that we go to church merely from force of custom, but rather that we develop going to church as one of our worthwhile voluntary activities. One of the best ways in which we can develop such an attitude is to stop and realize all of the benefits that accompany church attendance. I'm sure that we would agree that there are profits from this experience that cannot be gained anywhere else.

When we say that we should grow up by the church, we mean that the doctrines and policies of the church should become our governing principles. If we are to become the future leaders of our denomination as well as leaders in our communities, our actions and deeds should comply with the rules set up by the church.

Is the church growing up? I think that the answer to that question is evident when we realize how few churches there were when the apostles traveled the earth in contrast to the number of Christian churches on the earth's face today. And we know that missionary work and church expansion are constantly promoting more churches. Thus, we as young men have something in common with the Christian church. We are both growing! Doesn't it seem plausible, then, that more good can be accomplished if we grow together? It is my prayer that we will take both inspiration and challenge with us when we leave this conference, so that its theme—"Forward Together With Christ in Church Expansion"—will become our theme as we strive to grow with the church.

One of the most important factors in spiritual growth is prayer. Hence, it seems that to more advantageously

grow up in the church we must look up. We know that we are to call on the Lord for help in times of need, and thus it is imperative that we ask for His guidance to help us advance in His work. Along with prayer in connection with looking up we should strive to think on high planes. I am of the opinion that when we keep our thoughts on things pleasing to God, we will find ourselves doing deeds which will help us in this growing up process.

The natural outcome of this process of growing up in the church is to take one's place as an adult member of the church. When I think of this situation I am reminded of a picture which I once saw showing a two-wheeled cart being pulled by oxen. The wheels were made of slices from a huge log. As time went on the outer layers of wood on the log-slice wore off and the inner layers took the brunt of the road. It is easy for me to picture the church—in its expansion movement—as one of these wheels. The older people in the church would be represented by the outer rings and the inner rings would stand for the youth. As time passes and the older members go to their eternal rest the young people have to take the wear and carry the load. Since it is obvious that there are going to be definite responsibilities thrust upon the shoulders of the young people, we should begin to think about some of our obligations.

Cooperation with the planning of church activities is one of the first obligations of the youth in the church. If they help in the organization of the various functions they will know more about such tasks when they are called on to lead in this work. There are many places where the young people should be taking the load on their shoulders. Teaching Sunday School classes, singing in the choir, acting as members on planning committees, and other related jobs should become responsibilities of we young people. Your being here at conference is an indication that you want to learn more about your church and its functioning. The number of us at the youth conference should let the older people know that we do want to take our place in the church. Let's work throughout the year in our home churches in such a way that, old and young alike, the congregation will evidence the fact that we are growing up in the church.

Milledgeville, Illinois.

Leprosy Missions Leaders Return From Global Tour

WHEN WILBUR CHAPMAN of "Wilbur and Pete" fame, and Mrs. Catherine Ulstrom, creator of the Flannelgraph stories about children with leprosy, returned on August 19 from their 8-month trip to 25 leprosy colonies in India and Africa, a distance of some 45,000 miles, they were greeted by newspaper reporters.

The newsmen asked Wilbur, "Who paid for your trip?" His reply was, "I did, of course. I wouldn't take money from a Mission just to go around the world."

Anyone who has tried it knows that "just go around the world" is no simple matter, and the effect that the two unofficial missionaries had on patients cannot be counted in terms of money. It was expressed simply by the pa-

tients in Kothara C. P. India, a Conservative Baptist mission, through a written testimonial presented during an hour-long service on their visitors' arrival.

The document conveyed "heartly congratulations for your presence and love" and added: "May you live many years to enjoy that happiness attendant on that Christian life which you entered into from proper motives because 'He that goeth forth and weepeth bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.'"

These patients had prayed for their visitors' safety for six weeks prior to the actual arrival.

In the New York headquarters of the American Mission

to Lepers, the first question the two weary travellers asked was: "What can we do to use our trip for the benefit of leprosy missions?"

They brought back 5,000 feet of movie film and 500 colored slides, as well as any number of photographs of patients doing everything from eating their meals to playing in the village orchestra. Mrs. Ulstrom will edit the films and slides and make them available to the Mission for use around the country. Those who know her Flannelgraph stories will now be able to see the colonies through her camera eye.

Wilbur grabbed a big China "Pete" from the office curio cabinet and said he had resolved to do even more than he has over the years, including his activity as president of the Twin Cities (St. Paul-Minneapolis) Chapter of the American Mission.

"Until I took this trip, everything had been second-hand," he said. "I had been trying to get the need across to people but when I actually saw things with my own eyes, I realized that the suffering was all so real and the spiritual need so deep that no matter how much is done for those with leprosy along spiritual and medical lines, it can never be too much. Their suffering is the deepest kind and they are the lowliest people. Yet we found a happy spirit in every colony and even the blind are cheerful. The only bitterness we found was among those who had been well off, and even some of these had acquired contentment through the Christian message."

To his great disappointment, Wilbur couldn't go to Siam and visit Chiangmai, home of Ai Sam, the recipient of his first gift from the sale of Pete the pig in 1913 when they were both ten years old and he was living in White Cloud, Kansas. Unfortunately a violent coup d'etat was taking place in Siam last March.

The travelers had a problem in India whenever they talked about stuffing pigs for leprosy missions, because pigs are anathema in India. When they explained, though, that Pete is plastic, everything was all right. While the two were on their trip the 200,000th Pete was distributed by the American Mission and to date some \$2,000,000 have been raised through his "brothers" in 37 years.

The 300 Kothara patients' "bon voyage" stayed with Wilbur and Mrs. Ulstrom through the journey and was fresh in their memories on their return. The testimonial concluded with Christian wishes for a safe journey:

"No person rejoices more fervently at your present happiness than your affectionate and faithful friends who earnestly pray for your journey homeward, free from anxiety and perils, with Lord Jesus, to whom all Glory be, as your guide—Your affectionate and faithful friends, Kothara patients, March 4, 1949."

"We went to India expecting to find beautiful temples," said Wilbur, "and we were disappointed. The most worthwhile things in India are by far the Christian things. There is one beautiful building—the Taj Mahal. There is no denying, it is one of the most beautiful buildings in the world but, after all, it does nothing to heal the sick or help those with leprosy."

"There is no thrill in all the world like going into those far-off places and hearing the same Christian hymns sung heartily as we sing them. Their singing tied the whole Christian world together."

The services conducted by the Kothara patients included the 23rd Psalm and concluded with "God Be with You." They also gave their visitors each a check drawn on the "Bank of Providence" in the amount of "Three hundred and sixty-five days of health and prosperity" made out on "Welcome Day," numbered "1949."

The two travelers have returned to Minneapolis, Minn., where Wilbur works as an engineer for the Pioneer Engineering Co., and Mrs. Ulstrom, besides being a home maker, does writing and speaking for leprosy missions and other church efforts.

Ashland College News Letter

By Arthur Petit

The registration for the new college year had reached 540 on September 15 when this is being written. While you read this, undoubtedly this number will have passed the 550 which was expected. Many of these are Brethren young people, but as yet no tabulation is possible. They will be noted as soon as possible.

The first home football game is scheduled for September 23, with another on September 30. Prospects are good for a fine football team this year.

A number of new faculty members are on campus for the opening of the school year. Rev. Edwin Boardman, former missionary to the South American field and former Brethren pastor is teaching classes in Bible and religion. Meninda Guha, native of India, who has been in this country since 1919, is heading the chemistry department. He is a student, teacher and research chemist. Kenneth Nilsson, Ph.D. will head the education work. He received his advanced degree at the University of Minnesota. He had taught 16 years in the public schools and had studied extensively in Guidance and advisement.

Work continues on the remodeling of Founders and Allen Halls. At this time, the fireproof stairwells are about ready for use and the old stairways will be torn down within a few days. The rooms in both buildings are being used in as far as possible. Students and faculty members alike are accepting the conditions under which classes must be held for a few weeks. Stepping over lumber, steelwork, cement, machines and in some cases workmen, they are reaching their appointments and carrying on their college work.

The number of new students will be about 200. Of course, the great majority of these are just out of high school. There are fewer veterans in this class than in any since 1945. It is expected that the class next year will be almost all students who have never been in the armed forces.

To give yourself with the gift, to identify yourself with the sick, the needy, the orphaned, you MUST LOVE.

The Church must meet the acid test of its success in the world-wide proclamation of the Gospel.

Nothing will grow like a trouble that is nursed.

Wanna' See What You Bought?

Brethren Youth had 17 young people serving this past summer in 22 Brethren Churches. They traveled from Virginia to California to serve Christ through the Brethren Church.

Crusaders were young people who taught Bible School in the churches and conducted various other services.

Ambassadors were young men who visited the churches teaching the beliefs of the Bible and conducting other services. (These were called Crusaders but the official name is Ambassadors)

Here's What You Bought With The Money You Gave to Brethren Youth

Crusaders: Offerings received — \$247.55; Expenses — \$472.48*

Ambassadors: Offerings received—\$729.89; Expenses—\$515.58**

Total Offerings 977.44; Total Expenses \$988.06.

*Includes purchases of Bible School material for the schools and all travel expenses for thirteen young people.

**Includes all materials used on tour and the expense of travel for four young men.

Brethren Youth Paid to Ashland College for:

Crusader and Ambassador scholarships (you did this) \$1,095.00

Held in reserve for two Crusaders not in school yet 110.00

Total scholarships\$1,205.00

Young people serving Brethren Youth during the summer receive \$15.00 per week paid on their Ashland College tuition. This they receive for three weeks service or longer.

You Helped to Pay this Bill When You Gave to Brethren Youth

REMEMBER: 22 BRETHERN CHURCHES WERE CONTACTED.

You Are Not Sorry You Helped BRETHERN YOUTH, Are You?

ATTENTION

YOUNG MEN AND BOYS' BROTHERHOODS

In the 1949-1950 Goals you will note Goal 2 reads: 75% read a missionary book:

Junior Boys: "The Adventures of Jima," by Charles Ludwig.

Seniors: "David Livingstone," by Basil Miller.

These books may be ordered from The Brethren Publishing Company.

YOU MADE THIS POSSIBLE ALSO:

One Hundred and Forty-one youth delegates registered at the Youth Conference held in Ashland during General Conference week. Last year we had eighty-six at the end of the week.

During the week the young people were given instruction on what we believe as Brethren. There were discussions on Feet-washing, Baptism and others of our beliefs—then to climax the whole event we had a Youth Communion at the Park Street Brethren Church. This was a new experience, at least so far as Conference was concerned, but everything went so fine that it shall be continued.

In addition to the communion, we had missionaries, a special chapel speaker, special song leaders, a youth rally, missionary films and pictures, a track meet, a banquet, daily recreation, and a whole host of other things—brother, you should have been there.

YOU BOUGHT THAT FOR YOUR YOUNG PEOPLE!

Brethren, Aren't You Glad?

Charles Munson, National Youth Director.

A CHILD SHALL LEAD THEM

(From the Berlin, Pennsylvania, Bulletin)

The pastor told me; they were members of his church—father, mother, and Tommy, nine years of age.

They were invited to the home of a relative for dinner. The grandfather was present. A friend had told him to take a "bottle of beer" to pep him up. He brought it to the table with him, and set it before him.

When the family was seated, Tommy, as usual, was asked to "say the blessing."

Tommy had never "said grace" over a bottle of beer before. He was on the spot. It troubled him.

All heads were bowed; Tommy's head was bowed too.

Finally he raised his head, looked over at his mother, and said, "Mom, I can't ask God to bless us with that beer bottle sittin' there!"

Grandfather moved with the alacrity of a nine-year-old boy, as he grabbed the bottle and started for the back door.

The beer and bottle were no more!

He resumed his seat at the dinner table and the meal was eaten in an old fashioned atmosphere.

"Out of the mouth of babes . . ."

One reason we have so many pennies in the church collection is because we have no smaller coins.

Recently Discovered Old Testament Manuscripts

OLD TESTAMENT MANUSCRIPTS more than 2,000 years old, which were accidentally discovered in a Palestine cave near the Dead Sea by wandering Arab Bedouins, will be published in photographic form with suitable transcription this Fall.

This announcement by the American Schools of Oriental Research at Yale University climaxes a scientific fortune hunt which has been conducted by Hebrew, American, French, and English archaeologists in the Holy Land despite continuous warfare during the past two years.

The oldest known copy of the Book of Isaiah, the most ancient complete Biblical document ever found, will be included in a volume now in preparation as well as the commentary on the book of Habakkuk, a minor Hebrew prophet.

Other volumes will follow soon thereafter, based on original animal-skin manuscripts now in the United States but not owned or held by The American Schools of Oriental Research. These documents are in this country in the possession of Metropolitan Anthanasius Yeshue Samuel, of the Syrian Orthodox Monastery of St. Mark in Jerusalem. Scholars of the American Schools have made photographic copies of these precious documents, which go back to the first and second centuries B. C., and the Syrian church leader has stored them in a safe place.

"The American Schools of Oriental Research are now using their good offices to make the material in the United States available to all scholars in Israel and England, or anywhere else, who have portions of these ancient Hebrew manuscripts at hand," said Prof. Carl H. Kraeling, Chairman of the Department of Near Eastern Languages and Literatures at Yale and President of the A. S. O. R.

"Scholars throughout the world regard the discovery of these Hebrew manuscripts and the many fragments which have been found also, as key links in completing our knowledge about an important period of Judaism," he said. "Their importance can be compared with the finding of the famous 'Codex Sinaiticus' by the scholar Tischendorf in the latter part of the nineteenth century. Tischendorf found in the Monastery of St. Catherine on Mount Sinai a fourth century A. D. Greek manuscript of the Bible. The new findings, including the material in this country, are even more ancient than the famous Nash Papyrus, which heretofore was the oldest Biblical fragment."

Prof. Kraeling reported today that the manuscripts brought to the United States by the Syrian Orthodox clergyman will be placed on exhibition in the near future.

The volume to be published this year will be under the editorship of Prof. Millar Burrows, Winkley Professor of Biblical Theology at Yale and former president of The American Schools of Oriental Research, who was in Jerusalem at the time the scrolls were found. Permission to publish this material was received by the American Schools from the Syrian Metropolitan.

The romantic events leading up to discovery of the manuscripts had their setting in war-torn Jerusalem in 1947 and early 1948, when Bedouins brought a group of the parchment scrolls to St. Mark's Monastery in the Old

City. They were not recognized as being very ancient Biblical manuscripts until many months later when they were examined by both Prof. Eliezer Sukenik, of the Hebrew University, and John C. Trever, Fellow of the American Schools and now Director of the Department of English Bible of the International Council of Religious Education in Chicago. Word of the discovery flashed through the scholarly world.

Meanwhile, some of the manuscripts came into possession of scholars at the Hebrew University on Mount Scopus. Eventually the manuscript cave was found by Jordan Government officials, in whose territory it is located, which excavated it and turned up many additional fragments.

The cave is located at Ain Fashka, above the northwestern shore of the Dead Sea in Palestine. As of now, there are three major collections of Biblical and Hebrew material in existence, as follows:

1. Four scrolls were brought to the United States in February by the Syrian Archbishop, Athanasius Y. Samuel, along with a group of manuscript fragments. The scrolls include the Isaiah manuscript, which has the distinction of being the oldest existing manuscript of a complete Book of the Bible in any language; the Commentary on Habakkuk; a manual of discipline of a minor Jewish sect which existed at some time in the first or second century B. C. (over two thousand years ago); and a fourth scroll, which is still something of a mystery, since it is still to be opened and read. This fourth manuscript, over the years, has become sealed at both ends by alternate softening and hardening of the skins on which the Hebrew letters are inscribed. Skilled technical assistance for opening the scroll has been obtained in the United States. In addition to these four manuscripts, the Syrian church leader has in his possession the fragments of two different copies of the Book of Daniel, one of the books of the Old Testament.

2. Scrolls obtained by Prof. Eliezer Sukenik, Professor of Palestinian Archaeology at the Hebrew University and a director of the Museum of Jewish Antiquities, have proved to be of first importance. They came from the same cave and include, according to information which has reached this country, the following: "The Scroll of Thanksgiving Songs," three manuscript documents of hymns of thanksgiving which were wholly unknown heretofore; a scroll of "The War Between the Children of Light and the Children of Darkness," in which there is an account of the battle formation used by the Jews in a period probably before the Maccabean priest-kings arose to govern the ancient Hebrews—it tells of stone-slingers, cavalymen and methods of celebrating victory; a part of the Book of Isaiah, which shows that the manuscript was identical in text and spelling with the Masoretic version, the standard Hebrew version of the Bible. Prof. Sukenik carried on his investigations during the bitter fighting in the Holy Land despite many handicaps.

3. Fragments of manuscripts which are now in London in the British Museum, where they were brought by Dr. G. Lankester Harding, Chief Curator of Antiquities of the

Kingdom of Jordan, represent the latest finds in this cave near the Dead Sea. Many fragments were scraped from the hillside cave and are in ancient Hebrew—some of the original scrolls must have been as old as the third or fourth century B. C. This is all that remained after the major manuscripts—including those in America and the Hebrew University—had been removed from the cave by Bedouin Arabs earlier. Dr. Harding posted an Arab Legion guard at the site. The manuscript fragments found were from the book of Leviticus, the oldest document so far discovered from the cave; and from Genesis, Deuteronomy, Judges, and Jubilees, and Apocryphal book. Found in the cave were broken jars, in which the manuscripts had evidently been sealed, two Hellenistic lamps (333 to 63 B. C.), a Roman lamp, and a fragment of a Roman cooking pot. These archaeological remains help to confirm the age of the Hebrew manuscripts found and to establish their authenticity. A good deal of cloth was found, evidently the cloth in which the manuscripts had been wrapped before they were sealed. There was some conjecture by the Jordanian archaeologists that a Roman had entered the cave and removed some of the manuscripts several centuries ago since some of the breaks in the jars were very old.

Pere de Vaux, Dominican archaeologist of the Ecole Biblique et Archeologique in Jerusalem, aided in the excavations of the original cave and is deciphering some of the documents.

The amazing story of these finds has been appearing over a period of time in archaeological and biblical journals, but communication until recently was difficult because of the fighting going on in the Near East and it is only now that some sort of exchange of information can take place between those in America, England and Israel holding the source materials. Professor O. R. Sellers, who served as Director of the American Schools of Oriental Research in Jerusalem last Spring, accompanied the scientists and workmen who explored the cave once again.

Scholars of the Near East all over the world predict that it will take years to exhaust the implications of the materials which have thus far been found in the cave near the Dead Sea.

The manuscripts fared somewhat badly during their lifetime and contain numerous tears, gaps and missing sections. The Isaiah scroll shows a darkened center where many readers had held and rolled it while it was in use. The scribe who produced the scroll had a very regular hand and was skilled with his pen. Worms had gotten into many of the documents to add to the complications. On all manuscripts examined by staff members of The American Schools of Oriental Research, it was noted that the leather used had been specially treated and the Hebrew was easily read.

"These manuscripts tell us a good deal about the reliability of the traditional Hebrew text of the Bible," said Prof. Kraeling, in commenting on the discovery. "They show us that ancient variations do not significantly change the reading of the text."

"The material which has been found to be supplementary to the Biblical text—hymns, rules of discipline of a sect, and materials here and abroad—tells us a great deal we have not known heretofore about this of Jewish history.

We do have many Apocryphal books in existence but this new information supplements our information tremendously."

The period to which most of the manuscripts are assigned is that of the Maccabean Kings or of the Roman occupation of Palestine, the first century B. C.

Why were these manuscripts placed in a cave, in a location near the Dead Sea where there is nothing but barren wilderness in the surrounding area? Professor Kraeling says that some scholars have advanced the opinion that a political emergency arose several centuries ago, possibly the invasion of the Romans, and the material was stored here from a nearby synagogue.

Another theory which is being advanced is that the cave is actually what is known as a Genizah, a place where Hebrews were accustomed to storing sacred documents after they have outlived their usefulness. It was forbidden to destroy Holy Writ, so the ancient Jews would carefully gather up their worn out manuscripts and hide them away from destruction. The worn nature of many manuscripts lends some weight to this hypothesis.

Professor Kraeling reported that this is the first major archaeological discovery of manuscripts in the Palestine area. The climatic conditions, with a heavy annual rainfall, prevented indefinite storage of manuscripts. Neighboring Egypt, with light rainfall, became the natural repository for documents and many thousand have been found there.

» » » » **Our Poet's Corner** « « « «

LOOK IN THE MIRROR
H. A. Gossard

The poem under the caption, "Look In The Mirror," should not be interpreted to the point of crediting the author as being authority on child-training, although he had a part in rearing two sons to manhood and in putting them through university.

The poem was suggested on my observing a father correct or, should I say fail to correct his son, 10, by comparing his boyish ways as being in contract with those of men of note and individuality, saying, "I would not act like that!"—Of course he would not; but he probably acted worse at 10 or older . . . Therefore I suggest that parents, before chiding Youth too severely, go look in the Mirror instead of through the Lens.

Let's say you're 40 and your son is 10;
That you've been measuring him with men;
Go back 30 years in your mind, and then
Mirror yourself at that age with men . . .
30 years back is not far; but then
You'll see what you were at the age of 10.

Let's not chide a lad so much at 10;
Nor demand of him what we would of men;
Chide, if we will till we're red with rage,
YOUTH still will be MODERN in its AGE—
(That's why Youths' antics oft provoke
The age-fixed mind of older folk.)

—Lanark, Illinois.

Interesting Items

(Continued from Page 2)

Milledgeville, Ill. We note from Brother D. C. White's bulletin of September 11th that Rally Day will be observed in the Milledgeville Sunday School on Sunday, September 25th.

Huntington, Indiana. Brother C. Y. Gilmer, Huntington pastor, furnishes us with the following news items:

On August 21st Mrs. Gilmer was in charge of the services which were in observation of Youth Day, while Brother Gilmer was the Harvest Day speaker at the Pleasant View Church of the Brethren. The Men's Chorus sang at this Harvest Day service in the afternoon.

On Friday evening and Saturday, August 19 and 20, the men of the church really worked, doing painting at the parsonage, making four tables for the church dining rooms, and installing a door chime at the parsonage.

The Men's chorus of the Huntington church is gaining quite a reputation and is being called on more and more for appearance at various services in the city and outside its limits.

Brother and Sister Dale Roesch spoke in the Huntington church on Sunday evening, August 7th.

Pastoral Changes. We note that Brother Bert Hodge has resigned as pastor of the North Manchester, Indiana, Church to accept a position as principal of the Ossian Schools.

Brother E. J. Beekley has accepted a call to the pastorate of the Warsaw, Indiana, Brethren Church, and will move from Canton, Ohio, the last of this month.

Elkhart, Indiana. The Elkhart Congregation held their annual picnic at Lake Shipshewana on Sunday, August 21st. A unified service was held at the Elkhart church from 9:30 to 11:00 and then all those who could made the journey to Shipshewana where dinner was served at 12:30. The afternoon was spent as each desired and at 5:00 in the evening a Vesper service was held on the lake front, with a baptismal service following at which time one received the rite of baptism in beautiful Lake Shipshewana. Ice cream and cookies were served at 6:00 o'clock and a C. E. Rally for the fall program was held at 6:30.

Roann, Indiana. We received the following from Brother C. C. Grisso relative to the installation of a new pastor at Roann. "On Lord's Day morning, September 4th, Rev. J. F. Baldwin, a former pastor of the Church of the Brethren at Lincoln, Nebraska, was formally installed as pastor of the Roann, Indiana, Brethren Church by C. C. Grisso, who has been serving the church as supply pastor for the past ten months. Rev. and Mrs. Baldwin have moved into the parsonage and he preached his initial sermon on the above mentioned date." Brother Baldwin has already become a subscriber to the Evangelist.

St. James, Maryland. We note from the St. James bulletin that a new mimeograph machine is being purchased by the Church. The W. M. S. has already contributed the sum of \$25.00 to the fund, and the Laymen \$15.00, and the Brotherhood will supply the balance that is needed.

Mrs. Freeman Ankrum, wife of the St. James pastor, has accepted a position with the Downsville School as teacher of Grade one and a part of Grade two.

The Boys' Brotherhood has sponsored the building of a new wall to the front and side of the church.

Meyersdale, Penna. The Meyersdale Brethren Church and their pastor, Brother W. S. Benshoff, were featured recently in "The Church and Pastor of the Week," which was "news" in the Johnstown "Tribune" of August 27th. It carried a brief article and pictures of both church and pastor.

Stockton, Calif. The Holy Communion of the Stockton church was held on Friday evening, September 9th.

New Christian Endeavor officers were recently elected at Stockton. Joan Walters was elected President.

Ashland, Ohio. The Ashland church and Sunday School got off to a fine start for fall and winter activities following General Conference. September 11th saw most of the College students back in place in the church and Sunday School, the group being well augmented by a number of new faces, members of this year's Freshman class. The Sunday evening service was in charge of the young people, under the direction of Carl Mohler, Youth Director for the Ashland Church. Work of camps, the "Crusaders" and the Brethren Youth Conference were highlighted in this service. The youth are in charge of one evening service each month.

This year instead of having three prayer meeting groups, there will be four, the high school youth desiring a service of their own. Therefore the four groups meeting will be the children, the high school group, the college group and the adults. The Ashland church is looking forward to a fine attendance and interest in this particular part of the work.

Mansfield, Ohio. A card from Brother Elmer Carrithers announces an evangelistic meeting to be held at the church on Bowman Street, the first two weeks in October. Brother Floyd Sibert, pastor of the Pleasant Hill, Ohio, church will be the evangelist, with Sister Loretta Carrithers in charge of the music.

Vinco, Penna. A card from Brother W. B. Brant, who recently assumed the Vinco pastorate, says, "Arrived safely, found everything shipshape: house painted inside and out, new wall paper, new tub in bath room, just wonderful. Attendance has been good—158 yesterday morning (Sept. 11) and over 100 in the evening. The basement unit for the new Educational Building will be finished for use this winter. The Young Men's Brotherhood is buying a mimeograph for the church."

"Simply to be in the world, wherever you are, is to exert an influence, compared with which mere language and persuasion are feeble."—Horace Bushnell.

"I would rather walk in the dark with God, than go alone in the light;

I would rather walk with Him by faith than walk alone by sight."—Brainard.

Life will work only one way, and that is God's way.

Spiritual Meditations

Rev. Dyoll Belote

THE FACE BEHIND THE WALL

Scripture II Samuel 14:25-33

I STOOD ONE EVENING, at the close of the evening service in the First Methodist Church in the city of Ashland, Ohio, chatting with an elderly lady who had approached to inquire my name and extend the welcome of the congregation to a visiting college student. After a few exchanges of pleasantries, I asked of her, "May I ask the name of the old gentleman who always sings in your choir, and stands at the end of the Basso section?" Back came the answer in eager tones, "That is my husband, and when I can no longer see that beloved face in the choir, in his accustomed place, I shall no longer care to worship here." It was the love in a loving spouse's heart that made that plain, rugged old face beautiful.

Upon infrequent occasions the King of England was wont to make a trip to visit his subjects in the land of India. Upon the occasion of one of these Durbars, as they are called, enterprising business folks thought to cash in on the visit of the monarch. Accordingly they had multitudes of pictures of the king, in all positions and attires, made for sale to the multitudes they knew would gather to watch the ruler pass in the street procession. The queen, having accompanied her husband upon the occasions, thousands purchased the pictures. But other thousands refused to buy, not because they were not interested, but because the vision of their beloved ruler was engraved upon their hearts. "Why should we have a picture?" they asked simply. "Have we not seen the king himself?"

In the Scripture of our lesson, Absalom had been banished from seeing his father's face for two years, and that was punishment of the severest sort, for he had been a favorite son. Finally the separation became unbearable and by an unscrupulous ruse Absalom secures audience with his father and receiver pardon and acceptance with him.

It was Absalom's wrong-doing that had called down the king's decree of banishment from the court, and two years of disfavor with his parent should have taught him obedience and respect—but it did not. By destruction of the property of his father's chief general he secured audience with the father and favor in the court again.

Someone has said that "The soul of man was made for God and will not rest until it rests in Him." Sin puts a sentence of banishment from God's presence upon the sinner. Like Absalom, who dwelt in the presence of the evidences of God's love and goodness, but cannot behold His face. And when the sinner sees His face he is satisfied, and peace comes to the soul. But the vision of His face must come first, and then comes the full and perfect disclosure of His kindness and tenderness. And the Word tells us that when we see Him we shall be like Him.

And we shall do more than see Him. The Indian may gaze upon his Emperor, but the Christian becomes one with his Lord. And when we realize the truth of this one-

ness with the Lord, then the darkness and fear and doubt all pass away forever, and a deep, abiding joy takes their place. It is not merely to behold Him and pass on, but to abide. That will be heaven.

BURNING TRUTH

By Charles Emory Byers

The most felicitous is my means of the imagination. Here soon the soul can be in Cathay or any other place it chooses. Here it goes on the wings of wild imagination to the uttermost corners of the earth. In the early days of youth most traveling is done by such means.

Most any longing boy becomes fevered with the sunset. It is such a glorious spectacle that it sets his soul on fire. He looks into that measureless concave immensity, in the rich splendors of its gorgeous coloring and dreams himself into heaven itself.

Gustave Dore with all his paint could not be so prodigal with color. Those airy chiffons and fleecy lawns, loop-swung and woven above the western horizon would fever the brow and imagination of any frenzied boy.

The boy knows what surprises await him and what treasures are in store and he is off. The gypsy in him is fully awakened and his eagerness knows no bounds. He looks at the bay, longs to board a ship and be sailing over the rolling blue. His fairy ship arrives and he is at the helm. Here he drives on, engulfed in the rich colors of the sunset.

Not long until he sees the sampans in the China sea, sees the harbor alive with strange people in strange dress. He sees the rickshaws in the narrow streets. Or he sees the wonders of London with its Westminster Abbey, and its Houses of Parliament with painted spires and faultless architecture. He sees its Big Ben clock with its ton-weight hands measuring out the time. He sees its majestic Thames winding under London Bridge, which he finds, is not falling down.

He crosses the snow-crammed Alps with Hannibal, he watches flow the storied Rhine, and from the bay of Naples he looks on ominous Vesuvius with a hoop of vaporous smoke around her brow. Here he may look on the blue Mediterranean over which Ulysses sailed, and where the Harpies attempted to lure him to destruction.

Or he walks through the Red Sea with the Israelites on their journey to the land of Canaan. He looks in awe-stricken wonder at the Sphinx and the Pyramids.

His wonder-thirst has wholly captured him and he is startled with the reality of his travels.

* * * * *

ASHLAND COLLEGE EMERGENCY FUND

* Fourteen Churches have pledged\$15,500.00 *

* Please send your Cash or Pledge in as soon as possible. *

* Plans should be made by October 1, 1949. *

* Watch this block for future announcement) *

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CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for October 16, 1949

SHALL WE FOLLOW THE FASHIONS?

Scripture: Romans 12:1, 2; I Peter 1:13-21

For The Leader

AS CHRISTIAN YOUNG PEOPLE, if we are true to our convictions, we are bound to come in contact with fashions and practices which we cannot conscientiously follow. The question is, then, "What shall we do?" Which question is very easily answered by asking ourselves another question, "Should we please God or man?" On the other hand, decisions cannot always be as "cut and dried" as that. There are some fashions and customs which may seem all right, but in themselves would not be pleasing to God. The Christian young people will find a satisfactory answer to all doubts by seeking to please God and to glorify Him in all that we do, wear, or say. Certainly it is better to be out of style with the world today, than to be out of "style" with God.

DISCUSSION

1. THE POPULAR TREND TODAY. A study of amusements, literature, language, customs and dress will reveal that the popular trend is in the direction of lust, the sensual, vulgarness, etc. The truly Christian young people face a critical problem. But Paul says in Romans that we are to present our bodies a living sacrifice. We cannot drink, smoke, go to sinful amusements, engage in immoral acts, use vulgar language, or dress indecently, and still be a "living sacrifice" for God. In doing these things, even in mild forms, we are defiling the temple of God. We are to be obedient to God, and not follow the fashions when they tend toward lust.

2. DARE WE SMOKE AND DRINK? Perhaps we should separate these two and consider them separately. But we have grouped them to show you a dangerous trend. The present generation of Church people have more or less accepted smoking, but still frown upon drink. At the present rate, though, it won't be long until drinking will be commonly accepted as smoking. A recent Local Option campaign was lost to the wets because of the large number of young married people who turned out to the polls on the wet side. Don't be fooled, young people. Drink will drag you into Hell quicker than you can run into it. Drink spoils and curses and ruins all that is fine and Christian about you. STAY AWAY FROM THAT SOCIAL DRINK IN YOUR HIGH SCHOOL CLUB PARTIES. IF YOUR GANG DRINKS, YOU'RE IN THE WRONG GROUP. GET OUT AND SAVE YOUR SOUL. Likewise with smoking. You will live happier without it. Recently we found it necessary to eat in a restaurant. The food was good, the place was clean, and we were enjoying our meal immensely (name of restaurant on request), when in came a woman with two companions and entered the booth next to ours. At once she lit a cigarette, which was bad enough, except that every time she exhaled she headed it in our direction. She smoked three cigarettes before she started on her meal. We hope that's as close as we'll ever get to

the fires and smoke of Hell. She was offensive in her actions, due largely to that "nerve" received from smoking the things. There was no beauty about her either in person or character. And say, did you notice that "Miss America 1949" neither smokes nor drinks. YOU'LL BE A BETTER CHRISTIAN, A FINER EXAMPLE IF YOU DO NOT SMOKE.

3. CONDUCT AND ATTITUDES. Present day trend is towards conduct which knows no restraint. We young people think it's smart to "get away" with things. So we do things we know are dangerous and not right. Popular attitudes trend away from church, home and God. What about it, young people, are you going to follow the fashions and think it's smart to quit coming to C. E. and other services? Are you going to follow the crowd which thinks it better to go to the movies on Sunday night than to church? Are you going to throw your influence toward bringing dancing, and other things into the church "to entertain the young people?" Better not! Popular attitudes today toward marriage are not God's attitudes. God has ordained one man for one woman as long as they both shall live. Popular ideas, which are evil, are: that if it doesn't work, we'll get a divorce; and, that we are not bound to be true to our mate. God has made the home, the Church, and marriage the sacred things they are. From our Bible, our pastor and good books, let us learn God's true ideals, and remain true to them.

4. MODESTY. It's a funny thing, but it seems that the word "modesty" became obsolete along with the last girl that ever blushed. For you never hear nor see either one any more. Yet that is the one word that will help us to decide as we should on these matters. Remember, there are great battles going on in your life. One, Satanic in origin, is striving to destroy your life, your character, and your Christian faith. If Satan had his way, you would be drinking, swearing, smoking; you would never be found in church, but rather in the dens of sin and ruin. In a greater or lesser degree, we must, through Christ, overcome these temptations every day of our lives. On the other hand, Christ is seeking to control our lives, that we might be beautiful, happy, pure, clean and modest. There is something fine and beautiful about a modest young man or woman that cannot be purchased with all the gold in the world. That "something" is Christian character. A Christian young person will always properly clothe themselves, giving no opportunity of being an object of lust to any evil minded person. Such a young person will guard their language, will think twice before expressing an attitude about the church, home and marriage which does not uphold these Christian ideals. Such a young person will not be found in the gaiety crowd, nor a partaker of their lusts and sins, but he or she will be found in the eternal courts of God. Such a young person will grow in wisdom and stature, and in favor with God and man. Isn't that the life that is worthwhile?

QUESTIONS

1. What dress fashions, both men's and woman's, would you consider indecent, or unbecoming to a Christian young man or woman? How would you design clothes for Christians?

2. "If we can't go to the movies, or can't dance, then what can we do?" Suppose you were asked such a question, how would you answer it, in the light of our scripture passages tonight?

Prayer Meeting Topic

Contributed by Rev. C. Y. Gilmer

(Helps for Strengthening the Faith)

PRAY

Be not afraid to pray—to pray is right,
Pray, if thou canst, with hope, but ever pray,
Though hope be weak, or sick with long delay;
Pray in the darkness if there be no light.
Far is the time, remote from human sight,
When war and discord on the earth shall cease;
Yet every prayer for universal peace
Avails the blessed time to expedite.
Whate'er is good to wish, ask that of Heaven,
Though it be what thou canst not hope to see;
Pray to be perfect, though material leaven
Forbid the spirit so on earth to be;
But if for any wish thou canst not pray,
Then pray to God to cast that wish away.

—Coleridge.

PRAY

Scripture: Hebrews 4:14-16

Hymn: "What a Friend We Have in Jesus"

Prayer

Seed Thought Provokers:

THE CHRISTIANS in the early church continually maintained their prayer life (Acts 2:42). God speaks to us through His word. We commune with Him in prayer. Satan tempts the Christian but he "trembles when he sees the weakest saint upon his knees." The Christian must resort to God for strength and wisdom, for his undertakings are miracle work. It takes God's power and the working of the Holy Spirit to win souls. It takes God's power to do God's work (John 15:5).

The Lord's Prayer requires daily praying (Matt. 6:11). Daniel gave priority to prayer three times a day (Dan. 6:10). Although he was prime minister of a great empire he was not too busy to pray regularly. King David also prayed three times daily (Psa. 55:17). The busier we become the more spiritual vitality we need. Regularity for meals, rest and work are imperative. It is just as imperative to seek God's face at set times. The early morning hour is one of the best times for this (Mark 1:35; Prov. 8:17).

But even set times are not enough for a praying Christian. He is commanded to pray continually (Luke 18:1; Rom. 12:12; Col. 4:2; Eph. 6:18; 1 Thes. 5:17). "Prayer is the Christian's vital breath," his second nature.

It is sweet to pray all the time. Speak personally to your own loving heavenly Father. Go to Him in the name of Christ for He is your Advocate (1 John 2:1), your Mediator (1 Tim. 2:5), your Intercessor (Heb. 7:25), your High Priest (Heb. 4:14). We are commanded to take every burden to the Lord and leave it with Him (1 Peter 5:7;

Psa. 55:22). We are commanded to make our requests to God about everything (Phil. 4:6, 7; Mark 11:24; Psa. 37:4). As a child of God you are to acquaint yourself with His promises to you and claim them. To pray according to the will of God is to pray according to the Scriptures. Look for promises in God's word. Here are a very few: Jer. 33:3; John 14:13, 14; Mark 11:24; 9:23; James 4:2; Matt. 18:19; 21:22.

Be definite in prayer. Write down in a ledger your requests and the dates of their origin. Be able to recognize the answer and record on the opposite page the date of fulfillment. It is the Christian who is to "pray through" his burdens (Luke 18:1-8; Matt. 15:21-28; Luke 11:5-10).

In prayer we are to confess our sins for God is grieved by our sins (Psa. 78:40; Eph. 4:30). Be sure to forgive others first (Luke 11:4; Eph. 4:30-32; Mark 11:25).

COMMENTS

On The Sunday School Lesson

by The Editor

Lesson for October 16, 1949

GOD AND THE NATIONS

Lesson: Isaiah 1:21-28; 19:19-25

HOW OFTEN WE PAUSE to wonder how God must feel as He looks down upon the nations of the earth, seeing there all the disorder, discord, greed, inhumanity, crime, petty politics and hatred that most surely exists! As we turn to the lesson for this particular period, we can see at least a fair picture of what has, for many hundreds of years, been the scales upon which God has weighed, and all too often found wanting, the nations of the world.

The words of the lesson text might well have been spoken in our generation, and even as of yesterday, for the nations of the world are in no manner different from those of Isaiah's time, except possibly, our present-day nations have a greater penalty in store for them, which they will be expected to pay, because of their multiplied knowledge of God and their manifold opportunities which are, in the main, neglected.

We should note as we study these lessons during this quarter that there is always a willingness on the part of God to forgive the transgressions of the people, if they will but turn from their evil and sinful ways. God calls their turning from the paths of righteousness, which He has marked out for them, sheer "rebelliousness" and studied "disobedience." Which attitude, as we all know, was that of the Israelites almost from its very inception.

But that is the way of man—he is seldom satisfied to live a life of obedience; he is irked by restraint which he considers as encroaching upon his "personal" liberties; he considers self above his neighbors. This, God tells him, is impossible. There must be obedience and a certain amount of selflessness with both individuals and nations.

In these prophetic utterances of Isaiah we find simply the setting forth of the things that are bound to happen

being foretold. In fact, prophecy is simply God revealing to men, through a chosen individual, that which He knows will surely come to pass. It is merely the law of cause and effect being set forth in a manner which should be understandable to the one to which it is so revealed.

We can take our Golden Text and find in it that which should be the ruling passion of every Christian—a call to set forth the good news of salvation—the summons to “look” unto God “and be saved”—even those who are at the “ends of the earth,” and the sending forth of the truth of the might and power of God in behalf of men. How foolish are nations to think that they can pit their puny strength against that of God, the All-powerful. Yet that is exactly what they are doing day after day.

In this lesson we may find a definite call to missionary service. For it is the call to send the message to “the ends of the earth.” This is one of the definite cords which binds the nations to God and always brings about an opportunity, and an obligation for service in this field. The fact is self-evident that had we as Christians, sent forth missionaries as we should that the dread penalties of wars through which we have passed in the last thirty years might have been a far different story. After all, just how much of the responsibility, as far as the nations are concerned, is to be laid at the feet of Christendom? Can you find the answer?

CONTESTS OPENED FOR FIRST NATIONAL LEPROSY MISSIONS WEEK

National contests in observance of the first National Christian Leprosy Mission Week of Prayer, to be held October 9-16, will be open to all interested persons, according to an announcement made here by the American Mission to Lepers, sponsors of the Week.

An essay contest for young people living in the United States, between the ages of 12 and 21 inclusive is now open on the subject, “Five Reasons for Leprosy Missions,” with entries to be 1000-1500 words in length and post-marked not later than Thursday, October 13.

The winner of the first prize in this contest will receive a trip to the National Leprosarium in Carville, Louisiana, operated by the U. S. Public Health Service. This is the only institution of its kind in this country. Second and third awards in the essay contest will be announced at a later date.

Also recognized will be the creator of the best poster giving the significance of the Leprosy Missions Week. The poster must be sent or brought to the Mission's 42nd Annual Convention to be held in Boston, Mass., October 19 and 20.

In a statement on the “why” of a Leprosy Missions Week, Eugene R. Kellersberger, M.D., General Secretary of the Mission, said: “The Mission to lepers was born in a prayer meeting of five women in Dublin, Ireland. As someone said, ‘It has been cradled in prayer ever since.’ So it is very fitting that one entire week be proclaimed as the National Leprosy Missions Week of Prayer.”

According to an earlier announcement, the Mission is expending over \$500,000 this year for materials and supplies for 125 leprosy stations in 29 countries on five continents.

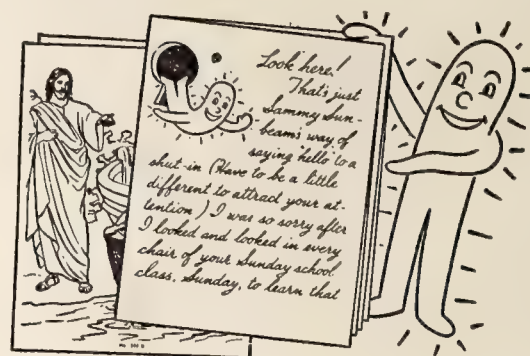
Office Gleanings

(Continued from Page 3)

wise stated any of these may be purchased direct from us and they will be sent post paid to you. Please send cash with any order for small articles, unless they are to be billed to your Sunday School along with your Sunday School orders, thus eliminating book keeping for us.

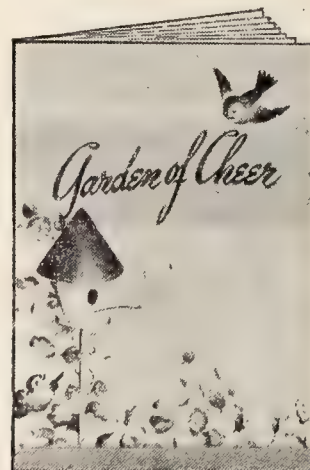
In this issue we present:

1. The “Sammy Sunbeam Letters.”



A Package of ten folder letters—letters which are invitations to Sunday School, Absentee reminders, Birthday greetings, Get-well messages, etc., adaptable for children of all ages. Price 35 cents per package.

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A Christ-filled heart is compassionate—not cold or critical.

Open the doors and windows of your life, let the light in, and let your praise flow out.

Laid to Rest

JOBSON. David Jobson, son of Rev. and Mrs. Orville Jobson, missionaries in Africa, died in Rockhill, South Carolina, on July 24, 1949, as a result of an automobile accident, at the age of twenty-four years. When but a small child he was placed in the home of Mr. and Mrs. Max Smoker of New Paris, Indiana, and made his home with them for eleven years. No son was ever loved and provided for more than he was in this Christian home. They loved him as their own son, and were always interested in his welfare wherever he was. When the sad news came that he had passed away, Mr. and Mrs. Smoker at once drove to South Carolina to bring the body back to New Paris for burial.

David was a fine young man and a member of the First Brethren Church in New Paris. He had worked in the Smoker factory in New Paris previous to his going to South Carolina. He was working in Rockhill for a funeral director at the time of his death. He had been with the firm for eleven months and was respected by them and had many friends there. They requested a service there before he was brought home. The service in New Paris was held in his home church, being in charge of the pastor, the undersigned, and assisted by Rev. Barnard and Alva McClain at Winona Lake, and L. S. Bauman of Washington, with burial made in the Violet Cemetery in Goshen, Indiana.

About one year ago he rededicated his life to his Lord and expressed his desire to go as a missionary to some foreign field, but had not definitely decided where he would like to go.

Besides the parents, who are in Africa, and his foster parents Mr. and Mrs. Max Smoker, he leaves one sister, Mrs. William Bellinger of Walkerton, Indiana, and one brother, Roger Jobson of Los Angeles, California. A great part of the responsibility for the funeral service rested upon the sister, Mrs. Kathryn Bellinger.

C. A. Stewart.

Travel Flashes

Dr. Charles A. Bame

We Travel Some More

"We" means three, though but two of us can vote. The third is our faithful automobile which has carried us far past the 100,000 mile mark in the last several years. It is getting advanced in years, but is still so faithful that I remain proud and satisfied with it. When one goes as far as nearly 1,500 miles a month and still is in love with a machine, there's reason; and while I'll not admit that it replaces any other love I have for wife or family or friends, as some try to argue, I will agree that it gave us uncommon service and faithfulness that commands and assures inexplicable requital—that means doubtless, in this case, good care from wear and soiling.

Where This Time?

None other place than Ashland, Ohio, and the National Conference. It is quite self-revealing to tell the places one goes. Few cars have gone so far as this one and I believe to so few wholly worldly places. How would all of us like to tell all the places our cars have taken us in the last several months? Yet, some time, we'll need to face that very fact (Romans 14:10, 11). How well has your money spent for gas served you? Has it always been for the Master's sake and cause? And, if not, are you one who is "not your own, ye are bought with a price" (I Cor. 6:20). And since we are thus purchased, Paul argues that we need "therefore (to) glorify God in your bodies." Bodies! What a revelation people are making of themselves with their bodies these days. Once, there were some parts of the body that remained secret to the other sex until marriage; but now! In the most sacred places such as Bible Conferences, Youth meetings and Camps, one thus trained in modesty a few decades ago, wonders where to look to avoid beholding what was once a shame to see.

Oh, My

What use is it to claim salvation from sin when one seems only to be tempting others to sin? What use to expose needlessly one's person when God calls it "the temple of the Holy Spirit!" (I Cor. 6:19). "The temple of God is holy," and "if any man defile the temple of God, him will God destroy, which temple YE Are" (I Cor. 3:17). If any professing Christian believes that he will not need to give an account for the licentious exposure of the body (near nudity as possible), let such an one consider II Cor. 2:16, the Biblical background for the song:

"And He walks with me and He talks with me,
And He tells me I am His own."

Yea, yea, the Temple of God is Holy, which temple ye are. Nudity is hellishness. Gen. 9:18-23.

The Real Happiness

The happiness of such a week was because the Lord allowed so many of us to gather from West to East and from South to North to meet again and ask: "Now who are you?" and "Where did we meet?" or "How Glad I am

to see you again." Or to say glibly (without apparent sincerity) "It has been nice to see you once more." To meet those who in the thirty-nine years of service I have rendered to my Brethren e'er they or we are called to the great beyond, is a great joy. To see young people filling, so well, the places of power and responsibility once held by those who have gone before and are "lost to us for a while"—only to our limited vision, but doubtless not to theirs—for "we are compassed by so great a cloud of witnesses" (Heb. 12:1) that we really need to "run with patience, the race set before us."

Moreover, we now have added reasons for our perambulations amid the scenes of thirteen years of our most active service for God, denomination and humanity—to traverse the holy places made so by relationships that will endure, we believe, beyond the confines of space and time. To recall memories of success and even to remember "light afflictions which were but for the moment" which enrich the sum total of life's treasures in the eternal world to come, and already begun in those who are His. (Rom. 8:1-10).

Home and Work

Ah, me! Isn't there something nice about home, "be it ever so humble?" To rest in one's own bed where there is no question about the covers or the drafts; where one needs not "put on style of discomfort; where the homely—or homespun—ways of Brethren are not challenged and where work awaits to continue the "work of the Lord" in the vineyard to which He has assigned us. "Home, Sweet Home!"

SPECIAL NOTICE

TO ALL PASTORS AND CHURCH SECRETARIES

SEPTEMBER 30th is set for the dead line for ALL changes of names and addresses which will appear in the Conference Annual edition of the Brethren Evangelist. It is the aim of the publishing house to get this number out much earlier than it has appeared in recent years. If changes do not reach the editor's desk by this date they cannot be guaranteed to be changed in the Evangelist. Such changes in address are important to an efficient annual number. So—DO IT NOW. Just say on a government post card: Name of church name of pastor and his address; name of secretary or clerk, with address. Then address the card as follows: Brethren Publishing Company, 524 College Avenue, Attention F. C. Vanator, Ashland, Ohio.

If we receive several cards from the same place, it will do no hurt, for then we will be sure to have your addresses correct.

BUT ABOVE ALL THINGS—Let someone do it.

EDITORIAL DEPARTMENT,
Fred C. Vanator, Editor.

DR. AND MRS. I. D. BOWMAN EXPRESS THEIR THANKS

Wife and I want to express our sincere thanks to our many friends who so kindly remembered us in money and other gifts at our seventieth wedding anniversary.

We received nearly one hundred cards and about the same amount of dollars in money, besides a numerous amount of other gifts.

We had two wedding feasts, one at Ashland on Sunday, August 28th, and another in our home church at Brighton, Indiana, on August 30th. Sunday, August 28th was the date of our wedding anniversary.

We not only appreciate the gifts, but above all the true heart expressions of hundreds of friends. We surely thank God for permitting us to live so long in wedlock.

Rev. and Mrs. Isaac D. Bowman,
Route 3, Howe, Indiana.

(The following is the form which is to be filled out and sent in to Rev. Zimmerman. It may be sent in either by card or letter, which you will send to him direct.)

Application for membership in

THE VISUAL MATERIALS CO-OPERATIVE of the Brethren Church

.....19....

Chester F. Zimmerman
Visual Education Director
National S. S. Association
1413 Kirby Ave,
Muncie, Ind.

Dear Sir:

() Enroll me as a member of the Visual Materials Co-operative. I understand that there will be no dues and that I may withdraw at any time. I agree to purchase \$10.00 worth of visual materials (35mm) through the co-operative beginning in September*1950. I understand that I will keep my own materials and loan them to other members of the co-operative upon request. Send me the form for listing my materials with the co-operative.

Yours truly,

.....
name

.....
organization

.....
address

The BRETHREN & EVANGELIST

HOLY BIBLE

Official Organ of The Brethren Church



—Bida

Vol. LXXI No. 39 October 1, 1949

Brethren Historical Library
Manchester College
Camp
North Manchester, Ind.

THE BRETHREN EVANGELIST

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the last week in December.

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INTERESTING ITEMS

Meyersdale, Penna. We note that the Meyersdale Church observed "Loyalty Sunday" on September 11th, at which time Brother Benshoff spoke on the subject, "What Price Your Church?" Letters had been sent out to each member of the congregation and friends of the church urging attendance at the services as a "renewal of their pledge of faith and devotion to the church."

We also see that the Men's Bible Class enjoyed a "real evening of fellowship together" at the H. T. Staub cabin at Laurel Falls, where a bountiful supper and a short program was enjoyed.

Waterloo, Iowa. The choir of the Waterloo church and their families enjoyed a "choir supper" recently at the church.

Also "Family Night" was held on Thursday evening, September 22nd. After a pot-luck supper, and time of fellowship, an outstanding movie was shown.

Smithville, Ohio. In the absence of Brother Vernon Grisso, Smithville pastor, who was representing the General Missionary Board at the rededication services of the Cumberland, Maryland, church, which service was held on Sunday, September 4th, Brother L. E. Lindower of Ashland Theological Seminary was the morning speaker, and Brother A. E. Whitted, who now makes his home at Smithville, was the evening speaker.

We note by a recent Smithville bulletin that revival services are to be conducted at the Smithville church beginning October 17 and closing October 30th, with Brother E. J. Black, pastor of our Bryan, Ohio, church as evange-

list, and "Bud" Hunter of North Manchester, Indiana, as song director. The Fall Communion will be observed on Sunday evening, November 6th.

Stockton, California. Brother Charles Johnson says in a recent bulletin, "Our attendance of young people at Prayer Meeting is excellent, but where are the adults?" We suspect that the above is the growing experience of many of our pastors.

Nappanee, Indiana. We note that Rev. Jesse Hoover is graciously supplying the Nappanee pulpit in the interim between the closing of Brother J. M. Bowman's pastorate and the coming of Brother V. E. Meyer to take over the work. Brother Meyer and his family are due to arrive in Nappanee shortly, if they have not already arrived as you read these lines.

In preparation for the arrival of their new pastor, a number of improvements are being made on the parsonage—such as new kitchen equipment and the regrading of the lawn.

"Harvest Home Cash Day" was observed in the Nappanee Church on Sunday, September 25th. A carry-in dinner followed the morning service.

Mexico, Indiana. Homecoming Day at the Mexico Church has been set for October 16th. Brother L. V. King, former Mexico pastor, and now the pastor of our Elkhart Church, will be the guest speaker at the afternoon service. Many special numbers have been scheduled. A basket dinner will be enjoyed at the noon hour.

The color sound film, "God is My Landlord," will be shown at the Mexico church on Friday evening, October 30th. This is the film which was shown to a magnificent audience at the Laymen's session of the recent General Conference.

Brother Austin Gable, Center Chapel pastor, was the speaker at Mexico on Sunday, September 18th, while Brother Higgins, Mexico pastor, was conducting the special evangelistic meetings at the Center Chapel Church.

Milledgeville, Illinois. We note by the Milledgeville bulletin that Brother D. C. White began the study of Revelation in their mid-week services recently.

Gatewood, West Virginia. We have received word that Rev. Cecil Bolton, Jr., has been installed as pastor of the Gatewood Brethren Church. We understand that he has come to us from the E. U. B. Church.

Cumberland, Maryland. Brother E. L. Miller informs us that he recently was one of three of our Brethren who had a part in the rededication services of the Cumberland church. Brother Vernon Grisso, and Brother James Ault were the other two. We will have a full story of the dedication services from the Cumberland folks for our readers in the near future we trust.

Oakville, Indiana. Promotion Day, with appropriate ceremonies, was held in the Oakville Sunday School on September 25th, the services being in charge of Pat Ball, Charlie Kern and Charles Holsinger.

We note from a circular letter which was sent to the membership of the Oakville Church that a new heating

(Continued on Page 10)

The Editor Thinks Aloud

Fred C. Vanator

THE INSPIRED WORD

AN EDITOR is constantly on the lookout for suggestions that will make the publication he is responsible for, better and more interesting to his readers. In fact his hand is ever reaching out to receive such suggestions, be they spoken or written. They are the materials which inspire the "thinking aloud" in this column. So when it was suggested that some of this space on page 3 be devoted to "thoughts" about some of the outstanding doctrines of the church

It set me to thinking in a different way!

It has always been my personal feeling that our thinking should be based on practical things and experience. And yet, there are some things which one has to think upon which he cannot grasp as a concrete thing that one can hold with his hands or experience physically. The "inspiration" of the Word of God is one of these. But, if we are to be sure of our ground for thinking at all in the realm of Christian experience, then we must have something upon which to stand—a solid foundation upon which to place our feet. This foundation, we are told in the Word, is Christ Jesus. Paul says, "Other foundation can no man lay than that is laid, which is Jesus Christ."

"But," someone may say, "that's in the Bible. How can we be sure of this as coming from God?" And that is where we meet the problem of "inspiration."

Of course we must, first of all, be willing to accept the fact that "God is," and that He is in control of His entire universe. This is essential before any argument can be made for His hand in the affairs of men. When this is admitted, then we may go on from there.

We read in II Timothy 3:16: "All scripture is given by inspiration of God . . ." (A. V.) The Revised Standard Version of the New Testament, the most recent translation, makes it even more emphatic, saying, "All scripture is inspired of God."

Even when we turn to the common dictionary we find a definite statement in the defining of the word "inspiration." Funk and Wagnalls' College Standard Dictionary defines the word as "Supernatural, divine influence exerted upon the sacred teachers and writers by the Spirit of God; by which divine authority was given to their writings."

Jesus says, when speaking to Satan in the time of His (Jesus') temptation, "Man does not live by bread alone, but by every word that proceedeth out of the mouth of God." (Matthew 4:4) Are there any words spoken that could more clearly and definitely set forth the fact of the inspiration of the words set forth within the Bible? For remember that Jesus quotes freely from the written Word, and so does Satan. They both believe that God inspired His writing, so, therefore, must we.

The writer of Hebrews begins his message by saying, "God at sundry times and in divers manners spake in time

past unto the fathers by the prophets (Old Testament writers and their verbal messages), hath in these last days spoken unto us by his son . . ." (Hebrews 1:1-2). These messages were literally God-breathed.

Now take your concordance and note the great number of times you meet such expressions as these: "Thus saith the Lord"; "Keep My commandments"; "This is the will of God"; "According to the Will of God." Many others could be cited.

But to us, as Christians, the most satisfying words are found in John 1:12-13, where we read, "But as many as received him, to them gave he power (right or privilege) to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

That the Scriptures bear the divine stamp of approval of God can in no way be doubted. So we can begin to build our "thinking" on a safe and sure foundation. From time to time we will seek to "think" of the many phases of doctrine as we build on our "firm foundation."

In Memoriam

In loving memory of our dear husband and father

Rev. George Stanley Baer

Who passed away Oct. 2, 1948



In My Father's House

(John 14:2)

No, not cold beneath the grasses,
Not close-walled within the tomb;
Rather, in our Father's mansion,
Living, in another room.

Nearer than the youth whom fortune
Beckons where the strange lands loom;
Just behind the hanging curtain,
Serving, in another room.

Shall we doubt our Father's mercy?
Shall we think of death as doom,
Or the stepping o'er the threshold
To a bigger, brighter room?

Shall we blame our Father's wisdom?
Shall we sit enswathed in gloom,
When we know our love is happy
Waiting in another room?

Mrs. George Stanley Baer and family.

Only a faith which can rejoice in the face of disaster is large enough to meet our need.

It is more important to make a life than to make a living.

Ashland College

And The Future of The Brethren Church

Prof. Delbert B. Flora

YEARS AGO while a boy was growing up on the farm in Wabash County, Indiana, he and the family of which he was a part were closely associated with a small country church, a Brethren church. The name Ashland was heard now and then. In fact the name seemed to be in the family tradition, for the father had been there during the winter of 1887-88 as a boy of eight to nine while his father was spending a school year in studying for the Brethren ministry in Ashland College. It was a pleasant name. It seemed to have about it an air of far off mystery and glamour. It had a romantic quality.

Now and then the name Ashland was heard at the church, and it always meant Ashland College. The family and the church people there seemed to think of the place as being just about the hub or heart of the Brethren Church. Then about 1918 another name came into the community, that of W. H. Beachler, and not long afterward the man himself came. That fine, big, affable, lovable Brethren minister talked nothing but Ashland College for a few days. Every Brethren family and home heard his cheerful voice make Ashland College really live. The future of the Brethren Church was bound up with the future of Ashland College. The College had not had sufficient support and needed improvements. She must have money. She must have Brethren young people. She must have candidates for the Brethren ministry. There could not be a real future for the Brethren Church otherwise.

When Dr. Beachler left Wabash County he carried with him quite a number of pledges for the College, and among them was one from a very young man who, some seven years later, entered her halls as a ministerial student, and who is now on the faculty of Ashland Theological Seminary and writing these lines.

Old A. C. is still intimately bound up with the future of the Brethren Church. She has been so all down through the years, even when she was "under fire." The Brethren Church and Ashland College have never been separated. And this is noteworthy: The section of the Brethren Church which, in proportion to its Brethren population has sent the least number of ministerial candidates to Ashland College within a decade, has established the least number of new Brethren churches during a long period of years. "Think it over."

October is College (Ashland College) Month in the Brethren churches. An offering is to be taken for **the operating expenses** of our institution of higher learning, for the tuition charged the students never covers those expenses, as is well known. This offering requires the prayers of Brethren people, and must come from very generous and liberal hands. Some can give but a small sum others can give much larger amounts. But let every one be honest with himself when he asks how much he should give. Do not temporize, compromise or excuse, but lay hold down deep and give as unto the Lord. Remember that this offering is separate and apart from the Emergency Fund. **This one is for operation.**

Come on Brethren, take a good long look at the future of the Brethren Church. What will it be? If candidates for the Brethren ministry and missionary work are not sent in, they certainly cannot be graduated. If your money does not come in, there certainly cannot be a Brethren College at the heart of the Brethren Church. **The future of the Brethren Church will be just and only what we make it.**

—Ashland Theological Seminary.

"Voted Out"

Rev. George H. Jones

AMONG THE PERPLEXING PROBLEMS of the Church at large, is the astonishing spectacle of a pastor voted out of his pastorate by a majority vote of his congregation, at its annual business meeting.

Our Custom

As most of our congregations of the Brethren Church call their pastors at an annual business meeting, it is customary to regard a call in the light of an annual contract. However, in some congregations, cautious pastors have tried to have a call made indefinite. That is, the first

business meeting that can be managed, will pass a rule that from henceforth, while the present pastor is engaged, there will be no pastoral change discussed, until either the officials privately inform the pastor of a needed change or the pastor for personal reasons, desires a change. Such a situation seems the most desirable.

A Shock

Too often we have discovered one of our eminent pastors has been voted out unexpectedly, and has been unable to find another desirable pastorate in three months' time.

Such a situation has upset many of our most eminent leaders. Several such occasions have stirred the writer into making a personal appeal in behalf of a friend who has been the victim of such a circumstance. Trying to judge honestly, we have tried to analyze the condition, as we saw it. Was the fault in the congregation? As a rule an organized Christian Church would, or ought to be, ashamed to suddenly inform a pastor of his unpopularity and their desire for a change. Usually, one or two level-headed leaders inform their pastor of such a growing desire, before it becomes an embarrassing demand. Of course such leadership is sometimes lacking. However, where such is the case we usually have a pastor having foresight enough to sense the growing sentiment and find it wise to begin a search for another field, making the change normal and timely.

The Normal

Other pastors again have never been voted out. Instead, they find it rather hard to leave. Such men are recalled for a second and even a third pastorate. This raises the question—Is it a problem of a congregation hard to please? or A faction-split congregation? or A leadership that arrogates to itself the matter of being pleased and arrogantly dominating the less vocal membership? Congregational government faces these conditions.

Is it a pastor's fault? Has he grown careless and lazy? or Has he developed an obnoxious egotism or arrogance that offends, publicly and privately, the sensibilities of a congregation? or Has he been so obviously indiscreet in his contacts with the opposite sex? Not a bad man, but a thoughtless one. Or Has he been pulling wires to get accomplished what he has in mind, that would be opposed by too many members of his congregation?

Common Humanity

All denominations have egotistic pastors, or politically-minded ones, or arrogant domineering ones. These characteristics in a more or less pronounced degree have to be dealt with wisely or unwisely by stationing committees of other denominations. They have also the different types of congregations we have mentioned. It is a wise commit-

tee that successfully meets these possible conditions and plans to prevent an upheaval of this nature.

We wonder how long the damage that such a condition produces, continues in the minds and hearts of the broken pastorate thus violently severed. We wonder too, how long it takes for the pastor to recover his self-respect from the experience. Particularly in the light of the knowledge we have that few, if any, are altogether free from the taint of any of these weaknesses, and campaign within ourselves to conquer it?

Conclusion

If these problems, in a more or less pronounced degree, are responsible for a pastor being voted out, are we forced to admit that such unkind acts are really forced upon either pastor or congregation by our poor judgment? Recently, in a large congregation of many hundreds of members, an attendance of less than one hundred and fifty members turned out to the annual business meeting. Among the routine items of business was the pastoral call. The vote being taken, the chairman of the committee reported the pastor recalled with a total of twenty-six votes more or less. The embarrassment of the committee and the congregation may well be imagined. The pastor being present, doubtless made some resolutions in his mind. Shortly afterward he was called to a small congregation in a far distant city and accepted the call. The salary was lower and the congregation offered so much less opportunity for greater usefulness in the Kingdom that we marvelled.

Perhaps this too is a reason for some pastors being voted out. An inability to find as large a congregation and salary to equal the change? Preachers are human, so we suspect we must put up with some who have human weaknesses that may eventually be eradicated by experiences that, taken in the Christlike spirit, profit to the perfecting of the saints. Congregations, too, will change. And the boss whether man or woman, will pass on or be discredited. And out of the embarrassment a brighter day will dawn when both congregation and pastor is moved by the kindly and patient spirit of the Master.

—Johnstown, Penna.

Practical Church Methods

Rev. Henry Bates

Building The Sunday School

THE IMPORTANCE of the Sunday School within the church cannot be too greatly stressed, for without the Sunday School we would not long have a church. The Sunday School is the feeder of the church—religious education is the foundation of the church. Membership and attendance at Sunday School indicate the interest which people are showing in the church and its activities. The Sunday School is of vital importance first as a training center, both for the young people and for the adults, in which they are instructed in the commands and the Word of God and in their duties to God, to others, and to self; and second as a feeder for the church itself. In light of this two-

fold important mission of the Sunday School every church should be striving to develop and to build up this phase of its work.

But Sunday Schools do not grow "on their own." Somebody must put forth some effort; somebody must be willing to devote many hours to developing an attractive and worthwhile program. The following two or three suggestions have been tried in various schools and have proven very helpful in building up both attendance and enthusiasm; in one church raising the average attendance slightly over forty percent in a little less than a year.

One very practical, and usually successful plan is the

formation of a class for young married people. Every pastor and Sunday School superintendent should keep in mind the fact that young married folks have a series of problems peculiarly their own, and should endeavor to have a class for them in which they can discuss their own problems in light of the Bible and the Sunday School lesson. To study a particular lesson merely with the intent or purpose of learning some historical fact or facts is of little value unless the lessons learned can be applied to problems which are present in our own lives. In such a class let the emphasis be placed upon the word "Young," for too often the young married people stay away because some of the "young married people" of the twenty-five year vintage insist upon running the class. Let this class be well organized and encourage them to have social meetings once a month for fellowship and work.

Another means of attracting some of those outside the fold is the organizing of a nursery department in the church. Many parents will not come to Sunday School because they are afraid that their babies will make too much noise. This can be overcome through the nursery which

might meet in a well-prepared room under the supervision of several of the ladies of the church—perhaps the ladies of the young married peoples' class taking turns. In the rural church, where there might be only the main auditorium, perhaps a home nearby could be used for this purpose.

Still another method which has proven very successful in various churches is that of Sunday School visitation. The pastor and superintendent draw up a list of all of the children and grown-ups who do not attend Sunday School at any church, and also those who are new-comers in the community. Let us assume, for instance, that a family consists of a man and wife, two daughters aged seventeen and ten, and a son of thirteen or fourteen. The superintendent gives a card to each teacher whose class would be represented in this family and instructs them to call upon the family. This means that in the family mentioned there would be four or five calls made by four or five different teachers, thus demonstrating to the family that the church and the Sunday School are vitally interested in having them in their midst.

And remember, "Nothing succeeds like hard work."

Program of the Central District Conference

HELD AT CERRO GORDO, ILLINOIS, OCTOBER 5-7, 1949

Theme: Onward for Christ and The Church"

Text: "Upon this Rock will I build my church."
Matthew 16:18.



Wednesday evening—October 5

- 7:15 Song ServiceLocal Leader
- 7:30 DevotionalsSimeon Stogsdill
- 7:40 Welcome to DelegatesRev. Arthur J. Tinkel
- Response by Delegates
- Committee Appointments
- 8:00 Special MusicCerro Gordo Choir
- 8:10 AddressVice Moderator, L. L. RuLon
- 8:30 To be supplied
- Assignments

Thursday morning—October 6

- 8:45 Simultaneous Sessions:
- Ministers; Laymen; W. M. S.; S. M. M.; Youth
- 9:45 Business Session:
- DevotionsVirgil E. Meyer
- Report of Credential Committee
- Report of Nominating Committee
- Election of Executive Committee
- 1. Ministerial Examining BoardD. C. White
- 2 College TrusteesG. T. Ronk
- 3. Dist. Mission BoardHarry Bushman
- 4. Evangelistic BoardW. R. Deeter
- 5. Trustees of PropertyBert Holmes
- 6. Church School BoardHelen Jordan
- 7. Member Gen. Conf. Ex. Com ..Virgil E. Meyer

- 11:00 Devotions
- 11:15 Moderator's MessageW. R. Deeter
- 11:40 Singing
- 12:00 Dinner Luncheon

Thursday Afternoon

- 1:30 DevotionsArthur J. Tinkel
- Special Music
- 2:00 SermonL. O. McCartneysmith
- 2:30 Denominational Interests:
- District Missions ..D. C. White, H. B. Puterbaugh
- College Trustee ReportG. T. Ronk
- Youth CampsSpencer Gentle
- 3:30 Simultaneous Sessions:
- W. M. S.Helen Jordan
- S. M. M.Mrs. Rahn
- 5:30 Supper.

Thursday evening

- 7:15 Congregational SingingLocal Leader
- DevotionsCharles Derr
- Special NumberCharles Snoke
- 7:45 SermonG. T. Ronk
- 8:20 Missionary Pictures or Guest Speaker

Friday morning—October 7

- 8:30 Simultaneous Sessions:
- (Same as Thursday morning)
- 9:30 Business Session:
- Reports: Fraternal Relations; Secretary; Treasurer; Next Conference; Unfinished business.
- General Interest; College and Seminary; Publica-

tions; Benevolences.
11:15 Special
SermonD. C. White
12:00 Noon Luncheon

Friday afternoon

1:30 DevotionsLocal Leader
Special Music
Brethren MissionsE. M. Riddle
Brethren YouthSpencer Gentle

Brethren LaymenL. L. RuLon
Publications
Brethren Home
5:30 Evening Meal

Friday evening

7:00 Singing by all
DevotionsLenora Snoke
Special
7:20 SermonDr. Glenn L. Clayton



October - Community Chest Month

It's All In The Family

THERE WAS A TIME in America when a man with a family could take most things for granted. Things like peace, a home to live in, an unbroken family circle, money in the bank. America's present was secure, her future seemed rosy. He had his mind, his hands, his faith, his dream and the sky was the limit. With his mind and hands he made the security of his present. Out of his faith in the future he fashioned his dream for his children, his children's children. That they should be born with the right to life, liberty and the pursuit of happiness,

That was the heritage of the American family.
But what has happened to that heritage? Today the American family is in danger. Not from anything so simple as the atomic bomb. The enemies of the American family are subtle, and as complex as the era in which we live. Selfishness, cynicism, ignorance, inertia breed the dark, death-bringing forces of divorce, delinquency, crime.
Why are these things happening? Probably because we have shirked our responsibilities. Undoubtedly because we have taken too much for granted. We have taken for granted the fact that someone will pick up the pieces of these broken families and put them back together again. We have pretended it wasn't our responsibility. But it is our responsibility. What affects the American family affects us all since all of us are—or have been—members of a family, and every family is a part of the larger family that makes up America.

The reasons which cause the break-up of families are many and varied. Marital maladjustments, parent-child conflicts, ignorance, illness, financial difficulties. But most of these problems could be solved, and many homes in danger could be safeguarded if helped in time. The Red Feather family services supported by your Community Chest help to prevent calamities before they happen, and provide financial aid, hospital care, day nurseries, foster homes, and skilled counselling for all family problems.

The benefits from the Community Chest family services are our benefits. In helping American families to help themselves the Community Chest is reaffirming the lost heritage of the American family. This is our job, too.

It's all in the family.

The Weight of a Feather

How much does a feather weigh? Not much—in ounces. In fact, words like "feather-weight" and "feather-brain" have crept into our language to denote the very essence of triviality.

But how much does a Red Feather weigh? That's something else again. For the Red Feather, symbol of the Community Chests of our country, isn't subject to ordinary laws of weights and measurements.

The Red Feather's weight has to be computed in human terms—the warm security of a good foster home for a scared youngster, the help a family gets in holding itself together when it comes perilously close to a break, the feeling a handicapped man has when he realizes at last he's learned how to earn a living again, the blessed relief of the sick person who knows he has begun to heal. These are human experiences that can be duplicated over and over in 1250 cities and towns in our country where 14,000 Red Feather services are at work day and night, available to everyone in the communities they serve.

This would seem a pretty heavy weight for one jaunty little Red Feather. What's the secret? It's because the Red Feather stands for something else. It stands for unity—the united conviction of 20 million people, who give each year to support these services for themselves and their neighbors. Years ago, following an old American pattern of living, community people decided it was best to work together for all and to give once for all. Since then, the Community Chest idea has spread far and wide over the country.

How much does a Red Feather weigh? Enough, to life sick and troubled folks in every state in the Union so they can get a grip on life again. It's the soundest sort of community insurance! If we all give enough for the Red Feather services, the Red Feather will weigh enough for all of us.

So give through your Community Chest, give enough for all the Red Feather services.

WITH THE LAYMEN

NORTHERN INDIANA LAYMEN MEET

THE FIFTY-FIRST Quarterly Meeting of the Northern Indiana Laymen's Brotherhood of the Brethren Church was held in the North Liberty Brethren Church on Monday evening, September 12th. The men were served as they arrived. The ladies are to be commended for the generous portions of a delicious meal.

Brother C. E. Hevel, president of the North Liberty Laymen, presided at the meeting. After extending a few words of welcome, he introduced Brother William Monroe of Teegarden, who led in group singing. Brother Hevel led in devotions, reading from Matthew 4. Brother Clem Mamerow offered prayer.

Brother Mamerow took great pleasure in presenting Rev. Harold Miller, missionary on furlough from Nigeria. He spoke briefly on the subject, "A Man of God," stressing the fact that this title really means something. It is different than many commonly used in the Christian realm today. The word "Christian" itself is too often regarded with a great degree of carelessness, and includes many different types of individuals. After the message, Rev. Miller showed colored slides of the work. The service was most interesting, and very inspiring. It truly presented a challenge to everyone present.

President Harold Hummel was in charge of the business session. He announced the next meeting would be held in the Elkhart Church on December 5th. The offering lifted was in support of the Shipshewana project. Some over one hundred answered roll call.

The Nominating committee was appointed as follows: Raymond Parcell, Nappanee; Charles Kurtz, Elkhart; C. E. Hevel, North Liberty.

Brother Hummel then introduced Dr. Glenn L. Clayton, President of Ashland College. Dr. Clayton very capably presented the extreme emergency which faces Ashland College and Seminary at the present time. Rev. Charles Munson, National Youth Director, also of Ashland, accompanied Dr. Clayton.

The benediction was pronounced by Rev. E. M. Riddle, Field Secretary of the Brethren Missionary Board.

Max Miller, Secretary-Treasurer.

SOUTHERN INDIANA DISTRICT LAYMEN MEET

The Southern Indiana District Laymen met at the Center Chapel Brethren Church on Monday evening, August 15th, for their regular quarterly meeting. The ladies of the church served a very delicious baked ham supper, to which we all did justice.

The evening program was held in the main auditorium of the church. Lyman Ressler acted as program chairman and Harry Jones led us in song, with little Phil Thrush at the piano. Our first number in song was "Redeemed,"

after which a hearty welcome was given by Harry Jones. Lyman Ressler then led our devotions, reading Matthew 12:1-6 and offering prayer. Marvin Payne furnished us with an accordion number, after which we were favored with a reading entitled, "Building," written and given by Joe Thrush. Phil Thrush favored with a special piano number. It is remarkable to see and hear this small boy play the piano.

Lyman Ressler introduced Philip Eschew, Principal of the Wabash High School, as the speaker of the evening. He began by commending us on the singing of these old gospel songs, saying that in so many churches you never hear these old songs any more. He said if he were to give his message a subject he would call it "Murder in the Church." He stated that too often when talking with people, though they were also members of the church, they say, "The trouble with your church is thus and so,"—not "our" church. So many people today are criticizing the young people of our churches, when they would turn our churches inside out if we, the older people, would but give them the right guidance. If Jesus taught anything, it was simplicity. There wasn't any doubt about the Ten Commandments—they were so simple a child could understand them. "Are you proud of your church; your religion; your God?" If you are you will be enthusiastic about it. The church and its membership have the greatest thing to sell and doing the poorest job with it. We are mighty poor salesmen. We need an awakening in the churches today. If things aren't going in your church the way you want it to go, do just a little more yourself. Don't criticize; instead of tripping some one, get in at the head, and try to pull it the right way. If we were as much interested in our churches as we are in our business, we could change this old world over night. Thus spoke Mr. Eschew.

Mr. Eschew illustrated his message all the way through with stories which emphasized his points, making it very interesting.

In the absence of the President and Vice President, the business session was in charge of the Secretary. The reports of the Secretary and Treasurer were read and approved. The roll call of churches resulted in a count of eighty-eight being present. An explanation of the need of funds for the College Emergency fund was made by Rev. James Ault of Hagerstown, Maryland, a visitor. An offering of \$76.08 was lifted for this fund.

Our closing song was "Onward Christian Soldiers," and Rev. Austin Gable, pastor of the host church, pronounced the benediction.

The Center Chapel Church is one of our smaller country churches and is to be commended on the fine job they did in entertaining us. Our next meeting will be at the Burlington Brethren Church.

Guy V. Purdy, Secretary.

"Who shares his life's pure pleasures,
And walks the honest road,
Who trades with heaping measures,
And lifts his brother's load,
Who turns the wrong down bluntly,
And lends the right a hand,
He dwells in God's own country,
He tills the Holy land."—Louis E. Benson.

A Word of Appreciation of the Brethren Home



(The following letter in appreciation of the Brethren Home was received by the Editor a few days ago. We pass it on to the readers of the **Evangelist** for we feel that it expresses the views of one who possibly had had no previous personal contact with the Home, and yet who sensed at once the fine spirit that we have found from long years of experience with that work, always prevails.

We might say, in connection with this report by Mrs. Pottenger, that we are pleased to be able to tell our readers that Brother and Sister James E. Scott have decided to remain in their places as Superintendent and Matron of the Home, at least until March 1st. Their little daughter Judy, has started her school work in Flora, and we trust that she will be able to continue through the winter. Will you not join your prayers with those of the Benevolent Board that the Lord will see fit to hear her little body and that the "Scotts" will be able to continue in the work at the Home, a work which they love so dearly and to which they feel called of the Lord. To this end may we unite our prayers.—Editor)

The letter follows:

Roann, Indiana

September 16, 1949

I have just experienced the recent privilege of spending eleven days in our Brethren Home at Flora, Indiana.

I went there in the capacity of Nurse for Miss Naomi, Wilson, who passed quietly to her reward on Sunday morning, September 11th.

But I do want to say a few words in behalf of, and in appreciation of our Brethren Home:

It was a great privilege to spend what time I did there. The moment I entered it I felt the "At Home" spirit which permeates it at all times. It was lovely to meet, to mingle with, and to learn to know our dear Brethren people who make this "Home" theirs.

Brother and Sister Scott are very lovely, consecrated folks and are doing "their job well." We can be justly proud of them and the manner in which everything is being cared for. The food is most excellent and plentiful, and the home is the picture of neatness and cleanliness throughout.

I wish more of our people would make an effort to go and visit our Home and its residents. You would come away with a feeling of eagerness to help support it, and you would enjoy a great blessing by contacting everyone there.

May God richly bless those who are there, and Brother and Sister Scott for all their loving kindness, willingness and ability to make it the real Home it is. May all of us over the Brotherhood always help support our Brethren Home, both spiritually and financially, and do it joyfully.

Very Sincerely,

Mrs. Edith W. Pottenger.

Ashland College News Letter

By Arthur Petit

The usual hurry and scurry of the opening of school is now somewhat past and the college is settling back into the routine necessary for a successful college year. The situation was somewhat more complicated this year by the repairs to the building, but a sense of tolerance on the part of both students and faculty made it possible to get off to a good start.

Although the final count is not in, it now appears that the total enrollment for regular students will reach the 550 estimated in August, but will not surpass it much. No enrollment statistics are possible yet so it is impossible to list the homes of the Brethren students.

Work is progressing on the building and it is hoped that by Homecoming on November 5, the repair work will have been completed on both Founder's Hall and Allen Hall. The new stairs are now usable in both buildings, but not ready for steady use. Plastering the walls of the new stairwells is next on the list. After that, the old stairways will be removed.

As a part of homecoming, tours of the buildings will be conducted. Whether an alumnus or a friend of the college, you should plan to visit the campus on the weekend of November 5 to see just what has been done in the past four months.

The faculty reception on September 15 was a great success. As usual, it was held in the Myers Music Home. This is always one of the fine formal parties in which the students have a chance to meet their teachers. Miss Lulu Wood, college librarian, was chairman of the party.

This year for the first time, the faculty of the college met in a period of orientation at the opening of school. The first annual faculty planning conference met in the Myers building on Saturday September 17. At that time, the faculty met to examine the ideals, opportunities and obligations of the college. Dr. George Hill of Ohio University, was on the campus as resource consultant for the conference.

Ashland College won her first football game of the season on September 17 by defeating Rio Grande College 38 to 0. This is one of the largest scores ever run up on their opponents by Ashland College.

Interesting Items

(Continued from Page 2)

plant is to be installed in the church with stoker attachment. This is to be done with an approximate cost of \$1,000.00.

St. James, Maryland. In a letter from Brother Freeman Ankrum, the new pastor at St. James, he tells us of the many things that are requiring his attention. He has promised to write a number of Brethren Historical Sketches, but the heavy schedule which he has on hand will delay his first article until some time in December or possibly till the first of the new year. He says, "I start a meeting Sunday night, October 2 at Kim's Run for Brother Guy Ludwig, which meeting will close on Saturday night, October 8. I return to St. James that night and hold a service on Sunday, October 9. Then Go to Linwood where I give the night Homecoming address. Mr. McKeldin was to have been there at night, but he had to change his date to the afternoon. I am taking what would be his place at night. The St. James folks want me to hold the meeting here which starts November 6 and closes November 20. So thus it goes."

Brother Ankrum also says that the work there has started off in a fine way. The people are very fine and are constantly bringing in things to the parsonage, among them have been five chickens—famed as preachers' food.

The Fall Communion of the St. James Brethren Church will be held on Sunday evening, October 16th, at 7:00 o'clock. All of like faith are cordially invited to share this service with the Brethren there.

Berlin, Penna. Gleaned from the Berlin bulletin: "The W. M. S. will hold its public service on Sunday morning, October 16th. Rev. Joe Shultz, student at Ashland College and Seminary, and pastor of the Williamstown, Ohio, Brethren Church, was guest speaker at the Berlin Church on Sunday evening, September 11th. The Advance Training Class will begin on October 17th instead of the previously announced October 3rd date."

The Berlin Fall Communion will be held on Sunday evening, October 2.

A play, "Christian Love In Action," was given recently in the Berlin Church at a morning service. The Cradle Roll Graduation service was also held at that time.

The Rally Day offering at Berlin was designated as going to help pay for the schooling of Auzcena Martin in Argentina, who was recommended by Miss Kugler when she was in the States.

Peru, Indiana. We have received our first bulletins from Brother M. J. Bowman since he became the pastor of the **Peru Church.** They seem to have gotten off to a fine start. He reports, in a letter to the editor, that they had twenty-seven in prayer meeting last week, a very fine attendance. He is to begin an evangelistic meeting on Sunday, October 9th, closing on October 23rd. Mrs. Leona Wallace, of New Jersey, will assist in the music.

Dayton, Ohio. We note that Rev. Harold Bayless was guest speaker at the Dayton Church in the absence of

Brother Whetstone who was at the Tiosa, Indiana, Brethren Church rededication services, as guest speaker.

Gratis, Ohio. The combined Annual Homecoming Day and Rededication celebration of the Gratis church is set for Sunday, October 16th. Regular morning services, followed by a basket dinner at the noon hour, with the rededication services at the afternoon hour.

The Gratis W. M. S. will entertain the Miami Valley societies in the Quarterly Rally on Wednesday, October 19th, when morning and afternoon sessions will be held.

The Gratis Church was presented with both a Christian Flag and a United States flag. The latter is the one which the Government presented to the W. E. Andrews family in connection with their son, Cpl. Clayton Andrews' death in Germany during the late war. These two flags were given by the Andrews family as a memorial for their son.

Ashland, Ohio. Rally Day in the Ashland Sunday School had a fine attendance. The return of the Ashland College Students always is a stimulation to the school each Sunday, for the students are very regular in their attendance.

The Prayer meeting attendance is still on the upgrade, between ninety and one hundred are attending each week.

Two were recently received into membership in the church by baptism.

» » » » Our Poet's Corner « « « «

OUR GOD OF LOVE

By Raymond Stoffer

Glorious is our God of love;
We see Him in the sky above,
In all the planets, great and small,
In shrubs and flowers and trees so tall.

We see Him in the golden grain,
In sunshine and the falling rain;
We see Him when the shadows fall,
This great and mighty God of all.

In His blessed Word we're told
Of miracles in days of old;
Of separated sea and land,
Of rocks and stone, black soil and sand.

By His great power weak were made strong,
Some, in prisons, sang their song;
Many of devils were possessed,
Who found contentment and sweet rest.

He will transform the human heart,
Forgiven sins will all depart,
And we will know, as we progress,
Our God will lead us to success.

All who will, of any race,
Prepared, will see His shining face,
Will sing His praise forevermore
In mansions on the other shore.

—North Georgetown, Ohio.



CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for October 23, 1949

THE ROMANCE OF LIVING

Scripture: Hebrews 11:32--12:2

For The Leader

WHAT DOES LIFE MEAN to you? Is it just a means to an end, that end being uncertain? If life just one dull day after another? Have you soured on everything and everyone in general? Do we hear of people who are so miserable that they can't even enjoy their own company. Is life uncertain for you? Does it contain fears, fears of being found out, or fears of what lies ahead? Or, is your life full of joy, even in spite of hardships and adversities?

Two things primarily affect life's meaning to us. The first, our outlook, and second, our attitude. When Christ dwells in our hearts. He gives us the best outlook there is—guidance and protection through life, and the guarantee of a future home in glory. When Christ is our Master and Lord, our attitude is one of rejoicing in trouble, optimism, peace, serenity, and happiness. There is a problem of getting people to see in the Christian, the brighter side of life. Let's see if we can help someone, now down on life, to get a spark of joy in this great romance of living.

DISCUSSION

1. **AT WHAT AGE DO YOU GROW OLD?** We have made it somewhat of a hobby to discover how old people are. And it is a very interesting subject and adds a lot of zest to your contacts with other people. And when they speak, express their ideas, or show their actions, you can tell their age exactly. Oh, no, we don't mean their physical age in years, but what we could call, their "life age." Do you know that there are young people at 20 or 25 years of age who are, in their ideas, peevish, attitudes, etc., as old as a grandmother in her dotage and childishness. And we have also seen grandmothers and fathers who were as fresh and vibrant at 70 or 80 as any healthy young person at 20. Our point? Physical age means little in the romance of living. It's your mental age, your outlook age, your "life age." We never need to grow old.

2. **THE FOUNTAIN OF YOUTH.** An early American explorer spent much time seeking the fountain of youth. He wanted his physical years rolled back. You've found the fountain of youth when you can see the physical years pile up and still be happy and joyous and youthful in spirit and mind. Physical age we can not hold back. But spiritually and mentally? That is another matter. Our activities and interests will certainly change over the passing years, but we can, if we exercise self-control and self-improvement, remain mentally active to the end of our natural life. Sad it is that so many people, when they see the years pass, begin to get morose, demented, feeling sorry for themselves, which is the surest way to lose friends.

3. **IN WHAT EVER STATION.** Paul comes through with a brilliant bit of Christian philosophy in Phil. 4:11, that "in whatsoever state I am, therewith to be content." Certainly if any had any room to complain, Paul did. There are times when we can better ourselves, in working conditions, etc. There are times when changes are best, that we might be happier and more contented in our work. The one who is on a working basis with God can understand these things, for such a person moves in the will of God. Thus if the situation is one which would normally sour a person on life, just knowing we are in God's will, is sufficient. We can be content—joyful, and happy, in the midst of trials. Look at the Bible heroes mentioned in our scripture tonight. The experience of their lives are thrilling, far more than any adventure stories today. New Testament days, and church history would provide equally thrilling stories. Read the great stories of great missionaries who learned to be content in the place God wanted them to be.

4. **NOT AFRAID TO DIE.** In the biography of a great missionary of the 20th century we read of his almost hopeless situation in seeking to pioneer a new mission point in the heart of the dark continent. Pestilence and disease, poverty, lack of medical and other supplies, hunger, discouragement on the part of some of the missionary group, all added up to heartbreak. As this great missionary said, though, he was not afraid to stay there, even unto death, for he believed it was God's will that many souls be won to Christ in that dark, heathen place. He finally was successful in opening the great work, laying down his life in so doing. Talk about romance in living, there you have it, even in our present century. Wouldn't you be glad for a record like that at your dying day? Then quit feeling sorry for yourself, yield yourself to God, and be used where He doth lead. You can bank on it that God never leads us where He does not want us, nor where there is not sufficient of His grace to keep us there.

5. **NO GREATER WORK.** There are a few who change their minds after entering Christian work. And often they should if they find they are not suited for it, or cannot be cheerful in it. But, ask the great majority of preachers, missionaries, and preacher's lives, and, if they are truly consecrated to the task, they will tell you some wonderful things in answer. For instance, concerning opposition within their church, and without, when it comes, they tell us that God puts a protecting shield in front of them, and they are not hurt. The one who persecutes God's servants is always the loser. Ask these Christian workers about how God provides. As one has said, "When normal means fail, God comes through." Also "Man's extremity is God's opportunity." Do you believe these things? Then you are on the road to enjoying the romance of living in Christian service.

QUESTIONS

1. Reviewing the lives of "romance" personalities in olden times, do you think their lives and experiences are being duplicated today?

2. Define the word "romance" as it pertains to the lesson of the evening.

Many things in 1949 will not be of our choosing because they are in the realm beyond our control.

Spiritual Meditations

Rev. Dyoll Belote

THE BUILDER'S PLANS

I Corinthians 13:8-13

IT IS SAID that we never see all of any object that we gaze upon. Only half of the object is visible to us at a time. And so maybe it would help us in some of our doughty disputations if we could remember the story of the two knights, "in days of old, when knights were bold," who met upon a narrow causeway. A sign stood beside the way, and in the exchange of greetings one remarked upon the color of the sign-board, whereupon the other quickly corrected him with the information that the sign was of another color. Each held stoutly to his claim until they fell out and fell upon each other in combat. One coming by during the scuffle, asked the cause, and when told laughed at the "nit-wittedness" of the two and informed them that the board was white on one side and black on the other.

A stone-cutter, chiseling away at a block of stone was asked by one who watched him, what part of the building his work was intended for. "I do not know," he replied, "I have not seen the builder's plans." Another phase of the subject is suggested by a companion story to the first one, of the two men who were cutting stone for a building. One was asked what he was doing, meaning what part of the construction work he was doing. His reply was characteristic—"I am cutting stone, just cutting stone." A second stone-cutter, when asked the same question, replied, "I am building a cathedral." There was a plan and the latter knew it, and that in due time his little part should be united with all the other parts to complete a building of beauty and utility.

And yet we trust it comes from Thee,
We have but faith: we cannot know!
For knowledge is of things we see;
A beam in darkness: let it grow.

The story of the poor boy in London, orphaned and cared for by a terrible drunken woman, who met him with kicks and cuffs if his begging did not yield sufficient to satisfy her avarice, fits in here. He used to find pleasure in looking at the lead soldiers and toys in the store windows, but was always separated from them by the glass. Accidentally run over by a car, he was carried to a hospital and cared for by loving hands. A few days passed and then he was astonished to see other children playing with just such toys as he had longed for, but had always been separated from by the glass. Then one day they propped him up in bed and he saw by his side a box of lead soldiers he had so admired and longed for. Slowly he stretched out his hand until he touched the treasures and then cried out, "There is no glass between."

How will it be when in the glory we no longer know in part, or see through a glass darkly, but face to face, and shall "know as even also we are known?"

—Linwood, Maryland.

BURNING TRUTH

By Charles Emory Byers

He prayeth well who loveth well,
All things both great and small;
For the dear God who loveth us,
He made and loveth all.

From The Ancient Mariner—Samuel Taylor Coleridge.

The man who has no love in his heart is an outcast from universal sympathy. The Ancient Mariner found out this all-pervading truth through a series of experiences that stamped it indelibly on his heart. The argument throughout this most unusual and exciting poem is absolutely convincing.

The person who loves only feebly is of small account. He cannot pray well or work well or hate well. He is lukewarm and must be spewed out of the mouth, as he can well be counted on to make a failure of his life. His purpose is not dynamic and his course is aimless.

The one who really loves is the one who goes after the thing he loves. His life is guided by a star to which he has hitched his wagon.

In this poem, the Ancient Mariner, in which the author amplifies and proves the theme that the man without love is outside the pale of God and man, takes him on a journey to the south polar regions. This territory was unexplored in the time of the author, hence unknown.

Thus the Mariner, outside the limits of geographical knowledge, was alone. The incident that caused this was that he killed what love he had in his heart by shooting the albatross he had taught to trust him. The bird was betrayed and love violated. Now the ship plunged into the polar ice, but was driven north to hot tropical seas where the crewmen, two hundred of them, fell dead of thirst, one by one. Here the Ancient Mariner was alone surrounded by death on every side. He thirsted in his loneliness day and night. He mourned that there was water everywhere and not a drop to drink. He realized also that he was alone on a wide, wide sea where there was no living man but himself, and not even God seemed to be present.

He knew that he was the most absolute outcast that was ever born. At times he tried to pray but, possessing no love, no prayer came. His was a terrible fate brought about by an unnatural condition.

One night under the silent moon he watched the beautifully-colored water snakes and he loved them for their beauty and grace. In that selfsame moment he could pray. He prayed, felt comforted, and slept.

Things for the better began to happen fast. It rained from a great black cloud, his thirst was quenched, the albatross, which the crew had fastened to his neck in punishment, fell away, and the ship began to move swiftly homeward.

When he could love he could pray, and the very universe was glad to receive him back. He came back to God and humanity after his strange exile and became a devout advocate of the necessity for love in man's heart.

Prayer Meeting Topic

Contributed by Rev. C. Y. Gilmer

(Helps for Soul Winning)

DOES YOUR LIGHT SHINE?

Has someone seen Christ in you today?
Christian, look to your heart, I pray;
The little things you have done and said,
Did they accord with the way you prayed?
Have your thoughts been pure and your words kind,
Have you sought to have the Saviour's mind?
The world with a criticizing view
Has watched, but did not see Christ in you?

Christian, look to your life, I pray;
There are aching hearts and blighted souls
Being lost in sin's destructive shoals,
And perhaps of Christ their only view
May be of what they see of Him in you.
Will they see enough to bring hope and cheer?
Look to your light! Does it shine out clear?

—Log of the Good Ship Grace.

"SIRS, WE WOULD SEE JESUS"

Hymns: "Does the World See Jesus In You?" "The Light of the World Is Jesus"

Scripture: John 12:20, 21; Phil. 2:15

Prayer

Seed Thought Provokers:

ALL ABOUT US IS an unrecognized host that is hungry-hearted for Jesus (John 4:35). Not being able to understand themselves they know not what they need. But Christian people with Christ's loving compassion (Matt. 9:36) should urge upon all the need of free salvation. The world's deep unrest, general unhappiness and fear of the future and the hereafter help men to cry out for heavenly peace and the joy of salvation. The so-called hardness of heart and indifference which Christian people alibi for not going after souls creates a great scarcity of laborers (Luke 10:2).

But Jesus knew the human heart (John 2:25). For this reason He sought people as well as having them seek Him for salvation. The uninvited sinful woman kneeled behind Jesus and washed His feet with her tears (Luke 7:36-50). Zacchaeus, the rich Publican, climbed into a tree to see Jesus (Luke 19:2-4). Zacchaeus found what his money could not give. None would regard the woman at the well of Sychar, a good gospel prospect. Though she was a Samaritan, and sinful, Jesus felt an urge to go through Samaria (John 4:4), and when she showed a desire for the Messiah, Jesus identified Himself (John 5:26). Her townspeople also wanted to see Jesus for salvation. People wanted to see Jesus because they needed Him. They had more than curiosity or selfish desires.

All that Cornelius needed was someone to tell Him of

Christ (Acts 11:15; 10:43). Even the jailor who thrust Paul and Silas into prison could live no longer without peace of heart (Acts 16:30-32). Thus many a wicked heart is white harvest. People are ripe for God's saving grace in most unlikely places. The prodigal boy "came to himself" in the hog pen. The poor bleating sheep, alone in the wilds, surely must realize that he is lost. He is a good subject for rescue. Millions would gladly have peace and forgiveness in salvation if only they knew how to obtain it. Many see that the wages of sin is death, but they know not the way of escape. A Christian's good life helps, but without his direct testimony by word of mouth very few will ever be saved. It requires both "the life" and "the testimony."

COMMENTS

On The Sunday School Lesson

by The Editor

Lesson for October 23, 1949

PUTTING OUR TRUST IN GOD

Lesson: Isaiah 12:2; 26:1-7; 30:1-2, 15-17.

IT HAS NOT BEEN so very long since we spent a lesson period on the idea of trust as set forth in the Psalms. We now turn to the same idea as set forth by the Prophet Isaiah.

In the Golden Text, found in Isaiah 12:2, we find the prophet saying, "I will trust, and not be afraid: for the Lord Jehovah is my strength and song." It would be well, in order to get the full significance of the above sentence, to turn at once to the Book of Isaiah and read the preceding chapter, the eleventh. This chapter deals with the prophecy concerning the restoration of Israel from bondage. In the prophecy which Isaiah here utters, he now finds much to bolster up his own trust and faith in God. So we find Isaiah really writing in this twelfth chapter, what might readily be considered a "Psalm or Trust."

Had the Israelites heeded the word of God's prophet and placed their trust in God, history surely would have been written with a far different ending for these chosen people. But the most potent comment which can be written on this thought can easily be contained in four words, "But they did not." Those same four words can far too often be written after events in the lives of our present day people.

We ought to think in practical terms when we study our Sunday School lessons. Of course it is always vital that we understand the events around which our lessons are built. But it is likewise important that we apply the theme or thought of the lesson to ourselves. So, for a moment, let us apply the thought conveyed to us in the lesson topic, "Putting Our Trust in God."

Let us begin with our prayers. When we pray, do we pray in faith that God will answer our prayers? Or do we just pray, thinking that maybe God will not be too busy to listen? James would seem to settle that matter when he says, in James 5:16, "The effectual fervent prayer of a

righteous man availeth much." And John says, in John 9:31, "... if any man be a worshipper of God, and doeth his will, him he heareth." Note the important part of that sentence, "doeth his will." We must also have "trust in God" to be heard of Him.

Let's go a little further. There is a song which we sing that bears the message, "Take your burden to the Lord and leave it there." If we have faith enough to "tell God all about it," we should "trust" sufficiently to "leave it all in His hands."

Do we have problems? What is God's Word for if it is not the "Answer Book" to all of life's problems? If our Bible is to be used at all, it, first of all, should be a "trust" book to us. If we cannot put our trust in God, through His Holy Word, then we are most miserable creatures.

Take the lesson of trust in our study today. Appropriate it to your own life. And remember the words of Isaiah (26:3) "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee."

"Get The Business"

Bishop Wilbur E. Hammaker

Executive Vice-President of the Board of Temperance
of the Methodist Church

THAT SLOGAN FITS the latest whiskey advertising exploration like a glove fits a hand. No matter what the cost, "Get the business."

Forget the proprieties and the promises. Put them away as outworn. "Get the business," no matter what usages of decency may be brushed aside.

Schenley's is setting the pace. They are, according to the New York TIMES and ADVERTISING AGE, negotiating with the broadcasting companies. Thirteen years ago, the Distilled Spirits Institute adopted a resolution declaring radio advertising to be "out of bounds" for the makers of distilled liquors. Schenley, although not a member of the Institute, has followed this policy.

But now comes Schenley, doing a "right about face." Reason: the need of more business. Decreasing sales has caused this large company to cast about desperately for new ways and means to jog the memory and imagination, to the end that more whiskey be consumed. A man's home is to be no longer his castle. He is to be cornered at his own fireside by the importunate pleaders for the use of more liquor. His children, too, must hear the high-pressure presentation of the values and virtues of Schenley's liquor.

It is an arrogant procedure. Senator Edwin C. Johnson of Colorado, Chairman of the Interstate and Foreign Commerce Committee of the Senate, recently wrote a vigorous letter to Honorable John W. Snyder, Secretary of the Department of the Treasury, concerning this new threat. As head of the Treasury Department, Mr. Snyder has general supervision of the Alcohol Tax Unit. The Senator asked for the exercise of authority by the Tax Unit to prevent this outrage, which he characterizes in different parts of his communication as "blind" and "selfish" and "vicious."

It is all three of these—also "stupid." "Whom the gods destroy, they first make mad," is an ancient saying. It is still true. Liquordom can go too far. Becoming mad (that is, insane) in its greed for gain, it can go beyond the long-suffering patience of the people. Far-seeing thinkers in the liquor group see this and sound forth intermittent warnings to their fellows. Their refrain is: "Do not tempt the American people to take drastic steps because of our excesses."

To advertise whiskey on the radio and by television involves jeopardy. Good advise is, "Better thing twice before such a dangerous step is taken." It will be the clear and complete repudiation of pledges and promises made by liquordom across the years, beginning with the days of "Repeal" agitation back in the late 20's and early 30's. Greed can over-reach itself.

A similar indirect caution to the broadcasting companies was voiced in a letter written by Senator Johnson to Honorable Paul Walker, Acting Chairman of the Federal Communications Commission. In this communication, the Senator suggests that the Commission consider the total implications of the proposed whiskey radio advertisements and issue a warning. It would be as unseemly for the broadcasters to take the money as it would be for the distillers to give it. Common decency should restrain both crowds. If they are without self-imposed restraints, then it may be necessary for the people, through government, to take a hand. Distillers and broadcasters had better "stop, look, listen."

Misery is a heavy laden thing. Its water is wormwood; its very food is mixed with gall.

The right kind of man will keep right on growing in grace no matter what happens.

Wedding Announcement

LOWMAN-METCALFE. At the Brethren parsonage, at Linwood, Maryland, on August 20, 1949, occurred the marriage of Mr. Truman Kenneth Lowman and Miss Frances May Metcalfe. Both of the contracting parties are estimable young people, and the bride is a member of the Linwood Brethren church. The groom is a young farmer and will assist his father on the home farm near Linwood. The double ring ceremony was used. Both bride and bridesmaid carried corsages of roses and stephanotis, the bride's roses being red and the maid's yellow. Mr. Lowman had as his best man, Mr. John Means, while the bride had Miss Jean Cook as her attendant. A wedding trip took the happy young couple through the New England States and Canada, and they are now making their home in a furnished apartment in Westminster, where the bride is employed at the Carroll Gardens—a floral shop. The best wishes of their friends accompany these young people as they enter life's pathway together.

Dyoll Belote.



News From Our Churches

CERRO GORDO, ILLINOIS

Greetings from the Cerro Gordo Brethren Church!

We are very much alive and going, here at Cerro Gordo. We are sorry to have waited so long in preparing a report for all of you who are interested, but by this letter we will try and do so now.

It has been almost a year since we left the Roann, Indiana, pastorate. We enjoyed our two years and two months there very much. At the close of our pastorate there, we were able to see an average attendance of 124 in Sunday School for the last year, with a higher average for the last two quarters. A short time before our departure, the interior of the church was redecorated, including the lowering of the ceiling and the installation of fluorescent lights. This was a great asset to the looks and heating of the church. We feel that we spent a profitable time at Roann, regardless of some very trying times and circumstances. We left many dear friends whom we will long remember. May God bless and add to the work at Roann!

The Lord has richly blessed Mrs. Tinkel and myself this past year. We have had the privilege of doing a number of things. We thank Him for care and guidance at all times.

We have been here at Cerro Gordo for six months. We have greatly enjoyed our time here. The house was cleaned and very nicely redecorated. We are very thankful to the folk here who labored so diligently in this work. The house was completely furnished—ready to start living! There was a truck sent for our household goods and they certainly did a fine job of packing and moving. It has taken us some time to get our few things straightened around though, and we are just beginning to live again.

We certainly appreciate the work that former pastors have done, both for the upbuilding of the church and the grounds. Rev. Charles Johnson did a very excellent job of setting out berry plants—strawberry, red and black raspberries. Thanks a lot, Brother Johnson! May God bless you in your present work.

We find the folk here very responsive and willing to work. The cooperation has been fine and they have certainly shown appreciation for all we have done. The attendance has been good. The average is 66 in Sunday School as compared with 55 a year ago. The Sunday School offerings have had a small drop—\$11.75 for this year's average as compared with \$11.97 last year. We can take no credit whatever—we simply thank God and the people.

Prior to our coming, there had been some plans made concerning the redecorating of the church building, both inside and out. I am sure again Brother Johnson deserves a great big "Thank you" for getting this project under

way. We now have a newly decorated church home. We certainly are very thankful for it. There is as yet much remaining to be done.

Immediately after our coming we took three of our girls and journeyed to Lanark for our Winter Camp. Both we and the girls enjoyed this camp. Then came the Summer Camp, with two girls and five boys journeying to our camp site. It was our desire that several go for this week.

We are making plans for the Central District Conference which is to be held here the first week of October. It has been a very pleasant and grateful time we have served for this group these first six months. They certainly have been loyal from the reception on. May God bless us as we work together. Pray for us that we may press forward for the kingdom of God.

Arthur J. Tinkel, pastor.

Laid to Rest

SENSENBAUGH. Daniel Thomas Sensenbaugh died at his home near St. James, Maryland, Monday morning, August 15, following a long illness, at the age of 74 years. He had been a life-long resident of Washington County and had been a member of the St. James Brethren Church for 53 years. He had served as Deacon for many years and as a teacher of the Men's Bible Class. Surviving are a daughter and a son: Mrs. Carson Metz, at home, and John W. Sensenbaugh, Hagerstown. Also surviving are the following brothers and sisters: John W., Hagerstown; B. Frank, Polo, Ill.; Mrs. Barbara Shifler, Frederick, and Mrs. G. C. Flook, Hagerstown. He was preceded in death by Rev. Charles Sensenbaugh (who was pastor at Ardmore, Indiana, at the time of his death, September 28, 1929), and Mrs. Dessie Sensenbaugh, who died at St. James November 30, 1944. Funeral service held at the St. James Brethren Church by the undersigned, assisted by Rev. J. Roland Reickard, a friend of the deceased for many years. Burial at Manor Cemetery.

Freeman Ankrum.



COOPER. Mrs. Ada May, wife of Theodore W. Cooper, Hagerstown, Maryland, died Sunday, August 14, at the age of 59. She was a member of the First Brethren Church, the Loyal Ladies Circle Class and the Woman's Missionary Society. Besides the husband, the following survive: daughters—Mrs. Roland Stoddard, Mrs. Emmert Humelsine and Mrs. Kathleen Coffinberger; sons—William T., Gerald F., Leon E., and Richard H., all of Hagerstown; fourteen grandchildren; one sister, Mrs. Pearl Easterday; brothers—Robert G. and Hubert Easterday, Hagerstown; Raymond E., Waynesboro, and John H., Baltimore. Funeral service conducted in the Coffman Funeral Home, Hagerstown, by the undersigned, in the absence of her pastor, Rev. James Ault. Burial in Rosehill Cemetery.

Freeman Ankrum.

Missionaries give their lives and all; In contrast my one-tenth is mighty small.

Educational Offering
For Ashland College and Seminary
October 9, 1949

**Do Not Confuse This Offering
with the current
Emergency Fund Drive**

The Educational Day offering is the usual Annual offering for the College and Seminary for the "operating fund," which is used toward helping to pay the regular operating expenses of the school.

Unfortunately it is necessary for the College this year to ask for two offerings at the same time. However each is indispensable. The "Emergency Fund" Drive had to be made at this time if the College doors were to remain open for students this fall. Money is still very badly needed to help pay for that very large and unavoidable project. Do not delay or defer plans for the raising of a large amount to pay for your share of the \$60,000 "Emergency Fund"!

At the same time, the regular Educational Day Offering to make possible the meeting of operational expenses of the College, is now due. As more Brethren students come to Ashland, the Church is called upon to contribute larger amounts to defray the extra expense of training such future leaders of our Denomination.

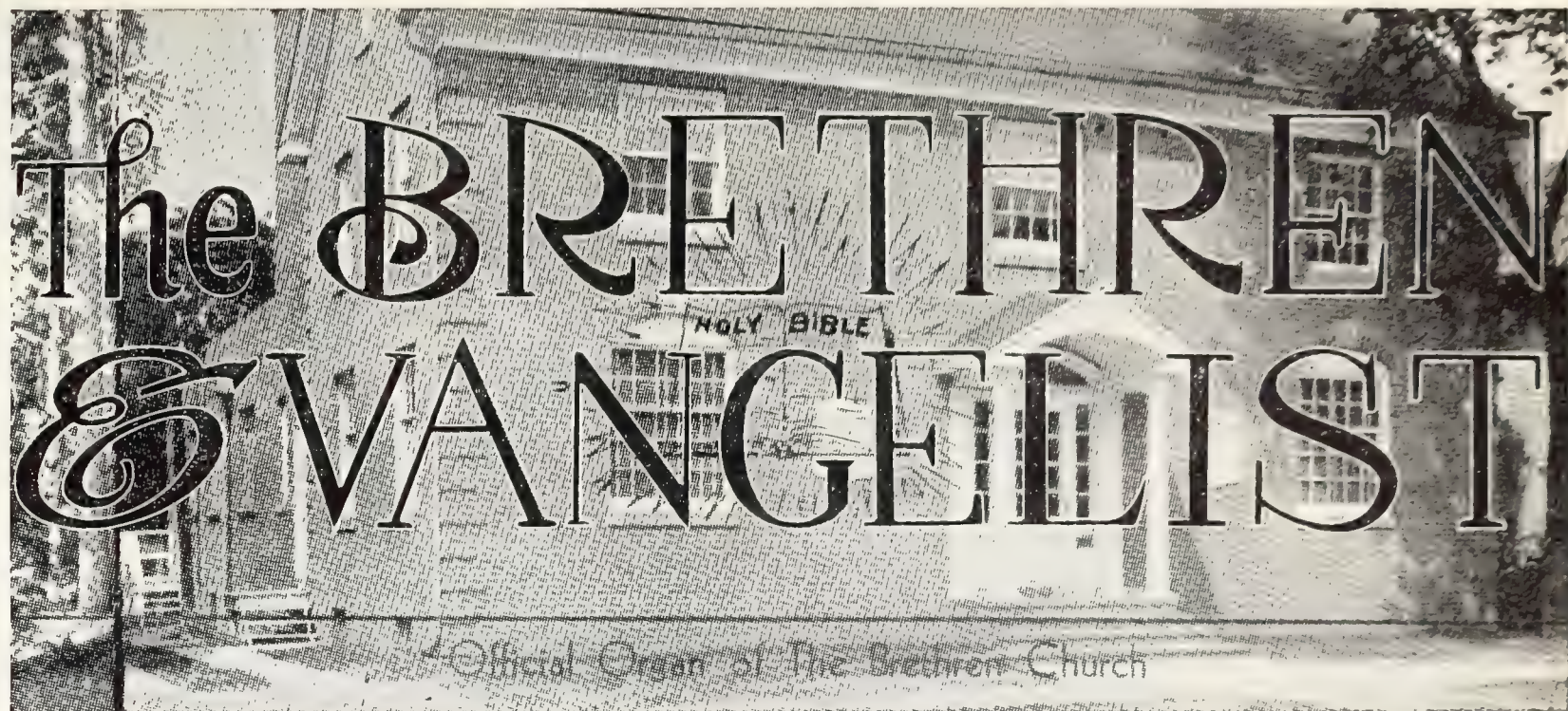
An Educational Day Offering at least equal to last year's is prayerfully requested of each and every church. Now is the time when we can move forward if we have the support of all our people. We shall be counting on this.

Please remember that there are two distinct offerings:

First, the "Emergency Fund" should be sent in at once. It is to be used exclusively to pay for the repairs to Founders and Allen Halls.

Second, the "Educational Day Offering" is your regular annual offering for the operation of Ashland College. It makes possible the meeting of ordinary expenses such as teacher salaries, fuel, light, and educational equipment. It also provides funds for religious emphasis on the campus. It is badly needed again this year because of crowded conditions and additional Brethren Seminary Students.

Glenn L. Clayton, President.



*The Center Chapel, Indiana
Brethren Church*



See the Center Chapel Poem in this Issue

THE BRETHREN EVANGELIST

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INTERESTING ITEMS

Huntington, Indiana. Brother C. Y. Gilmer is one of those fortunate pastors who get a fine "break" once in a while. We quote from the Huntington bulletin of September 25th, which gives the reason for this "fortunate" word: "The minister expresses his appreciation to this congregation for allowing Mrs. Gilmer and himself to accompany Mr. and Mrs. E. W. Hendrix, former parishioners at Burlington, Indiana on a four weeks' trip to southwestern southeastern U. S., and perhaps to Mexico City, starting October 3rd." Brother Gilmer was in the editor's office one day last week and said that they were starting out early Monday morning and that he was billed to preach for Brother W. R. Deeter at Udell, Iowa, on Monday evening. The services at the Huntington church will be held as usual in the absence of the pastor, guest preachers and organizations of the church being responsible for the conduct of the services.

Rally Day was conducted on Sunday, October 2nd. The Men's Chorus of the Huntington Church sang at the 10:30 worship hour. This day was set apart as "Cash Day" for the parsonage fund.

Johnstown, Penna., Third. The Johnstown Third Rally Day is scheduled for Sunday, October 9th. The attendance goal is set at 225, with an offering goal of \$150.00.

The Third Church Communion was held on Sunday evening, October 2nd. There was also a W. M. S. District Rally at the Third Church on October 6th, with sessions both afternoon and evening.

Pledges are being taken for the new carpet fund, which was recently purchased for the entire first floor at a cost

of \$2,400.00. Brother D. R. Wolfe, pastor, says that only about \$1,000.00 remains to be paid to both carpet and building funds.

Meyersdale, Penna. "A Pattern for Christian Living," was the general subject of Brother W. S. Benshoff's pre-communion services, which were conducted on September 28-30, with communion held on Sunday, October 2nd.

Vinco, Penna. We received the following from Brother W. B. Brant, recently installed pastor at Vinco, dated September 27th: "Had a wonderful day Sunday (25th). We dedicated thirteen babies to the Lord. The church was full. We were all thrilled. Rally Day October 2nd and Communion on October 9th. Recently had three anointings. The people are really wonderful here."

Oakville, Indiana. Under the date of September 28th, Brother Henry Bates writes, "Thought you might be interested in knowing that the Furnace Fund reached approximately \$800.00 by the end of the first day. We hope to finish it off this week." We venture the prediction that they did.

Johnstown, Penna., Second. Evangelistic meetings are in progress in the Johnstown Second Church with Brother Percy Miller, pastor of the Berlin, Penna., Church as evangelist. They began on Sunday, October 2nd, with Brother Leatherman in charge, and Brother Miller coming on the scene on Monday evening. Communion was held on Sunday evening, October 2nd, an appropriate way to begin the revival.

Brother Leatherman reports that the beginning Sunday evening services, after no services being held in the individual churches during the summer, showed a gratifying attendance of 43 and 51 at the first two services.

Washington, D. C. They are after their Cash Day offering of \$1,250.00 again and as usual we predict that they will make it. They are holding this Building Fund offering in connection with Rally Day and they have a goal of 100% attendance in every class.

Bryan, Ohio. We note from Brother E. J. Black's bulletin that the evangelistic meetings of the Bryan church will be held beginning October 31st, and closing November 13th, with Brother E. L. Miller, pastor of our Maurertown, Virginia, Church, as evangelist.

Promotion Day and Annual Home Coming will be held jointly on October 9th, with a guest speaker.

(Continued on Page 10)

MRS. C. A. STEWART PASSES AWAY

As we go to press word comes to us of the very sudden passing away of Mrs. C. A. Stewart, wife of Rev. C. A. Stewart, pastor of our New Paris, Indiana, Brethren Church. She passed away in her sleep in the early morning hours of Sunday, October 2nd. Funeral services conducted in the New Paris Church on Tuesday afternoon, October 4th, at 2:00 o'clock. Our deepest sympathy goes out to the bereaved husband.

The Editor Thinks Aloud

Fred C. Vanator



READING THE WORD WITH PURPOSE

LAST WEEK WE THOUGHT about the "Inspired Word." We feel that it will not be amiss, therefore, to continue our thinking this week about what the "Word" can mean to us in our day by day reading.

In practically every organization within our brotherhood an emphasis is being placed on Bible Reading and Home Altars. Just what is being accomplished in these programs or goals depends largely on "how" we read our Bibles, and not "how much" we read at any one sitting, or in any one day; and, on whether we are reading merely to meet a goal, or whether we are reading to satisfy our soul's deep hunger, and to delve deeper into the Book of Books to increase our knowledge of its contents.

Remembering that our Bible is "God Breathed," and that it was given to us with one specific purpose—to show us the way of salvation through our Lord Jesus Christ—to show us our obligation and opportunity to receive it—it is important that we have a genuine "purpose" in our reading. Therefore let us seek to acquaint ourselves with its entire content.

If we will accept the fact that, beginning at Genesis 1:1 and continuing on through Revelation 22:21, we have, in reality, just one book—a book of many scenes and many characters; filled with history and biography, poetry and drama, yet a book that is striking in its oneness and purpose—then our reading becomes more purposeful, our understanding of it simplified, and our knowledge more concrete and established. It is then that we read with at least a semblance of purpose and understanding.

How shall we read it, then? That is the question that seems to bother so many these days. Just when and where shall we begin, and how much of the book or chapter shall constitute a day's reading? Shall we read an entire chapter, whether it be long or short; or shall we read till we feel satisfied that we have the meaning in hand, be it one verse or ten chapters?

This question might be answered by asking another—just how much are you interested in the contents of the Bible, and just how well do you know what it contains?

All of us read secular literature, more or less, as the case may be. When we read this type of literature, do we have to ask anyone as to "where to begin?" Do we pick up a book and in a hap-hazard manner open it and begin to read the first thing that comes to our view? Not likely—especially if we have been struck by the title of the book. We begin where the author meant for us to begin—at Chapter One. We want, first of all, to become acquainted with the characters of the book and to learn to know them as we meet them further on in the book. Then we want to become acquainted with the purpose of the author in writing the book—to know why he wrote and to compare his thinking with ours on the subject upon which he is writing. We want to catch the theme of the

writing so we can more easily follow the trend of the circumstances as they come into our view. If we read a book thus, we will have a knowledge of it when we have completed it. And, if it is interesting enough, well, we may go back and read many portions of it again and again, until at last it becomes a part of us and our thinking and acting.

What reason, therefore, is there that the Bible cannot be approached in the same manner, and with the same purpose? Fiction lives for a time and often dies in a few years; but God's Word endures forever. Jesus said, "Not one jot or tittle shall pass till all be fulfilled." It is a living "Book" which is full of vitality, helpful in its contents, furnishing the solution to every problem of life, and containing words of wisdom which will teach us all how to live and move and have our being in Him who came to die on the cross and to "give his life a ransom for many."

Consequently our reading should be purposeful—seeking, first of all to know it as "One Book," and then seeking to find in it those things which will fit into our personal problems and give us light on our daily pathway.

No one who consistently reads God's Word day by day, in the light of his own personal problems, can stray far from the pathway which God has set before his feet. The one thing we all ought to remember is that The Word of God was not left to us to be merely "glanced at" whenever fancy so directs, but to be used even as we would use a "Guide Book" or a well marked map on a long trip across the country, for we are truly on a long journey that leads to life eternal.

Think it over!

Office Gleanings

By The Editor

WE BOUGHT SOME BARGAINS

We Want You To Have The Benefit

Recently our Book Store bought some fine Bibles which we want to pass on to our readers at bargain prices. Some of these Bibles are marked down as much as 25% and they are all worth every cent of their original price. But since we bought these Bibles at a good discount, we want you to have the benefit of the saving.

These Bibles will make excellent Christmas presents and it is not too early to begin to think about that time, for it is only about two and one-half months away—seventy-eight days from the publishing date of this issue, to be specific.

We list a few of our choice selections herewith, and will, from time to time, list others. Since these are marked down as to price, we feel that we can give no further discount in these items. However, they will be mailed to you postpaid, if cash is sent with the order. Please order by number, and order early to avoid disappointment, for when these are gone we cannot duplicate the price. Make checks payable to The Brethren Publishing Company.

(Continued on page 11)

Preparing For The Revival

IN THE SEASON OF THE YEAR when churches are either just finishing the conducting of "Revival Services," or are just in the midst of such meetings, or are just preparing for the launching forth in such effort, the following short article is worth while for our reading.

A revival meeting is like unto a harvest which is made ready by the work of the farmer as he prepares the ground and sows the seed and cares for the growing crop until the time of reaping comes.

There are some careless farmers who expect a crop without proper preparation for it, and there are some careless pastors who expect accessions to the church without preparation for winning them. In each case disappointment follows. If there is to be an ingathering, there must first be a preparation.

What shall be done about it?

First of all—**Remove the Hindrances.** The farmer removes from his field the brush and stumps in order to make room for the grain. The pastor must try to clear his field of all jealousies and factions and hypocrisies. He must be in good repute with them who are without. Bad debts at the stores and other places on the part of the "members" will do more than one would believe toward hindering revival effort. It is folly to incur the expense of a meeting and then destroy its effectiveness by inconsistent living.

In some places the clearing of the land is the largest part of the work of farming, and in some places the most difficult task in winning souls is to get the members "right." But it must be done. One hypocrite in the church will furnish excuse to many sinners for remaining outside. It ought not be so, but sad, to say, it is so. Before the evangelist begins the meeting let there be a work done on the part of the members to have all the hindrances removed.

In the second place—**There is a Work for the Lay Members to Do.** It has been commonly thought that the success of a meeting depends upon the preacher. It depends more largely upon the other workers. There is a vast amount of work to do which the evangelist has no time to do. If he preaches as he should, he will need most of his strength in the public meetings and ought not to be expected to spend ALL of his time in making just one round of visitation, although some, and often much of this, is necessary, especially in this day of "personal evangelism." The evangelist is usually ready to do whatever is necessary for the

good of the meeting, but the large part of the work of visitation should fall upon the pastor and his members.

It is within the realm of the lay members to invite their neighbors and friends to the meetings. They can be at the church early, to be a welcoming committee for strangers—for strangers do sometimes come into these evangelistic services, especially if they have recently moved into the community and are in search of a church home. These should never be neglected. For if they are, they may not come again.

The lay members can do personal work before the meetings have begun, in order that the pastor and evangelist may have a personal knowledge of the ones they are called upon to contact by this former visitation of the laity. Sometimes a word, spoken at just the right time to the one sitting next to you, may be the urge that will bring about the confession. However, it should never be made so evident that the one spoken to will be embarrassed. A tactful worker is a great asset to any evangelistic meeting.

Not everyone makes a tactful personal worker. Individuals should know their own abilities, and also their limitations. But the Holy Spirit will be present to lead and guide the worker if he is in the spirit of prayer for such leading.

Finally, this leads us to the place of prayer in such a meeting. **PRAYER IS THE CHIEF FACTOR IN ANY REVIVAL EFFORT.** If one expects to have a real season of revival and refreshing in such meetings, the spirit of fervent prayer must be manifest in the hearts and lives of the membership. Prayer should be "definite"—not a hap-hazard, generalized prayer, for something or anything that God will see fit to send. If you have someone who is a sinner, definitely on your heart, take that one by name to the Lord. Just remember God knows that person by name. And just because he does not respond at once, do not get discouraged in your prayers for him—but keep on praying continually that he may yet turn and accept the Savior you call your own. It is a proven fact that when once we pray for others, we will work for them also, and God will bless our efforts.

And then, too, the desire for souls should not cease when the last benediction of the special effort has been said. That desire should be kept uppermost in the mind, day after day, year in and year out. What other excuse has the church for existing?

- - - Love Feasts and Spirituality - - -

NEARLY, IF NOT ALL, of the churches are enjoying Love Feasts at this present season. The Love Feast is the one service of blessing. It follows, then, that the churches at this time should be in the best spiritual condition.

The Brethren, as a church, hold it as a part of their

plea, that God's means are best to win His ends; that therefore, any deviation from the Commandments of the Word will be sure to result in corresponding loss to ourselves.

We see this truth abundantly exemplified in the physical world, where any neglect of the laws of health or violation

The Ashland College Gospel Team

"Bones In De Chuch"

Last week Sambo, our minister, preached on "Bones in de Chuch," an' he sure stepped on lots of people's toes.

"Bones in de Chuch!" he says. "Well, what am dey all, boss?"

"Well, now," he says, "deys five diffunt kind o' bones in de average Chuch." Then he says as how they be some membahs what is like de "Wishbone." Deys always awish-in' foh better things, but dey neber gets down to work foh dem, and pray for dem. Dese here wishbone membahs ain't much account. Dey does altogeder too much talkin'. Dey is de gossipin' kind what usually make trubble foh eberybody. De Chuch doan need no "Jawbone" Christians.

Den dere is de "Funnybone" kind, lak dat crazy bone in yoah elbow, what am always agettin' deir feelings hurt; dey is too easy offended.

Den dey is de "Dry Bones"; some folks calls dem "Fossils." Dey is orthodox, many o' dem, but dead as a dodo and cold as de icehouse.

"Say, Uncle Ezery," interrupted Sambo, "ouah preacher ober at de oder culled Chuch say dat an icebox is O. K. foah dead chickens, but a might' poor place foah live ones."

"You're right, Sambo, too many o' us Chuch membahs be dead chickens, an' ef de live ones would warm things up, dey'd have soon to trow out de dead ones, cause dey'd be spoin worse. Well, as I was asayin', bout dese bones in de Chuch—De las' sort he mentioned wus de "Backbone" kind, and they be de spiritual support ob de Chuch, and he sez dey be all too few ob dem. It suh war a good sermon."

"But he doan mention my kind o' bone, boss."

"Yoah kind ob bone? What kind am dat?"

"Seems to me som ob us is like de 'Tailbone', always behind. We am behind in ouah donations; we am behind in ouah work fo' de Lord; in fact, we am perty slow all de way 'round when it comes to His work."

"Guess yo' am right at dat, Sambo. Let's pray dat dey will be many moah 'Backbone' Christians."

—Sergeantsville, N. J. Bulletin.

FROM THE FIRST BORN UNTIL NOW

J. E. Garrett

First brothers on earth were Abel and Cain—
They had a grievance, and Abel was slain.

God heard Abel's blood cry up from the ground,
And now we all suffer from that dreadful sound.

That cry has rung out from that day to this,
'Tis heard from a brother who would not resist.

That sound has been ringing for thousands of years,
And yet it is bringing its millions of tears.

Now what can be done in this hour of despair?
Seek God in forgiveness, while kneeling in prayer.

—Muncie, Indiana.

"Care" Offers Turkey Package

FOR HOLIDAY GIFTS ABROAD

To provide a festive Thanksgiving or Christmas treat for families in Europe, a special CARE Holiday Package containing a whole turkey and all the dinner trimmings has been announced by Paul Comly French, Executive Director of the non-profit agency.

Large enough to feed as many as 12 people, the turkeys in the package are the famous Beltsville Whites, bred through U. S. Department of Agriculture experiments for minimum bones and maximum meat. They average seven pounds, but furnish the meat equivalent of a normal 12 to 14 pound bird. Steam roasted in their own juices and canned under pressure, they can be served cold, just as they come in the CARE package, or heated and browned.

In addition to the turkey, the Holiday Package contains eight and a half pounds of other foods that have long been scarce in Europe. The other contents are: one pound each of plum pudding, Huyler's chocolates, orange marmalade, powdered sugar, raisins, rice, bacon and coffee (or a half-pound tea for Britain); a half-pound butter—and the crowning, practical touch of a can opener. Complete cost, including guaranteed delivery with a signed receipt returned to the donor, is \$13.50.

Because of the overwhelming response to a similar CARE package last fall, 100,000 of the new Holiday Packages are being stockpiled abroad well in advance. They will be in CARE's European warehouses by October 30th, so that deliveries will be assured for the holidays. Orders marked for Thanksgiving gifts will be delivered in the early part of November. If not especially marked for this early delivery, the packages will be delivered during the latter part of November and December.

In order to avoid any disappointment to donors or their friends, CARE will accept no more than 100,000 orders for the Holiday Package, Mr. French stated. Donors whose orders cannot be delivered will have their money refunded promptly.

The countries to which the package may be sent are: Austria, Belgium, Czechoslovakia, Finland, France, Germany (American, British, French Zones and all Berlin), Great Britain (England, Scotland, Wales, Northern Ireland), Greece, Italy, the Netherlands, Norway and Poland. Delivery is guaranteed to designated friends and relatives, or to needy families and institutions—such as orphanages and hospitals—selected by CARE's member welfare agencies. Orders should be mailed to CARE headquarters, 20 Broad Street, New York, or to any CARE office in the country.

Besides the turkey package, CARE also has available for holiday gift delivery its regular \$10 standard food, baby food, layette and textile packages, and its \$5.50 Thrift Food parcel.

Work is what we do of ourselves, but fruit is what we do of God.

A river becomes crooked by following the line of least resistance. So does man.—Exchange.

Bits of Brethren History

Information of Interest

By H. C. Funderburg

(These articles are printed just as they come from the pen of Brother Funderburg.)

"THE JOHN A. BOWMAN BRETHREN"

I AM NOT SURE as to the exact time, but I believe it was about 1858. I was present at Knob Creek Church when John A. Bowman was expelled from the church. He was charged with serving at law a member of the church who refused to pay a debt he owed an estate of which Bowman was executor, and who had to wind up the estate according to law.

Brother Bowman claimed that he was dealt with unjustly and went on preaching, and soon gathered around him a church of about one hundred and thirty members, holding Love Feasts, baptizing and ordaining a number to the ministry. He was quite influential during the rebellion. A Confederate soldier shot Bowman in his own stable, killing him instantly.

The Shepherd being smitten, many of the members desired to unite again with the mother church. This plea was embodied in a request to Annual Meeting. A committee of Elders was sent to east Tennessee to investigate the case. After spending several days among the members and those of the old church, the above committee of Elders decided that all the Bowman members could be received in full fellowship in the old church without rebaptism, if they would return by the first of the following October. No confession was to be required.

There were sub-committees sent to visit each and every member of the Bowman fraternity to inform them of their decision. I was on one of the committees. It had a salutary effect as nearly all the Bowman members united with the old church without rebaptism. The love of the cause of Christ permeated and influenced the whole transaction and many faces were bathed in tears and hearts leaped for joy.

(The above was written for Brother Funderburg by request by P. R. Wrightsman.)

There were two little sisters at the house, whom nobody could see without loving, for they were always so happy together. They had the same playthings, but never a quarrel sprang up between them—no cross words, no pouts, no slaps, no running away in a huff.

"You never seem to quarrel," I said to them one day. "How is it you are always happy together?"

They looked up and the elder answered: "Oh! you know, Addie lets me and I let Addie."

I thought a moment. "Ah! that is it," I said, "She lets you, and you let her; that's it."

Yes, that is it. The Bible says: "Submitting yourselves one to another in the fear of God"; and His grace can enable even high-spirited boys and girls to do so. Don't forget the two lets.

BURNING TRUTH

By Charles Emory Byers

"'Tis ye, 'tis your estranged faces,
That miss the many-splendored thing."

—Francis Thompson.

Our faces are estranged to the beauty and wonder of the familiar things all about us. On every side of every individual the world is teeming with splendor. But familiarity breeds indifference, hence they remain unnoticed and even unsuspected.

Take the housewife in her simple task of washing the dinner dishes. This task to her is often a drab drudgery. How seldom does she stop to consider or even notice the iridescent splendor of the soap bubble before her eyes. Beside their chameleon changes of color they involve principles of physics and chemistry that would keep a scientist entertained for days at a time. Yet to the average housewife they are only—soap bubbles. But their round and perfect lobes have always fascinated the curious. Bubbles, like worlds are round, and each is a universe within itself.

The song sparrow singing without the window delights the ear that listens. But the average person does not stop to consider the natural laws involved in bringing that song to the ear. There is an ecstasy in following that through, and for that purpose and ecstasy this is written. The delicate balance that tunes the ear to the note of the bird is next to a miracle. But our faces are estranged to the many-splendored things.

Another near miracle is the wondrous changes wrought by the simple occurrence of the rising of the sun. As its beams reach the waiting dewdrops on the grass blades and flowers, it changes them, like the alchemy of a magician, into pearls and rubies and diamonds. This involves the wondrous fairy tale of color and light, the full mystery of which has not been solved by our most devoted scientists. But our estranged faces and eyes regard it only casually and see no wonder in it. We have not received the thrills that are there.

This strange sunrise does far more. As it kisses the green leaves of waiting trees and plants it inspires them into action and turns their tiny wheels. These tiny wheels are chlorophyll cells that turn. With the aid of sunlight they produce all the fruit and grain on which man and beast subsist. Should we miss so significant a fact?

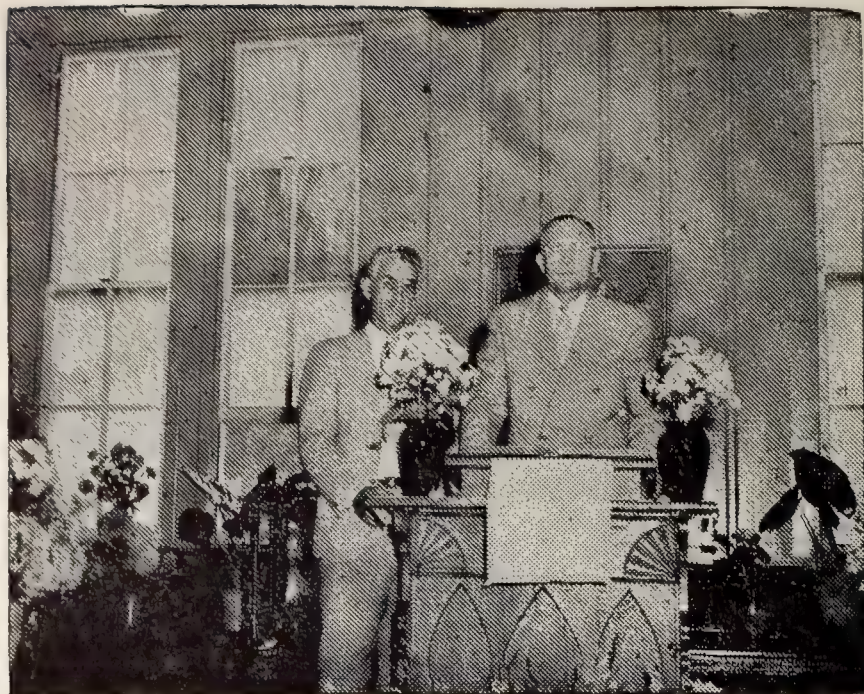
The air we breathe so thoughtlessly enriches and purifies the blood in a most miraculous way. It involves a process that Nature uses in a thousand ways in dealing with her children.

In fitting these and a myriad other things together we have a universe. It is to be regretted that our estranged faces miss so many things of splendor.

After all, it is not how much you have, but how you got it that counts.

New Organ Is Dedicated At the Mathias, W. Va. Brethren Church

Reported by the pastor, Guy F. Ludwig



Shown in the two pictures herewith presented, are, (above) Brother Guy F. Ludwig, pastor of the Mathias, West Virginia, Brethren Church, with Brother John F. Locke, of Maurertown, Virginia, on the day of the dedication of the New Wurlitzer Organ in the Mathias Church, account of which appears below. At the left is shown Mrs. L. R. Grover, of Moorehead, West Virginia, seated at the new organ. She was Guest Organist for the day.

THE MATHIAS BRETHREN are a very modest people, never desiring to parade their accomplishments or to impress the world with their achievements; yet we feel that we are obligated to inform the Brotherhood from time to time concerning the progress of the work of the kingdom.

The past year has been one of noteworthy activities. After the conclusion of a very successful meeting conducted by Rev. C. C. Grisso of Mexico, Indiana, the Brethren proceeded with a program of redecoration and modernization of the Church building.

These improvements on the physical plant include rock wool insulation, a complete new oil heating system, redecoration of the entire church auditorium, and the building of a furnace room.

On the last Sunday in July the climax of our improvement program was reached, when we dedicated the new Wurlitzer Electric Organ. The morning program consisted of special numbers by the choir, under the direction of Mrs. G. F. Ludwig; Organ selections by Mrs. Evelyn Grover of Moorefield, West Virginia, guest organist for the occasion; Dedication of Organ by the pastor with appropri-

ate response from the congregation, followed by a very excellent sermon by the Rev. John F. Locke of Maurertown, Virginia, using as his subject, "God at the Organ."

A fellowship dinner was served on the Church grounds which was enjoyed by the congregation, friends, and visitors. After the period of visitation at the table the program was resumed in the Church auditorium.

After special numbers and congregational singing, a very impressive service of ordination was conducted by elders Ludwig and Locke at which time Mr. and Mrs. Turner Sandy were ordained as deacon and deaconess. The Church was also presented with a very beautiful pulpit Bible by the Senior Class of our Sunday school.

Also included in the year's program, which have likewise become an accomplished fact, came full participation by the pastor and young people in a very successful camp program at Camp Pinnacle which is located in the lovely Lost River Valley some nineteen miles from our church; the organization of a W. M. S. whose officers include Mrs. Vincent Moyers, President; Mrs. Turner Sandy, Secretary, and Mrs. Howard Tusing, Treasurer, also our fall revival and Communion service.

Our Revival started on Sunday night, September 11 under the leadership of Rev. John F. Locke and continued through the week, closing on Saturday night with the Communion service. This meeting was well attended from the start and the interest very gratifying. Brother Locke brought a series of very timely and spiritual messages. Baptismal services were held on Saturday afternoon at which time two new members were received into fellowship with the church, with prospects of more to follow in the immediate future.

The fellowship and cooperation of the pastor, Rev. Mason and Elder Mathias of the local Church of the Brethren, was much appreciated during the meeting, as well as excellent attendance and cooperation by the membership of that church. Another visiting pastor to occupy our pulpit during the year was Rev. Clarence Fairbanks of the Washington, D. C., church, who brought a message of inspiration during the month of July.

We are at this time looking forward to starting another meeting at our Church at Kinsey's Run on October 2 with Rev. Freeman Ankrum, pastor of the St. James, Maryland, church, conducting. Brother Ankrum is no stranger to this valley, having served in some five or six previous meetings here most acceptably.

So ends our year, which we feel has been one of success and blessings for which we humbly give thanks unto the Lord for all his mercies and goodness.

» » » » *Our Poet's Corner* « « « «

STRANGE PHILOSOPHY

H. A. Gossard

The strangest thoughts one can conceive
Are, that "I am alone;
That what I think I must believe;
That all I have I own."

May I inquire—if you don't care—
On what you base your thought?
Is it not true God's everywhere,
As we're divinely taught?

If what you think you must believe,
I pray you ponder this:
Don't be too sure thoughts can't deceive
And lead you far amiss.

If all you have you claim to own,
I ask from whom you bought?
If you asked bread and got a stone,
Is that the thing you sought?

I beg to say, "you're not alone";
That "thoughts have oft deceived";
That "nothing which you have you own";
God gave it . . . you received.

—Lanark, Illinois.

Many individuals are good, but they are good for nothing rather than being good for something.

Spiritual Meditations

Rev. Dyoll Belote

GOD'S BESTOWALS

THE HUMAN HEART is always crying for "more" of the blessings which are the bestowals of Divine grace. The Bible tells us of some of these answers which the Divine gives to human cravings, such as these: "He giveth more grace." James 4:6; "He increaseth strength." Isaiah 40:29; "Mercy unto you, and peace, and love be multiplied." Jude 2. And in another verse promises us "a far more exceeding and eternal weight of glory."

The poet has taken this thought of the topic and given us this jewel in poetic setting: (The poet's name is unknown)

He Giveth More

He giveth more grace when the burdens grow greater,
He sendeth more strength when the labors increase;
To added affliction, He addeth His mercy,
To multiplied trials, His multiplied peace.

When we have exhausted our store of endurance,
When our strength has failed ere the day is half done,
When we reach the end of our hoarded resources—
Our Father's full giving is only begun.

His love has no limit, His grace has no measure;
His power no boundary known unto men;
For out of His infinite riches in Jesus
He giveth and giveth and giveth again.

"O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out." Romans 11:33.

—Linwood, Maryland.

Brethren Youth

MIAMI VALLEY BRETHREN YOUTH ENTERTAINED
BY THE WILLIAMSTOWN, OHIO, CHURCH

The Williamstown, Ohio, Brethren Church was the proud host of the Miami Valley Brethren Youth Rally, on September 3rd. Representatives from seven Brethren Churches spent the afternoon in Recreation and a business meeting. This was followed by a "corn roast" with all the "trimmings," which was served on the rear lawn of the church by the young ladies of the church.

The main event of the evening was the presentation, by means of a colored film, of the missionary work in Puerto Rico, by Dale and Norma Roesch who were workers in this field for the past two years.

The Williamstown church is making some spiritual and physical improvements. A new oil furnace is being installed, and there is a general increase in interest and attendance.

J. R. Shultz, pastor.

Interesting Items

(Continued from Page 2)

Brother Black reports the welcoming of a father and mother and three sons into the fellowship of the church by baptism.

Also in a note, later received by the editor, Brother Black says, "Had two baptisms lately, adding eleven new members, making a total received since I came to Bryan of fifty-nine."

Smithville, Ohio. Remember the Smithville revival in your prayers. It begins October 17th and closes October 30th. Brother E. J. Black is the evangelist. Brother "Bud" Hunter is the song leader.

Brother Vernon Grisso, Smithville pastor, says that they are now conducting three simultaneous meetings each Sunday evening, Juniors, Young people and Adults.

Stockton, Calif. We read the following in Brother Johnson's bulletin of September 25th: "On next Sunday the Building Committee will meet here at the church at 2:00 o'clock to discuss the matter of a new building." There is evidence of forward movement when such plans are necessary.

The Stockton Christian Endeavorers, who won the C. E. Rally banner last time, were headed for the C. E. Rally which was held at the East Side Presbyterian Church on Sunday evening, September 25th, with a determination to win it again this time. Wonder if they did? Next report ought to tell us.

Gratis, Ohio. Brother W. S. Crick, Gratis pastor, says that the committees have been formulated for the Joint Homecoming and Rededication Day program, which will be held on Sunday, October 16th.

Under the caption, "Crew completes re-carpeting odds and ends," Brother Crick says, "Monday evening a 'crew' of non-union workers followed up the work of the floor-refinishers and carpet-layers in the auditorium. The remaining supports were set under the pews, one balcony stairway was carpeted (even with pads!) and some of the discarded green carpet was laid in the Sunday School rooms in the balcony, and the runner was relaid in the vestibule. Some of the workers did not get away till 11:00 P. M."

West Alexandria, Ohio. Brother H. R. Garland reports a baptismal service conducted on October 2nd, for those who recently made confession.

Communion will be observed in the West Alexandria church on Sunday evening, October 9th.

Loree, Indiana. The film "God is My Landlord" is to be viewed in the Loree church on Sunday evening, November 6th.

Southern District Sunday School Rally. The Annual Rally of the Southern District Sunday Schools will be held at our Peru Church on Sunday, October 30th. This is an all-day meeting with a basket dinner at the noon hour. Dean Russell Bolinger of North Manchester College will be the guest speaker.

Peru, Indiana. Brother J. Milton Bowman, recently installed pastor of the Peru Church, will begin an evangelistic service in the Peru church on Sunday, October 9th and closing on October 23rd. He will act as his own evangelist.

We like the slogan which the Peru Church has chosen. It goes like this: "The First Brethren Church—In the Heart of the City, with the Heart of the City at Heart."

Waterloo, Iowa. Rally Day was scheduled in the Waterloo church for Sunday, October 2nd. Rev Spencer Gentle of Ashland, Ohio, was the guest speaker at that service.

Milledgeville, Illinois. We note from Brother White's bulletin that they are combining Ashland College Day and Homecoming Day on Sunday, October 23rd. The music committee will have charge of the program. There will be a basket dinner at the noon hour. Dr. Glenn L. Clayton, Ashland College President, will be the morning speaker and there is a possibility that Gil Dodds will be the afternoon speaker.

New Lebanon, Ohio. We have the schedule of services for the New Lebanon Church, covering the next several weeks. We note some of the special services: October 2—Homecoming and Rally Day; basket dinner, with Brother C. C. Grisso as guest speaker. October 9—Pictures of Puerto Rico by Dale and Norma Roesch. October 30th—W. M. S. Public Service, with Mrs. Ruth Royer, Ohio District President, as guest speaker. November 6th—Communion. Saturday, November 12—Missionary Rally, sponsored by Sisterhoods, with Janet King as guest speaker. Sunday, November 13—Sisterhood Public Service with Janet King as speaker. Thursday, November 24—9:00 A. M., Thanksgiving service for the community.

Udell, Iowa. We note that Brother W. C. Berkshire, New Lebanon pastor, is to hold an evangelistic service for Brother W. R. Deeter during the Middle of October.

W. M. S. Fall Rally at North Georgetown, Ohio. The Northeastern Ohio W. M. S. Group will hold their Fall Rally at the North Georgetown Brethren Church on Thursday, October 13th.

Congratulations. To Wendell Smith, pressman in the printing plant of the Brethren Publishing Company, who was recently married to Miss Betty Foster.

Ashland, Ohio. Installation of the new Church and Sunday School officers, together with the committees for the new year, was conducted by Brother H. H. Rowsey at the morning worship service, on Sunday, October 2nd. At the evening hour the Fall Quarterly Communion was observed. While the attendance was not as large as usual, due largely to sickness among the members of the church, yet about one hundred and thirty partook of the sacred emblems and fellowshipped in the footwashing service and the supper of love.

The Youth participation in the Sunday evening services will be continued monthly during the coming months. In this monthly youth service the young people have entire charge of the program of the evening. Along with the opening worship program, usually a religious sound film is shown. Attendance at these services is very good at all times.

The work of enclosing one of the balcony Sunday School rooms as a sound-proof place where mothers of babies may take them, has been completed and the sound service is soon to be installed.

Louisville, Ohio. We note that Rally Day was held in the Louisville Sunday School and Church on Sunday, October 2nd.

Office Gleanings

(Continued from Page 3)

- Here are four bargains:
- No. HC2. Genuine leather, Divinity circuit, Red under gold edges, Authorized Version, large print (fine for older people) bold face type, contains: Hour of Prayer, Family record, maps, center reference, illustrated. Size 6 x 9. Was \$7.50; our price \$6.00. A truly fine buy.
- No. S4T. Genuine leather, Divinity Circuit, Red under gold edges, Authorized version, Very large print (even better than the above for older people), bold face type. Contains Hour of Prayer, Family record, Maps, Apostolic History, Illustrated. Size 6 x 8. A truly fine Bible. Was \$11.75; our price \$10.00. A wonderful Bible.
- No. BC10X. Genuine leather, Divinity circuit, Red under gold edges, India paper. Authorized version, maps, Hour of Prayer, Center reference. Size 5 x 7. Was \$6.00; our price \$5.00.
- No. BC11X. Genuine leather; same as above BC10X, except has limp binding. Was \$6.00; our price \$5.00.
- More listings will be made in our next issue.
- Send your orders to The Brethren Publishing Company, Ashland, Ohio.

Ashland College News Letter

By Arthur Petit

THE ENROLLMENT at Ashland College this fall has surpassed the expectations and estimates made earlier this year. When it became apparent early in the calendar year that a large number (110) students would graduate in June and August, the problem of replacing them led to an official estimate of 525 students for this year. Later this was raised to 550. The figures now released by Martha Holmes, college recorder shows that 564 students have enrolled in the day classes of the college. At the corresponding time last year, 591 had registered. Thus, while the national estimates showed a reduction of 6% in college enrollment this year, Ashland did not lose that many.

There are 77 people enrolled in the evening division. This is almost 50% above last year and is an encouraging sign that the evening division is meeting the needs of the Ashland-Mansfield community.

In the Seminary, a similar increase has been noted. In

comparison with 11 in the Seminary last year, there are 15 this year.

Ashland won her second football game of the year by beating Ohio Northern University, a very good team, 12 to 0. Last week they met Cedarville but the score was not available at this writing.

The college band in which there are many Brethren young men and women has been doing a fine job at football games.

The a cappella choir under the direction of Dr. Louis E. Pete has begun rehearsals and tryouts. This very fine group which has appeared in more than a score of Brethren churches since the war is already planning its spring trip although the itinerary has not yet been set up.

In announcing his committees for the coming year, Lewis Smith of Elkhart Church, president of the student council said that Dana Hamel of Conemaugh, Pa. would head the council properties committee and that Bob Stoffer of North Georgetown, Ohio would supervise elections.

Young Men and Boys' Brotherhood

THE BERLIN, PENNA., BROTHERHOOD

On September 15th, twelve from our Brethren Brotherhood members journeyed to Cumberland, Maryland. We had charge of the evening program and organized a Brotherhood there with ten charter members. The names of the members are as follows: Wayne Rowlings, Jack Rowlings, Dick Parker, Harold Shriver, Johnny Cozad, Kenneth Shanholtz, Eddie Warner, David Baldwin, George Rowlings and Frank Coffman.

- They elected their officers as follows:
- | | |
|-------------------------|-------------------|
| President | Harold Shriver |
| Vice President | Wayne Rowlings |
| Secretary | Kenneth Shanholtz |
| Treasurer | Dickie Parker |
| Advisor | William Baldwin |
| Assistant Advisor | Jack Williams |

We consider the above as fine a set-up as you will find anywhere. We feel that Cumberland is blessed in having such fine young men as the Advisor, William Baldwin, and the Assistant Advisor, Jack Williams .

Brethren, pray for this group. We have promised to give them any help we are able to give. Rev. Bruce Shanholtz will prove a real blessing to this group of Brotherhood Boys.

Any Brethren that are able to visit the Cumberland Brethren will receive a blessing in so doing. There is such a fine spirit manifested in this group.

The Penna. District Brotherhood Board,
By Fred W. Brant, Chairman.

A Christ-like God reveals a God-like Christ.



CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for October 30, 1949

THEY CAUGHT A VISION

Scripture: Acts 16:6-10; 26:19

For The Leader

THERE ARE TWO MAIN THINGS to consider this evening. First, how, when, and where do we receive the "vision" of service, and second, what is to be our reaction to that "vision?" The Christian world has been advanced through the efforts of people who have received "visions" of service. But, then on the other hand, people find it hard to tell when they have really been called to serve. Some may say they are willing to be servants of the Lord, but hesitate because the way isn't clear. Then others are slow to line up with the call of the Lord, and thus waste precious years, perhaps even a lifetime accomplishing nothing for the Lord. We will do well to heed His call and be obedient unto it.

DISCUSSION

1. **RECOGNIZING THE "VISION."** God does speak to people as plainly today as He did in the day of Paul. Paul, you know, received a vision in the night. A man was standing, speaking to him, saying, "Come over into Macedonia and help us." It was so plain and real that Paul knew it was the will of the Lord and he changed his plans and went to Macedonia. He was obedient unto the vision. As a result, Europe received the gospel story. Before that night, there was no vision, and after that night, there were no special signs. Only the night of the vision. But Paul acted. The point we want to make is that we must be alert to the definite callings of the Lord. It is our firm conviction that when God speaks to us, He does it in a way that there is no mistaking the call. Of course, it does not have to be in a "dream" at night—it can be in broad daylight, in the making of a new friend, a change of circumstances. Or it may be a blocked door, or an open door.

2. **IN TUNE FOR A VISION.** So many people will tell us that they feel God never speaks to them. They want to be used of Him, but it just seems He never tells them what to do. No, and never would Moses have become leader of Israel had he not turned aside to the burning bush. He gave heed to God, and God spoke to Him. Without doubt, Paul had been spending much time in prayer asking God to lead him in whatever path was best. God cannot speak to a heart that is filled with everything else. God cannot enter a heart that has no time for Him. We must have open, willing and yielded hearts for Him. Further, we must be alert for a sudden leading of God. All may be going along peacefully, and all of a sudden God speaks. If we are not alert, we'll miss it, and the opportunity is gone. We must, in this connection, recognize God's voice in the everyday incidents of life.

3. **GOD ABIDES WITH YOU.** Remember, if God speaks to you in a vision, He means business, and He means to go with you wherever He calls. Most always, a call to service involves a drastic change in plans, place of living, etc. But the world has heard the gospel by people who were not afraid to pull up stakes and go with God.

4. **KNOWING FOR SURE.** Most of us, at times, have wondered if when we thought we were in God's will, we actually were. In other words, can we know God's will for a certainty? That is a problem which has the experienced sympathy of every servant of God. The revelation of the will of God in any individual's life is a progressive thing. God does not show us the whole way at once. Yes, He may point in certain definite directions, but not all is revealed. Take Paul, for instance. God willed that Paul should be the carrier of the gospel to Europe. But God did not tell Paul that at Jerusalem. God showed Paul the way to make his missionary journey. He guided him to Troas and there Paul received the Macedonian call. Thus God calls us. Had Paul not gone on that missionary journey, had it looked dull and tame to him, he would not have been used of God to go to Europe. God does have a plan for our lives, and His plan is best. He does not dangle us on a string as a puppet, compelling us to conform to His will. But He is constantly giving us our choice to follow, or not to follow. He wants us to have the experience of learning to follow, and therewith to be content. Be patient. As long as you have the breath of life, God will use you, if you are willing.

5. **"NOT DISOBEDIENT."** Would you be willing to go anywhere, at any price, if you knew for sure it was in God's will? That is, to give up any job, any friends, and go for little or nothing, to a lonely outpost of civilization, or into a dangerous mission point! If you are, God has a great blessing in store for you. Too often, though, we are not willing to pay the price. Jesus said, "whosoever loveth father or mother more than me is not worthy of me." **WE MUST BE OBEDIENT UNTO GOD REGARDLESS OF THE COST.**

6. **THE LORD NEEDS YOU.** A lot of this discussion may sound like double talk because we go through the discussion, give the ideas, close our meeting and go about our work. The general impression appears to be that the people who hear and answer God's call are from other Societies: from ours, never. What we do here is apparently at once forgotten. Does it occur to you, that right here, now, in this Society, the Lord can speak? Yes, that He can speak and call forth into larger work for Him. Not one of us should brush this off as immaterial to us. We must give serious consideration to the fact that God could be calling us. Then let us listen, and heed, and answer. It gave Paul a lot of self-satisfaction to know that he had not been disobedient to the heavenly vision. What will the years show for us? God has a purpose in your life. God calls. Answer Him! and Go, as He leads!

QUESTIONS

1. What is the best way to seek God's will in our lives?
2. Must it be a special vision like Paul had?
3. How does God make it certain that He has called us—so that we can know for sure?

Prayer Meeting Topic

Contributed by Rev. C. Y. Gilmer

(Helps for Better Christian Living)

"BY GRACE YE ARE SAVED"

Eph. 2:8, 9

Are you resting in the Saviour?
Are you trusting in His blood?
Do you shun all human effort
As a ground for peace with God?
Is the Cross of Christ your glory?
Can you say, "For me He died?"
Is your only song and story
Jesus Christ, the Crucified?

Is the Rock your sure foundation
And is Christ your cornerstone?
Is He all your soul's salvation?
Do you rest on Him alone?
Can you sing the song of Heaven,
Of the Lamb that once was slain,
As a guilty one forgiven,
As a sinner "born again?"

Then if such is your condition,
If to Christ you now belong;
How exalted your position
And how glad should be your song.
He has found you—you have found Him.
Oh, then magnify His grace,
Till in Heaven you gather round Him
To behold His blessed face.

—Author Unknown.

AN ALL-SUFFICIENT SAVIOUR

Scripture: Heb. 9:24-28

Hymns: "All That I Need"; "What a wonderful Saviour";
"Hallelujah! What a Saviour!"

Seed Thought Provokers:

OUR LORD made an all-sufficient atonement and eternal salvation (Heb. 10:5, 7, 10). It was a great sacrifice for Him to make (2 Cor. 8:9; Phil. 2:6-8). He was God incarnate (Isa. 9:6; John 1:14; 2 Cor. 5:19). He became our Kinsman Redeemer to take our place (Heb. 2:9, 14). He suffered extreme agony (Luke 22:44), and did not wish to cancel the plan of God for the redemption of the world (Matt. 26:54; Luke 18:31).

After His atoning death, His resurrection and ascension, He became our all-sufficient Mediator and faithful High Priest (Heb. 9:24; 10:12; Matt. 28:18; Phil. 2:9). He is in Heaven to give gifts to His children (Eph. 4:8). There He bears us on His loving heart and intercedes for us (Heb. 4:14-16). We are saved by His resurrected life (Rom. 5:10). His humanity is enthroned in glory (Heb. 2:14, 11), and He remembers His earthly experience (Heb. 2:17, 18). Through His suffering, being tempted, He was

qualified to become our Mediator, Intercessor, and High Priest (Heb. 2:10; 5:8, 9). "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Come directly (1 Tim. 2:5). Consider Him (Heb. 3:1).

He is all-sufficient in His future coming and kingdom (Heb. 9:28; 10:37; John 14:3; Acts 1:11; 2 Thess. 1:7, 10; Jude 14; Rev. 1:7). Then those who sleep in Jesus shall be raised incorruptible (1 Thess. 4:15, 16; 1 Cor. 15:19, 20, 23, 25, 26, 54, 57). All creation will be renewed (Rev. 21:5; Rom. 8:21). We shall have a new abode (Rev. 21:2-4; Micah 4:3; Isa. 11:6, 9; Rev. 11:15; 22:20).

United petitions and praise.

COMMENTS

On The Sunday School Lesson

by The Editor

Lesson for October 30, 1949

THE PROPHETS PREACH SOCIAL RIGHTEOUSNESS

Lesson: Isaiah 5:1-12

THERE IS A VAST DIFFERENCE between "a social gospel" and "social righteousness." We say this immediately lest some one may conceive the idea that we are making a "brief" for a "social gospel." Let's note the difference.

By a "social gospel" is usually meant that the main emphasis is to be laid upon a premise that man can, by his own efforts in society, by means of reforms, good neighborly deeds, both to individuals and among nations, and by kindred programs, make the world better and better until finally everything will be carried on in what might be called, to them at least, "the Christlike spirit." Thus will the ultimate will of God be accomplished.

Now let us contrast the idea of "social righteousness." It might well be expressed in the words of Jesus, when He quoted the great commandments to the scribe, as recorded in Mark 12:28-33. He speaks thus, "And the second is like, namely, this, Thou shalt love thy neighbor as thyself." But please note that Jesus gave as the "first" and "greater" commandment, that which deals with our relation to God, implying, yes, even demanding, that our relations to the Father must be complied with before we are in any position to put the latter command into effect. In other words, mere compliance with the "love your neighbor" attitude is not sufficient grounds to plead our own righteousness before God.

Therefore, we must first of all make ourselves right with God, through our Savior Jesus Christ, before we can expect to be able to receive his commendation for "deeds done in the body." Paul's statement in Phil. 3:9, where he says, "And be found in him (Christ), not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith."

In other words, it is not what we are or do in ourselves

or our own strength, but what we are and do in the righteousness of Christ which we have "put on." In such an attitude we find the work which we are to do through "social righteousness."

In this attitude toward God and man is found the cause of the preaching of the prophet Isaiah, as set forth in our lesson text. These Israelites were not practicing "social righteousness." Note the words of condemnation which come from the lips of the prophet—"Woe to them . . ." (Verses 8 and 11) and the final estimate of those concerning whom he speaks—"but they regard not the work of the Lord, neither consider the operation of his hands" (Verse 12).

Then go back in the lesson and note what we find about God's attitude—"I will lay it waste . . . I will also command the clouds that they rain no rain upon it" (Verse 6). Study the entire lesson text carefully.

God expects us to deal righteously with men, but he also expects and has the right to expect us first of all to deal righteously with Him.

Don't

W. G. Wolfe

When I leave this mortal shore
And walk upon the earth no more;
Don't weep, don't sigh, don't even sob—
I may have struck another job.

Don't go and buy a large bouquet
(For which it might be hard to pay);
Don't mope around and feel all blue—
I may be better off than you.

Don't tell the folks I was a saint,
Or anything you know I ain't.
If you have salve like that to spread—
Gee, hand it out before I'm dead.

If you have roses, bless your soul,
Just pin one in my button hole
While I'm alive and well, today—
Don't wait until I've passed away.

THE BURDENS

If all the days were fair
And every dream came true,
There'd be no need for prayer
Or faith to guide us through.

If trouble never came
To test us or affright,
Courage would be a name,
Success, a cheap delight.

If every day brought mirth
To mortals as they plod,
If Heaven could be on earth—
There'd be no need of God.

'Tis when the storms assail
And when we're sorely tried,
When all resources fail
Then God is at our side.

Through darkness and through pain,
When other aid has flown
And all our strength seems vain,
He makes His presence known.

And so from hurts that grieve
From anguish and despair,
Come courage to achieve
And faith to conquer care.

We rise to greater heights
Beneath the lash and rod,
Those troubled days and nights
Nearer draw us to God.

—Edgar A. Guest.

Tops

I spun a top and watched it go,
Through all the motions fast and slow,
That men go through with hopes and fears,
While passing through this vale of tears.

At first it hovered to the ground,
While gyroscoping 'round and 'round,
Then straightened up and hummed with power
Like mankind in a busy hour.

Then hovered slowly to the ground,
And staggered as it circled 'round,
That once a man I'm twice a boy.
Reminding me with little joy,

At last it fell, a helpless thing,
And hurried madly from the ring.
Its course was run, but who can say,
That top won't spin again some day.—Eli Wright.



News From Our Churches

MATTESON, MICHIGAN, MISSION

As the curtain falls we close our first year's work here at Matteson. One year ago, October 3, 1948, we began holding evangelistic services with Rev. C. E. Johnson as our evangelist. It is with somewhat mixed emotions that we look back over the year.

Our "beachhead" still holds! We are small in number. In fact it has been a constant effort to get the adults out. Although it is hard to believe it possible in the United States, we here at Matteson are fighting for principle as well as numbers. Once the principle of the church is established, we can look forward to some encouraging results.

During the past year we had a total of 1,125 persons in Sunday School or an average of twenty-four. The total

offering was \$182.33. For church, the combined total of all present at all meetings was 1,481, with total offerings from all sources of \$506.73. Our highest attendance at any one meeting was sixty-five, and the lowest was six.

Our work has been carried on by faith, volunteers, and the help of mission boards. We are still looking to God to send in co-workers, and praying that God will deeply convict some pastor to come to this neglected mission field.

During May, Rev. S. E. Christiansen labored with us in the Lord's vineyard. While he was with us we completed a survey of this small field we are trying to serve. We find here some over six hundred folks with only about 5% attending Protestant churches. I must add that if ever a community needed the preaching and teaching of God's Holy Word, it is here. If ever a people needed "heart medicine" as found in Jesus Christ, it is here. Many who have come here to visit and assist in the work will testify to the same.

Another thing I notice is that experience opens new doors! We had only hoped to work a little section, and we are yet confining our efforts to the Matteson community. How shameful! How narrow minded are we? Where does the mission field begin and where does it leave off? It begins in your heart; the world is the field and it ends only when the WORLD is evangelized.

In closing this partial report I wish to extend our heartfelt appreciation and sincere thanks to God and the host of loved ones who have labored with us during the past year.

Yours in Christ,
Fred Pippen.



HARVESTHOME AT JONES MILLS

Announcement was made that Harvest Home Day would be observed at Jones Mills, Sunday, September 25th. We go to Mt. Pleasant and have our morning service from 9:30 A. M. to 10:30. This gives us one-half hour to greet the Brethren at the close of the service and to drive to the congregation at Jones Mills, which is around 13 miles away, and be present for the morning service which is from 11:00 A. M. to 12.

When we entered the church last Sunday morning at Jones Mills, we could see the arrangement of fruit, vegetables, flour, two roosters well tied, with just their heads out of the sack, and many other gifts which had been brought in. At the time of the announcements, the moderator on behalf of the congregation presented the gifts to the pastor and his family.

We were very glad to receive these gifts as we came here in the middle of July and we could not have a garden (the first time in 20 years), and as yet we are living in three rooms until we get a 5 room house. We will have one as soon as the man who is building himself a new house moves into it. We hope that this will be soon for it is rather cool in the summer house which is our kitchen, dining and living room, all in one. And while we have been here we have been trying to get some furniture together in place of that which we lost in the fire at Lost Creek in January. Pray for the work here. We covet your prayers.

Elmer M. Keck, pastor.

WITH THE LAYMEN

ASHLAND LAYMEN HOLD ANNUAL "CORN ROAST"

THE ANNUAL "corn roast" of the Ashland Laymen's Organization was held this year on the Park Street Church lawn, on Tuesday evening, September 26th. The large out-door furnace was used for the roasting of the accompanying "weiners," while the corn was "boiled" and the coffee made in the church kitchen. A little late for the corn at its best, yet sufficient "good corn" was obtained by the committee in charge to satisfy the appetites of these hungry men.

For many years this affair has been held in the gardens of Dr. R. R. Teeter on Edgehill Avenue, but this year it was moved to the church lawn.

About thirty-five men were present, including a number of the college students, who are always made to feel welcome at these "Corn Roasts."

No business was transacted at this meeting. However, the fellowship was of the finest order.

Meetings will be conducted monthly through the coming winter and spring, and appropriate programs are being arranged by the program committee.

Our love for God is to find its expression in our love for our fellow men.

Laid to Rest

YARIAN. Mrs. Bertha Tombaugh Yarian, wife of David Yarian of Roann, Indiana, passed away at Dukes Memorial Hospital, Peru, Indiana, August 25, 1949. Services were conducted at the Grandstaff Funeral Home in Roann, by the undersigned.

G. L. Maus.

BEAM. Mrs. Anna Beam, widow of Charles Beam, passed away at her home in Roann, Indiana, August 29, 1949. She was born in Wabash County on May 19, 1873. On September 14, 1892 she was married to Charles Beam who preceded her in death in 1941. Early in life she and her husband united with the Roann Brethren Church.

She leaves to mourn her death: two sisters—Mrs. Barbara Oswalt and Mrs. Sarah Michael; eight children—George, Lewis, Ray, Mrs. Mary Campbell, Mrs. Lillian Miller, President of the Indiana District W. M. S., Mrs. Edna Thrush, all of Roann; Mrs. Maud Yokum of Wabash and Paul of North Manchester. Services were conducted from the Roann Brethren Church by the undersigned, assisted by Rev. C. C. Grisso.

G. L. Maus.

The National Brethren Youth Project

\$999.99

Until Next Conference - 1950

To Support A Much Needed

Brethren Bible Training School

WHOSE PROJECT IS IT?

1. Sunday School class.
5. All Brethren everywhere.
4. Local Youth groups.
2. Christian Endeavor.
3. District Youth groups.

FACTS

South America needs a Brethren Bible Training School in which to train our own workers. At present we do not have such a school and it is necessary to send our students to other seminaries. It is hoped by Dr. Yoder and other leaders in Argentina that soon we may be able to have a school of our own.

At our Brethren Youth business meeting held at General Conference it was decided to start a project this year to help support such a school when it is started. Our goal of \$999.99 will aid greatly the establishment of such a school. We plan to hold the money in trust until the work is begun.

AMOR is the Spanish name for

LOVE. Out of AMOR for our South American Mission, Brethren Youth voted to sponsor this project.

AMOR therefore is the official name.

NAME OF THE PROJECT

WHERE TO SEND PROJECT FUNDS

- *Sponsor the project
- *Set a goal
- *Raise the funds
- *Send money to:

Brethren Youth, Inc.,
Amor Project
Ashland College,
Ashland, Ohio



WHO WILL BE THE FIRST TO SPONSOR THIS PROJECT???

BRETHREN YOUTH OBJECTIVES 1949-1950

September, October, November. READ BIBLE AND PRAY DAILY.

December, January, February. TITHE INCOME SINCERELY.

March, April, May.

SERVE CHURCH LOYALLY.

June, July, August.

WITNESS FOR CHRIST EARNESTLY.

HOW TO START THE FIRST QUARTER OBJECTIVE

1. In your own youth group vote upon a definite date to start.
2. Try to enlist every member if possible; if you don't have an evening youth group work it through your S. S.
3. Decide in your group what shall be read and how much each day, your pastor will help you.
4. Plan to follow the Worldwide Bible Reading Passages for 1949. (These will be printed here next month.)



HOW TO KEEP GOING

1. Have a weekly report in your youth group on each individual's reading. (This could be done in a Sunday School class.)
2. Plan a definite effort to "keep them reading." Use cards or the telephone.
3. Sponsor a Bible reading program, perhaps for a public service in church some time.
4. Place an exhibit about the Bible in your church—gather old Bibles from members, new translations, maps, and Bible reading reference books. Many of these would be available in your own congregation.

The Brethren Evangelist

OD Reserved A Part

Life can only become a whole, a total experience as we allow God to make our own lives whole and to fill them with meaning. We discover life's deepest meaning; we find God's will for our lives; we cease to drift; we find fellowship with God only by surrendering to God who has given us life. God has not only created us, but he has personally revealed himself in love to us in Jesus Christ. This is the deepest truth of the New Testament.

We live in a revolutionary time. The call is for a giving of ourselves far beyond the path of duty. The imperative of our time is that we dare not retrench on any field where our witness is being felt, nor can we be satisfied by merely "holding our own." We must advance!

A proper observance of the law of the "tithe" would bountifully finance a world-wide program for Christ. It would remove distrust, inspire confidence in and admiration for the church of the living God. If proportionate giving were really practiced by Christians, every part of the earth could be amply supplied with Bibles, missionaries, educational institutions, hospitals, asylums, nurses and other things required to give expression to God's wonderful love for lost world.

But, the work of the church is being sustained by only a fraction of those who have given it their pledge of allegiance; even-so, many who do support the work of the church average a pitifully small fraction of their income. Statistics tell us that two-thirds of our people are not "givers of record." We must all discover that our church and its world mission is the greatest thing to which we can possibly give ourselves.

The tithe of the annual income of the professed Christians of America exceeds a billion dollars. Such an amount would send people everywhere preaching, teaching, and healing, making the earth resonant with the musical works and doctrines of the sinless Son of God.

All earthly investments are subject to changing conditions and hazards, hence unstable and insecure. Heaven is the only saving bank in which earnings can be deposited that is solvent, secure and dependable, as there is no defaulting or failure there.

God's challenge—"Prove me now herewith," . . ., followed by his positive statement—"I will pour you out a blessing" . . .; God's word could not stand inviolate with this promise unredeemed.

The Christian cannot escape the responsibility he has in sharing in the world mission of the church.

E M R

THE BRETHREN EVANGELIST

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The

Field Secretary

Travels

Nearly two weeks were required after conference to wade through the minutes of the missionary sessions, with the letters and business attendant thereto.

After this a few days vacation was declared. We landed at the old home church at Tiosa, Indiana, and solemnized the double ring ceremony for a niece, Dorcas Riddle, the older daughter of Mr. & Mrs. Charles E. Riddle, and Fredrick Van Duyne of Rochester, Indiana. The pastor, Reverend G. L. Maus, assisted in the ceremony.

The day following we travelled to Flora and the Brethren Home for some business and friendly calls. The evening of the same day, it was a distinct pleasure to attend the Northern Indiana Laymen's meeting at North Liberty.

After a business call in Plymouth Sept. 13th, we finally declared that the vacation could now begin at 11:00 A. M. The next two days and a half were spent roaming about in Michigan.

After Friday in the office, the secretary went back to Indiana to share in the rededicatory services at the Tiosa Brethren Church where I was baptized, called and ordained to the ministry.

This was an eventful day for this church. Perhaps it was the greatest since the original dedication in 1883, with

17 charter members. In the remodelling program—an oil-heater was installed, two Sunday School rooms, choir platform moved, new carpets, new pews with all new pulpit furniture, lights and redecorated walls.

During the afternoon service a most unusual history of the church was presented by Mrs. Oscar Scott. She mentioned that Mr. Jacob Miller was the builder of the original church and furnished a great amount of the material. (While in California last spring, we called in the home of his daughter, Mrs. Milo Wolfe, of Lathrop. This, however, was not known until it was revealed in the conversation.)

The committee with the pastor had a fine program arranged. A dinner at noon was served which could hardly be surpassed. (One item noted was 20 platters of fried chicken.) The three preachers had plenty of help.

The Reverend & Mrs. S. M. Whetstone of Dayton were present, he being the main speaker of the day. This was the place of his beginning as a pastor.

The church was re-dedicated by the Secretary, free of debt. The congregation was very happy with their accomplishments. The speaker stressed the greater responsibility that now confronts them.

The Firestone Brethren Church at Akron launches out anew by assuming the loan by the Missionary Board on a land contract plan with a \$500 down payment. A trip to their church Sept. 23 completed the transaction.

The final word is that the Wheeler building in Kentucky is nearing completion. Plastering, plumbing and heating are yet to be done. Like most buildings these days, it is costing more than was first calculated. There has been a goodly number of gifts for this building but most of them were small. The Wheeler Fund is exhausted now. Your immediate help will be appreciated.

E. M. R.

STATION WAGON MOVED

After many months of waiting for a permit to ship the Plymouth Station Wagon, purchased by the Laymen's organization as a missionary project for the Bylers in Argentina, the Board gave permission to move it from the Neptune Forwarding Company in New York City. Mr. and Mrs. E. R. Wilson of Stockton, New Jersey, are now sheltering the car and a bicycle for Superintendent Zeche. The Reverend J. J. Margush, pastor at Sergeantsville and Calvary, with a garageman friend, went to the city and delivered them to Stockton.

Every clue, plan and suggestion to secure a permit from this position as well as in Argentina has failed. Now—let that man who thinks he has a solution, that will secure a permit, please come forth. We welcome your suggestions. The service of the above named people are surely appreciated.

Missions Re-Examined

By Dr. Louis G. Locke

Occasionally the necessity arises for people to re-examine even the most familiar concepts, just as it is necessary for governments to make periodic reviews of their foreign policies, or for corporations to evaluate their current sales campaigns before embarking upon plans for new promotion and expansion. Sometimes the very familiarity of a term blinds us to its hidden potentialities because we know it so well that by force of long habit our thought falls automatically into certain well-worn forms and patterns. Thus new ideas, approaches, and techniques are often choked off by the heavy weight of the thought-forms of the past.

One might be so bold as to venture that this is true of much of our thinking about Missions. All Brethren who have grown up in our denomination are quite familiar with our programs in South America, Africa, Kentucky, and with the long-established practice of The Missionary Board in assisting the foundation of new Churches in the United States. Now all of these works are meritorious and admirable, and I do not speak to their disparagement. The question I should like to raise is whether or not our thinking is circumscribed and limited by our familiarity with these fine projects. When a member of our Church thinks about Missions, is he not so likely to think about these specific missionary endeavors that he overlooks other possibilities with tremendous potentialities?

From time to time we need to take inventory not only of what we are accomplishing in missionary work—as indeed we do—but also there is an even greater need to weigh this solid achievement against what we might possibly accomplish if we would try. When we think of politics, business, or international relations, we are all well aware of the fact that the world in which we now live is a different world from the one we knew as recently as twenty years ago. For one thing, this is preeminently an age of advertising and propaganda. (Of course the term “propaganda” has acquired a somewhat disreputable connotation, but we need to recall its origin in the phrase, *congregatio de propaganda fide*, or “congregation for propagating the faith.”) Why cannot the whole membership of the Brethren Church be turned into one large congregation for propagating the faith, i. e., the whole Gospel? And why shouldn't The Missionary Board regard itself as the Board of Directors serving to master-mind a great propaganda campaign of evangelizing, or carrying the Gospel to the unsaved by every means of communication?

We live in a terribly confused, desperate, despairing world, yet a world of many marvellous inventions which facilitate the communication of ideas as never before in history. We might as well recognize the fact (though our coins declare otherwise) that we live in a predominantly atheistic, materialistic, and secular civilization. And when we have recognized this fact, we need to orient our missionary efforts accordingly. Yet our missionary thinking, I suggest, is nineteenth century. It is understandable that it should be, for that was the greatest missionary century

of modern times. Thus our missionary thinking tends to follow nineteenth-century forms, now long outmoded. In the last century, America and the other nations of the Western World were much more homogeneously Christian than at present, so it was perfectly natural for missionary activity to be directed toward some far-off, heathen land, darkest Africa or the South Sea Islands for example. Now I do not mean to imply that such works should be curtailed in the least. But I do believe that if these activities are to be greatly expanded, it is imperative that we adopt contemporary techniques in order to Christianize our own environment. Today we find ourselves almost in the position of the early Christians who lived in a pagan Roman Empire. We need to leaven this lump before we can hope to cope effectively with Asiatic paganism. But unlike the Christians of the Roman Empire, we have marvellous resources and techniques at hand, if we care to use them.

Who can honestly say that we have begun to use twentieth-century methods in our missionary work? To be specific, what are the Brethren doing with the wonderful Christian potentiality of radio? It is hard to find people to go as missionaries to India and Africa—we habitually lament this fact—but has there been any concerted, large-scale attempt to reach white American pagans by this easy means so readily available and so mightily effective? We all know of the success of The Lutheran Hour; why is there not a Brethren Hour? Or if we cannot afford national hook-ups just now, why can we not get some work started that could grow into the great networks a little later? We have capable pulpit orators and the Brethren have always supported missionary enterprises with the necessary funds.

Staunton, Va.



Evangelizing Chinese In North America

How can fifty thousand Chinese in North America be evangelized? Interest in this question brought eighteen Chinese Christian students from various denominational and independent groups to Des Plaines, Ill., July 2 and 4, for the first conference of its kind to be held in the United States. They came from colleges, seminaries, and Bible schools in five states—California, Colorado, Illinois, Minnesota, Pennsylvania; two were recently from Hawaii and China.

What opportunities exist on this side of the Pacific to preach the Gospel to Chinese? Will American-born Chinese students accept the challenge and prepare to minister to their own people? Sherman Fung and Jacob Wong wanted answers to these questions. Fung, an American-born Chinese with a degree from the University of California and doing graduate work at Wheaton College, had collaborated with Wong, a Presbyterian seminary student from Dubuque, Iowa, in preparing survey questionnaires. Forty-two churches in nine principal Chinese population areas in the States and Canada were queried. Missionary representatives from the China Inland Mission, the Evangelical Alliance, and the Worldwide Evangelization Crusade participated in the study of the Fung-Wong survey results.

From nineteen replies, which Fung maintains is a good response for the first attempt at a survey to be completed later, thirteen are from organized Chinese churches and six from Caucasian churches maintaining work among Chinese. Seventeen are affiliated with the major denominations that brought them into existence. Two churches are independent. Average active membership is seventy-nine, with average church attendance of sixty-three. One-third of the groups are engaged in building programs.

The survey indicates that there are at least sixty Chinese Christian churches and missions in North Amer-

ica. Fung and Wong have reasons to believe the actual number is nearer one hundred.

All groups have active Sunday Schools. The Sunday School was named the biggest factor in drawing Chinese into the churches. Seventeen use denominational Sunday School literature; two use Scripture Press material.

"House to house" is the mode of evangelism with practically no evangelistic campaigns. Street meetings and tract distribution are almost unknown. Fung and Wong interpret the reports to indicate that most Chinese churches in this country are traditionally conservative and evangelical and wish to continue in that trend.

The majority are striving to be self-supporting churches. All indicate the need for additional trained pastors, assistants, and lay-workers who can speak Cantonese and English, and who understand Chinese life in America. Workers speaking Mandarin could evangelize among new students coming from China. The number one immediate need was instruction classes for new converts.

The Pacific Coast area has roughly forty-seven thousand, or the bulk of the Chinese population (these figures may need revision on the basis of Government statistics), according to the survey. San Francisco leads with between twenty thousand and twenty-three thousand within the city limits. Los Angeles totals around eight thousand. The East, Midwest, and Canadian centers show around seven thousand in smaller groupings.

Impressed and showing intense interest in evangelizing their own race in North America, the student group appointed a steering committee of six with Sherman Fung chairman, to set a late fall date for another conference. This time a larger representation is expected. And with this key committee working on ways and means, the group is determined to find God's plan to bring the Gospel to the yet unevangelized Chinese on this continent.—S. S. Times.

THE FRONT LINE IN THE BATTLE OF THE CENTURY

The American nation is today marked by a great hope, shadowed by a great fear. The hope is that we may be able to keep our promise of what a free and just life in the modern world might be; the fear is that we may become so bogged down by our own complacency, our self-righteousness, and our moral confusion that the promise cannot be kept. The tragedy of an America in which we have magnificent resources and opportunities but in which the whole enterprise is undermined by inner human failure, is a tragedy of almost inconceivable proportions. The problem of our time is the problem of whether we shall be able to develop resources before it is too late. This is a problem for our youth more than for anyone else, because it is they who might best be caught by a great and flaming faith that would change both them and their world. I see no way in which this faith can become a fact except by a recovery of basic Christianity. Anyone who gives his nights and days to the spiritual undergirding of American youth is struggling on the front line in the battle of the century.—Methodist Laymen.

CAMERON, W. VA PASTORATE

Pastor Arthur R. Baer writes the missionary office that work has started on their new pews. This delay has already been many months and they must yet wait until near Christmas. New pews are planned for the remodeled church at Quiet Dell as well as for the new church at Cameron. A special series of meetings will begin October 17th with Reverend W. S. Crick of Gratis, Ohio, in charge at Quiet Dell. Special meetings are also planned to follow the dedication at Cameron. This event will be determined by the delivery of the pews.

Home Missions

by J. Garber Drushal



Again it is my privilege to set before you some of the facts concerning the home mission program of your Missionary Board. There is nothing subtle in this report. It is clear that you as the supporters of the church program have a right to know what your Board is doing. It is clear that once you know, you can support the program, pray for it, and counsel in its improvement wholeheartedly.

As the Thanksgiving season approaches, you will be reminded by your pastor of the offerings which are connected with that season. The Missionary Board is the steward of these offerings, and therefore comes to you again to invite your participation in the expansion of the church.

Funds contributed at Thanksgiving time go chiefly to three different channels: (1) To the support of the Board office; (2) specified gifts to special projects; and (3) to the support of local churches.

The first item is the smallest. The salary of the office secretary and the executive secretary, the publicity, travel expenses, and the usual items for operating an office fall in this category. Naturally half of this expense comes from the Easter offering, and half from the Thanksgiving offering.

Under item two, specified gifts, come offerings marked for special fields and types of work such as Kentucky buildings, other special projects, money which can be spent only as specified. These are always significant contributions making the work of the church grow and prosper.

Under item three, support of churches, goes by far the largest percentage, as a rule. Local churches received help from your Board both in bolstering weak congregations and in the church expansion program. It is interesting to note some facts in this connection.

Ten years ago the denomination as a whole, through your offerings, contributed to the support of eight local churches. The figure rose to nine in 1943, dropped to seven in 1945, and now in 1949 has jumped to fourteen. There has been an increase of four in 1949 over 1948. TWICE AS MANY CHURCHES RECEIVE SUPPORT FROM THE DENOMINATION THIS YEAR AS IN EITHER 1941 OR 1945.

Looking at these figures another way, you will discover that almost twenty percent of the organized congregations listed in the 1947-48 annual received support from the denomination through your Board.

It should be made clear that no one of these churches is permanently on the list of those receiving support. The policy for a number of years has been that when a church grows to where it can support itself, or the project at hand is completed, the support is withdrawn. Often it is returned by the church and used elsewhere to build or bolster another congregation. The Board has helped different congregations with their problems, and stands ready to serve wherever possible.

In terms of monthly budget, you may enquire, what does this cost the denomination?

Not including foreign missions—

Not including specified gifts and special projects—

Not including Board office expenses—

The monthly budget for these home mission projects is \$1,000.00.

The total Thanksgiving offering must be twelve times this monthly budget, plus items one and

(Continued on page 8)

The Jew And His Bible

by Harold Weisberg

The Jews have not been called the "people of the Book," without reason. The Torah* (a word which corresponds roughly to Scripture) is viewed by Jews as the teaching of God to man, presenting him with the divine plan for the noblest and finest ways of living.

A simple prayer, recited daily by religious Jews for centuries, gives a clear insight into this attitude. "O Father, merciful Father, ever compassionate, have mercy upon us. O put it into our hearts to understand and to discern, to mark, learn and teach, to heed, to fulfill in love, all the words of instruction in thy Torah. Enlighten our eyes in the Torah, and let our hearts cleave to thy commandments, and unify our hearts to love and reverence thy name . . ." To the Jew, the Torah is the repository of the divine commandments concerning the correct approach to life's manifold activities. It is looked upon as a way of life, a direction for living applicable to all situations, extending religious sanctification to both the noblest and most mundane of human actions, and trying up the patterns of experience into a grand and cosmic vision.

An Earnest Search

The concern for a deep study of the Scriptures has occupied an important place in Jewish history. Such study meant the search of the Book of Life for correct living and the drive for a greater awareness of God. In the Book of Joshua we note the early command to the Hebrews: "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein . . ." (Josh. 1:8). In a tone that is more than one of obedience, the Psalmist sang: "O how love I thy law! it is my meditation all the day" (Ps. 119:97). Nor did he stop there. He continues: "Mine eyes prevent the night watches, that I might meditate in thy word" (Ps. 119:148).

This concern is echoed throughout later Jewish history. The ideal goal of every Jewish scholar was "torah l'shma"—the study of Torah for new meanings and directions of life. The study of Torah was viewed as a further extension of the principles of that Scripture to new and expanding situations. In fact the Talmud (the great body of Jewish law, wisdom, and ethics, produced from about the third century B. C. until the fifth century A. D.) was viewed as a continuation of Torah. Hence we may note the basic and fundamental role of Torah in Jewish life summed up in the rabbinic opinion that the study of Torah transcends all other duties of the pious man (Mishna Pea 1:1). Jesus rebuked those who showed ignorance of the Scriptures when he said, "Ye do err, not knowing the Scriptures, nor the power of God" (Matt. 22:29).

What Has Been Found

The Jews have found, in this deep study and reverent feeling, the power to live on amidst a history which has been singularly oppressive and despairing. The visions of Micah, Isaiah, and Jeremiah, with the expressed prophecy of a return to Zion, were looked upon with hope and faith by Jews uprooted from their own soil. The final judgment of God, as preached and taught in the books of these proph-

ets, was regarded by them as the redemption of Israel from its long enslavement and exile. The Book of Psalms became (outside of the Pentateuch, perhaps) the most beloved book of their Scriptures to them, giving inner strength to its readers. The anguished cries of David, the beautiful hymns of praise of the chorus of Levites, and the wondrous descriptions of nature which fill the Book of Psalms have had an almost universal appeal to Jews. In fact the Jewish prayer book was made the repository of such passages, an anthology of their Scriptures, so that every Jew, rich and poor, learned and unlearned, could have access to them, giving him inspiration and direction in his life.

In his Second Letter to Timothy, Paul admonishes: "Study to shew thyself approved unto God, a workman that needeth not to be ashamed . . ." (2 Tim. 2:15). Then he assures him that "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction . . ." (2 Tim. 3:16).

Many Approaches—One Reverence

The modern Jew is no less concerned with his Bible than were his ancestors. Recent scholarship has given him fresh instructions and new views concerning the places, dates, and authors of various books of the Scripture, but his Scriptures still remain his source of great strength and the generator of his life's ideals. Still fresh in his mind is the Psalmist's description of the man who is blessed, whose " . . . delight is in the law of the Lord . . ." (Ps. 1:2).

The Jewish community, like most religious communities in the United States, certainly is not of one mind and one approach in matters religious. As with other denominations and sects, there are degrees of piety and divergent emphases and theological tones. Yet throughout, the respect for their Scriptures is shared by all schools of thought and practice from the most orthodox to the most reformed. In fact the Jewish community at present is attempting to extend the study and influence of their Scriptures in accordance both with modern scholarship and in response to contemporary problems. Let us look into some of the attitudes which modern Jews hold toward their Scripture and the role it plays in their lives.

The study of the Torah is still a paramount concern of Jews. The public Scriptural readings are continued in the synagogue—for the orthodox thrice weekly, for other groups, in the main, on the Sabbath. There are hundreds of schools throughout the land giving religious instruction to Jews, of which study of their Scriptures forms an integral part of their curricula. There are scores of "Yeshivas,"—academies—devoted to more advanced study of the Hebrew Bible and Talmud. Adult courses and extension courses are well attended at the leading seminaries. The care and concern for such study waxes strong in the heart and mind of the modern Jew as he seeks to make the messages of the Hebrew Scriptures clearer, more accurate, and more meaningful for his living. He sings, even now, with David: "Let the words of my mouth and

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The Demand For Leadership In The Misssionary Program Of The Local Church

By Mrs. Russell Rodkey



If the Gospel of our Lord Jesus Christ is to be preached unto the uttermost part of the earth, men and women will have to receive an inspiration and a desire to evangelize. Where shall this be done? What part is the Home playing in influencing those within its realm to a missionary outlook? I am sorry to say that not many parents are teaching their children to pray and read God's word, let alone inspiring them to carry the torch of evangelism to the dark corners of the world. Again the Church must shoulder another great responsibility of a challenging Missionary Program. We will not be able to do this unless the program of the local Church is spiritually vigorous and expanding.

In God's word we find the COMMAND to evangelize (Acts 1:8) "And ye shall be witnesses unto me both in Jerusalem, and in all Judea and in Samaria and unto the uttermost part of the earth." The Church is mobilized for propaganda which is destined to culminate in the Kingdom of God. This propaganda began when Jesus bade His disciples farewell on the Mount of Ascension, saying, "All power is given unto me in heaven and on earth; go ye therefore and evangelize." This message is also for us today. Our attitude toward missions and relief could easily be affected by the tendency of the world to say, "What will I get out of it? Am I my brother's keeper?" It is possible to give to a local church program out of a feeling of duty to make some payment for a value received or hoped for. The mission program of the church is not likely to appeal to such a motive. Such a motive suggests selfishness and you will find this class of people pointing out the half-truth that there is enough sin and suffering right here at home without sending our money and ministers to the end of the earth. The judgment scene warns that it is not so much WHAT you do or give, but WHY that matters. It should be clear that the telling of the good news and the feeding and clothing of the needy are important fruits which logically come as expressions of the Christ-motive. The Christian knows that Jesus said, "As the Father hath sent me, even so send I you."

As there is today in every Church throughout our Brotherhood the demand for Sunday School Superintendents, Teachers, consecrated laymen, Deacons and Deaconesses — so there is the DEMAND for leadership in the Missionary Program. So often the vision and leadership of the missionary program is largely the responsibility of the minister. Surely there is not anyone more capable or better informed than he, but this should put the men and women of the Church to shame when the minister has so many other responsibilities. Our churches are blessed with laymen and laywomen capable of leadership of the Missionary Program.

In some Churches the Missionary offerings are announced only a week in advance. Can we expect great results from such a plan? Any organization today that goes forward is due largely to capable leadership. Why cannot our Church appoint such a one to keep the Missionary Program of the Brethren Church before its members?

For the past few years the work of the Women's Missionary Societies has gone forward with great strides. Our offerings have increased by the year. This has been due mostly because of the organized groups in the local Churches which have capable leaders who have kept the work of the W. M. S. before its members. These local groups have encouraged and strengthened the grand organization.

Our National Laymen's Organization is going forward. Why? Because of the strength of the groups that are being organized in the local Churches throughout the Brotherhood. It seems to me that the needs and objectives of the Missionary Board of the Brethren Church should constantly be kept before the members at large. Thus this is one of the reasons that I feel there is a DEMAND for Leadership in the Missionary Program of the Local Church.

Just a word concerning the leadership. We have many people in our churches who are capable as far as leadership is concerned, but their interest is divided between the church and the organizations outside the Church. This

leader should be an active member of the Sunday School and Church and should be vitally interested in the saving of souls. In short Jesus has the answer in Matthew 7:16, "Ye shall know them by their fruits."

Another reason why we need this leadership is because of the urgent need for missions. I think of the words of a familiar song "Look all around you'll find some one in need"—yes, in need of the gospel. We must work for the night is coming. Luke 10:2, "The harvest truly is great, but the labourers are few." Throughout the world there are multitudes in need of salvation, dying without the gospel. It is only through the Churches and their giving that the lost world will be reached. Money is greatly needed. The work is enlarging, the unentered fields are calling.

I pray that the challenge of the local Church will be so great that young couples will feel impelled to go into some of our declining rural Churches, there to bring the light of life which will unify a whole community around a wide-awake Church. Also that new fields will be opened throughout our Brotherhood.

Our inspirations and good intentions must be put to work or we lose our motive. It is easy to want to be God's pet rather than his partners in making His kingdom and His will be done on earth. If the motive of the Christian is love like Christ's, the method of the Christian is unselfish. Like Him. Missions and relief are neither cheap nor easy today. Christ's redemptive cross has never been easy. "Must Jesus bear the cross alone?" Whether a LEADER or a FOLLOWER there is a cross for you and for me.

The hungry millions wait
The coming of the Light
That maketh all things new.
Christ also waits,
But men are slow and late;
Have we done all we could?
Have I? Have you?

Kokomo, Indiana.

(Continued from page 6)

the meditation of my heart, be acceptable in thy sight, O Lord . . . " (Ps. 19:14).

The translation of their Scripture has been an important activity for Jewish scholars. Increased activity in this direction has made it available to all Jews whether acquainted with Hebrew or not. It is present in the overwhelming majority of Jewish homes either in the Hebrew text or in one of the many excellent translations.

The recent barbarisms of Nazism and Fascism and the rise of anti-Semitism throughout the West have again placed the Jewish people in a difficult position. But as they read the stories of their ancestors' rescue from Egyptian slavery, of the defeat of the evil Haman, of the ever-rescuing God of history, they can gain hope and faith in ultimate succor. His Scripture unifies the contemporary Jew not only with all his people scattered throughout a rapidly shrinking world, but also with a hundred generations of Jews who shared similar difficulties.

The modern world, rife with injustices in the industrial economy, is viewed by many Jews with the social zeal and

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two, plus whatever the church wants to use to enlarge its borders.

It is of concern to you to know also that the Board attempts to be as conservative and as efficient as possible in the expenditure of the funds. You should know that economies of about \$500 are being put into effect for office expense for next year. More than \$1,000 is being "saved" in other activities to make funds available for church expansion. Economies have been projected for 1950-51 of between \$1,000 and \$1,500, so that these funds may be used in church expansion.

Where then is the challenge of the Thanksgiving offering?

On more than one occasion various preachers and laymen with vision for the work of the church have come to members of the Board urging upon us church expansion, and new projects of various kinds. More than anything else we appreciate this prayerful interest and stimulus, and now we pass it on to the entire denomination.

If the church is to grow and expand, the Thanksgiving offering must uphold the hands of the servants of the church who labor in these fields. It is not necessary to prolong a plea here. Rather, it has been our purpose to give you facts as concisely as possible, and let your own concern be the plea.

People often enquire, "Shall the Brethren church grow and expand?" Who has the answer but you?

passion of Amos and Hosea which motivates their sensitive social consciousness and their desire for social justice. The modern Jew, seeking to gain a life of righteousness and justice, finds in his Scripture that which instills in him the love of God and his commandments, so that life becomes the highest and finest expression of the divine.—New Century Leader.

A NEW MISSIONARY IN S. A.

Mr. and Mrs. Robert Byler of Cordoba, Argentina, wish to announce the arrival of David Allen Byler on September 6, 1949. Both mother and baby doing fine.

Hearty congratulations to the proud parents!

Cheyenne Brethren Church

History and Dedication

The first meeting of the Church was held on August 25, 1944, at which time it was decided to call the organization the Cheyenne Brethren Church. It was also decided to hold a business meeting the first of the following month to complete the organization.

At the first meeting there were nine members: Frank Garber, Grace Garber, Kenneth J. White, Albert Curtright, Viola Curtright, J. K. White, Florence White, Walter Garber, and Mary Garber, with four more names being added the following meeting.

Sunday School was organized soon after and the first public service was held on December 2, 1944, with 25 in attendance.

For the first year the church held their services in the J. K. White home and the Christian Endeavor society held their meetings at the Albert Curtright home.

On December 3, 1945, all services were moved to the basement of the parsonage, where a room had been made into a meeting place.

They had expected to build in 1946, but between scarcity of materials and labor and the difficulty of obtaining a permit, the work was greatly delayed. However, in December, 1947, a half block of land was purchased on East 12th



Street, where on a cold windy December evening the faithful group gathered for the ground breaking service. From that time the building was pushed rapidly ahead to the point where the basement could be used.

On Easter Day, March 28, 1947, the happy group held their first service in the basement of the new building. There were 82 in attendance. By March of 1949, the building had advanced to the point that they were able to hold the Easter service on the ground floor.

The building is not completed, but has advanced to the stage that it can be dedicated to the service of the Lord.

The small band of nine original members has steadily grown to a church membership of forty. Two have volunteered for life service for the Lord and will soon start their training for that work. They are Kenneth White and Donald Garber. There has been three deaths and two have transferred membership to other churches. Much credit is due the National Mission Board with headquarters in Ashland, Ohio. Also the District Mission Board for their fine support of the work here, both financially and morally, for without their fine cooperation we would not have this beautiful building. Also to the Ladies Aid Society and the Laymen's organization and to those individuals who sent their contributions for the work here. Much credit goes to the designer and contractor, and those who donated their time and labor so that we might enjoy this new church.

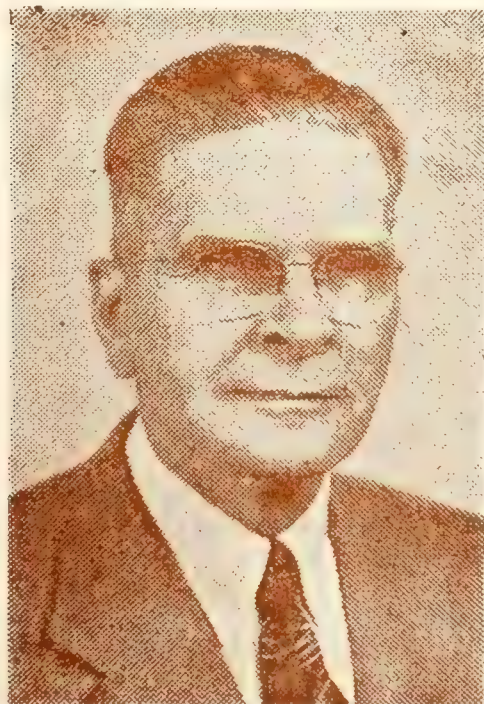
The Secretary of the Missionary Board was the morning and afternoon speaker. He also conducted the dedicatory service with Reverend H. E. Eppley of Falls City giving the dedicatory prayer.

The day was beautiful, the attendance very good. A bountiful dinner was served at noon. Delegates from most of the churches of the District arrived in due time for dedication services. It was an eventful day for the Brethren in this great country, where we ought to have a half dozen more such groups.

The Mid-West District conference opened at the evening session with Dr. L. E. Lindower of Ashland as speaker.

Reverend Frank W. Garber is the honored and loved pastor.

P. S. This report has been rushed air-mail for this issue of the missionary number.



NEWS

From the Christian World



The Africa Inland Mission is planning to pioneer in the Torit and Kapoeta districts of the Eastern Sudan just north of Uganda and west of the White Nile. It is an area about two thousand feet above the sea with mountain ranges from five to ten thousand feet above the sea. The Latukas, a tribe of 53,000 are strong, virile, and cheerful, with excellent moral standards. A reconnoitering party has found satisfactory locations, and the government of Equatoria is urging their settlement. The report of the "spies" is: "An exceeding good land. Let us go up at once and possess it."—S. S. Times.

The University of Chicago was established by Baptists to be a great Christian university in the Middle West. It has been anything but that; rather has it been a hearth of unbelief. Now it is discovered in another light. The Rev. Raphael Simon, a Jew converted to Romanism, attributes his conversion to studies made at the University of Chicago under Professors Ader and McKeen and President Hutchins!

More than eighty per cent of the cases of serious juvenile delinquency handled by the New York City police department show no religious affiliation of the offender or his parents. This statement was made by James B. Nolan, a deputy commissioner of the department, to a meeting of the sheriffs' association of New York state. Mr. Nolan went on to say that religious training gave the child his moral content.

The prevalence of blindness among South African natives has been brought to light by recent studies. The official figures show that one out of every eighty-four non-white Africans is blind. However, private medical survey show blindness to be much more common than these figures imply. The chief cause of this condition is malnutrition.

The mayor of the little French city of Niemours was recently laid to rest with exceptional attendance, not merely of public bodies. Chamber of Commerce, local societies, and children from all schools, but of an unexampled multitude of the common people. All business was suspended.

M. Gaston Darley was known for his goodness, sympathy, helpfulness to those in distress, wisdom in advice, and general usefulness. At the funeral service in the cemetery loud speakers had to be placed at many points to serve all that would hear. In his obituary in *Le Christianisme* it is noted that in 1902, when the mayor was a little boy, *La Bonne Nouvelle* (Good News), the missionary river boat of the McAll Mission, stopped at Nemours, and one of the first converts was little Gaston. It was a fruitful conversion for himself and others.

A report from United Stewardship Secretary — The Evangelical Lutheran Church reports that in 1948, their congregations reported an increase of 37,661 baptized members and 25,665 confirmed members. This includes churches in the United States and Canada. A survey of giving for the first six months of 1949, as compared with the first six months of 1948, shows an increase of \$2,409,721 from eleven communions. In addition to this, contributions for a year showed an increase of \$5,057,998, a total of \$7,467,719. While these are for varying periods, the communions each reported for the same period. The communions in this group were: Evangelical United Brethren; Lutheran, Finnish Evangelical; Methodist; Presbyterian, U. S.; Lutheran, United; Baptist General Association. In other words, when the annual report is made in November it will show an increase in benevolent contributions from these communions. All of the figures reported were for benevolences and some could only report a part of the benevolences. The upward trend still continues.

The Church of the Brethren makes this report concerning their field in India.

The unreached areas. We have already mentioned the 1,467 villages within the areas of our churches in India. In addition, Rajpipla state has 30,000 people in it and 700 towns and villages. We are the only church in this area and are touching just a few places. Dharampur state has 125,000 people in it. This state has just opened up to Christianity. This is our territory.

b. Pastors, evangelists, and teachers must be supported for the building of the Church. Although the giving of the Indian Christians is increasing, help will be needed for years to come. Many of our members live on a very low economic income. Our churches are located in a Hindu and Parsi area and the position of the Church in the community, and the service of the Church to the people, requires pastors with reasonable training. A vital church in the new India must have an educated leadership.

c. Reasonable support is necessary to challenge the best talent in our churches to give their full time to Church service. The government is offering our most talented young people attractive financial offers.

Building the Church in India, teaching the children, evangelizing the unreached territories, providing churches with shepherds, call for our continued support and prayers.

The Bible was translated into two new languages during 1947. This brings the total to 1,090, according to the report of the American Bible Society.

By The Light Of The Gospel

by Rev. George Hagenbuch

Ever since the Lord Jesus walked upon this earth mankind can be thankful for the many blessings heaped upon it. These blessings have come to man through one main source and that by the Light of the Gospel. Let us look at the tremendous force which that Light possesses. It floods into the soul of mankind such a power and motivating force that man is eager, yes, even anxious to travel to the most remote regions of the world in order to carry to others the story or good news of Salvation. No matter how much one would like to reach the remote spots of the world, they would never care to remain there, except for one thing; they have caught the vision given man, "By the light of the Gospel."

This Light enables man to forsake all the desires of one's heart for the things of this world, and to steadfastly win others to the Lord Jesus Christ.

Just recently we have sent young people down to South America. There in Argentina they are laboring among those who hunger for the Word of God. You may say, "Well, why did they go anywhere, especially when our need is so great here in this country?" Remember beloved they went because the Light of the Gospel compelled them to go and seek others for Christ. They were enlightened to the needs of the people in South America. There is no glory in it for them, but rather it is a difficult and dangerous mission; and yet in that mission there is a guide always before them for they are led by the Power of the Holy Spirit.

And so for these many hundreds of years the Light of the Gospel has literally compelled man to trudge to these far away places; sacrificing separation from loved ones, even willing to offer their own lives in order that these other souls be reached for Jesus Christ. Now more than ever before, the world is crying out to men and women of God for aid, yes even to our own church. They need someone to bring them the good news of Salvation. Who else is better able and capable to do this? Why none other than we born again soldiers of the Lord Jesus.

They are the ones who have the Light to guide them for it is able to dispell the shadows of doubts and perplexities which constantly seem to oppress and suppress the militant forces of the church of Jesus Christ.

I believe that this factor is the greatest hindrance to the work and progress of the Foreign and Home Missionary work of our own Church. We have given a number of our young people to this great work, but I am certain that if more of us would pray and be willing to give our children to the Lord to be used in this great field of service, the blessings of the Lord would be far greater than anything or experience we could anticipate. Remember, I have just said, "Be willing to give our children." Oh! so many of us are willing to pray that God will raise up workers for the foreign mission field, but when God lays His hand upon our own Children, we are very reluctant to allow them to prepare for such a blessed work. It may

be that you are such a parent, and if you are please be careful lest you fight against the power of the Holy Spirit as it works in the soul of your child. I recall a true case of this nature, in which the parents of a young girl would not permit their only child the privilege of preparing for the mission field. The girl had a definite call of God, she had seen the light and wanted to take definite steps in that manner, but the parents interfered in her desires to do the Lord's will. She, therefore, ~~never~~ answered the call of God, and to this day she has regretted the attitude of her parents, even becoming somewhat embittered in her love for them. You may say, "This can never happen to me." Listen parents and children, heed the call and leading of God lest you shut the door of your heart to the light of the gospel of Jesus Christ. Let this light and understanding permeate your whole being, if you do so you will never for one moment regret the step you take in shedding this light to the millions of hungry souls living and dying in darkness each day.

Oh! that our young people would catch the vision of these millions of people that are crying for the peace which these young people can offer them, if they would yield to the will of the Lord and prepare to carry the good news to them. Our church needs young people and ~~and~~ uses young people. A great future awaits them in the service of the Lord, but it is absolutely necessary that we older folk encourage these youngsters. Let them know that we are thankful for their sincerity and earnestness in their desire to serve the Lord.

The next important thing in the life of a person who had a zeal to serve the Lord is ENCOURAGEMENT. So do your part and encourage these young people of ours.

If you believe in missions and yet are unable to serve on the mission field you still have a very important part to do. God needs people at home who are able to support this work financially, and that is where you are able to serve on the mission field. If you support this work of the Lord to its fullest degree then you too are able to say, "I have done it all because of the Light of the Gospel of the Lord Jesus Christ. Will you start in to do your share today?"

Fremont, Ohio.



IS CREMATION CHRISTIAN?

by Dr. Charles G. Trumbull

Cremation is not an unusual method of disposing of the human body after death, and one often reads earnest argument in its favor. But is cremation Christian? The *Sunday School Times* discussed this question briefly in its issue of September 15, 1934, and was surprised at the large number of letters that then poured in from readers in every part of North America. Many of these strongly decried cremation. Others express the belief of the *Times*, that cremation is not God's will for His children. Still others are in honest doubt, and desire light. A few of the many letters follow:

Since I have an argument in favor of cremation, I would like the information you have on the subject. At present I have no expectation of using either burial or cremation, for I am expecting the soon return of the Lord Jesus Christ; but as pastor of three churches, I feel I ought to be informed on this subject, and also I am interested personally.—A Wisconsin pastor.

As a member of our Men's Bible society I am greatly interested because there is a question in regard to cremation in the hands of one of the members. Would you be pleased to give us some information in regard to this matter? It would greatly help us.—A Michigan reader.

As to cremation being Christian, I refer you to 1 Samuel 31:12; also Joshua 7:25. Cremation seems to have been the almost universal custom of the Aryan races, of the Aryan settlers in India, of Greeks, Romans, Slavs, Celts, and Teutons, in disposing of their dead. It is practiced by numerous peoples of Asia and America, and a return to the practice is strongly advocated in the leading nations of today.—A Washington Reader.

The whole testimony of Scripture is against cremation except as a penalty or an intentional pollution, or an emergency measure, as in time of pestilence.

It is surprising that those who defend cremation should cite the scriptures they do. Thus Joshua 7:25 tells us that, after Achan had brought defeat to Israel by sinning against God in taking "the accursed thing" that God had forbidden, God directed that "he that is taken with the accursed thing shall be burnt with fire, he and all that he hath." Joshua and Israel obeyed God: "And all Israel stoned him with stones, and burned them with fire after they had stoned them with stones." Does this passage commend cremation to Christians as a reverent disposal of the body?

The other passage cited by the Washington reader, 1 Samuel 31:12, 13, certainly does not show, as he says, that cremation is Christian. King Saul, having flagrantly disobeyed God, had been defeated in battle by heathen enemies and had died a shameful death that was practically suicide. His three sons died with him, and Israel forsook them and fled. The Philistines stripped the dead bodies of Saul and his sons, cut off the head of the king, hung his armor in the temple of a heathen goddess, and "fastened his body to the wall of Beth-shan."

Then the men of Jabesh-gilead, hearing of the indignity, went to Beth-shan by night and took the bodies of Saul and his sons "and came to Jabesh, and burnt them there.

And they took their bones and buried them under a tree at Jabesh." This is the Scripture quoted by the Washington reader as in favor of cremation as an honoring and usual form of Jewish custom! The whole narrative shows that it was an extraordinary and desperate measure. As the Jamieson, Fausset and Brown Commentary notes: "This was not a Hebrew custom. It was probably resorted to on this occasion to prevent all risk of the Bethsanites coming to disinter the royal remains for further insult." The same commentary says elsewhere: "Burial was the usual Hebrew mode of disposing of their dead."

The True Meaning of Resurrection

Other arguments are urged in favor of cremation. Thus a California reader quotes the president of a Liberal theological seminary in America as saying:

I am heartily in favor of cremation: not only is it sanitary and scientific, but I believe it has a distinct religious value in emphasizing the fact that it is the spirit, and not the garment of flesh which the spirit wears, which is immortal.

By the act of cremation, the strongest possible emphasis is laid on the truth that the soul has been set free from the body.

But this statement is sharply in disagreement with God's Work in 1 Cor. 15, where we are told that the body, "the garment of flesh," is to be given immortality in the resurrection. The death of the believer separates the soul or spirit from the body only temporarily; spirit and body, as the New Testament plainly shows, are to be reunited when Christ comes again and the dead are raised. "It"—that is, the body—"is sown in corruption, and this mortal must put on immortality." So it is with the body, as well as the spirit, of every believer that will be given immortality by the redemption wrought out for us by the death and resurrection of Christ.

Another letter in defense of cremation, from a Detroit reader, makes the same mistake as it says of cremationists:

Their reverence of God, the Creator, exceeds that of the majority of the so-called Christians, as they feel that the Creator of the glorious works of creation would never return their spiritual body to inhabit the old, worn-out house in which it lived during its stay on this earth.

But that is exactly what Christ's victory over sin and death does accomplish, by changing "the old, worn-out house," or "body of our humiliation," into the likeness of His glorious body, in the resurrection (Phil. 3:21). Our Lord's own body, in which He lived "during its stay on this earth," was raised from the dead as it was reunited with His spirit; and so Paul could declare triumphantly that "now is Christ risen from the dead, and become the first-fruits of them that slept . . . So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory."

A great deal of handsomely printed literature in favor of cremation has been sent to The Sunday School Times, and some of this gives the statements of prominent people; but it is significant that many of these are from re-

ligious Liberals, humanitarians, and such writers as Jack London, Frank Crane, and Ella Wheeler Wilcox. Christian conviction and the whole testimony of the Bible are against cremation, which is pagan and heathen in its origin.

In an extended brochure, "Why Mankind is Returning to Cremation, the author unconsciously gives facts against cremation rather than for it. Thus Isaiah 30:33 is quoted as "indicating that cremation was a common practice at different periods of Jewish history. A magnificent funeral pyre was accorded beloved kings—those in disfavor were interred." But Isaiah, cited in defense of cremation, tells us of God's wrath against Assyria, and declares: "For Tophet is ordained of old; yea, for the king it is prepared; he hath made it deep and large; the pile thereof is fire and much wood; the breath of the Lord, like a stream of brimstone, doth kindle it." The word Tophet means "place of fire," and is a symbolic reference to the lake of fire and the doom of the beast. Christian people would hardly wish to take this as a reason for cremating the bodies of their loved ones who have gone to be with the Lord.

Another Scripture noted is 2 Cor. 16:14, recording of King Asa that "they burned him in his own sepulchres . . . and laid him in the bed which was filled with sweet odors and divers kinds of spices prepared by the apothecaries' art: and they made a very great burning for him." While some understand this as meaning the cremation of the corpse, most Bible students take it as a great burning of spices and perfumes. Thus in Jeremiah 34 King Zedekiah of Judah was told: "Thus saith the Lord of thee . . . thou shalt die in peace: and with the burnings of thy fathers, the former kings which were before thee, so shall they burn odours for thee."

Amos 6:10 is cited as though in favor of cremation. The passage tells of God's judgments coming upon Israel, and we read: "And it shall come to pass, if there remain ten men in one house, that they shall die. And a man's uncle shall take him up, and he that burneth him, to bring out the bones out of the house." The International Bible Commentary comments on this: "This probably means that the mortality (of pestilence following famine) will be so great as to throw the care of the dead upon their more distant relatives; who, to prevent infection, will burn the bodies instead of burying them." The Expositor's Bible comment: "But the death of even so large a household as ten . . . the disposal of the bodies by burning instead of the burial customary among the Hebrews—sufficiently reflect the kind of calamity."

Cremation as Pollution

The burning of human bones was even done as a deliberate act of pollution, to indicate God's judgment upon men who had turned away from Him. Thus Josiah, one of the most righteous kings in Judah's history, broke down a false altar and "took the bones out of the sepulchres, and burned them upon the altar, and polluted it, according to the word of the Lord" (2 Kings 23:16). But when Josiah saw the sepulcher of a man of God, he commanded: "Let him alone; let no man move his bones."

The booklet mentioned cannot, of course, bring forward a single Scriptural reason for cremation as the reverent or Christian method of disposal of the dead body of a believer. But readers of the Times have called attention to Scriptures that are against it. A Pennsylvania reader writes:

In regard to the question of cremation, the example

our God made in the disposal of the body of Moses (Deut. 34:5, 6) should be the answer of every believer.

This passage tells us that, when "Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord," then "he (God) buried him in a valley in the land of Moab . . . but no man knoweth of his sepulchre." God's method was burial, not cremation.

A New Jersey reader writes:

You may have overlooked the following Scripture on cremation. In First Cor. 15:42-44 we have the words, "It is sown," four times. Evidently the Lord expected our practice of the burial of the body rather than cremation. There is no doubt that it is the Lord's will to "sow."

These inspired words of Paul follow his statement that grain or wheat (a type of the burial and resurrection of believers) is sown in the ground before it rises out of the ground—it is not burned.

God's Condemnation of Cremation

Not only is there no approval of cremation in the Bible, but God's condemnation is plain. An Oregon reader writes:

God gave a definite reason for His judgment falling on Moab: "Thus saith the Lord: For three transgressions of Moab, and for four, I will not turn away the punishment thereof; because he burned the bones of the king of Edom into lime" (Amos 2:1).

This seems to me to show a definite disapproval by God. My reason for feeling sure of this is because, if we are to have our bodies again, glorified bodies, we are to do nothing to destroy them even after the life has left them. Of course, the God who made them in the first place when He made Adam and Eve from the dust and the God who can bring again the body which has been eaten by a fish or burned in a fire by an accident, can just as easily remake a body which is turned to ashes; but we are not to be the ones to destroy such a sacred temple of His Spirit.

Let us never forget that the body is just as real and eternal a part of man as his spirit. That is why the resurrection of the body is an inseparable part of our salvation: Christ could be no Saviour unless He were "able to save to the uttermost" and undo all the consequences of sin, not only in our spirits but also in our bodies. Therefore we have the inspired prayer: "And the very God of peace sanctify you wholly, and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." (1 Thess. 5:23). It is not for us to destroy any human body by fire. Death brings corruption to the body; that is part of "the wages of sin," which is death. But that corruption will be replaced by incorruption, in the resurrection of the body at the Lord's return.

Finally, as our Lord Jesus Christ Himself died, then rose from the dead, and is "become the firstfruits of them that slept," so that "in Christ shall all be made alive," surely the divine precedent of our Lord in the burial—not the burning—of His body is final and authoritative precedent for us. The Heavenly Father saw to it that, when His Son had died for our sins, a believer "named Joseph," who "was a good man, and a just," in loving reverence took the body of his Lord "and wrapped it in linen, and laid it in a sepulchre" (Luke 23:53).

The body of the Son of God was buried, not burned. Do Christians need any other reason for burial instead of cremation?



CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for November 6, 1949

WANTED: CHRISTIANITY

Scripture: John 12:20-26

For The Leader

EMPHASIS IS BEING PLACED upon the Christian Evangelization of Japan this year, and so it is fitting that we devote several topics to that work. Japan has always presented problems, and even more so, in a world which is now so closely knit together. Had the proper emphasis been placed in our dealing with Japan, a lot of the tragic results of the past war could have been prevented. We have not by any means won the battle of Japan. Grave problems still exist, which, if not taken care of in the right way, will bring even greater sorrow to us and to them. Out of the rubble of the years there stands Christ as the One who can solve these problems. It is our job to Christianize Japan, so that power can be controlled with Christian love. We young people can play a definite part in it, too.

DISCUSSION

1. MECHANIZATION AHEAD OF CONTROL. Any average history student can tell you the high points of Japan's history. With the exception of a short period of time around 1624, when the Portuguese made an effort to "modernize" Japan, it has remained a secret self-sustained dynasty until the time of Admiral Perry in 1853. That's just about 100 years ago. And we may well ask ourselves about all that has happened in that century. From a country self-sufficient, minding its own business, not hurting anyone, it has been forced to take its place among the nations. The country was exploited by American men interested only in the money end of things. Great trade agreements were worked out. Modern machinery, ideas, and methods were introduced. And Japan began to wake up. Machinery meant power. But little was done to show the proper human relations in the use of it.

2. POWER WITHOUT CONTROL. So, Japan was mechanized. (Only those who witnessed or listened to the terrible tragedies of Japanese warfare can tell how greatly Japan was mechanized. Where was the preaching of the Gospel of Jesus Christ in that 100 years? The number of mission parties could be counted almost on one hand. So, the Japanese were taught how to run machines, to save time and energy. They were given ship loads of scrap iron from the U. S., in trade for their cheap manufactured products and silk. (And then they "gratefully" (?) gave it all back at Pearl Harbor and afterwards. Who is to blame? We are, in stirring up a country for commercialization without also Christianizing at the same time. We gave them power, but did not tell them how to love their fellowmen, and thus to control that power.

3. CHRIST THE ANSWER. This highly mechanized age in Japan was encouraged in a people who had very little love for others. Their God was the exaltation of self.

So, the defeat of the Japanese at the end of the war, not alone destroyed their armies, but their faith in their religion. Today, they have no religion. Their own has failed them. That is why General MacArthur has sent out the emergency cry for missionaries, and more missionaries. If we can take Christ to them, they will understand the simplicity and the sincerity of the Gospel, and will accept it in surprising numbers. Reports of the missionaries already there indicate that to be true. With the increased threat of Communism, it makes the situation even more critical. Which do you want to control Japan during your life-time, Christianity or Communism? They will hear about Communism, for that is inspired by the Devil, and he has plenty of people working for him. It's a question in our mind if they will hear about Christianity, for, so few of us seem to be the least bit interested. Yes, Christ is the answer, but Christ can be presented unto them only as we take Him to them.

4. WHY CHRISTIANITY IS THE ANSWER TO JAPAN. We mentioned earlier that the Japanese had lost faith in their religion. Christianity, if taken to them, will give them a faith in God. It will show them a hope of eternal life. It will show them the danger of sin. It will present to them the living Christ as their Saviour. It will teach them Christian love, good living habits regarding morals. It will off-set the tide of commercialization, plundering and poor trade relations. It will give the people more vital things concerning their lives than what emanates from Hollywood. And we feel that it will be better to have Japan as a Christianized nation as our neighbor, rather than a nation of communists.

5. FAITHFUL CARRIERS. Japan is eager to hear the gospel. That's hard for us to understand because we live in a land where there is so little response to the gospel. And so we say again that it is hard for us to believe that there is a people on the earth that is eager to hear the gospel. But it is true. Truly they say, "We would see Jesus." How can they see, except one goes to them? Simple reasoning isn't it? But who's to go? We can't go, you can't go, nobody wants to go. So, we are failing the greatest missionary opportunity ever given to the church. Not for food, clothing, etc., alone, but for spiritual food in Christ, is their plea. We can send them food and clothing, but we must also give to them the gospel. Blessed are those missionaries who today, are laboring under great disadvantages in Japan to preach the gospel to a disillusioned, disappointed people.

6. A FAMILY PROPOSITION. We have heard recently of wives and children joining their husbands and fathers in Japan and making their home there. The father having been assigned to some technical project in that country. But have you heard very much about families going there as missionaries? Must the gospel always take a back seat in the reconversion of a nation? If that happens with Japan, may God be merciful unto us, for Pearl Harbor will echo as a fire-cracker. Unless Christianized soon, Japan (a defeated country always rises anew with the old resentment flaming anew—look at Germany after World War I,) will rise with renewed vengeance and wrath upon the nation that caused them to "lose face." Don't forget these words. Japan wants Christianity; Japan needs Christianity; Japan must have Christianity now! What are you going to do about it?

Prayer Meeting Topic

Contributed by Rev. C. Y. Gilmer

(Helps for Better Christian Living)

WOULD I BE CALLED A CHRISTIAN?

Would I be called a Christian,
If everybody knew
My secret thoughts and feelings,
And everything I do?
Oh, could they see the likeness
Of Christ in me each day?
Oh, could they hear Him speaking,
In every word I say?

Would I be called a Christian
If everyone could know
That I am found in places
Where Jesus would not go?
Oh, could they hear His echo
In every song I sing?
In eating, drinking, dressing,
Could they see Christ, my King?

Would I be called a Christian
If judged by what I read,
By all my recreations
And every thought and deed?
Could I be counted Christ-like
As I now work and play,
Unselfish, kind, forgiving
To others every day?

SCRIPTURAL STANDARDS OF CONDUCT

Scripture: Romans 12

Select hymns on Christian living such as "I Would Be True."

Volunteer Prayers

Seed Thought Provokers:

"For even Christ pleased not Himself" (Rom. 15:3). Why? Some say that we should avoid "negative preaching." Such certainly ignore Biblical instruction and preaching. Certainly there are some things to avoid (Eph. 4:28-5:4; 6:1; Col. 3). Borderline Christians need not be in a state of confusion (Rom. 12, 13, 14; 1 Cor. 8).

We are not to "conform to this world" (Rom. 12:1, 2; 1 John 2:15-17). John Wesley said, "Whatever cools my affection toward Christ is of this world." We are to have convictions, and they are to be based on God's Word (Rom. 14:4-9). It is most unkind to be a stumbling block to some weak soul (Rom. 14:10-13). Our practice must be consistent with our Christian testimony and conscience (Rom. 14:14-17).

Let us beware of a condemnatory attitude (Rom. 14:1-3; let us be constructive rather than cantankerous with pride (Rom. 14:18, 19; 1 Cor. 8:1; Gal. 6:1, 2). Let us be sure

that our faith or confidence that our own conduct is correct, be according to God's standard in His Word (Rom. 14:20-23). A minister was puzzled about wearing a collar that had been used. He asked his wife to look at the collar. She said, "If there is any doubt, it is dirty." Let us not offend our own conscience, nor the conscience of others in what we allow (1 Cor. 8:9-12). Is our conduct Christ-like (Rom. 15:1-7)? What would Jesus do if He were in our place? Let us pray about such matters, and decide for the happiness of a good conscience.

COMMENTS

On The Sunday School Lesson

by The Editor

Lesson for November 6, 1949

GOD COMFORTS HIS PEOPLE

Lesson: Isaiah 40:27-31; 41:10-13; 61:1-3

WRITING TO THE Corinthians, (II Cor. 1:3-4) has this to say, "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulations, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God." And in the first verse of Isaiah 40, from which chapter the first section of our lesson is taken, we find these words, "Comfort ye, comfort ye my people," saith the Lord."

It is interesting to note how often we are told in the Word to turn to God for comfort and strength; for "comfort" at its roots really means the "renewal of strength." When we remember that because of disobedience on the part of the Children of Israel, Isaiah was compelled to prophesy dire penalties for their stubbornness, we feel that there must have been much joy in the heart of Isaiah when he could speak words of cheer to this people—even as he does in our lesson texts today.

Note his words of encouragement: "The everlasting God . . . fainteth not"; "They that wait on the Lord shall renew their strength"; "For I the Lord thy God will hold thy right hand . . . I will help thee"; and then there is that great scripture which Jesus used in His message in His home town, and which He ceased to read before He came to the phrase, "the day of vengeance of our God . . .," choosing rather to stop upon a note of comfort than one of vengeance.

How appreciative we should be that we are able to receive God's comfort. He does not ask much of us. John says (I John 5:3)—"For this is the love of God, that we keep his commandments; and his commandments are not grievous." He never asks anything of us we cannot do, and He stands ready at all times to "Comfort His People."

'Tis heaven alone that is given away

'Tis only God may be had for the asking."

—James Russell Lowell.



Wheeler Home

*This New Building In Kentucky Belongs
To The Brethren Church. Its Location Is
The Same As The Old Building.*

\$7,000 NEEDED TO COMPLETE THE JOB

(COST FOR PLUMBING AND HEATING WILL BE \$5,600.)

Share In This Home Mission Project Now

WHEELER HOME FUND

Mr. & Mrs. Dorman Ronk	\$ 20.00
Firestone Park Brethren Church	11.38
Center Chapel Church	50.00
Amy Worst	25.00
Mrs. Henry Sanders	10.00
Alice M. Sefton	20.00
H. J. Riner	20.00
Senior Sisterhood, North Manchester, Ind.	35.00

Total of fund to date\$9,200.31

THE BRETHREN & EVANGELISTS



The Broadcasting Choir of the Bryan, Ohio, Brethren Church

Back row, left to right: Terry Hendricks, Raymond Peltes, F. C. McGlenan, Clifford Jodry, Robert Perkins, John Farlow. Second row: Naomi Black, Isobel Anderson, Norma Lee Connin, Mrs. Carmon Oxenrider, Marie Farlow, Mrs. Howard Davis, Joan Connin. Third row: Vada Ernsberger, Fae Ridenour, Eloise Connell, LaMoyle Short, Alice Ernsberger, Wilma Ernsberger, Wilma Rogers. Front row: Mrs. Denver Lockhart, accompanist; Rev. E. J. Black, Ronald Scott, director; Christine Roebuck and Roberta Roebuck, marimba players. Those absent when photo was taken: Mr. and Mrs. Lavon Eschofen, Mrs. Greely Snyder and Barbara Lockhart.

—(John M. Davidson photos)

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INTERESTING ITEMS

St. James, Maryland. Rally Day was held in the St. James Church on Sunday, October 16th, and the Holy Communion was observed on the evening of the same day.

Brother Freeman Ankrum, St. James pastor, was the guest speaker at the Linwood, Maryland, Homecoming on October 9th.

The Revival at St. James will be held from November 6 to 20, with Brother Ankrum acting as his own evangelist.

College Corner, Indiana. Word comes to the editor from Dr. Bame, pastor of the College Corner church, that the evangelistic meetings which were to have been held October 2 to 16 were postponed on account of the passing of the wife of Brother C. A. Stewart. Brother Stewart was scheduled to be the evangelist. These meetings will be held later, some time in November, we understand.

Brother Bame says, "Everything is going along fine here." The Homecoming at College Corner was held on October 9th.

Bryan, Ohio. Rally Day and Homecoming was observed in the Bryan Church on Sunday, October 9th. The goal of 300 was set for the Sunday School. We have not heard whether they made it or not.

Evangelistic services will be held at Bryan beginning on Monday, October 31, with Brother E. L. Miller of Maurertown, Virginia, as the evangelist.

Milledgeville, Illinois. Homecoming and Ashland College Day will be observed in the Milledgeville church on

Sunday, October 23, with Dr. Glenn L. Clayton, Ashland College President and Rev. Charles Munson, National Youth Director, as the guest speakers. The drive for \$1,000.00 for the emergency fund for the college will be made on that day.

We note that the average attendance in the Sunday School for July, August and September was 145, and the average offering \$25.35.

Elkhart, Indiana. We note that the goal set for the Rally Day attendance of the Elkhart Sunday School was 600. Wonder if they made it?

We learn that a Boy Scout Troop has been organized in the Elkhart Brethren Church.

Miss Janet King, daughter of Brother King, Elkhart pastor, who visited Argentina this past summer, is showing her picture slides in many of the Brethren churches throughout the Brotherhood. She recently took time off to show them in her own church at Elkhart.

We note that at a recent business meeting the church voted to give \$150.00 to the Shipshewana Canal project.

New Paris, Indiana. Brother C. A. Stewart writes expressing appreciation for all the kindnesses shown him during the time following the passing of his wife.

Oakville, Indiana. Brother Henry Bates writes that Homecoming in the Oakville church was well attended, and that approximately 125 were served at the fellowship dinner at the noon hour. The afternoon guest speaker was Brother S. C. Henderson, pastor of the Roanoke, Indiana, church, who was a former pastor at Oakville.

Brother Bates says, "We went well over the \$1,000.00 goal for the emergency furnace fund by the close of the services on Homecoming day."

November 6th has been set as Harvest Home Day. Contributions of food stuff will be made, same to be donated either to the Brethren Home or the Kentucky Mission workers at Lost Creek.

The monthly parish paper, "The Guidepost," which came to the editor's desk a few days ago, is, as usual, full to overflowing with news and announcements pertinent to the work of the Oakville church. We always enjoy receiving this monthly paper.

Peru, Indiana. Brother J. Milton Bowman, Peru pastor, is now in the closing days of the evangelistic effort at Peru, as you read these lines. He began on Sunday, October 9th and the closing service is on Sunday evening, October 23rd. Many diversified types of music have been in evidence in the meetings. The music is under the direction of Mrs. Leona Wallace of South River, New Jersey.

Flora, Indiana. Brother J. E. Berkshire, pastor of the Flora Church, reports a good meeting with Brother J. G. Dodds, pastor of our Akron, Ohio, Firestone Park church, as evangelist. He says there was a constant increase in attendance from the first of the meetings. We will expect to have a full report of the meeting soon.

The observance of the Holy Communion was held in the Flora Church on Monday evening, October 17th.

Akron, Ohio—Firestone Park. We note that the attend-

(Continued next Page)

The Editor Thinks Aloud

Fred C. Vanator

"A SECOND TOWER OF BABEL . . . ?"

IN THE CURRENT ISSUE of "The Reader's Digest," under the title, "May All Hear The Timeless Voice!" the quotation of a news item is given. It runs like this:

"The Chapel of Prayer in the new United Nations headquarters will have no altar or windows. A shaft of sunlight will come through the roof. A huge marble slab, memorializing the war dead, will be the only object in the simple, cylindrical structure."

The article goes on to say that this is to become the "prayer room of all Races, Creeds and Sects." It tells how Christians, Jews, Confucianists, Buddhists and Mohammedans "may know the mysteries of faith; see the holy of holies; and seek the inspiration and guidance desired by all men."

It intimates that here the Christian may see the Babe of Bethlehem; the Jew may commune with Moses; the Turk find Mohammed, and others the god of their own especial choice.

Reading this set me to thinking!

Early in biblical history a people decided that they would build a tower that would reach to heaven. They thought they would, in this way, be able to "make a name for themselves." They said, "Let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the earth."

As we follow the story we see that God in His infinite wisdom, saw what it would lead to—a forgetfulness of the need of Him by the people—and He acted accordingly.

Upon the west bank of the East River in the City of New York, there is arising a great building, which will, when completed, house the Assembly of The United Nations. Within that building is the above described "Chapel of Prayer." But prayer to what? To God, to Allah, to heathen deities—in fact to anything which may represent the thinking of each individual touched by this mass representation. Yet no prayer opens any session of this Assembly of Nations; no time is given for spiritual meditation. Can God honor such an attitude?

Prayers are said, no doubt. But how? It seems to me that our Bible is quite definite as to the manner of prayer. Jesus said, "Whatsoever ye shall ask the Father in my name, he will give it you." In "My Name," not in any other name—but in "Jesus' Name."

How symbolic, it seems to me, is the opening for the "shaft of sunlight," and the lack of "windows." What hope arises when the sun does not break through the clouds; when no windows are there to let in the light? "Only darkness," must be the answer.

Are the tongues "confused" that speak of peace there? Can it be possible that they even know or think of the meaning of "that peace which passeth human understand-

ing?" Is this "Chapel of Prayer" simply another Tower of Babel, with which God cannot be pleased? What is the answer?

We are not seeking to criticize the effort that is being put forth to unite nations in the bond of peace. But we do deplore the manner of approach. The hope of the nations is not found in a material peace, but in a spiritual unity with the Father in heaven.

Think it over!

Interesting Items

(Continued from Page 2)

ance on Rally Day was 140. The day was also set apart as Homecoming Day. The date was October 2nd. A diversified program was carried out in both morning and evening services.

The laymen still continue to work around the church and parsonage. A list of seventeen is given who worked with Brother Dodds in putting in steps and finishing installing the lighting fixtures. Blessed is the pastor whose men are alive to the work needed around the church.

Brother E. M. Riddle was guest speaker at the Firestone Park church on Sunday morning, October 9th. He reports an attendance of 103. The evening service of that day was in charge of the Woman's Missionary Society. They presented their public service. Mrs. Lora Joy gave the address of the evening.

The evangelistic meetings of the church will be held from October 30th to November 13th. Brother Dodds will act as his own evangelist, we assume.

Dayton, Ohio. The Dayton Communion was held on Sunday evening, October 2nd.

The Dayton Laymen's Organization have set the second Monday night of each month for their regular meeting time. Their next meeting will be on November 14th.

Gratis, Ohio. We note that recently the pupils of the Junior and Intermediate Sunday School classes enjoyed a party at the church, under the direction of the Intermediate teacher, Mrs. Roy Brubaker. There were thirty-two present.

Brother Crick says that it was recently voted to send the Community Vacation School offering of \$29.63 to the local Polio Fund and to add enough from the Gratis Church Council's treasury to make the sum \$50.00.

The church has released Brother Crick to hold an evangelistic campaign for Brother A. R. Baer at Quiet Dell, Pa., the meetings being held from October 17 to 30.

A display of "old pictures" of the Gratis church, Sunday School, W. M. S., Choir groups and the like, is to be made soon in the Gratis church. Now there is an idea that might be carried out in many of our churches. It would be interesting to everyone.

Quiet Dell, Penna. Homecoming and Rally Day were observed in the Quiet Dell church on Sunday, October 16th.

(Continued on page 11)



The Importance of Sound Doctrine

Dr. Charles F. Yoder

Since we are more and more seeking to indoctrinate our people, and give them a sound foundation upon which to place their feet, we feel that an article which was written by Dr. C. F. Yoder, while he was editor of *The Brethren Evangelist*, and read, but no doubt forgotten, by many of the older members of the Brethren Church, will make "sound" reading for us of this generation. Therefore we present it with the purpose of making it introductory to other articles which will deal with definite doctrine as set forth in the Word of God. Read it and ponder.

* * * * *

IT IS A TEMPTATION to churches to make their conditions of entrance easy in order to secure accessions. Some denominations have yielded to this temptation and their ministers therefore teach that the matter of forms and ordinances is of little importance.

The Brethren, on the other hand, plead that obedience to the spirit of God's commands is essential to the best life. Truth must not be compromised.

Let us note first that Jesus did not make the way of life appear easy. He taught men to strive to enter in at the straight gate. He said, "If any man come after me and renounceth not all that he hath, he cannot be my disciple." The standard must be high or the world will not be lifted up. It is right to seek to have large numbers in the church, but not for the mere sake of boasting. It is better to have good members than many members.

In the second place, let us remember that true doctrine is fundamental to true life.

There would be no virtue in making the terms of admission to the church hard in an arbitrary way. The Hindoo "holy men" and Mohammedan dervishes simply make fools of themselves in torturing the body as a means of holiness. Obedience to the Gospel ordinances is like obedience to the laws of nature. Newton did not manufacture the law of gravitation; he discovered it. It is not a mere whim of the parent to seek to provide the child with shel-

ter and food and exercise. These things are essential to its life. Right doctrine is essential to spiritual life.

Third. Even our best temporal welfare is dependent upon sound doctrine. "All things work together for good to them that love God." He who disregards truth and right finds himself sooner or later attacked by disease or condemned by the law. There is no place where disobedience to God brings blessing.

Fourth. Sound doctrine is necessary to spiritual life. Jesus said, "Except ye believe that I am he, ye shall die in your sins. If faith had no effect upon character it would matter little what we might believe; but a man's life is the reflex of his faith and every error in his ethics will appear also in his conduct.

Therefore Jesus was profoundly right when He said, "This is the work of God that ye believe on him whom God hath sent."

Fifth. The Gospel ordinances represent the fundamental truths of the Christian life. If they stood for nothing there might be little worth in their observance. But because they stand for vital truths it is a serious thing to ignore or change them.

Our attitude toward the symbols is our attitude toward the truths for which they stand and our attitude toward these truths reveal our attitude toward God. What God has given as means of grace, let no man despise. What He has instituted as symbols of truth, let no man say is of small importance.

Sixth. God insists upon faithfulness to these commands which He has given. "See," He said to Moses, "that thou make all things according to the pattern which I showed thee in the mount." Why? Because that pattern revealed in symbols, the things which Israel was to learn, and foreshadowed in the type the things which were to come.

Nadab and Abihu thought the details of the form amounted to nothing: therefore they offered strange fire upon the altar. Why did the fire of God consume them if it were not to teach all generations not to trifle with God's commands? Uzzah thought that if his heart were right he might touch the ark of God. Why did he fall dead, if reverence for God and His commands is not important? Nay—"These things happen unto them for examples and are written for our admonition upon whom the ends of the ages are come." I Corinthians 10:11.

Therefore, beloved brethren, "Be no longer children tossed to and fro by every wind of doctrine," but "Take heed to thyself and to the doctrine for in so doing thou

shalt both save thyself and them that hear thee." "And though we or an angel from heaven preach any other doctrine, let him be anathema."

Beware indeed of the leaven of the Pharisees which is hypocrisy, for they depend upon the formal observance of

ordinances for salvation and neglect the weightier matters of the law giving and forgiving and right living. But beware also lest you sit down on the seat of the scornful and eat the leaven of the unbelieving and disobedient, whose end is with the hypocrites.

Practical Church Methods

Rev. Henry Bates

"Preach The Gospel"

AFTER LISTENING to a number of sermons within the past few months—in person, and over the air—this writer feels that perhaps the most "practical" contribution he can make to the "Practical Church Methods" column is the submitting of the following poem.

As we have often remarked in previous articles in the *Evangelist*, the chief task of the church—it seems to us—is the winning of unsaved to the Lord Jesus Christ, and this, through the preaching of the Gospel of Salvation. And since the overall program of the church is usually no more evangelistic in nature than is the preached Word, it would behoove every church to consider the message which she is giving to the community. Book reviews, art lectures, philosophical discourses and so on, are very interesting—but certainly out of place in the church's pulpit. When a pastor preaches, and the congregation appreciates and heeds, real Gospel messages, then the work of that church will be fired with the power of the Holy Spirit.

Now the poem which is referred to above, goes like this:

LAST SUNDAY'S SERMON

The Minister

"That sermon I preached on Sunday . . .
I think I never worked harder
On any sermon in all my life,
Than I worked on that one.
There is a lot of food for thought in that subject . . .
'Religion in Democracy and Democracy in Religion' . . .
I must have spent twelve hours in research,
Not counting the experiences of the past,
Which have given strength to my convictions.
I like the statement by Dr. Throckmorton of Beercrest
From which I quoted . . .
' . . . democracy has no future without religion
And religion must be democratic
Or it soon becomes mere cant.'
A real thinker, this Throckmorton!
My notes contained references from
The Atlantic, Harper's, Time, American Mercury,
And the Yale Review . . .
A lot of work for one sermon,
But I think it was worth it and more.
There was many a person in that crowd
Whose only contact with the better thinking of today
Is that which comes through a sermon
Like the one I preached on Sunday.

"I wonder what old Prof. Wilton thought?
Sitting there beneath the transept window . . .
Maybe he'll have a new slant on democracy
When he meets his class in world governments
Tomorrow morning at the college . . .
If he didn't like it,
I'll be hearing from him in a day or two.
He never lets me slip upon what he calls
His 'Pragmatic concept of religion in democracy' . . .
I think I gave him a thing or two to think about.
And Joe McDaniels, our Congressman,
Who always drops in
When the House is in recess . . .
I think he'll remember a few things I said.
It does these fellows good
To jar them loose once in a while . . .
If he'd only take some of my thoughts back to Congress . . .
"Hang it all! I don't know what's wrong with people . . .
A man spends hours and hours going over his sermon
Trying to put together something
That will make people think,
And yet, it doesn't make much difference
How much a fellow works,
The crowd never seems any larger . . .
Always the same faithful few.
Well, even so . . .
• It won't hurt them to know
What's going on in the world . . .
If I'd had time I'd have told them a little more
Of what went on
At the London and Washington Conferences . . .
That's the trouble with the people . . .
They don't know what it's all about.
Well, I've done the best I can . . .
I've tried to tell them."

* * * *

The Parishioner:

"About that sermon which you preached on Sunday . . .
I know you must have worked very, very hard on it.
It showed great preparation, and polish, and learning.
I know Professor Wilton enjoyed it.
He said on the way out of church
That you are a smart fellow . . .
'Great thinker,' was the way he put it.
And I noticed Joe McDaniels
Slipped a ten spot on the plate.

I don't think
You can attribute that to sheer generosity,
Nor to politics either, as far as that goes . . .
You must have impressed him.

"But you know . . .
Sitting across from me was old man Greggs.
He's losing his eyesight.
'Cataracts' the doctors say. 'No hope.'
Life looks pretty dark for him these days.
And that Mrs. Simons whose boy was lost
When the convoy was attacked in the North Atlantic . . .
She was in church, too, on Sunday.
The neighbors say she acts awful queer
Ever since she got that word
Through the mail a few weeks ago.
You know everybody used to look forward
To the postman's visit,
But today a person
Is almost half glad if he passes by . . .
You know, 'No news is good news' . . .
Or something like that.

"I suppose you noticed that Mr. Whitson was there.
He hasn't been out since his wife died last month.
I bet it was hard for him,
Sitting alone down there in front
Where every Sunday she used to sit beside him.
Helping him to hold a hymnal . . .
I guess he goes out to Forest Memorial Park every day
Rain or shine, and they say that his light burns
Far into the morning hours . . . Poor fellow!

"That young Williamson girl was there too, on Sunday.
I guess life looks pretty empty to her
Since Bill let her down.
You know the kind of a girl she was . . .
Decent, and clean, and straight as they come . . .
And she thought Bill was that way too.
But when she found out that he had been chasing around
With that girl over on the other side of town,
All the while she was wearing his engagement ring,
Well, I guess the bottom just dropped out of life for her.
But her mother finally ding-donged her until
She went to church on Sunday.
Her mother said maybe she'd hear something
That would do her good.
What was it you preached on, now . . . ?

Oh yes, 'religion in democracy!'—
That was a good sermon.

"And did you notice that Effie Sloan was out, too?
I don't see how she does it,
What with that man of hers
Drinking and carrying on the way he does.
She must have a lot of grit
To start out every Sunday morning
To church, when she knows
That every one else knows
That she is just being a brave little soul,
And that her heart inside is red and raw
From the hurt she carries.
Those two Grimes boys were there, I noticed.
They inherited something like half a million dollars
When old man Grimes, that's their grandfather,
Died last March.
They say that Bill, he's the younger one,
Is spending his share like water.
Just throwing it away—gambling and drinking,
And running around . . .
It's a shame that someone can't get hold of him.
I guess he goes to church to keep up a front.

"Mr. and Mrs. Calver were there.
Yes, and six of their kids, too.
I guess the oldest one stayed at home
With the other two babies that are sick.
Hard pull for those people.
He never did make much, you know.
But they never miss church.
She maintains, 'Even if you don't get anything out of
What the preacher says, it sort of does you good
Just singing and saying hello to the people,
And listening to the organ.'
What was it again, you preached about on Sunday? . . .
Oh, yes . . . 'religion and democracy.'

"Professor Wilton sure liked your sermon.
And so did McDaniels. You must have spent lots of time
Reading and studying upon that sermon . . .
But some Sunday, Reverend,
For old man Greggs, and Mrs. Simons, and Mr. Whitson,
And May Williamson, and Effie Sloan,
Will you preach a sermon for them?
One on, 'Come unto me all ye that labor' . . .
Or, 'Blessed are they that mourn' . . .
Or, "Take up your cross and follow me.'"

Minutes of the Central District Conference

HELD AT CERRO GORDO, ILLINOIS OCTOBER 5, 6 and 7

Conference Text: "Upon this rock will I build my church." Matt. 16:18.

Conference Theme: "Onward for Christ and the Church."

The Central District Conference of Brethren Churches convened at Cerro Gordo, Illinois, on Wednesday evening, October 5th, with Moderator W. R. Deeter in charge, and Mrs. John Fulk acting as conference pianist, and Rev. Ar-

thur J. Tinkel, pastor of the host church, as song leader. Following the opening song service, the devotions were led by Simeon Stogsdill. Rev. Tinkel welcomed the delegate to the Cerro Gordo Church, and response was given by delegates from the various churches.

The following committees were appointed: Credential—Lawrence Powell, Mr. Peterson, Earl Wilkin; Nominat-

ing—Rev. D. C. White, Dr. L. O. McCartneysmith, Rev. V. E. Meyer.

A duet was rendered by Rev. and Mrs. Tinkel.

In the absence of the Vice Moderator, L. L. RuLon, Rev. V. E. Meyer presented his sermon which had regularly been scheduled for Thursday. Following the message Rev. Meyer pronounced the benediction.

Thursday morning

The business session was called to order at 9:45. After the singing of "Love Divine," Brother Meyer conducted the devotions and led in prayer.

The Credential Committee reported six ministerial and twenty-one lay delegates approved.

The Nominating Committee presented a list of candidates for the District Board. While awaiting the result of the voting on these candidates, other business was transacted.

The Ministerial Examining Board reported the examination, acceptance and ordination of Clarence Stogsdill of Cerro Gordo, Illinois.

Since there were no opposing candidates for the conference officers, the following were declared elected by unanimous vote:

Moderator	Dr. G. T. Ronk
Vice Moderator	Rev. D. C. White
Secretary	Mrs. Don Dietz
Treasurer	Mrs. Helen Jordan
Statistician	Earl Wilkin

Two additional committees were appointed: Resolution—Mrs. Lenora Snoke, Mrs. D. C. White, Mrs. Chas. Derr; Moderator's Address—Mr. Peterson, Mrs. McCartney-smith, Mrs. Metzger.

Dr. G. T. Ronk reported as College Trustee on the financial emergency facing the college due to remodeling to meet the State Fire Code.

Rev. White reported for the District Mission Board, and Mr. Wilkin read the financial report as prepared by H. B. Puterbaugh, Treasurer:

Balance on hand June 29, 1948	\$ 826.94
July 6—Udell	15.00
July 6—Udell (Decatur)	34.00
Sept. 27—Udell (Decatur)	34.00
Mar. 18, 1949—Waterloo	50.00
April 20—Cerro Gordo	180.60
May 20—Lanark	28.65
May 25—Lanark	9.50
October 4—Lanark	120.00
Bank Interest	7.48

\$1,305.16

Disbursements—Udell, 16 months at \$30.00\$ 480.00

Balance October 4, 1949

\$ 825.16

Rev. Deeter spoke for the District Board of Evangelists and Rev. White for the National Conference Executive Board.

The following report of the earlier voting was reported as follows:

District Mission Board—D. C. White, H. B. Puterbaugh; District Board of Trustees—Henry Raun; Ministerial Examining Board—G. T. Ronk; General Conference Executive Committee—D. C. White; Nominees for Ashtland College Trustee—Glade Miller, Harry Bushman; District Board of Evangelists—L. O. McCartneysmith, 3 years, G. T. Ronk, 1 year; District Church School Board—Mrs. Evelyn Hanna.

The business session was declared closed.

Brother D. C. White, appointed to act as Vice Moderator for the session, then introduced Brother W. R. Deeter, who gave his Moderator's message, "Will Excuses Excuse?" Following a solo by Lawrence Powell of Udell, Brother E. M. Riddle pronounced the benediction.

Thursday afternoon—1:30

After the opening song service, Mrs. Helen Jordan led in prayer. Accompanied by Mrs. Tinkel, Rev. Tinkel rendered a vocal solo. The sermon of the afternoon was brought by D. C. White, pastor of the Milledgeville Church.

Brother Virgil Meyer reported on the National Youth Conference and on Youth Camps. He paid special tribute to Rev. and Mrs. White for their efforts in our camp. Benediction was pronounced by Rev. Deeter.

Thursday evening

The devotions of the evening were led by Mt. Peterson. Special music was rendered by Charles Snoke, who played a horn solo, accompanied by his daughter Shirley.

The sermon of the evening was brought by Dr. G. T. Ronk.

Following the message E. M. Riddle, General Missionary Board Secretary, showed a film on South American mission work and commented on the work and needs of Lost Creek, Kentucky.

An offering to defray conference expenses was lifted, after which the benediction was pronounced by Brother Riddle.

Friday morning

Following the opening song service, Brother McCartneysmith led in the devotions. Miss Jane Martin of Cerro Gordo, Illinois, gave a reading.

Brother Meyer was asked to preside in the Moderator's place. The minutes through Thursday evening were read and approved after corrections. Upon motion a copy of the certification and ordination of Clarence Stogsdill was placed on the minutes.

The report of the District Treasurer was read and accepted as follows:

Balance	\$ 25.03
Assessments:	
Lanark	\$ 16.50
Udell	1.92
Cerro Gordo	7.74
Waterloo	14.70
Milledgeville	19.08
Delegate fees	26.50

Collections	37.44
	<hr/>
	\$148.91

Disbursements:

Rev. Ronk (Ashland Trustees)	\$ 25.00
Rev. Meyer	20.00
Printing Programs	20.00
Rev. Bowman	20.00
Brethren Riddle, Dodds, Munson, Clayton	40.00
Mrs. Dietz, Sec. fee	10.00
Mrs. Deets, Treas. fee	5.00

\$140.00

Balance July 6, 1948\$ 8.91

Balance as of May 17, 1949\$ 8.91

Assessments:

Lanark	\$ 33.60
Udell	3.84
Waterloo	31.20
Milledgeville	33.60
Cerro Gordo	15.48

\$126.63

Disbursements:

Rev. Meyer	\$ 39.00
H. B. Puterbaugh	38.33
G. T. Ronk	35.00

\$112.33

Balance\$ 14.30

Mr. Wilkins gave his usual very detailed and fine statistical report, which was accepted. He thanked all the local secretaries who sent in their reports so promptly.

Motion prevailed to send the following telegram to Dr. W. S. Bell, Milledgeville, "Central District Conference remembers your labor of love and prayer, and sends Christian greetings." Signed, W. R. Deeter, Moderator.

Rev. McCartneysmith read the following report on amendments to the District Constitution:

Art. 4, Sec. 2—Elders and Evangelists

The calling, examination and commissioning of Elders, Evangelists and Ministerial students shall be governed by the authority given in Chapter 1, sections 2, 3, 4 and 5 of the Manual of Procedure of the Brethren Church adopted as of 1915.

Art. 5—Officers; Section 9—Trustees

These Trustees shall be responsible to look after the real estate and trust funds belonging to this corporation and shall have power to hold in trust real estate and trust funds, and the name "The Brethren Church" in Iowa or any state for the use of this corporation.

Motion prevailed that these items be received and become the first item of unfinished business at our conference in 1950.

The following recommendations of the Ministerium were received. These were taken up and acted upon singly:

No. 1—"The Ministerium recommends that we use the regular 40 cents per member for District Missions." Motion prevailed to adopt the recommendation.

No. 2—"The Ministerium recommends that the unpaid

assessment for Decatur for the past two years be completed, and that money be held in District Mission Board awaiting final decision of District Conference." By motion this recommendation was also adopted.

Brother Earl Wilkins was appointed to serve on the committee of constitutional amendment, taking the place of V. E. Meyer who is leaving the District.

The invitation to hold the 1950 conference at Waterloo, Iowa, was accepted, the date of conference to be decided by the Moderator.

The Committee on Moderator's address recommended that Brother Deeter's message be published in the *Evangelist*. The recommendation was approved.

Reports on Publications and Benevolences were brought by E. M. Riddle.

The final sermon of the conference was brought by Dr. Glenn L. Clayton, President of Ashland College.

The final minutes were read and accepted.

Rev. Meyer, in leaving the district, expressed his appreciation for the associations of the past years. Response by Rev. White.

The 1949 Conference was closed by prayer by Rev. Deeter.

Mrs. Don Dietz, Conference Secretary.

Want a Men's Gospel Team?

To the Ministers and Members of the Brethren Church:
Dear Folks:

The Men's Gospel Team is once again ready to go! This year we are looking forward to a great year in the service of Christ in the churches of the Brethren denomination. As in the past, our services are twofold in nature: 1. A Gospel Team will take complete charge of a worship service, or, 2. A Gospel Team will take charge of any particular part of a service.

Members of the Gospel Team are, for the most part, the young men who are pre-seminary or seminary students. These fellows are zealous in the work of the Lord. Therefore, we urge all Brethren ministers to avail themselves and their church of the opportunity to have these consecrated young men in their pulpits. All we ask is that we receive the loose offering when we hold a complete service, or, that we receive a small amount when we conduct a particular phase of this service. This amount will be determined by the church in which we are serving.

Just a note to you ministers. If you desire a Gospel Team for a particular season of the year, GET YOUR REQUESTS IN EARLY. Also we prefer that you do not request certain individuals as a part of a team coming into your church. This makes it difficult for us to give each member of the Team an equal opportunity to serve.

During this year the Men's Gospel Team hopes to be of great service to you Brethren folks. We are waiting for your calls. Get them in now! Address your requests to the Men's Gospel Team, Ashland College, Ashland, Ohio.

Yours in His service,

Grant Carothers, President.



Bryan, Ohio, First Brethren Church On The Air

"The hymns are of the more familiar type. Sermons by Rev. Black are strictly non-denominational, simple, and with evangelistic appeal. Anyone desiring to have a hymn dedicated to a friend or relative may do so, and the names will be read on the air.

"The station charges are paid by individual gifts and donations by the several classes of the Sunday School. During the first six months of the broadcast Sunday School and church attendance increased between thirty-five and forty percent.

"This broadcast is heard by people as far away as Cleveland and Toledo, Ohio; Detroit and Battle Creek, Michigan, and Warsaw, Indiana. Listeners from these cities and many other tri-state area communities often

(Continued on page 14)

(We present the following, largely gleaned from newspaper publicity, as sent to us from Brother E. J. Black, pastor of the First Brethren Church of Bryan, Ohio. The picture of the Bryan Choir is shown as a frontis of this issue of the *Evangelist*. The trio, pictured with this article, is becoming widely known throughout the territory served by the Defiance Radio Station WONW. We quote from a feature article from the *Bryan Times*.—Editor)

* * *

"Thirty members of the First Brethren Church of Bryan are presenting the oldest regular program at radio station WONW, Defiance. They are developing an audience of many hundreds of listeners in the tri-state (Ohio-Indiana-Michigan) area at their weekly religious broadcast, which is conducted by the Rev. E. J. Black, church pastor, and heard every Sunday morning.

"The program is known as the 'Gospel Radio Hour,' and it has the honor of being the first religious broadcast to be aired by the neighborhood station.

"Operated by the Bryan-Defiance-Paulding Broadcasting Company, station WONW began broadcasting on February 11, 1949. Two days later, on Sunday, the First Brethren Church put on the first religious service—a feature that has continued weekly.

"From seventeen to twenty-five members of the congregation and their pastor participate every Sunday, some of them driving miles to meet at the church at 7:30 A. M. Then four or five cars make the drive to Defiance, a distance of eighteen miles.

"The program is on the air from 8:30 to 9:00. The theme song, 'Till the Whole World Knows,' is used in introducing and in closing the broadcast. The talent includes a girls' trio, several soloists, an accordionist, pianist, and marimba players. The entire group sings in the mixed chorus.



—(John M. Davidson photos)

The Girls' Trio which appears regularly on the broadcast. Reading left to right: Eloise Connell, Lamoyle Short and Alice Ernsberger.

An Impressive Ordination Service



A VERY BEAUTIFUL and impressive service was held in the Fort Scott Brethren Church, Fort Scott, Kansas, on the evening of August 14th, at eight o'clock, at which time Spencer Gentle was ordained to the Christian ministry and Mrs. Gentle consecrated to the work with her husband.

The pastor of the Fort Scott Church, Rev. Cecil H. Johnson, presided. Following the prelude and invocation, the congregation joined in the singing of "Have Thine Own Way Lord."

The following words of St. Paul to Timothy were read: "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." Brother Johnson followed this reading with prayer. A vocal solo, "Take My Life and Let It Be," was sung by Miss Loretta Cowan.

The ordination sermon was preached by Dr. L. E. Lindower, of Ashland Theological Seminary. Following this message, Mr. and Mrs. Gerald Wissinger, formerly of Falls City, Nebraska, but now of Ashland, Ohio, sang a beautiful duet.

In the ordination ceremony Dr. Lindower gave the charge to Brother Gentle, and Rev. Johnson the charge to Mrs. Gentle. The congregation then joined in singing, "Jesus Calls Us," and the benediction followed.

The ushers for the service were Harold Russell and Ralph Barnum, and Mrs. Nellie Schamaun was the pianist.

The church was beautifully decorated and a large crowd, which filled the seating capacity of the church, was present to witness and enjoy the service.

Brother Gentle is a Fort Scott boy who heard the call of the Master to the larger service of the ministry, and four years ago, upon returning from Camp at Clay Center, Kansas, they sold their household goods and packed up and left for Ashland, where he enrolled in the College and Seminary. He will finish his Seminary work this year. He has been serving as student pastor of the North Georgetown, Ohio, Brethren Church for the past several years. He is also Office Secretary of the National Sunday School Association and has done much work in the Summer Camps for the past two years.

His home church, his many friends and his pastor desire for him and his wife a happy and fruitful ministry.

—Cecil H. Johnson.

Since receiving the above report from Brother Johnson, we are informed by Brother Gentle that he received, as of Monday evening, October 10th, a unanimous call to become the pastor of the Waterloo, Iowa, Brethren Church. He and his family will move from Ashland to Waterloo about February 1, 1950. We will miss his genial personality around Ashland, and especially around the publishing house, where he calls frequently. May God richly bless the Gentles in their resident work in the ministry.—Editor.

The Annual Indiana Ministerium

TO BE HELD AT THE FIRST BRETHREN CHURCH
PERU, INDIANA

October 31 and November 1

Song Leaders: Rev. and Mrs. Harry Richer

Theme: "The Local Church at Work"



THE PROGRAM

Monday evening—October 31

WelcomeRev. J. M. Bowman, Peru Pastor
Congregational SingingRev. and Mrs. Harry Richer
DevotionsRev. G. L. Maus
Special MusicLoree Choir
Offering
Special MusicLoree Quartet
Bible Lecture

Rev. E. P. Quinton, Pastor Peru First Baptist Church
Closing Hymn
BenedictionRev. Bowman
Meditation—PostludeMrs. Harry Richer

Tuesday morning, November 1—9:30

DevotionsRev. E. J. Beekley
 Discussion Topic: "The Local Church in the Community"
 LeaderRev. Henry Bates
 Sub-topics:

"The Local Church and Service Clubs" Rev. C. A. Stewart
 "The Local Church and the School" ..Rev. W. I. Duker
 "The Local Church and Government" ..Dr. C. A. Bame
 "The Local Church and Community Needs"
 Rev. R. K. Higgins

Tuesday noon—12:00

Dinner served by the Peru W. M. S.

Tuesday afternoon—1:30

DevotionsRev. J. M. Bowman
 Discussion Topic: "The Local Church in the Denomination"
 LeaderRev. W. E. Ronk
 MissionsDr. Claud Studebaker
 BenevolencesRev. L. V. King
 Church BudgetsRev. Virgil E. Meyer
 Discussion Topic: "The Local Church in World Wide endeavor"
 Leader: Rev. J. E. Berkshire
 New FieldsRev. C. Y. Gilmer

Tuesday afternoon—3:30

Discussion Topic: "The Local Church and a Visual Aid Aid Program"
 Leader: Rev. C. F. Zimmerman
 Scene-O-FeltMrs. J. M. Bowman
 MoviesRev. Austin Gable
 Slides and FilmstripsRev. R. K. Higgins

Tuesday evening—6:00

Supper served by the Peru W. M. S.

Tuesday evening—7:30

Congregational SingingRev. Harry Richer
 DevotionsRev. C. F. Baldwin
 Special MusicMrs. Willard West, Center Chapel
 Offering
 Vocal SoloRev. Austin Gable
 Bible Lecture
 Rev. C. W. Miller, Pastor Peru St. James E. U. B.
 Closing Hymn
 BenedictionRev. J. M. Bowman
 Meditation—PostludeMrs. Harry Richer

The program of the ministerium is to be open to all—ministers and laity alike, not alone of our own denomination, but also to other denominations as well. Supper prior to the Monday evening session is to be served at 6:00 o'clock by the Peru W. M. S. Lodging for Monday night is being arranged for those desiring to spend that night in Peru.

The Indiana District Ministerium officary is as follows:

PresidentRev. J. M. Bowman, Peru
 Vice PresidentRev. W. E. Ronk, Goshen
 Secretary-TreasurerR. K. Higgins, Loree
 Assistant SecretaryRev. J. E. Berkshire, Flora

Interesting Items

(Continued from Page 3)

Following the Homecoming, the evangelistic services will begin with Brother W. S. Crick, pastor of the Gratis, Ohio, Brethren Church, as evangelist.

Recently, the Cameron and Quiet Dell Woman's Missionary Societies were the guests of Mrs. George Headley at Waynesboro, and twenty-five women had a delightful time of fellowship together.

Meyersdale, Penna. Brother W. S. Benshoff says that there was a fine increase in attendance over the spring attendance at the Holy Communion which was held on Sunday evening, October 2nd.

The Women's Class of the Meyersdale Sunday School are sponsoring a Church Birthday Calendar for 1950.

We note that Oscar Robarge, Vice President of the National Laymen's Organization, of Bryan, Ohio, was the guest speaker at the meeting of the Meyersdale Laymen at the church October 3rd. The meeting was sponsored by the Berlin Laymen, under the direction of Brother Fred Brant. A group of Berlin laymen were in attendance.

Brother W. S. Benshoff, Meyersdale pastor, was guest speaker for the Sergeantsville, New Jersey, Brethren Church Homecoming on Sunday, October 9th. In his absence Brother Arthur Petit of Ashland College was guest speaker at Meyersdale.

Goshen, Indiana. The annual Homecoming of the Goshen Church was held on Sunday, October 9th. Dr. L. E. Lindower of Ashland Theological Seminary, was the guest speaker at both the morning and afternoon services. A basket dinner was enjoyed at the noon hour.

The revival services of the Goshen church will be held from November 21 to December 4, with Rev. and Mrs. Harry Richer in charge of the music.

Waterloo, Iowa. We note that Rev. Dan Lichty, who was forty years a missionary in India, was a recent guest speaker at the Waterloo church on Sunday evening, October 16th.

Stockton, Calif. Brother Johnson and wife took a short vacation trip in the northern part of California, leaving on Monday, October 10th and being away over the next Sunday.

The Woman's Missionary Society held a "Family Night Social" recently. It was in the nature of a "Hobo" party, with those assembling themselves dressed accordingly.

Calvary, New Jersey. Homecoming will be held in the Calvary church on Sunday, October 23rd. Brother Margush, pastor, announces the guest speaker as Rev. William Wadsworth of Plainfield, N. J.

Loree, Indiana. Brother R. K. Higgins reports an attendance of 159 in Sunday School on Sunday, October 9th. He says the average attendance for the last quarter is 133.

The Fall Communion of the Loree church has been set as of Monday evening, November 7th.

New sidewalks were laid at the Loree parsonage on Saturday, October 8th.

The Loree Homecoming is scheduled—for October 23rd with a guest speaker for the afternoon service.



CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for November 15, 1949

TOWARD A CHRISTIAN JAPAN

Scripture: Acts 2:37-47; Prov. 14:34

For The Leader

IF YOU WERE CALLED to become a missionary, where would you like to go? The answer to that question, of course, is wrapped up in two things. First your ability and training in a particular language. Secondly, and by far the more important, the leading of the Spirit of God. It may be that this evening the Holy Spirit has a message for your heart. Let's listen. This may be the "vision," the call to go to Japan. Who knows the power and leading of small things? A word spoken, an idea presented, a picture, a thought, to lead us into the center of God's will. It will be to our advantage to have an open mind and humble heart tonight, praying that God will direct our thoughts. Not nearly all of us will ever be called to be missionaries. But we should be ready to listen if we should be the one the Lord wants. It takes just one person to be a Torrey, Moody, Sunday, Patton, Yoder, Byler, Drushal. But think of the work they have done and are doing. Japan needs Christian missionaries. Don't be surprised if God does lay His hands upon you. Go!

DISCUSSION

1. HOW TO CHRISTIANIZE A NATION. We learned last week that Japan had a religion in which self was glorified. Material possessions and indulgence were the chief deities. But now that has all been ruined for them. Japan has lost its religious faith. How can we Christianize them? There is only one way. That is to preach unto them Christ, and Him crucified. We must reach their hearts with the gospel. To give them food, clothing, supplies and hospitals alone, will never make them Christian. Only as they are confronted with the message of the Gospel, and yield themselves in faith and obedience unto the crucified and risen Lord, will they become a Christian nation. All other efforts become as sounding brass and a tinkling cymbal. Read about it in 1 Corinthians 13. Paul strikes the key note in showing that love is the answer. And, we ask you, can there be real, genuine love of man for man outside the Christian faith?

2. GETTING THE GOSPEL ACROSS TO THE JAPANESE. Have you ever talked to a Japanese, or a German, young person, who, throughout the war was living in the land of our "enemies?" It is quite an interesting experience. To be talking face to face with some one who, just a few years ago, if they had been following the orders of their government, would have killed you. Delving into their background you will discover that they did not really hate you. They didn't want to kill you. They had their homes, their loved ones, their jobs, their dreams. War has changed all that, and yet they don't seem to talk of hate,

but only of a desire to live happily, minding their own business. So, in getting the gospel across to the Japanese, we must remember first of all, that they are not devils, but are human beings like as we are. They have souls, like we have. Our Christ died for them, as He died for us. As we have overcome barriers in gospel preaching in America, so we must cross this one great barrier of inbred fear, suspicion and ignorance of our Japanese friends. (That is, if we want to get the gospel across to them. If we don't, then we can continue our hatreds, memories, etc.) If we can't forget and forgive, then we will never Christianize Japan.

3. ONLY AS GOD LEADS. Except the Spirit leads, our work is in vain. The Book of the Acts is crammed full of the workings of the Holy Spirit. Every successful venture of the apostles was the direct result of their cooperation with the Spirit. As we anticipate missionary efforts in Japan, we must be very conscious of the fact that unless we follow the Holy Spirit, we will gain nothing. God must lead, we must follow. That is why we insist that we must first be submitted to the will of God. Then He can tell us whether we should anticipate going to Japan, as an individual or a Church. And, if God does lead, and we do follow, there will be a missionary work so great that its impact will be felt throughout the whole world. The advance of the gospel is hindered only by our unwillingness to be yielded to God's will.

4. THE GOSPEL, ALWAYS THE GOSPEL. Because of the interest focused on Japan this fall, you will be called upon from every direction of the wind to contribute financial support toward church efforts in Japan. This agency, and that society will be after you. All in the name of Church work. But, be a little careful to whom you give your tithe money and offerings. Investigate, to be sure that the money you give will be used to buy Bibles, supplies and support missionaries who are dedicated to preaching the true gospel. So much goes on in the name of religion which we Christians have no business supporting with our money. Cannot you see how foolish it would be for you to give your money to buy text books for a school in Japan, for instance, if those text-books gave a poisoned picture about Christ? There are enough good, fundamental, true gospel preaching missions located in Japan, through whom we can give our money, that we had best avoid promiscuous gifts through agencies whose policies we do not know. If we give, we want people to hear the gospel through our gifts, so be careful—investigate!

QUESTIONS

1. Do you think Japan could become a leading Christian nation of the world, surpassing even the United States?

2. Do you think if we try to make Japan a Democratic nation we will be going far enough? Consider the fact that democracy is founded in Christian ethics. Consider also that unless we teach Christ for the heart, we have not taught democracy.

3. What do you think is the possibility of our own Mission Board establishing a mission work in Japan?

Whatever truth we possess is the same as God's truth, only there is not so much of it.

Prayer Meeting Topic

Contributed by Rev. C. Y. Gilmer

(Helps for Better Christian Living)

IN A QUIET PLACE

Out of the peace and quiet of an hour
Alone with God, may come a wealth so great
That any heart can find a hidden power
Undreamed of hitherto: the power to wait
His blessed will, or power to rise and go
Into a hard-pressed battle for the right,
Or it can give the impetus to grow
Out of the hindering darkness into light.

As Christ Himself felt deep and vital need
Of many a quiet waiting while alone
With God the Father Who has food to feed
All hunger that men's souls have ever known,
So would I seek Him in some place apart;
Some quiet spot where I can hear Him speak
His words of wisdom to my waiting heart,
And there find strength and comfort which I seek.

—Author Unknown.

STICKING CLOSE TO THE LORD

Select hymns of devotion and love to the Lord

Scripture: Acts 11:22, 23

Prayer

Seed Thought Provokers:

THE FATHERLY Barnabas was sent by the Jerusalem Church to investigate the new Gentile Church established at Antioch. When he saw the evidences of God's saving grace and power among the Gentiles he exhorted the saved that with purpose of heart they should cleave (adhere or stick) to the Lord. Conversion is not the end, but the beginning of Christian experience. After the new birth we are but babes in Christ with healthy appetites for growth (1 Peter 2:2). The nurture of a babe requires proper care, food, cleansing and fresh air. This care is provided by the Christian Church and the Christian home. Naturally, we are to advance beyond immaturity (Heb. 5:11-14).

Apart from the Word there can be no new birth (1 Peter 1:23-25). The Holy Spirit uses God's Word to convict us of sin and of our dire need of a Saviour. Now that we have taken Christ as our personal Saviour (John 1:12, 13), let us put forward every effort to glorify our Redeemer (Col. 3:17; 1 Cor. 10:31). We have to lay aside and put off our former ways before we can put on spiritual nourishment and upbuilding (1 Peter 2:1, 2; 2 Cor. 5:17; Col. 3:8-10, 12-14). No progress will be made as long as our Bible is neglected. Over our open Bible let us lift our eyes to Him Who wrote it (2 Peter 1:21). In no other way can success be made of a Christian life (Josh. 1:3). By natural understanding we may not compre-

hend much (Isa. 55:9; 1 Cor. 2:14). But the God Who wrote the Bible has given us the Holy Spirit (Eph. 1:13). Our minds and bodies are now the temples of the Holy Spirit Who delights to show us the things of Christ (John 14:26; 1 Cor. 2:9, 10). Read to understand because you are in love with the Author!

We can cleave to the Lord through prayer (Phil. 4:6). Without a prayer life there can be no Christian growth and usefulness. With purpose of heart cleave unto the Lord in prayer (Gen. 32:26). Take time to pray (Dan. 6:10, 13). Pray the meaning of the Lord's prayer until you can pray at liberty in the Spirit (Jude 20). Pray aloud in secret, and you will get liberty to pray in public. Continue in private and public prayer and the Holy Spirit will teach you to pray.

Once we did as we pleased and went where we liked with no thought of God. But now we belong to Another Who bought us in love at the price of His own death (1 Cor. 6:19, 20; 7:23; Rom. 12:1, 2). Do not be discouraged but constantly grow (2 Peter 3:18). Come to know Christ better, love Him more, and to serve Him more truly. Be faithful in attendance at public worship (Heb. 10:24, 25; Col. 3:16). With the Bible, prayer, and the Holy Spirit as your Guide you can walk in the light (1 John 1:7). Finally, "set your affections on things above" (Col. 3:1-4).

COMMENTS

On The Sunday School Lesson

by The Editor

Lesson for November 13, 1949

PERFECTED THROUGH SUFFERING

Lesson: Isaiah 53:1-12

WHY WAS IT that we could not have salvation without the necessity of our Lord suffering to perfect it? Simply because it was in the plan of God. And who are we to question how or what God plans?

Paul, as he talked to the people after the miraculous healing of the lame man at the gate called Beautiful, said, "But those things which God before had shewed by the mouth of all his prophets, that Christ should suffer . . ." And here in our lesson, are the words of one of those prophets concerning this very thing. Of the Messiah Isaiah says, "He was despised, rejected, a man of sorrows, acquainted with grief." Wounded, bruised, chastised, beaten with rods—in other words, a "suffering Messiah." The only way it could be done was according to God's plan.

Was this plan perfected through the suffering of Jesus? Let us see!

Let us walk with the two men as they journeyed from Jerusalem to Emmaus following the crucifixion and burial of Jesus. They talk and they are sad as they walk. The question in their minds is the ever-present "Why?" Why did He have to suffer? What had He done to deserve this? Why did He have to die? Suddenly there walks One beside them. He hears their words: He questions

them; then He, the suffering Messiah, speaks: "O fools, and slow of heart to believe all that the prophets have spoken. Ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things of himself." (Luke 24:25-27.)

Let us change the scene and assemble ourselves with the disciples in that closed room where they had shut the door "for fear of the Jews." The two men who had walked to Emmaus were back with the exciting news that they "had seen the Lord." They were telling their experience in a breath-taking manner. Then suddenly Jesus stands in their presence. How He got there, none could tell. They were terrified, but His words soon brought quiet to them. Note how He speaks:

"These are the words which I spake unto you while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. Then he opened their understanding, that they might understand the scriptures. And he said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem. And ye are witnesses of these things."

The plan of salvation as set forth in the Word is the Perfect Plan. There is no other. Paul says, "There is none other name under heaven given among men, whereby we must be saved." No other name—but Jesus; no other plan—save that which God has set forth. The author of Hebrews says, "For by one offering he hath perfected for ever them that are sanctified." (Hebrews 10:14). Or as the Revised Standard Version has it, "For by a single offering he has perfected for all time those who are consecrated." But He had to suffer to perfect the plan.

Let us remember that the cardinal principal of the plan is that "without the shedding of blood there is no remission of sin." He had to suffer and die that we might have the privilege of entering into life eternal. He perfected the plan through His suffering.

Bryan Brethren

(Continued from page 8)

come to the services and tell of hearing the 'Gospel Radio Hour' on the air. The pastor also receives many calls to visit those who listen in, and, as a result, many have been turned from false religions and cults.

"The Bryan Church receives many comments from business men, folks of other faiths, and from the WONW management. These friendly messages are very heartening, and are helping to assure the future of the popular program. Some listeners report that they use the 'Gospel Radio Hour' broadcast for their alarm clock. Others turn it on to keep Junior quiet. One rural listener declares he has a radio in his barn so he can hear the religious services while he is doing his chores and that his cows give more milk since he started to tune in on this feature.

"So well has the weekly feature been received in this vicinity that station WONW has invited the Bryan Church to renew its contract for another year."

Travel Flashes

Dr. Charles A. Bame

Funerals

While a crowded audience from many churches was at the funeral of sister C. A. Stewart at New Paris, Ind., another was packed to the limit at the last scene in the life of a reckless young man at Nappanee. On the morrow while I was "officiating" in the funeral of Marion Tilman at North Manchester, at the same hour only a few squares away, another was being held in another church. We traveled a goodly number of miles for these meetings and it left an impression I wish to picture to you who read.

Different Customs

Great changes have transpired in the span of years since I began to attend such occasions. One of them was tremendously expensive to me and doubtless had much to do with my choosing the ministry as a life work. It was in the Fall of the year, just prior to the opening of the schools; I had to earn—and did—the money for books and the harvesting of the corn gave me the best income in that rather distant day; for it was more like piece work than almost anything for that time—the harder one "cut" the more he earned; the more "shocks" he set up, the more pay he received. Indeed, I believe it was almost the only "piece work" I ever did. But alas! One slip of the "corn cutter," a blade about two feet long and I was bleeding at the foot. I had cut a small gash in the top side of my foot. That day or the next I attended a funeral wearing a new pair of shoes and with the scant knowledge we had of infections in those days, I was soon to be laid on my back for seven weeks with "blood poisoning" which almost cost my life and left me a cripple of which few of my friends are conscious.

Crying and Weeping

One of the customs of that day in our community was to—dare I say it?—to work up a good loud cry. Fainting was not uncommon and kissing the dead body, almost an assured happening; all of which is so repulsive and unchristian that I presume this is more a protest than a censure.

Now, I do not protest weeping or crying. Crying releases pent up tensions and is good. It is the first thing the doctor wanted to hear when we came into this "vale of tears" and even "Jesus wept" at the grave of one He loved. This weeping was not for what was to become of the beloved Lazarus—but perhaps his humanity never was more fully demonstrated than here. He "wept with those who wept." No tender heart ever was untouched at the passing of friends and loved ones. We came crying into the world and we leave crying friends and relatives when we are laid to rest. Crying demonstrates our sympathy, love, tenderness and regard for separation, loss; it expresses the last tragedy of separation and the regret for the necessity for grave or crematory. "Weeping may endure for a night but joy cometh in the morning."

"Weeping and Gnashing of Teeth"

At least four times Jesus tells of the terrific pain, anguish and grief of those who disdained the proper course and use of life. Matt. 8:12; 13:42, 50; 20:13; 24:51; 25:30; Luke 13:28. Should any unchristian person, or any careless, indifferent professor, or any baseless hypocrite be reading this message, I commend the reading and consideration for such terrific experiences with human frailty coming only to such negligent sinners. Every pictured background of these excruciating experiences is that of a misspent or misused life. Missing the mark by sinning; missing the road by neglect; missing the happiness of the redeemed by selfishness, greed and presumed superiority, or imagined goodness too meager to gain the Promised Land—where sit "Abraham, Isaac and Jacob" in "the Kingdom of God." Weeping, but too late! "Too late, will be the cry; Jesus of Nazareth has passed by." What a tragedy are such tears!

Crying or Rejoicing

Shakespeare makes Mark Anthony say in his funeral oration: "I came to bury Caesar, not to praise him!" But he did not know life. He might have known; but he did not seek the source. But he did not bury Caesar. No one is buried, only the body is buried; David said of his child: "He is dead"; then, "I can go to him, but he shall not return to me." After all, the "dead" as we say of them, are not dead in the manner of ceasing to exist. Do not say of the departed, "he is in the coffin of the grave." It is only the body. He has gone. Gone to the realities of the only real existence. Jesus said of Lazarus, "He is not dead, but sleepeth."

The Dead are Not Dead

The rich man and Lazarus were "dead" in the sense of being done with this body; each of them being in a different place, separated by a "great gulf fixed," so that neither could pass from one to the other; but one happy and the other in remorse; one saved the other lost, seen as they had been in life; one right with Jesus and his pattern for life and happiness, the other wrong because of his selfishness and greed; one "comforted" and the other "tormented." Ah, me! What a loss for so short a time of imagined happiness!

A great saint was passing and all knew it. There was weeping and expressions of grief and sorrow. But the saint said, "I have been dying for the last twenty years; now I shall begin to live." Even though he did not have the knowledge of science we now have, he knew the real truth; for science says we begin to die at thirty years of age and doubtless any sensible person past two score and ten will believe it and measure his work to that end or else he will surely pay the penalty. "Ye cannot serve God and Mammon."

A Natural Body and A Spiritual Body

"There is a natural body and there is a spiritual body." 1 Cor. 15:44. Or as Weymouth translates it, "There is an animal body and there is a spiritual body." There is life, and also a "more abundant life." Believe it and be happy.



News From Our Churches

LOST CREEK, KY. TO JONES MILLS, PA.

Mrs. Keck and I greatly enjoyed being at Riverside this past year, being in charge of the Boys' dormitory, teaching in the High School and working with a fine group of young people, 75 or more, at Leatherwood. When the writer entered Ashland College in the fall of 1920, Howard Leslie, a senior, was his roommate. Howard had taught at Riverside in 1917. He showed me pictures of the buildings and told me about the effectiveness of the work of Brother and Sister Drushal. When Brother Drushal first went to Lost Creek very few people could read and write. And until the present date I suppose that several thousand people have come under the influence of Riverside. Almost all these people came to know the Lord. I suppose that during this last school year that around 50 were baptized.

When Brother Drushal invited us in June of 1948 to come to Riverside for an indefinite period, this greatly interested us for I have closely followed this work for the last thirty years. I thought this would give us an opportunity to make friends for Riverside so that the work might go forward in the way that the Lord might lead. We prayed that if the Lord wanted us at Riverside that He would open the door to that work. He did. We were accepted for the work. We moved from the parsonage at Linwood to a six room house at Union Bridge two miles away. Mrs. Keck resigned as Postmaster at Linwood and was checked out. Our goods left for Riverside on Friday, August 13 and we left on Monday, August 16, arriving there on the 17th.

While at Riverside we wrote many letters telling not only Brethren, but other interested people, about the work. It seemed to us that Brethren people as well as others were greatly interested in this work. We trust that this interest will continue. This past year our daughter Grace, aged eleven, roomed at the Girls' dormitory. We thought it best for Grace to be with us and under the influence of her mother. If there had been a cottage for us to live in we would have been glad to have remained at Riverside. Perhaps some time a cottage can be built and we can return for we are still interested in the work.

When we left Riverside on June 1, we told Brother Drushal that we would return to teach if no church gave us a call this summer. We drove to Teegarden, Indiana, where my people live, then to Ashland, Ohio, and on to Linwood, Maryland, for the Southeast District Conference. We came back to Ashland for a few weeks. Here we received word that the Brethren of the Jones Mills and Mt. Pleasant churches wanted us to accept their pastorates. We came here Saturday, July 9th.

Since there is no parsonage and empty houses are so scarce we were fortunate to find a place where we could

have three furnished rooms. A small summer house about 12 feet square became our kitchen, dining and living room—all in one. We will have a small five room house about the middle of October.

The Valley Brethren church is located about one-half mile from Jones Mills, which is about 50 miles east of Pittsburgh. We are two miles from Donegal where we can get on the super highway. The mountains rise about 1400 feet to the east of us. It is five miles to the top. A fine parking lot for cars has been made, a furnace has been installed and the church has been redecorated inside since we saw it last which was twenty-one years ago. This was the writer's first pastorate.

The church at Mt. Pleasant was redecorated inside prior to our coming and the basement has been cemented since we came. The plan is to repaint the outside of the church next summer. It was too late to do it this fall.

We have our morning worship service at Mt. Pleasant at 9:30 A. M. to 10:30. This gives us a little time to speak to the Brethren at the close of the service and to drive about twelve miles to Jones Mills. The next service is from 11 to 12 o'clock.

The work at both churches is going forward as both congregations have good and capable leaders. We have a prayer meeting service at Mt. Pleasant and an evening service on Sunday at Jones Mills.

On August 1, nine of us drove to Lost Creek. Jack Stahl and his wife drove truck through to get our personal belongings, three pieces of furniture consisting of a studio couch, a dresser and a desk and a typewriter. Again we do wish to thank all those who helped us financially and in other ways so that we could get some things in place of those we lost by the fire, and more now as soon as we move into a larger house.

Seven went in our car: Bertha Drach from Linwood, Maryland, Lorraine and Rebecca Lessman of the Mt. Pleasant church, and our family. Grace our daughter sat on a stool all the way there and back a distance of over 1,000 miles. A repair on the truck delayed us a little so that we got into Riverside at about 12:00 P. M. our time, but 10:00 P. M. their time. We do wish to thank Brother and Sister Drushal for their kind hospitality to us as a group. The Boys' Brotherhood from the Third Brethren church at Johnstown brought over two bells which were taken along to Lost Creek. We spent about one-half day in placing the engine bell up as a dinner bell. The large school bell was taken to Stacy to be used as the chapel bell.

We were glad to see the progress of the work on the Wheeler Home (Boys' dorm), under the leadership of Brother Hunter. Two corners of the building were laid while we were there. We came back by the way of Ashland, Ohio, so that those with us might see our college.

The Harvest Home Day service at Jones Mills has been observed and reported. Pray for the work that we might do His will. We covet your prayers.

Elmer M. Keck.

The faultless folk are all dead. There never was but one "altogether lovely," and others crucified Him.

Laid to Rest

STEWART. Mrs. C. A. Stewart, wife of Rev. C. A. Stewart of New Paris, Indiana, went home to be with her Lord, quietly and unexpectedly in her sleep, on October 2, 1949, at about five o'clock in the morning. She had been in failing health for over a year, but had not been bed-fast, and was active and doing all her work at home. Her passing was sudden and she had slipped away a few minutes before being discovered by her husband.

She was sixty-eight years of age and a native of Nappanee, Indiana. She was very active in the work with her husband, and interested in the work of the church wherever they served. Until recently she worked with the children and was active in all of their programs. She had a great host of friends as was manifested by the hundreds who came to see her from great distances, or in some way extended sympathy.

"Her suffering ended with the day;
Yet lived she at its close
And breathed the long, long night away
In statue-like repose.

But when the sun, in all his state,
Illumed the eastern skies,
She passed through glory's morning gate,
And walked in paradise."

—James Aldrich.

Services were in the First Brethren Church in New Paris on Tuesday, October 4th at two o'clock. Rev. W. I. Duker, pastor of our Milford Church, and Rev. Willis E. Ronk, pastor of our Goshen Church, were in charge. Burial was made in the Union Center Cemetery west of New Paris.

TILLMAN. Marion A. Tillman—Born 1867, passed to the Beyond, Nov. 11, 1949 aged 81 years. Married twice: first to Mary Ellen Stair, who bore him two daughters, Pearl and Gladys. His second wife was Lillian M. Johnson and both of them preceded him to the other World. Three grandchildren also survive. Both he and his daughters were baptized by the writer. Farmer, he lived close to nature and to his Savior, loving and being loved. Smiling, he brought cheer to all who met him. Sorely afflicted, he longed for the passing which came easily as he breathed his last. Funeral service at the Bender Funeral Home at North Manchester, Indiana, conducted by his former pastor. Charles A. Bame.

A Kindly Reminder

Did you receive a card reminding you to renew your subscription to "The Brethren Youth?" Well do it now, so that you won't miss a copy. The next issue is about ready. \$1.00 with your name is all you need to send to Brethren Youth, Ashland College, Ashland, Ohio.

The BRETHREN EVANGELIST

HOLY BIBLE

Official Organ of The Brethren Church

Ashland College Homecoming Queen



Miss Marilyn Ekey, a senior at Ashland College, will reign over the annual Homecoming festivities this year. Miss Ekey is the daughter of Mr. and Mrs. William Ekey, 232 Ferrell Avenue, Ashland, Ohio.

THE BRETHREN EVANGELIST

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INTERESTING ITEMS

Meyersdale, Penna. Brother W. S. Benshoff says "Attendance and interest are picking up at both of our Wednesday evening hours—prayer meeting and Bible Study."

St. James, Maryland. Brother Freeman Ankrum, who recently assumed the St. James pastorate, says that he is getting a great deal of assistance from some of his new parishioners who are acting as "guides" in his get-acquainted calling. Brother Ankrum has taken over the task of editing and producing the weekly bulletin, a task that has been so well handled by Miss Thelma Baker, assisted by Mrs. Isabelle Baker. Mrs. Baker will continue to assist in collecting the bulletin material.

St. James reports that as of October 9th the offering for the Ashland College Emergency Fund had reached the sum of \$545.00.

The Men's Bible Class held a family dinner in the Sunday School room for the members of the class and their families on October 23rd, immediately following the morning services.

Brother Ankrum, who recently held a meeting at Kimsy's Run, twelve miles from Mathias, West Virginia, for Brother Ludwig, reports one baptized and received into the church.

Uniontown, Penna., Second. Brother Ralph Mills, who recently became the pastor of the Uniontown church, reports that at a recent business meeting it was voted to purchase a new bulletin board and a motion picture projector, in order that they might better serve the community.

Oakville, Indiana. Brother Henry Bates, Oakville pastor, says, "The church owes a word of thanks to the Junior W. M. S. and also to the Sunday School for their generous gifts of \$100.00 and \$50.00 respectively, which were given to the Church Furnace Fund."

Elkhart, Indiana. We note that thirty-eight pupils of the Children's Division of the Sunday School had a perfect attendance record for the last quarter.

Brother L. V. King, Elkhart pastor, was the guest speaker at the County Line, Indiana, Homecoming on Sunday, October 9th.

Waterloo, Iowa. The Senior Sisterhood of Mary and Martha had a Father-Daughter party at the church on Monday evening, October 17th.

At a recent Laymen's meeting, held at the Waterloo Church, the special feature of the evening was the furnishing of both the entertainment and refreshments by the Young Men's and Boys' Brotherhood.

A farewell party was planned by the Official Board of the Waterloo Church for Brother V. E. Meyer and family, it being held on Tuesday evening, October 25th. Brother Meyer will soon take over the pastorate of the Nappanee, Brethren Church.

Warsaw, Indiana. Brother E. J. Beekley, recently installed as pastor of the Warsaw church, announces the revival services of the church as of October 30 to November 13. Brother Beekley will act as his own evangelist.

At the recent Homecoming of the Warsaw church we note that the attendance was 175, with over 100 remaining for the dinner and the installation services for the new pastor in the afternoon.

Brother Beekley was the guest speaker at the Dutchtown, Indiana, Homecoming in the afternoon of October 9th.

Brother Beekley reports that fourteen of the Warsaw young people attended the Youth Rally which was held at Goshen, Indiana, on Tuesday, October 18th.

The Warsaw church always raises its coal offering on Rally Day, and this year was no exception. The amount raised this year was \$341.60.

A Hallowe'en party was given by the Warsaw Senior Sisterhood, with the Woman's Missionary Society and the Junior Sisterhood as guests, on Tuesday evening, October 25th.

New Lebanon, Ohio. The New Lebanon Woman's Missionary Society will hold their Public Service on Sunday, October 30th, with Mrs. Ruth Royer, of Louisville, Ohio, Ohio District W. M. S. President, as the guest speaker.

Brother W. C. Berkshire, New Lebanon pastor, is closing a revival meeting for Brother W. R. Deeter at Udell, Iowa, on Sunday, October 30th. This meeting began on Monday, October 17th. No doubt we will shortly receive a full report of this meeting.

The New Lebanon church recently voted to continue as a 100% church for "The Brethren Evangelist." The cost of the subscriptions will be taken from the church treasury.

(Continued on Page 10)

The Editor Thinks Aloud

Fred C. Vanator

HARMONY OUT OF DISCORD

LAST NIGHT (Sunday, October 23) as our group at Ashland sat in the Intercessory prayer room, where we had met for prayer as usual on these stated nights, there came through the walls of this room a mingled sound of three other groups—the three Christian Endeavor societies—each singing a different song at the same time. The discord (or maybe we should call it “disharmony”) that resulted, fell upon our ears with grating tones. Some of the words were distinguishable, but they lacked the sense of comprehension because they were of different hymns; sometimes the strains of these various hymns seemed to fit one into the other, but all in all it became but a jumble of sounds that jarred upon one’s musical sensibilities and left no impression either of unity of melody or of thought.

Of course it could not help but set me to thinking!

How like the sounds of the world today as they fall upon our ears—sounds that might have an understandable melody if they were not intermingled with others of like nature. But they are sounds that come forth with differing tempos, each seeking to be heard above the others. Differing groups have differing “panaceas” which they are trying to shout into being, each seeking to outdo the others in getting their propaganda out before the people. So confusing has it become that very few people, indeed, seem to be listening any more, but are seeking to go forward in their own way, regardless of how their way may affect others who are around them.

But that is the way of the world. We might liken it to the static which come so often to ruin the reception of the programs on our radios. Unable to make sense out of the program because of interference, we are likely to simply turn off the radio, and thus miss what might have been a very educational or entertaining program. After all, isn’t it because we stop our ears and turn our minds from the program set forth by the church, that we fail to become the helpers we should be in the forward movement of our Brotherhood? We are letting the jumble of world interference take the place of the simple melody of God’s love and our own opportunities in the work.

But back to the “jumble of sound that came through the walls of the prayer room.” As we sat with bowed heads, the thought came to me that we were merely hearing with human ears. That we were not able to separate each melody from the other. And then as I listened more closely, I found that I could, by concentration, establish in my own mind all three of the hymns that were being sung. Why? Simply because I was familiar with each of them. And then I thought, “Well, even if the sounds that are coming to our ears seem to be meaningless, nevertheless God in heaven is able to incline His ear to hear and separate each separate melody into its harmonious parts and these songs ascend unto Him as a perfect song,

making harmony to Him as they send forth His praises. Why? Because He is familiar with the lives of those that sing.

So, many times, what is but a jumble of sound, and a grating on the sensitive ear of man, becomes a “paeon of praise” to the Father in heaven. He hears “the melody” that is made “in the heart,” not merely the sounds of the vocal cords of the individual. The closest of harmony from a person brought about by the singing of a hymn, may not ascend above the rafters of the church building, while the off-key singing of another may go up to the very throne of God. The difference is in the relationship of the person and His God. Yes, even out of discord, God can make the richest tones of harmony, if we will permit Him to.

Think it over!

DODD’S TESTIMONY FOLLOWS EXHIBITION RACE

Brother L. O. McCartneysmith sends us the following clipping from the October number of “Moody Monthly.”

“Because he consented to run an exhibition race in Stockholm, Sweden, Gil Dodds was able to speak for fifteen minutes to a crowd of 5,000 this summer about the things of Christ.

“While on the Youth for Christ tour in the Scandinavian countries, he was asked to run a race with Arne Anderson, one of Sweden’s great athletes. Dodds consented on condition that he be permitted to talk to the crowd afterward.

“Accompanying Dodds on the tour were Orval Butcher, youth pastor of the First Covenant Church of Minneapolis, and Mel Larson. The trio left the United States for Europe in mid-July, spending a month in Sweden and Norway.

“Dodds is holder of the world indoor record for the mile.”

DEATH CLAIMS CASSEL JACOBS

Word comes to us as we are about to go to press, that Cassel Jacobs, eldest son of Dr. and Mrs. E. E. Jacobs, formerly of Ashland, Ohio, but now residing at Kingsbury, California, passed away in a sanitarium at Kingsbury, where he had been a patient for a short time. He was an attorney-at-law in Los Angeles, California.

He was born on May 19, 1908 and was a graduate of Ashland, Ohio, High School and Ashland College. He received his jurist’s doctor’s degree from the University of Michigan. He served in World War II in the air division of the Navy. Here he arose to be a Lieutenant Commander, specializing in anti-submarine warfare. He served for three years with the Pacific fleet.

Besides his parents he is survived by two brothers—Edwin, Jr., of Kingsbury, California, and Dr. John B., of New York City.

Our deepest sympathy goes out to the bereaved family.



Three Steps To Salvation

Edward L. Yanchus

(Evangelist and Bible Teacher)

"For what shall it profit a man, if he shall gain the whole world, and lose his own soul?" Mark 8:36



SALVATION is the deliverance from sin and eternal damnation that God has provided through Christ: "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." (Romans 6:23).

There are three steps to salvation: The first step is the realization of sin; the second, repentance; the third, faith in Christ.

The First Step

The first step to salvation is the realization of sin. Sin is disobedience to the commands of God. All men are guilty of sin: "Both Jews and Gentiles . . . are all under sin: There is none righteous, no, not one . . . for all have sinned and come short of the glory of God." (Romans 3:9, 10, 23). Therefore all men need a Saviour to deliver them from sin and eternal damnation. "And she shall bring forth a Son; and thou shalt call his name Jesus (Saviour), for he shall save his people from their sins. (Matthew 1:21). ". . . even Jesus, which delivered us from the wrath to come." (1 Thess. 1:10).

The self-righteous man shuts the door to salvation in his own face; "for I am not come to call the righteous, but sinners to repentance." (Matthew 9:13). "Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God." (Luke 16:15). In His holy eyes "all our righteousnesses are as filthy rags." (Isaiah 64:6). A Pharisee and a publican "went up into the Temple to pray." The Pharisee told God how good he was, and thanked Him that he was not wicked "as other men . . . even as this publican." God did not hear his self-righteous prayer. But the publican, realizing his sinfulness, cried out, "God be merciful to me, a sinner." And God heard his humble prayer. "I tell you, this man went down to his house justified, rather than the other. For every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted." (Luke 18:9-14). A man must first climb down the ladder of self-righteousness before he can climb up the ladder of true righteousness, "even the righteousness of God, which is by faith of Jesus Christ unto all and upon all them that believe." (Romans 3:22).

The Second Step

The second step to salvation is repentance. Repentance is remorse for sin, followed by a turning from sin and a turning to God through Christ. "Repent, for the King-

dom of Heaven is at hand." (Matthew 4:17). "Seek ye the Lord while he may be found: call ye upon him while he is near. Let the wicked forsake his way: and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him: and to our God, for he will abundantly pardon." (Isaiah 55:6, 7).

Heaven rejoices when one sinner repents: "There is joy in the presence of the angels of God over one sinner that repenteth" (Luke 15:10). "A certain man had two sons . . ." The younger son received his inheritance from his father; and went "into a far country," where he spent it all in "riotous living." A famine arose, and he began to suffer. In desperation he took a job feeding swine. He became so hungry that he would have eaten "the husks that the swine did eat, and no man gave unto him." With hunger, came memories of happier days in his father's house. And with memories came remorse for his sins. A penitent son returned to his father. "But when he was yet a great way off, his father saw him and had compassion on him; and ran, and fell on his neck and kissed him. And the son said unto him, Father, I have sinned against heaven and in thy sight, and am no more worthy to be called thy son. But the father said to his servants, Bring forth the best robe and put it on him, and put a ring on his hand and shoes on his feet. And bring hither the fatted calf and kill it, and let us eat and be merry. For this my son was dead, and is alive again; he was lost and is found. And they began to be merry." (Luke 15:11-24).

This is how God receives a penitent sinner who comes to Him through Christ—with forgiveness and great joy. "For Thou, Lord, art good, and ready to forgive; and plentiful in mercy unto all them that call upon Thee." (Psalm 86:5).

The reconciliation of a sinner with God is a divine miracle. The sinner reaches up for God's hand, and God reaches down for the sinner's hand. But there is a great gulf between a sinful man and a Holy God. And there is only One who can bridge it—the Lord Jesus Christ: "Who being in the form of God . . . was made in the likeness of men." (Phil. 2:6, 7). He, alone, can reach down low enough; and He, alone, can reach high enough to join a sinner with God. He reaches down and grasps the sinner's hand with His left hand; He reaches up and grasps God's hand with His right hand. Then lovingly drawing them together, He places the sinner's hand in God's hand—a sinner is reconciled with God. "And all things are of God, who hath reconciled us to himself by Jesus Christ . . ." (2 Cor. 5:18). There is no other way to God: "I am the Way, the Truth, and the Life: no man cometh unto the Father but by Me." (John 14:6). There is no other name upon whom we might call, "neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." (Acts 4:12).

The Third Step

The third step to salvation is faith in Christ. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast." (Eph. 2:8, 9). God requires a two-fold expression of faith—belief and baptism: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark 16:16).

When believers die, their souls go to be with Christ in Paradise (Luke 23:42, 43) until He returns with them. Their bodies will then be resurrected and joined with their souls. All who "are Christ's at His coming" (both "the dead in Christ" and "we which are alive and remain") will be changed, glorified, and lifted up "to meet the Lord in the air." (John 14:1-3; Acts 1:9-11; Rev. 1:7; Luke 21:25-28; and many others). They will live and reign with Him on earth for a thousand years (Isa. 65:9; Matt. 8:11; Jude 14, 15, etc.), and with God and Christ in the new Jerusalem throughout all eternity.

When unbelievers die, their souls go to dwell in Hades, or Hell (Rev. 20:13), until "the day of judgment and perdition of ungodly men" (2 Peter 3:7). Their bodies will then be resurrected, joined with their souls, and lifted up to stand judgment before the "Great White Throne" of God (Acts 24:14, 15; Dan. 12:2; Rev. 20:11). They will be judged "according to their works" (2 Peter 3:7; 1 Peter 4:5; Rev. 11:18; 20:12, 13) and "cast into the lake of Fire . . . which is the second death" (2 Thess. 1:8, 9; Rev. 14:9-11; Matt. 3:12; Rev. 20:15; 21:8).

Belief in Christ must be openly confessed: "If thou shalt confess with thy mouth the Lord Jesus and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved. For with the heart, man believeth unto righteousness; and with the mouth, confession is made unto salvation." (Romans 10:9). "Whosoever, therefore, shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven." (Matthew 10:32, 33). Jesus asked His disciples, "But whom say ye that I am?" Peter replied, "Thou art the Christ, the Son of the Living God." (Matthew 16:15, 16). Jesus spoke these words to Martha (before He raised her brother, Lazarus, from the dead): "I am the Resurrection and the Life: He that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die. Believest thou this?" Martha answered, "Yea, Lord, I believe that Thou art the Christ, the Son of God, which should come into the world." (John 11:25-27). The Ethiopian eunuch asked Philip, "What doth hinder me to be baptized?" Philip replied, "If thou believest with all thine heart, thou mayest." The eunuch then confessed, "I believe that Jesus Christ is the Son of God." (Acts 8:36, 37).

In the Greek New Testament, the verb that is translated "baptize" is always "baptizo" which means "to dip repeatedly." It is never "cheo," which means "to pour"; and it is never "rantizo," which means "to sprinkle." Scriptural baptism,* therefore, is by triune immersion "in the name of the Father, and of the Son, and of the Holy Ghost." (Matthew 28:19). John baptized in a certain dis-

trict "because there was much water there." (John 3:23). When Jesus was baptized, He "went up straightway out of the water." (Matthew 3:16). After the eunuch had confessed Christ to Philip, "they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip that the eunuch saw him no more; and he went on his way rejoicing." (Acts 8:38, 39).

*Infant baptism is unscriptural and invalid. (Consider the utter impossibility of a baby taking the three steps to salvation.) To be valid, baptism must be preceded by a confession of faith. Furthermore, there is no need for baptism until a child reaches the age of accountability (about six to nine years) and knows the difference between right and wrong. At that time, sin enters his life; and he needs a Saviour. Fortunately, when a child reaches the age of accountability, he can understand God's plan of salvation and make an intelligent confession of faith. He is then ready for baptism, but not until then.

A baby is innocent and sinless. Jesus never taught that innocent babies should be baptized. On the contrary, He taught that we must "become as little children" if we would be saved: "Verily I say unto you, except ye be converted and become as little children, ye shall not enter into the Kingdom of Heaven." (Matthew 18:3). Adults would do well to worry a little less about the salvation of innocent babies and a little more about their own salvation.

God's plan of salvation works: It removes sin; it gives eternal life. God made it possible to be saved through faith in Christ by sacrificing "His Only Begotten Son" on the cross of Calvary for the sins of the world: "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." (John 3:16). God's atoning sacrifice was a twofold one: the Father gave His Son, and the Son gave Himself: "For even the Son of Man came not to be ministered unto; but to minister, and to give his life a ransom for many." (Mark 10:45).

There are many man-made plans of salvation, but none of them will work: not one will remove sin or give eternal life. All of them are as inferior to God's plan as the creature is to the Creator. Will you accept a God-made plan or a man-made plan of salvation? Will you place your trust in God's reasoning? "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." (Isaiah 55:8, 9). Don't reason against God; reason with Him. He wants you to reason with Him. Listen to Him as He says, "Come now, and let us reason together, saith the Lord. Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." (Isaiah 1:18). As you reason with Him, yield your mind to His mind; reason yourself into the Kingdom of God.

—Chicago, Illinois.

Judas was the original charter member of the "Look out for Number One" club.

Report of the Mid-West District Conference

The Mid-West District Conference convened at Cheyenne, Wyoming, on Sunday evening, October 2, 1949, following the dedicatory services for the new Cheyenne Brethren Church, which were held during the afternoon.

Rev. E. M. Riddle, Secretary of the General Missionary Board of the Brethren Church, had charge of the dedication services. They have a newly built church which will be one to be proud of when it is completed.

Sunday evening, Rev. Wilbur L. Thomas, the Moderator of the Conference, of Mulvane, Kansas, had charge. Rev. Frank W. Garber, pastor of the Cheyenne Church, gave the welcome address. Responses were made by delegates from Falls City, Nebraska, Fort Scott, Kansas, Mulvane, Kansas, Brother D. G. Lemon of Portis, Kansas and Rev. E. M. Riddle of Ashland, Ohio.

The Credential committee was appointed as follows: Rev. H. M. Oberholtzer, O. A. Curtright and Rev. H. E. Eppley. The Resolution committee was named as Rev. Cecil H. Johnson, D. G. Lemon and Kenneth White. The committee on Time and Place: Rev. Frank Garber and James Rieger.

Dr. L. E. Lindower of Ashland Ohio, brought the message of the evening.

Monday Morning

The first business session was called at 9:25 o'clock on Monday morning. The Credential committee reported eight lay and five ministerial delegates. The election of officers resulted as follows:

ModeratorH. E. Eppley, Falls City, Nebr.
Vice ModeratorF. M. Garber, Cheyenne, Wyo.

The office of Secretary-Treasurer-Statistician has always been held by the same person. An amendment to our constitution made this into three offices, with the following elected:

SecretaryMary E. Rieger, Falls City, Nebr.
Treasurer ..Mrs. Clarence Oldfield, 1726 Colorado Street,
Manhattan, Kansas
StatisticianKenneth White, Cheyenne, Wyo.

Reports were given from all auxiliary organizations of the District, which showed an improvement over last year.

On account of distance the idea of two camps in the district was discussed. It was agreed that a camp near Cheyenne should be held, as well as Camp Wyandotte.

The Moderator gave his address at this time. This address will be printed in *The Evangelist*.

This was the smallest District Conference for several years, largely because of the distance from other churches, but the spirit of Christian fellowship was quite pronounced all through the program.

Our next Conference will be at Fort Scott, Kansas, the first full week in October, 1950.

Mary E. Rieger, District Secretary.

Spiritual Meditations

Rev. Dyoll Belote

THE MINISTRY OF THE OBSCURE

Scripture: Luke 8:1-3

DID YOU EVER SEE a tombstone with an epitaph upon it; without even the initials of the one who slept beneath it? Well, here in our lesson portion is something like that. Certain women are mentioned by name because they ministered to Jesus: Mary Magdalene, Joanna and Susanna. These have an honored place in history. They will not be forgotten—because they ministered to Jesus.

We are reminded of Mary's loving gift, valuable in itself and given immeasurably greater value by the Master's commendation of her use of it. We hear Him saying, "Verily I say unto you, Whosoever this gospel shall be preached in the whole world, there shall also this that this woman hath done, be told for a memorial of her." Oh to be memorialized thus by the Lord!

But note with me as we continue our reading of this passage—"and many others which ministered unto Him." Who were these nameless ones? Only God knows that: **But He does know.** The great mass of Christians can never hope to be historical saints—but who cares?

Thomas Gray, in his poem, "Elegy in a Country Church Yard," has given some very pertinent lines on the thought we are trying to express. He draws a picture of a country Church Yard, and says in verse three:

"Beneath those rugged elms, that yew-trees' shade,
Where heaves the turf in many a mouldering heap,
Each in his narrow cell for ever laid,
The rude forefathers of the hamlet sleep.

"Let not ambition mock their useful toil,
Their homely joys, and destiny obscure!
Nor Grandeur hear with disdainful smile
The short and simple annals of the poor.

"To boast of heraldry, the pomp of power,
And all that beauty, all that wealth e'er gave,
Awaits like the inevitable hour,—
The paths of glory lead but to the grave.

"Their lot forbade: not circumscribed alone
Their growing virtues, but their crimes confined;
Forbade to wade through slaughter to a throne,
And shut the gate of mercy on mankind.

"Far from the maddening crowd's ignoble strife
Their sober wishes never learned to stray;
Along the cool, sequestered vale of life
They kept the noiseless tenor of their way.

"No farther seek his merits to disclose,
Or draw his frailties from their dread abode,
(There they alike in trembling hope repose)
The bosom of his Father and his God."

Abraham Lincoln said, "God must love the common peo-

ple; He made so many of them." We have much comment concerning the common people, but I like to think that they are never out of God's thought. And I am glad that the Lord Jesus made an appeal to the common people, that is, they became aware of the best things as they fellow-shipped with Him. The Word tells us that "The common people heard Him gladly." And that suggests that He thought for and with them.

So He Who notes the sparrow's fall, Who clothes the lilies of the valley, so that a king's greatness and glory are dimmed in comparison with the beauty with which the Creator adorns them, Who numbers the very hairs of our heads, will not forget us, and no place we can occupy, no task we can ever be assigned, will be forgotten by Him. What matters then, the place we occupy, so it be in the service of the Lord, and that we are faithful?

—Linwood, Maryland.

Travel Flashes

Dr. Charles A. Bame

"In The Fog"

It was a foggy morning, Indeed. The radio warned of it and gave the reason for it. I had a trip to make—one of those one could miss easily, save for the possibility of meeting many friends—one of those gatherings that come as seldom as once a year. To miss it was to miss more than an ordinary meeting. The "outstanding preacher" on the program was so busy—or something—that he was flying and the fog was so dense that the pilot was unwilling to risk trying to "land" at Ft. Wayne and so, because of the diminishing supply of gasoline, after circling three hours, it was said, he flew on to Cleveland with the preachers, and neither he nor the presiding officer ever got to the meeting, and here I am reporting before I know what became of him or them! Well, won't you agree that that was some fog? It was even too foggy for my traveling companion, Lady Bame.

"Other Fog"

All the time of the trip I was thinking of the other fog in which we mortals dwell all the time. The Light of the World hath shined in the darkness and the darkness comprehendeth it not. John 1:5. He shines all the time, just as our sun, made to "rule the day," shines all the time; but we spend half of the day in darkness. How well it would be if all humans knew of that Light and walked in it, even half of our 24 hour day. Or even if they'd get out of the fog of sin all the days of their human life-day.

Why Fog?

Fog comes when cold strikes warmth. And that is what happens in most cases when warm-hearted Christians try to bring the Light of the Gospel to cold, careless worldly people both in and out of the church. That "Satan blinds" is the sure message of heaven. Satan authors sin and none else does. Forget not that! Any yielding of ourselves to the offense of his teachings and commandments will be transgression and "sin is transgression"; disobedience is

rebellion, iniquity is neglect and trespass, is selfishness, and all take away the light and bring fog or complete darkness.

Fog and Danger

Measured by the fine mist of the morning falling softly, easily, noiselessly, watering the earth, dampening the dust, it might have been and was a blessing, but for the dangers of driving in our swift and swifter cars. I was made to wonder what one will say facing the judge of all the earth, however sober one may be or have been, meeting death suddenly and swiftly in many of our accidents, pyramided by the fog. Life shortened, opportunity cut off, sacrifice for the cause and generosity stopped, the plan of God for a life ended all because we hurry to get there and wonder why, when we arrive.

"What will you say, In the Judgment Day?" if your life is shortened by needless accident?

More Than 100 Preachers

This was one of those meetings I like to attend because of life-time friendships. Of course, I'll aver that I can get good out of any service that points or leads to God in worship. But I worship God on the road, in the woods, during waking hours of the night and at work during the day.

In the morning I see his Face,
In the evening His steps I trace,
In the darkness His voice I know,
I see Jesus everywhere I go."

To this meeting I go most of all to meet and greet friends of more than forty years association and begin new ones. I began meeting this group of preachers 30 years ago and most of that group have gone to their reward or are awaiting the call in more seclusion than at a convention. Perhaps two-thirds of this group knew me only passingly, or as that "Charley Bame that 'went Progressive.'" Many of them now more progressive in another way than I ever wished to be, they do not know nor ever will, perhaps, what a part I played in the liberty they now enjoy. A fine group of talented, educated and trained preachers have succeeded a ministry that once was committed to opposition of much these now hold necessary to the sacred calling.

Only Two Beards!

Once, one of the good qualifications was to be able to wear a beard. In my pastorate among these people, I once tried to foster one; but when it was six weeks old, I was so disgusted with it that it came off and Oh, My, What a lot of shaving it has taken to keep it off in that long time since! Once, almost every preacher had a tonsorial decoration, or maybe that is too nice a characterization for many of them; for surely as time has flown into eternity, what is left of beards have become much more a decoration than at that day. "Time marches on" and with it, beards have again all but disappeared.

And Bonnets!

Then, a sister with a hat was heretic. Indeed, doubtless history has not recorded the fact that my ministry was all but taken from me because I would not promise

(Continued from page 11)

Mrs. M. A. Stuckey Reports On The Travels of Dean Stuckey (As reported in "Sem-News")

On September 3rd Mr. Stuckey sailed from New York for Southampton, England, on the RMS Queen Elizabeth. The voyage took 5 days. The steamer is the world's largest liner, having gross tonnage of 83,673. The length is 1031 ft., breadth, 118 ft., carrying 2,000 passengers. He was delighted with the fine service and complete enjoyment this ship afforded.

There are 29 adults in the party which is being conducted by very efficient guides trained by the American Express Co. They travel in a chartered bus for the shorter trips, and by rail for the distant points. The majority of the personnel in the party consist of professional men and women. Mr. Stuckey writes that "the best kind of people are in our party, cultured and refined."

While in England headquarters were in London with trips to the colleges at Oxford, Eton College, Windsor Castle, Stratford-on-Avon, Shakespeare's birthplace, Anne Hathaway's Cottage, etc. The last few hours he spent in London at City Lane, the Church and home of John Wesley.

From England the next stop was Amsterdam. Holland was quaint and he found the people making a remarkable "come-back" after the devastating war years. After leaving Holland two days were spent in Brussels, Belgium. They visited the Battlefield of Waterloo and the Royal Palace and many other places of interest.

Luxembourg was the only city visited enroute to Switzerland. Lucerne and Interlaken were the two beauty spots where they saw the many wonderful sights that are characteristic of this land. The weather has been ideal and they were privileged to see the sunset glow on the beautiful Jungfrau's snow-covered cap, a sight that all tourists cherish. Of the Swiss people Mr. Stuckey stated: "They are the best folks we have met in Europe. They are industrious, hardy, unaffected and sincere."

With reluctance they left this Swiss country and journeyed to the land of Italy. Here they are visiting Milan, Venice, Florence Siena, Perugia and the Eternal City of Rome. As this is being written the party is in Rome and 5 days will be all too brief in which to see the many interesting art galleries, museums, cathedrals, catacombs, Vatican and historical sites in that city.

From Rome they will travel to Naples, Isle of Capri, Genoa, Nice, Avignon and finally to Paris for the last 5 days of sight-seeing. He will sail from Cherbourg, France on Oct. 22nd via RMS Queen Mary for New York.

All hotel reservations, rail and bus transportation are arranged in advance for the party by well trained guides which the American Express Co. supplies.

Mr. Stuckey is very appreciative of the opportunity to spend part of his leave in this worthwhile manner and hopes to share with you the joy and knowledge he has experienced when he returns to the College and Seminary next semester.

Finding The Dividing Line

HAVE YOU NOTICED how simple and how direct the Bible is in its classification and analysis of men and things? There is a dividing line between the good and the bad; the wise and the foolish; the saved and the lost, and there is no such thing as mistaking the location of this line.

We, on the contrary, are so given to making divisions and subdivisions that we sometimes lose sight of the line altogether. In the parables of Jesus there are seldom more than two persons or classes of persons introduced. There were the two builders. One built his house upon the rock; the other built his house upon the sand. There is nothing said about the man whose house was built upon a mixture of sand and rock, whose house was partly defective and partly safe. We, if we were telling the story, would have thought it necessary to have introduced a few intermediate characters. Yet when we realize that the picture is to represent the man who has founded his hope upon the Rock, Christ Jesus, and the one who has not, we realize that there could not be more than two classes.

Then, there are the wise and foolish virgins. No doubt there were degrees of wisdom among the wise, and degrees of foolishness among the unwise, but in the matter of meeting the bridegroom when he came, they were either ready or they were not ready. Their lamps either had oil in them or they had not.

We have a parable of the sheep that were in the fold, and of the one that was outside of it. It is true that a sheep may have been only a few leagues from the fold, or it may have been miles away upon the mountains. But upon one point there was no difference: neither were safely inside the fold.

In conclusion from this, we are forced to the acknowledgment that there is no intermediate state between being saved and being lost. It is true that we may divide up those who are not saved into good, bad and indifferent. We may also divide up those on the other side into many classes. But on this one point there can be but one dividing-line.

While it does not lie within our province, usually, to decide just where others belong, we must, if we would live our lives sincerely, find out our own dividing-line. There are times when it would be a relief from responsibility if we could be on neither side of a dividing-line. Christ spoke deeply and with a steady voice when He said, "He that is not for me is against me." It is easy for the average person to answer the last part of this and to say, "I am not against Him." The real problem, however, lies in the positive side, "Are we for Him?"

The best time to attend to your neighbors' affairs is in your sleep.

Blaming your faults on your nature will not change the nature of your faults.

Good talkers have little trouble in getting jobs, but only good DOERS keep them.

The Conference Annual Number

Containing the 1949 Conference Minutes

The Annual General Conference Number of **The Evangelist** will be sent out under the date of November 5th. Because of the fact that this number is much larger than the regular issues, and that it takes much longer to print it (there being about three or four times as many impressions to be made and four times the stock to be printed, together with the printing and folding of the cover and extra folding and gathering of the sections) to say nothing of the extra time taken to mail it (for it must be mailed in different than the regular wrappers)—we ask your indulgence if you do not receive this issue as early as you would expect to receive the regular issue.

We are endeavoring to make this issue of the Annual as practical and as useful as it is possible to make it. Of course, even before it is off the press, there may be changes of address in the ministry, due to changes in pastorates. Also there may be found in the lists of Church Secretaries the names and addresses of other than the present officials. This is due to the fact that we received so few returns of the names and addresses of the present Church secretaries. Of such errors occur, we will be glad to make corrections in a special column of the **Evangelist** in such a way that these corrections may be clipped and pasted in your regular number.

According to the action of General Conference, the Financial reports which are printed each year in booklet form for distribution to the delegates of conference, are printed in this Annual number. We believe we have as complete a publication this year as we have ever had, and we trust it will be of value to many of our readers.

The names and addresses of Church Secretaries and the church membership of the churches, were taken from the Statistical report of our National Statistician, Brother William S. Crick. If there are errors in the membership rating, we will be glad also to make correction as above if the correction is sent to the Editor.

Brother Crick was able to report both the workers and the membership of our South American missions. This is interesting in the extreme.

Read your Annual—don't just take it from the mail box and say, "Well, another Annual Number." For this number shows the progress and the plans of the church and its auxiliaries as set forth in the late General Conference. If you read it and get into the full significance of it, it will lead you into a better understanding of that which you, yourself, should do to forward the work of The Brethren Church in the coming year.

No interests are so vital as those of Bible salvation and none should move us so deeply.

It is better to have a church all fair and glorious than the most glorious fair.

Ashland College News Letter

By Arthur Petit

At this time of the year, the spotlight at Ashland College is focussed on Homecoming. This year, it is set somewhat later than usual. November 5 will find the alumni and friends of the college returning to renew acquaintances and to reinspect the college. Each year the college, its faculty and student body look forward to the return of the former students.

This year, more than ever, those who hold pleasant memories of Ashland, whether former students or just good friends of the college should make a little more effort to be here for homecoming. The changes which have taken place since National Conference have been great. It is hard to say just how much of the remodeling will have been completed. We are sure of this, that there is not nearly as much completed as we would like. However, what has been done, is beautiful and I am sure that we will all be glad that it has been done. Plan to see it on November 5.

But there are other reasons why the alumni, both official and unofficial, should return. Not the least of these is the football game with Taylor University of Upland, Indiana. This will be the first meeting between the schools and it is hoped that it will lead to a long and happy relationship.

Before the football game, Miss Marilyn Ekey, a senior from the city of Ashland will be installed as Queen of the Homecoming. Miss Ekey is a very attractive senior majoring in English. This will be at 1:45 P. M.

One of the features of homecoming this year will be the massing of four high school bands along with the Ashland College band in a pre-game and a half-time show. Rittman, Doylestown, Loudonville and Mansfield Madison will send their bands to the college for that day. It should be very colorful and worth seeing.

Another feature of homecoming which you will not want to miss will be the tours of the campus beginning at 11:00 A. M. Your favorite campus personality will be in his office or classroom to greet you. In fact they will be there by 10:00 A. M. and will be willing to talk over old times. This will be worth all the effort to get here.

This is not all there is to Homecoming. The student council has planned to decorate the campus again this year. Various gates and buildings will receive attention. The week end officially opens on Friday night when the freshmen and upperclassmen will hold their tug of war followed by a pep rally. On Saturday morning at ten, the girls hockey game will start. On Saturday evening at 8:00 in the McDowell Auditorium, the footlighters will present their Homecoming play. The Homecoming of 1949 will officially end with the Sunday morning services in the First Brethren Church at 10:30.

Plan to be here. The date is November 4-5-6.

Saved souls should be soul savers.

Interesting Items

(Continued from Page 2)

ury, with the privilege of reimbursement by the various members if they wish.

On October 16th Brother Berkshire reported that the sum of \$1,294.63 was sent to Ashland College to apply on the Emergency Fund.

Milledgeville, Illinois. Brother D. C. White, Milledgeville pastor, reports that the goal for the College Emergency Fund was set for \$1,000.00. The offering was taken on October 23, at their Homecoming and Ashland College Day services.

Oak Hill, West Virginia. Brother Willis E. Ronk, pastor of the Goshen, Indiana, Brethren Church, is closing an evangelistic meeting at Oak Hill on Sunday evening, October 30th. The meeting began on Monday evening, October 17th. Brother Smith F. Rose is the Oak Hill pastor. Special prayer services were held each evening before the regular services.

We note that Brother Ronk spoke each morning—October 24 to 28—over Radio Station WOAY, on the Morning Devotions Program.

On Sunday, October 9th, a Gideon representative was guest speaker at the Oak Hill church.

Mexico, Indiana. We note from the Mexico bulletin of October 2nd that a new pulpit light, the gift of the Signal Light group, sponsored by Mrs. Joe Berkheiser and Mrs. James Donaldson, has been installed and Brother Higgins expresses his deep appreciation of the gift.

Brother Robert Higgins, Mexico pastor, announces the Mexico Fall Communion for Sunday evening, November 13th. Neighboring brethren are cordially invited to enjoy this service with the Mexico Brethren.

Johnstown, Penna., Third. Brother Richard D. Wolfe, Third Church pastor, reports that they will join with the Church of the Brethren in the observance of "Brethren Week" some time in November. The exact date has not been set.

The Rally Day Program of the Third Church was a fine, varied one. The financial goal for the day was set at \$150.00, which sum was to be given to missions.

Dayton, Ohio. Brother S. M. Whetstone, Dayton pastor, reports "two splendid meetings" on Sunday evening, October 9th and Monday evening, the 10th. On Sunday evening fifty-two young people turned out for that meeting and on Monday evening twenty laymen had a splendid time at their meeting, with Oden Hartzell giving a good talk. The next laymen's meeting will be held on November 14th.

The Bethlehem-Mt. Olive, Virginia, Circuit. Brother John F. Locke, pastor of these two churches, in a note to the editor says, "A revival meeting is being held at the Bethlehem church, October 16th through the 30th, with Rev. Murray L. Wagner as minister, and Philip Trout of Bridgewater College as music director. Rev. Wagner was recently named 'Rural Preacher of the Year' in Virginia. He has been twice honored before for sermons on Rural

themes. This is a community project. On October 31st we begin a revival at Mt. Olive with Brother Clarence S. Fairbanks, pastor of our Washington, D. C. church as evangelist, the meetings to continue for two weeks. These services will be followed with a Community Leadership Training School."

Vinco, Penna. Brother W. B. Brant, Vinco pastor, writes, "Had the largest communion I ever conducted last Sunday—150 communicants. We will be in our new Sunday School rooms soon. The roof is now sealed and the floor cemented."

Mansfield, Ohio. A card from Brother Elmer Carrithers, Mansfield pastor, says, "The First Brethren Church of Mansfield has purchased a parsonage. It is situated at 508 North Bowman Street." Brother Carrithers promises a full report of the Mansfield work soon.

Flora, Indiana. Brother J. G. Dodds, pastor of our Akron, Ohio, Firestone Park, church, who recently concluded an evangelistic meeting at Flora, reports a good meeting which began October 3 and closed with a communion on Monday, October 17th. He says a full report will be forthcoming later.

Brighton, Indiana. A card from Brother Walter Lichtenberger of Elkhart, Indiana, who has been serving the Brighton church as Lay Pastor, since illness compelled Brother Harry Gilbert to relinquish the work, says that he has received a call to continue to act in this capacity for another year.

Sergeantsville, New Jersey. The Fall Communion was held on Sunday, October 16th. Homecoming on October 9th, with Brother W. S. Benshoff as guest speaker, at the afternoon service. Brother J. J. Margush, pastor, was the morning speaker, and Rev. William Wadsworth the evening speaker.

Johnstown, Penna., Second. Brother Leatherman, pastor, says that eighty-four communicants were seated around the Communion table on Sunday evening, October 2nd—forty-eight sisters and thirty-six brothers..

Brother Leatherman has a word of appreciation to say about the janitor of the church. By the way, it would not hurt any for us to tell the janitor about some of the "good things" we see in his work, as well as "crabbing" about some of the things we see that he has not done. Not so?

We Visit a Revival. Brother and Sister E. M. Riddle invited the editor and his wife to accompany them to the revival services at Smithville, Ohio, on Thursday evening, October 19th, where Brother E. J. Black of Bryan, Ohio is evangelist and Brother "Bud" Hunter of North Manchester, Indiana, is the song director. It was a fine service and was climaxed by the coming forward of a fine young man to dedicate his life to the Brethren ministry. Brother Grisso, Smithville pastor, will, no doubt, have something to say about this when he makes his report of the meeting. It will make interesting reading.

Brother and Sister A. B. Cover in California. A note from Sister Cover says, "We have made our final trek across the country and are now located at 1100 West 57th Street, Los Angeles, California." They have been living at Somerset, Penna.

Travel Flashes

(Continued from Page 7)

a delegation of high authority and absolute power from the Annual Meeting, never to baptize another woman without evoking a promise from her to wear a bonnet, while half the women of my congregation were not doing so at the time! And here, after 30 years, never a bonnet and too many (hats?) too "foxy" for this conservative Progressive to admire in this convention.

What Is Fog?

Now rid of such unscriptural encumbrances, is it wrong to have beards and bonnets? No! It never was wrong and it were better to have them now than to have no sign of separation from the world, when women spend more for style than for stability; more to beauticians than for world betterment.

Curls

It was Samson's long hair (curls?) that got him into trouble; and if I can read my Bible right, women will have trouble with the same violations as did he; for God as always demanded separation from the world. "Love not the world neither the things that are in the world; if any man love the world, the love of the father is not in him." (I John 2:15). That statement engulfs a large area. "This is the condemnation that light is come into the world and men love" fog, said Jesus. John 3:19. If one has this world's goods and does not hear the cry of the needy, says John (1 John 3:17), "how dwelleth the love of God in him?" The world smears the Christian with ugly spots. James 1:27; 1:10; 2:9; 3:5-8, 12; 4:4; 5:9, 13-16. 1 Tim. 2:9; 1 Peter 3:3; Rom. 1:24. Of all peoples in the world, Brethren should be the least "worldly"; it's in their blood, but it is getting very thin and the Devil laughs.

—Wabash, Ind.

A NEW DEPARTURE FOR AMERICAN MISSION TO LEPERS

Dr. Marinus Van Weele of Sayville, New York, first missionary doctor, to receive his full salary from the American Mission to Lepers, sailed from Hoboken, New Jersey, on September 23rd, to start his leprosy career. He will spend a year in Paris studying tropical medicine. When his education is completed, he will supervise five Protestant Leprosy colonies in the Camerouns, Africa.

Dr. Van Weele completed his internship at St. John's Hospital in Brooklyn last Spring and spent the summer observing modern treatment methods in the National Leprosarium at Carville, La., a government institution. He is a graduate of Long Island College of Medicine.

The American Mission to Lepers, founded in 1907, provides medicine, supplies, and other equipment for 125 leprosy mission stations in 29 countries on five continents. It cooperates with 43 Protestant foreign mission boards in giving medical and spiritual care to leprosy patients.

BURNING TRUTH

By Charles Emory Byers

"If it's heaven for climate, it's hell for company." From The Little Minister.—James M. Barrie.

* *

Straight is the gate and narrow is the way that leads to heaven, according to the Scriptures, and few there be that enter. And likewise broad is the way that leads to destruction and many there are who travel thereon.

Let us examine this universal fact and see why it is true. It seems that human nature shuns the exact and difficult but glories in the way of little or no resistance. It takes toll and sacrifice to walk on the straight and narrow path. But on a broad and downhill road one can go with ease and rapidity. These two trails of human nature make the difference between heaven and hell. Each group has its reward. The difference in the number of groups traveling these two roads speaks for itself.

The average person and all below him are naturally lazy. They have no urge from within, no native ambition. They must be directed and supervised and watched in order that they do an ordinary day's work. These take no initiative and do no more than they must to get by. This is the natural inclination, and their name is legion. They travel the broad and easy way. And they need a broad way and a wide gate in order that all may be accommodated.

This group is happy-go-lucky in its attitude and makes lively company for all fellow travelers. Theirs is the short range view. They are happy and content as they are. They have no real goal in sight and really do not know they are going down hill. Their satisfaction consists in living with the least effort, from day to day, heedless of what the next day or the next week may bring. There are joy and companionship in the great throng, and this is compensation. What else matters?

But for climate heaven is the place! Here the long range view stretches out before the eager traveler. One must walk circumspectly to pass through the gate on the narrow golden walk. It takes alertness, ambition and persistence to toil up the grade. It takes long hours of labor and self-sacrifice. It requires the use of all one's best abilities. The view as one travels along is magnificent and the air unsoiled and refreshing. The reason is that there are so few people to taint it.

Instead of the throng on the broad, hilarious road here the company is sparse, but choice. Often the traveler finds himself alone for long stretches of the way. His compensation is in this ethereal climate.

The burning truth is that only a few are willing to achieve and produce on their own. The remainder are content to grope. This illustrates the comparative characteristics of men.

Adversity may lead us to greater faith and dependence upon God.



CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for November 20, 1949

WHAT DOES "WORLD ORDER" MEAN?

Scripture: Mark 12:13-17; Micah 4:1-5

For The Leader

HOW WOULD YOU GO ABOUT creating a "world order?" This is a pretty big question, but one for which nations would give much. We who are Christians, are convinced that only as Christ rules in the hearts of men, can there be any semblance of world order. Theoretically, it is a good idea. Practically it runs into grief. And the chief reason is that men will not submit themselves to Christ. They will not let His peace control their aims and ambitions. So, our theory finds tough going. But today we find strikingly opposing thoughts. The first, that men must work out the solution to the world order problem themselves, some of them feeling we have gained a lot of ground. Others feel that we cannot expect a genuine world order until the kingdom of Christ is established upon earth. All we have to say on this point is that with trends the way they are, we are in a critical period of the world's history. Let us give serious consideration to the possibilities of world order, the benefits to be derived therefrom, and how we are to feel towards a world order system.

DISCUSSION

1. **MICAH'S WONDERFUL PROPHECY.** Did you read the scripture carefully? Micah tells of a time when men shall turn their war instruments into implements of farming, and everyone shall have his or her own vine and fig tree. Was he dreaming, or telling the truth? Let it be here now understood: he was not dreaming. He was foretelling, under the inspiration of God, the coming of an era of peace and righteousness upon this earth. The ideal of every heart has its promised fulfillment in the word of God. Read that passage again, and discover that when the house of the Lord shall be established in Jerusalem, then will peace and world order be here.

2. **THE ONE BIG FAULT OF WORLD ORDER SYSTEMS NOW.** Certainly after thousands of years of pacts, treaties, armistices, constitutions, world order courts, etc., mankind would have learned a few permanent lessons. But the number of such pacts and treaties since time began which have not to this moment been broken can be counted on the fingers of two hands. The fault lies not so much in the pact or treaty, but the lack of integrity and honesty of the people who make them. Selfishness, lust and greed constitute the primary motives in men which cause wars. There has never been a peace treaty made that was fair to all parties. A treaty gives the victor the spoils, the loser is suppressed. A pact of nations has never been devised which gave equality to all signers. Somewhere in that group is a nation which hopes to profit at the expense of its co-signers. One reason the United Nations in three or four years of work, has, as a mountain, labored and

brought forth a mouse of results, is that the "co-operating" nations are not willing to make concessions. A seventeen billion dollar program for the U. S. this coming year is mute testimony to the failure of our "world order" efforts since the war.

4. **ABOVE THE DIN AND ROAR.** That seventeen billion dollar figure stopped us for awhile. We cannot hardly conceive of such an amount being used to make guns, planes, detection devices and new machines to kill when we've just gone through such a terrible siege of bloodshed. Consider for a moment what that amount given to Missions would do. That seventeen billion dollars, if figured on a cost per person basis on approximately 140,000,000 Americans, brings the cost to almost \$122.00 per person. Few people would ever give that much to missions in one year. Yet, above the din and roar of cannon and planes stands Christ, the Prince of Peace. What does He have to offer? He can replace sin with righteousness. He can bring peace of heart where once was greed and hate.

5. **THE ONE TRUE WORLD ORDER.** There is a "world order" today that goes beyond the bounds of race, language or color. It is the world order of those who have come to Christ, acknowledged their sin, and sought salvation through faith and obedience to Him. In this, they have been born into the family of God. At once they are opposed to the world's sin and hatreds. At once they are set apart. If they have failed to witness, to live, to preach, to give, then that is a charge which they must give reason for to God. But the system is there. It is certainly no credit to God's children in Christ that so little seems to have been done to improve world conditions. God knows the weaknesses of man and He knows also the power of Satan to dominate men's hearts, so He predicts in His Word the coming of severe wars, tribulation and destruction. For the Christian, there need be no fear, for we shall not see the days of tribulation. Being taken out of this old world before that time, we shall return with Christ to establish the reign of lasting peace. Sounds fantastic, but it's true. However, the fact that we shall be caught up e'er the worst begins, is no cause for us to throw up our hands and cry that there is no use working for better government and world order. We must be ever more zealous and determined that the principles of Christ shall permeate the laws and rulers of our land, and the nations of the earth. As we said, it would be a great thing if people would spend their armament money for missions in the name of Christ. But to do that, we must, through Christ's message, conquer the evil hearts that are filled with sin and hate and greed. What are we living for? That's our purpose and business.

QUESTIONS

1. What actual good do you think the United Nations Organization has actually accomplished?
2. What do you think has hindered its work?
3. Wherein do you think the Church failed in its work which might have led to the outbreak of the last war?
4. What do you think we can do to ward off the "next war?"

When will we learn that only as we give abundantly shall we receive abundantly?

Prayer Meeting Topic

Contributed by Rev. C. Y. Gilmer

(Helps for Better Christian Living)

THE FEET OF JUDAS

Ruth B. Statler

If I could learn forgiveness great enough
To wash the feet of Judas as Christ did;
If I could in humility bow down
And wash those feet, my proud self hid
On Calvary's hill, I then could know
A deep eternal peace.

If all men everywhere could learn
To wash the feet of Judas, white
Or black, all wrongs would be forgotten;
Love would rule the earth in might,
Conquered and conqueror brothers be,
And wars would quickly cease.

—Taken from The Gospel Messenger.

REVENGE OR FORGIVENESS

Select hymns on Christian life and conduct

Scripture lesson: Matt. 28:44; I Peter 2:21-24

Prayer

Seed Thought Provokers:

"Ye have heard that it hath been said (Ex. 21:23-25; Lev. 24:19, 20; Deut. 19:21), an eye for an eye, and a tooth for a tooth"—that is, whatever penalty was regarded as a proper equivalent for these. This law of retribution was designed to take the vengeance out of the hands of private persons and commit it to the civil magistrate. But it was abused in the opposite way in that private individuals took redress into their own hands away from civil and judicial authority (Prov. 20:22, 24, 29).

Instead of personal retaliation one is to be prepared, after one indignity, not to invite but to submit meekly to another (John 18:22, 23). The second mile religion is to submit to unreasonable demands, rather than to raise quarrels with all their evil consequences. "Ye have heard that it hath been said (Lev. 19:18), Thou shalt love thy neighbor . . ." But to this the corrupt traditionists added a cursed maxim—"and hate thine enemy," which they considered a proper treatment for the Gentiles. Little wonder the Romans charged the Jews with hatred of the human race! Let us not credit the prophet Moses with the twistings of God's Word by the traditionists to suit their sinful conveniences.

Jesus, Who is greater than Moses, made no provision for cities of refuge. He issued a new commandment: "This is My commandment, that ye love one another as I have loved you." Forgiveness "blesses him that gives and him that takes." It is far better to forgive and forget than to hate and remember. "To err is human; to forgive, divine."

Horrible and sordid stories of revenge cover Bible pages such as the terrible revenge of Levi and Simeon against Hamor; Samson against the Philistines; Haman against Mordecai; Absalom against Ammon; Saul against David; Herodias against John the Baptist; James and John against the Samaritan villagers who would not receive them, and the Jews pledged to kill Paul. But listen to Jesus: Mark 11:25; Luke 6:36; 9:55; Matt. 6:11; 18:21, 35. Saul of Tarsus with revengeful spirit consented to the death of Stephen, and breathed out threatenings and slaughter against the disciples of Jesus, haling them into prison. But Paul the Christian wrote the following wonderful passages on Christian forgiveness: Rom. 12:19-21; Eph. 4:32; Col. 3:13; I Cor. 13:4-7. The same remarkable change came over the Apostle John formerly a fiery, impetuous "Son of Thunder" (I John 3:10, 14).

The way of love and forgiveness is the way the Master went. "Should not the servant tread it it still?" Our need of forgiveness should teach us to forgive: "Forgive us our debts as we forgive our debtors." "Be ye merciful, even as your Father is merciful." Is it possible to forgive our fellowmen wrongs done and injuries received? "What man has done man may do." Joseph did (Gen. 45:5; 50:16-21). David spared Saul when he could have speared him. Stephen, the first Christian martyr, said, "Lord lay not this sin to their charge." Our greatest Example said, "Father, forgive them, for they know not what they do." By the grace of God I, too, can forgive if I will only yield myself to Him Who is my gracious Forgiver!

COMMENTS

On The Sunday School Lesson

by The Editor

Lesson for November 20, 1949

THE GREAT INVITATION

Lesson: Isaiah 55:1-11

THERE IS NO GREATER INVITATION that can be issued than that which invites the sinner to come and partake of the good things of the Lord. This invitation is constantly issued throughout the entire Word of God. In fact that is the entire purpose of the coming of Jesus Christ into the world. He says, about Himself, "I came not to call the righteous, but sinners to repentance."

His invitations are expressed in His every word and action; He is constantly calling men and women to "Come, follow Me." He says, "If any man will come after me, let him deny himself, and take up his cross, daily, and follow me" (Luke 9:23). Of course there is a necessity of an acceptance of the entire content of the invitation—even to the matter of "taking up the cross, daily." He stood up in the temple at the close of one of the feasts and cried, "If any man thirst, let him come unto me and drink" (John 7:37). How well this verse fits into the lesson from Isaiah which we are studying today. Note what it says:

"Ho, everyone that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea,

come, buy wine and milk without money and without price."

In the giving of ourselves we find it is a very small price to pay for all that He is ready to give. He put no price on His sacrifice. He "emptied himself of all of his glory," we are told, to come down and become our supreme sacrifice. And now He invites us to "come unto him."

How gracious is His invitation in Matthew 11:28-30, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

And in Jesus' parable of the wedding feast as found in Matthew 22. He issues a gracious invitation—"All things are ready, Come . . ." Then we read that they began to make excuses. How this fits into the second verse of our lesson: "Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? harken diligently unto me, and eat up that which is good, and let your soul delight in fatness."

When we receive an invitation we, many times, find the letters R.S.V.P. at the bottom. We are then supposed to either send our acceptance of the invitation or to tender our regrets at not being able to attend. Jesus has virtually put these same letters at the bottom of the invitation, but with a far different meaning. He will brook no "excuse"; He expects us to "Come."

Isaiah says, "Seek ye the Lord while he may be found, call ye upon him while he is near; let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." But Jesus says that the Holy Spirit will "not always strive with man," but there will come a time when the "door is shut" and the "invitation no longer sent out."

NOTICE TO ALL SOUTHERN INDIANA DISTRICT LAYMEN

(The editor received this notice from Brother Purdy on Friday morning, October 21. He asked that it be run in the Evangelist about two weeks ahead of the date of the meeting. But since the issue of November 5th will be the Annual Conference Number, and that of the 12th the regular Missionary Number, we are running it in this issue in order that the notice may have ample coverage.)

THE NOTICE

The regular Quarterly Meeting of the Southern Indiana District Laymen will be held at the Burlington Brethren Church, Burlington, Indiana, on Monday evening, November 21st.

Burlington is located on State Route 29, south of Logansport. In Burlington turn right at the bank. All members are urged to be present.

Guy V. Purdy, Secretary.

PETE'S BIRTHDAY AND OTHER EVENTS MARK FIRST LEPROSY MISSIONS WEEK

THE THIRTY-SEVENTH BIRTHDAY of Pete, the plastic pig that has raised \$2,000,000 for leprosy missions, was celebrated the week of October 9-16, when Protestant churches throughout the country observed the first National Leprosy Missions Week of Prayer.

"When Pete, the live pig, was sold on the market for \$25.00 in 1912 by Wilbur Chapman, a ten-year-old White Cloud, Kansas, boy and the proceeds were sent to support Ai Sam, another ten-year-old boy in Chiangmai Leprosy Colony, Siam, no one knew that the pig would become wooden, castiron, and even varicolored plastic—to live for decades with no signs of failing health," Dr. Eugene R. Kellersberger, general secretary of the American Mission to Lepers, said, "Pete has been well-fed with coins in offices, homes and churches around the country."

"In the same manner," he added, "when the American Mission to Lepers was founded by a small committee in 1907 contributing some \$4000 through the Mission to Lepers of London, the parent body founded 31 years earlier, few people expected that in less than a half-century, it would be expending over \$500,000 a year for medicine, building equipment, chapels, worship materials, and other supplies.

"Pete has grown with the Mission. As we celebrated his birthday and held meetings for consecrated prayer, we remembered that we have as great a mission today in correcting common misconceptions about leprosy, as the early Christians had in 'loving the leper' and the small group of women in Dublin, Ireland, had in founding the London Mission."

In addition to Pete's birthday parties, special prayer meetings, radio programs, and sermons on "The Christian Approach to Leprosy" were featured during the Week. Members of local churches served as "Minute Men" dedicated to spend "a minute" each day to tell someone new something about leprosy. Various groups, such as women's clubs, youth groups, etc., each adopted a Christian leprosy colony and provided part or all of its support.

An essay contest for young people between the ages of 12 and 21 on the subject, "Five Reasons for Leprosy Missions," was held. First prize in the contest, which ended at midnight, October 12, is a visit to the U. S. Marine Hospital, Carville, La., a government leprosarium.

A poster contest open to all age groups was also conducted during the Week. Entries were submitted to the Mission's annual convention in Boston, Mass., which was held October 19-20.

"When we read of leprosy patients walking 28 miles and sleeping outdoors because no one would take them in, so that they might obtain supplies that were rightfully theirs, we have cause to rededicate ourselves to the task of spreading God's Kingdom through salvation of these souls," Dr. Kellersberger said.

"Ten million people suffer the disease today and only about one percent receive medical aid, not to mention the millions who have not found the love of Christ which they sorely need in their hour of trial," he said.

A life crowded with unselfish deeds has no place for selfishness.

The divine supply of cleansing, peace and power is ready and waiting for us.

Trouble to be overcome, must be met by a faith already firmly established.



News From Our Churches

ROANN, INDIANA

Greetings from the Roann Brethren Church:

I am writing to give you a few items of interest from our church.

We have been without a minister on the field for quite some time, but the pulpit has been very ably taken care of by Rev. C. C. Grisso of Mexico, Indiana. We have enjoyed having him with us very much. Speaking for myself, and I am sure for many others, I will say that we have been helped very much by Rev. Grisso.

Starting September first, Rev. C. F. Baldwin took over as a full time pastor of our church. He came from the Church of the Brethren. Prior to coming here, he spent seven years at Lincoln, Nebraska.

A new oil heating system and electric hot water heater has been installed at the parsonage. It has also been re-decorated. The kitchen has been equipped with an electric stove and refrigerator, also a new sink. The sink was given by the Loyal Workers Sunday School Class.

On September fifteenth we had a fellowship supper in the church basement. It was as a farewell for Rev. Grisso and a welcome to Rev. Baldwin. Each was presented with a lamp. A good time was had by all.

Rev. and Mrs. Baldwin have been working with Young People for quite some time. They have already organized a Youth Group here. The Baldwins are taking an active ing forward toward a great year together.

October the ninth was our Homecoming and Rally Day. interest in all phases of our church work. We are looking forward to a great year together. There were one hundred and seventy in attendance at Sunday School. There were several more for church. A basket lunch was enjoyed at the noon hour.

Rev. J. Milton Bowman, pastor of the Peru Church, was the afternoon speaker. Special music was enjoyed throughout the day.

Betty Meyer, Cor. Sec.

REVIVAL AT CENTER CHAPEL, INDIANA

I thought I should give the Evangelist readers a short report of the Center Chapel Revival, which was held from September 11 to 25.

This is a fine rural church and deserves a hearty "Thank You" for their attendance throughout the two weeks. Several families of four or more were in attendance at every

service. The Center Chapel pastor, Brother Austin Gable, led our song service each evening, and also sang many beautiful special numbers. This pastor and his people have been doing a fine job in their community. It is probably the strongest "Camping Church" in the Southern Indiana District. Rarely did we find a family who were not members of some church. The Sunday morning attendance on each Sunday of the meetings was 112, which was a fine increase over their average attendance.

A schedule of noon-time and evening entertainment was worked out by the ladies of the church. The pastor and I certainly did not lose any weight during this two weeks.

Delegations from nearly all of the neighboring churches attended once or twice during the meetings. More than sixty-five of our Loree people came in two school buses on the first Friday evening of the meeting. The Loree choir and quartet came on the closing Sunday evening to help close the services. Visiting ministers were: Rev. Goldie Killion, Peru; Rev. and Mrs. M. J. Bowman, Peru; Rev. and Mrs. J. F. Baldwin, Roann; Rev. and Mrs. Garner, Erie E. U. B.; Rev. and Mrs. C. C. Grisso, Mexico; and Rev. J. E. Berkshire and family, Flora. A fine spirit of fellowship and cooperation was shown by these visiting brethren and their delegations.

The old custom of visiting between congregations during such meetings should be revived, for it certainly has great inspirational value.

I wish to express my heartfelt appreciation for the fine gift in payment for our services, and all the other considerations shown during these two weeks. Even though there were no immediate confessions, only God can measure the results of our work together. May God continue to bless both pastor and people as they labor in this fine rural church. Again we say "Thank you" for the opportunity of service.

R. K. Higgins.

FROM CANTON, OHIO TO WARSAW, INDIANA

Sunday, September 25, we closed our work with the Brethren Church of Canton, Ohio. In our four years of work and worship with these people, many advances for the church and for the Lord were made, many problems solved: a church building bought and paid for with the help of the Mission Boards; improvements and redecorating done; 52 members added to the church, and finally, a parsonage purchased.

The Canton congregation is made up of fine people who are now ready to go forward. We enjoyed our work with them and pray God's blessing upon them as they call another minister to their field. We made many friends in and out of the church and thank them all for their splendid cooperation in promoting this church from a room in the Y. M. C. A. to their present fine church building.

On our arrival here at Warsaw, Indiana, we were greeted by a Homecoming and Rally Day with a reception in the afternoon, with Dr. R. F. Porte, a former pastor, speaking. Also we found that the men had worked in cutting down three trees and sawing it into furnace size pieces at the parsonage, while the women prepared the inside of the house.

We are beginning to get acquainted with the town, the church people and the necessary work that needs to be done here in this church, that has had such an active past and has made many lasting contributions to our denomination.

In November we will hold a two week revival meeting beginning Sunday, November 6, and closing with Holy Communion Sunday, November 20.

Pray for us that the Lord may lead us on to success in saving souls and promoting His visible church here on the earth.

E. J. Beekley, pastor.

MEETINGS AT MATHIAS, WEST VIRGINIA

It was my good fortune to be invited to Mathias, West Virginia, in September, to preach for a week. Since I cherish the friendship of the pastor and his flock very greatly, this was a most pleasant visit. The Brethren came in encouraging numbers to the services and listened with serious attention. The meeting seemed entirely too short to me. And yet the Lord gave many blessings. Two precious souls made the great confession and were baptized on the closing afternoon of the meeting. The closing service of the week was the Holy Communion.

My home was with the pastor, Guy F. Ludwig and Mrs. Ludwig. Here, and in the homes of the people, I enjoyed the finest hospitality. This is a beautiful and wonderful region to visit. The kindness and cordiality of the people and their lovely country are always memorable. I want to assure the Brethren of the Mathias church and community that all their generosity will continue to be remembered by me with gratitude. May God's choicest blessings be theirs always.

John F. Locke.

BRIGHTON, INDIANA

There has been no report from the Brighton, Brethren Church for a long time. However, the church has been fairly active and has been making some progress. Because of the illness of our former pastor, Rev. Harry Gilbert of Elkhart, a layman, Walter Lichtenberger, was called to fill the pulpit. Brother Gilbert preached good sermons and was well liked by the church and the community.

At our last business meeting, held the first week in October, Brother Lichtenberger of Elkhart, who has been serving us since Brother Gilbert was forced to quit, was given a unanimous call for a year of service. He was elected by ballot and every member voted for him.

We are very fortunate to receive such a good man for pastor. Although he is a layman, he preaches better sermons than many of our ordained ministers. He is a Bible student and gives us the real gospel.

On October ninth we had a Homecoming service, with programs both morning and afternoon. We had a good program and a sumptuous basket dinner. The church was well filled.

On October 13th, the Woman's Missionary Group Rally was held in our church with meetings at 10:00 A. M. and 1:30 P. M. We had an overflow house. Many extra chairs

were used. Delegates were present from Nappanee, Goshen, Dutchtown, Warsaw, New Paris and Milford. Brother E. J. Black and more than thirty of his members were visitors from Bryan, Ohio. A sumptuous dinner was served in the High School building.

We have a good parsonage and ought to have a pastor living here, but as that is impossible now, we are pleased to have such a good and able man to serve us.

Isaac D. Bowman, Route 3, Howe, Indiana.

Laid to Rest

KOHNE. Mrs. Sarah Virginia Kohne died suddenly October 12, 1949. In 1900 she was united in marriage to Rosser B. Kohne. She was the mother of five daughters and three sons. She made her home in the Mathias, West Virginia, community throughout her entire life. She was a member of the Mathias Brethren Church, where the funeral services were held on October 15, conducted by her pastor, Rev. Guy F. Ludwig, assisted by the undersigned.

John F. Locke.

WILKINSON. R. R. Wilkinson went to be with the Lord on August 17, 1949. He had in the months previous endured great suffering. This he bore quietly and heroically. While he was a member of the Methodist Church, his two sons and a daughter are members of the Bethlehem Brethren Church. In the days of his intense suffering, he prepared his soul for the meeting beyond with God, and he asked the writer to conduct his funeral. Assisting me was Rev. W. F. Flory, his near neighbor and friend. The body was laid to rest in the Bridgewater Cemetery. The services were held in the Bethlehem Church.

John F. Locke.

Wedding Announcement

WENGER-MYERS. The Bethlehem Brethren Church was completely filled, with many standing, for the beautiful wedding of George Logan Wenger, son of Mr. and Mrs. P. G. Wenger, to Miss Honora Maxine Myers, daughter of Mrs. Honora Myers Baber. Miss Ruth Weybright of the music faculty of Bridgewater College, was pianist. Professor Nelson Huffman, Mayor of Bridgewater, and head of the music department of the college, sang. Officiating at the double ring ceremony were the pastors of both the bride and the groom, the Rev. Harold Skelton of the New Hope Methodist Church, and the pastor of the Bethlehem Brethren Church, John F. Locke.

Mr. and Mrs. Wenger are both 1947 graduates of the Linville-Edom High school. The groom also attended Bridgewater College and is now engaged in farming with his father. The happy couple will reside at Linville, Virginia.

John F. Locke.

The Brethren Evangelist



Thanksgiving Meditation

"FATHER, I THANK THEE THAT THOU HAST HEARD ME"—

This—the reverse from the usual procedure—resurrection had not yet occurred. Lazarus is still in the grave. The prayer of Thanksgiving precedes the miracle. One ordinarily expects the thanksgiving to have risen after the great deed had been wrought. Lazarus was not yet restored. As Mrs. Cowan says—"The gratitude breaks forth before the bounty has arrived, in the assurance that it is on the way. The song of victory is sung before the battle is fought, it is the sower who is singing the song of the harvest home. It is thanksgiving before the miracle."

Yes, the Psalmist was right. "It is a good thing to give thanks unto the Lord."

So glorious is our God, that He is worthy of our highest homage, and most ardent praise. He will not be mocked with mere formal services. Sacrifices, the most costly and splendid; offerings, the most pompous, presented to him without the heart, are an abomination in his sight. In Praise and Thanksgiving the heart is demanded.

"Jesus, Master, have mercy on us!" cried ten outcast lepers, who had heard of Jesus' cures and relief. A short time later, Jesus pained by their thanklessness, says, "Where are the nine who were cleansed?" All but one had forgotten Him completely. Today, we often wonder if His great merciful heart sorrows at American ungratefulness. Where is Thankful America? Where the grateful homes for His mercies? Where are the young and old, who on bended knee, will recognize the Almighty who has blessed us as the citizens of no other country have been? "Offer unto God Thanksgiving," for our existence, for our preservation, our deliverances; for civil and Christian privileges. Thank God, for the Mission of Christ to this world, that we were born in a land of Gospel light, for our conversion.

We should be thankful for the consciousness of His presence we feel in our lives. He has dwelt in our hearts by faith and gives us all things freely to enjoy. We are the recipients of uncounted mercies, and as children are dependent upon their earthly parent, so we can thrive only as His compassionate love abounds toward us. We acknowledge ourselves as debtors, not only of mercy and grace, but in all temporal benefits. God's provision for us has been above our just deserts. None other could so adequately supply our needs.

We must fight the thankless tendency of our day, by doing everything we can to lead America to a repentant knowledge of its unspeakable indebtedness to God. Our missionary forces should be multiplied many times to warn our countrymen against the lawfulness of ingratitude.

May we never become cold-hearted and ungrateful. Rather, may we have the spirit of gratitude, that we may be instruments in His hands to show forth His great compassion to a lost world.

In the words of Thomas Fuller—"Many favors which God giveth us ravel out for want of hemming, through our own unthankfulness; for though prayer purchaseth blessings, giving praise doth keep the quiet possession of them." E M R

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The

Field Secretary

Travels

The last report from this traveling pen was made at Cheyenne, Wyoming, where the report of the dedication of the new church was made. The Mid-west District Conference opened on Sunday evening of dedication day. The conference was not large, yet in spite of a distance of 600 miles and over for the churches of the district, no one could complain. There was a good spirit in the group and a rich fellowship. The pastor, Frank Garber, and his people did their part in excellent fashion. The conference has been reported in the Evangelist columns.

In order to arrive at the Cerro Gordo conference on time, the secretary took the St. Louis streamliner via Denver and Kansas City to St. Louis, where a change was made for Decatur, Illinois, near Cerro Gordo. The conference had been in session ten minutes when I arrived.

This Central District Conference was well attended and every department of the church was well presented. The Cerro Gordo Church building was nicely decorated and in good condition for the conference. Adjournment was declared at 12:00 noon on Friday. Mr. and Mrs. U. J. Shively

were in attendance at the conference, she being the speaker for the women's sessions. They most graciously transported the traveler to Rochester, Indiana, (almost 180 miles) where a direct rail route into Ashland could be had. It was a delightful trip across wonderful country in the most beautiful time of the year, or so it seemed to me.

Sunday morning—I spent in Akron, since the Pastor Dodds was in a special meeting at Flora, Indiana. The wide-awake and spirit-filled group is an inspiration to any preacher.

During the few days at the office, I was privileged to attend the District Laymen's meeting at Louisville, and also to speak for the college prayer meeting group at the Park Street Church.

Sunday, the 23rd, in Columbus Brethren pulpit with the Murrays in one of the hardest fields that I know. Conditions have changed so completely in this section of the city over a period of years. However, a few most loyal folks representing both the Brethren and Church of the Brethren love to attend and serve here. During the afternoon we went to Washington C. H. Church and conducted a communion service. Services are held here only three or four times a year. Even so, this church, under the direction of Brother Murray, sends money into every channel of our work, including district missions.

Sunday, the 30th, in Gretna, near Bellefontaine, Ohio, where our young folks from the seminary, the Stogsdills, go every Sunday. A very fine fellowship was enjoyed throughout the day.

Will you pray with me for the largest Home Missionary Offering at Thanksgiving? We Need It.

E. M. R.

GIVE WHILE YOU LIVE!

A rich man said to his minister, "Why is it everybody is always criticizing me for being miserly, when everyone knows that I have made provision to leave everything I possess to charity when I die?"

"Well," said the minister, "let me tell you about the pig and the cow. The pig was lamenting to the cow one day about how unpopular he was. 'People are always talking about your gentleness and your kindness,' said the pig. 'You give milk and cream, but I give even more. I give bacon and ham—I give bristles and they even pickle my feet! Still nobody likes me. I'm just a pig. Why is this?' 'The cow thought a minute, and then said, 'Well, maybe it's because I give while I'm still living.'"—Grace and Glory.

The Influence Of Mission Study

In The Church

by Mrs. U. J. Shively
National W. M. S. President



For many years the Woman's Missionary Society have as one of their goals a "Mission Study Class," using one of the books recommended by the Council of Women for Home Missions; or by the Central Committee of the United States of Foreign Missions; or by the Missionary Education Movement of the United States and Canada.

Relative to Foreign Missions, the women have used several books dealing with nearly every foreign country and with many islands of the sea. As these places are visited through books, we learn of the manner of living of each group or nation: their home life, their social activities, their educational and religious background and opportunity. Each clan or tribe or nation will have a religion, but do they know of the Lord Jesus Christ, or do they know Him?

If they have never heard that there is a Lord Jesus Christ, who is the Saviour of the World, who is to blame?

One year the Mission Study book will be what is known as a "Home Book." The study will introduce the class to different groups of people in our own United States. They may be Indians, migrant workers, colored people, aliens, they may be in rural settlements or in urban communities, but wherever or whoever, they all need to know of this wonderful Gospel which is found only in Jesus Christ.

But what has all this to do with the subject—The Influence of Mission Study in the Church?"

Just this. A Church will go only as far as it sees a NEED. Let a physical disaster come to a nation or any part of that nation, so that a great need is apparent, people will open their hearts, their homes, their purses. The answer to the call is wholehearted for this is service.

We have often been told, and we know it is true that "To see a need, and to recognize it as a need, is a call to service."

Knowledge of NEEDS come to us in two ways, by personal contact, or from the printed page, books or magazines. The important thing is that we KNOW of the need. Having learned this we will go into action. Where there is no knowledge, there is no action. Action is now what we are seeking, and this is a call to service.

The disciple of our Lord may serve in many ways both at home and abroad. There is a definite need today in the Brethren Church for consecrated men and women to answer the call to the Christian ministry, to serve as missionaries, Christian laity, etc. The Brethren Church should pray much and earnestly for those who will answer this call of God—"Who will go for us?" Shall we meet the challenge with surrendered life and money?

Mission study in the Brethren Church has been one of the big factors in molding our thinking; and knowledge has impelled action.

Witness the increase in the giving of life and substance in many local congregations. Witness, also, the increased offerings to ALL Boards and organizations of the denomination.

The theme of our last General Conference—"Forward Together with Christ in Church Expansion" should be the objective of every member, young or old, man or woman.

Yes, Mission Study has influenced the church membership in many ways that we know nothing about.

Take my life, and let it be,
Consecrated Lord to Thee.

Take my silver and my gold.
Not a mite would I with-hold.

Take my will and make it Thine,
It shall be no longer mine.

Take my heart, it is Thine own,
It shall be Thy royal throne.

Nappanee, Indiana.



TESTIMONIALS FOR HOME MISSIONS

It is with great pleasure that we, the Official Board of the Cheyenne Brethren Church, on behalf of the membership of this church, extend to the Mission Board our deepest appreciation for the fine response given to our financial needs during the time of organizing and building. Also for the fine moral support extended at a time when we were so much in need.

It has been a pleasure to work and fellowship with a board which is so understanding and willing to assist without domination.

Also, to the Ladies Missionary Society, the midwest district conference, the laymen's organization, to the churches at large, as well as many individuals who contributed liberally to the work here. To all of you we wish to say THANK YOU and God bless you.

Official Board of Cheyenne Brethren Church.

Dear Brother Riddle,

I want to tell you how deeply I appreciate the assistance which your Board has rendered to the Brethren at Canton, Ohio.

The generosity and vision of your Board has made it possible for us to have a church in which to worship and work. Your help also solved our problem of buying a parsonage for the use of our minister.

May God continue to use you in this constructive work.

Fraternally yours,

F. E. Clapper, Canton Brethren Church.

We of the First Brethren Church of Peru, Indiana, desire to express our hearty appreciation for the wonderful support of the National Missionary Board over a period of approximately twenty-five years. Under the leadership of Reverend J. Milton Bowman we have decided to try and go along without the support of the Board. This is quite a step for us because we have only a small membership, but we feel that with the Lord's help, it can be done. Again, let us express our sincere appreciation for this splendid support during the past years.—Rose Mary Hassett—Clerk—Peru Church.

The Washington Church is deeply grateful for the generous help received from the Mission Board. Without it, our building project would certainly have been considerably delayed—perhaps impossible. With the building you have made possible, we are in a position to go forward in the Lord's work, NOW. Thoburn C. Lyon—Moderator Washington, D. C. Church.

Words cannot express the appreciation of the Cameron Church for the support given by the Mission Board. The nearly completed new church here stands as a testimony to the helpfulness of the Mission Board. Without that help this work could not have continued. Generous offerings are needed that other points may be opened and expanded.

Arthur Baer, Pastor, Cameron, W. Va.

In sincere gratitude we thank our Mission Board for the encouragement from the Board for financial assistance in a \$7,000 loan on the parsonage, and a \$5,000 gift on the church building. This willingness to help brought new courage, increased zeal, inspiration, and a determination to go forward in the Lord's work in Akron, Ohio. Thanking you again with continued appreciation, we are

Sincerely yours,
Firestone Park Church.
J. G. Dodds, Pastor

The old pipes that were in use for some forty years had become clogged with rust and metal deposits. This had gotten so bad that at times water was very hard to get. When the committee from the Mission Board made that very pleasant visit last April, they too saw the situation for water here.

They decided to have a new water line put in. The water is pumped by electricity from a very good well out on the hillside to a tank high up on the mountain side, and thence flows by gravity to the different buildings. At the spring meeting it was decided to put in three inch pipe from the tank to the bottom of the hill, two inch pipe to girl's dormitory and also to the Wheeler Home, and an inch and a quarter to the Meyers Hall and the parsonage. This new line was laid in July.

In short, the new pipe line is working just fine, and the workers are mighty thankful to our God and Mission Board for having it installed. It is a splendid improvement, and also a much needed one. WE THANK YOU ONE AND ALL.

Rev. G. E. Drushal, Lost Creek, Kentucky.

The Need For Missionary Intelligence On The Part Of The Local Minister

by W. Clayton Berkshire

Nothing is more widely recognized as a need in avowedly missionary circles, than the "Need for Missionary Intelligence on the Part of the local Minister."

Why is the need so emphatic? Because it is specified responsibility. God says that he "has given to US the ministry of reconciliation," telling us how he has reconciled man to Himself through His Son, Jesus Christ; then, we who are reconciled, become Ambassadors for Christ. Our business henceforth is to get this message to the whole world. This we find so clearly stated in the latter part of II Corinthians 5, and, elsewhere in the Word it is repeatedly given.

Missionary intelligence needed on the part of the local minister? It might be more correct to say, it is required of each of God's servants, for the basis of their ministry is the missionary imperative.

The minister is entrusted with the "Eternal Word." He must meet the demands of this office and "study to show himself approved of God"—a man of missionary intelligence.

Missionary intelligence of both a practical and spiritual nature is an urgent need. The need is urgent because—

1. Local Interest in Missionary Endeavor Depends upon the Local Minister.

As the minister is, so is the congregation (the spiritual constituency). The spiritually minded follow their spiritual leader. They receive instruction well and accept the counsel of the Holy Spirit. The local pastor cannot lead in this direction of obedience to God's will and Word if he is not informed. Rather, he must have the mind of Christ in these matters. Missionary interest in the local Church is largely a matter of intelligent and informed leadership.

2. The Local Minister is the Logical One to Major in Recruiting New Missionaries in the Church.

Quite frequently young people in the church are made conscious of God's call to service through the missionary intelligence of the local minister. Through an intelligent approach the minister can help young people face the question—"What does God want me to do or to be?" Every young person should settle this question early in life. Through prayer and counsel the minister may bring many young men and women to the place where they yield their lives to the Lord for service wherever He directs.

Many missionaries bear testimony to the strong influence of the missionary fire which burned in the heart of their loving pastor, as the strongest single factor in their becoming missionaries.

3. The Local Minister is the "Key Man" to Guide and Counsel Missionary Recruits.

Those contemplating missionary work should begin immediate preparation for this high calling. Guidance and counsel for this initial preparation should be assumed by the local minister. Habits in conformity with the future work should be recommended. Qualities of soul and personality should be cultivated. Realizing an understanding and an appreciation of the vast scope of a missionary's responsibility, should be undertaken. The prayer and devotional life, likewise, should be emphasized. In all of this

the pastor must bear the responsibility.

Here, may I inject a parenthetical paragraph to say that it is most disheartening to pastors who seek to know the will of the Lord in these aforementioned matters, only to have those who are unqualified, to give contradictory counsel to young missionary recruits. This something happens when such recruits move into a higher bracket of education. It is the feeling of many ministers, that those who are not vitally concerned, and have not sought the mind of Christ in matters of missions and missionary recruits, would do well to remain in their own fields and give counsel there. The matter of counselling in the field of missions should be relegated to the "missionary intelligent."

4. The Local Minister Should Be a Major Factor In Stimulating Missionary Giving.

Along with the appeal for missionary recruits must go the companion appeal for those at home to contribute their purses and thus help fulfill the great commission. Sending out missionaries is a costly business. The pastor should understand this and share such information with the congregation. His appeal for financial support must be made on the stewardship basis in order to get the best results and the greatest blessing. In this area lives, time must be consecrated to the cause of world-evangelization, as well as in the area of missionary recruits. Where this is not done we may find young men and women giving and preparing themselves for missionary service while the Church is financially unprepared to send them. This has happened many times to well-qualified young people. Certainly, this is not pleasing to the Lord.

Someone has said that "where the Holy Spirit has His way, whenever He calls recruits to go, those who hold the keys to drawers in the King's treasury will as His faithful stewards be moved to release the funds to send and support them." This has been amply proven by the many Churches and individuals that have possessed the missionary vision and risen to the task.

5. The Local Minister Can Enhance, Greatly, the Practical Side of Missionary Work.

If he is informed by the Spirit and through the avenue of common knowledge, there is no end to what the local minister may do to encourage the local Church to become a practical help in Missionary work.

He may be able to foresee some of the physical needs of the missionaries if he knows the fields. He can make a careful check and present to the local group projects whereby they might supply needed articles.

In knowing the mission fields, the local minister may know some of the distinct handicaps and obstacles of these fields. To be of distinct help he can lead his people in persistent prayer that these specific obstacles may be overcome.

The horizon lengthens as we think on this subject. Our personal privilege and responsibility also increases before our very eyes. We can hear the Lord calling out to his ministers. It is an invitation to sit at His feet and learn of Him. It is an invitation to become informed, to become intelligent in the way of winning the lost for Him.

New Lebanon, Ohio.

A Perfect Steward

by W. B. Selah

A Three Minute Address to Laymen

"Today hath this scripture been fulfilled in your ears."

It is my purpose to speak to you on the subject "The Perfect Steward." Only One can measure up to such a standard, Jesus Christ our Lord and Master.

He Went to Church

"He came to Nazareth, where He had been brought up, and as his custom was, He went into the synagogue on the Sabbath day."

Jesus went to church. He probably did not approve of everything that was said and done by the synagogue but He did approve of its main purpose which was to lead men to God and the good life. So He went. Do you stay away from church because you do not like something that is done there? How about the main purpose of the Church—can't you lend your support to that?

Jesus read a passage from Isaiah, the passage that describes the work of God's servant. He is to preach good tidings to the poor, to heal the broken hearted, to give sight to the blind, to set the captives free and to proclaim the acceptable year of the Lord. Then, closing the book, Jesus said, "Today hath this scripture been fulfilled to your ears."

He Had Compassion

For almost three years Jesus went about doing good, healing broken bodies and hearts and freeing men from sin and fear and hate and leading them to God. In the course of His work He incurred the hatred of the rulers of His people. They opposed Him because He was too big for their little hearts.

He Challenged Their Belief, Practices and Prejudices

He challenged their prejudices and exploded the idea that they were the favorites of God.

He made a despised Samaritan the hero of one of his parables.

He drove the money changers out of the temple and denounced their graft. He flayed their shoddy and inhumane methods of making money and wielding power.

He refused to fit into their petty ecclesiastical patterns. He refused to bow to their narrow nationalism and said that men of all nations were His brethren.

He lifted up higher standards than some of their revered leaders had taught. "Ye have heard it said by them of oldtime—but I say unto you."

He Went to a Cross

Finally they accused Him of blasphemy to God and treason to Rome, and persuaded Pilate, the Roman Governor, to crucify Him. His ministry cost Him a Cross. That should teach us that God does not plan for life to be easy; He plans for us to make it great.

They nailed Him to a cross but He transformed that cross into a throne from which He rules the hearts and consciences of millions of men even after these many centuries. We look at Him today and see the light of the knowledge of God shining in His face. We think of Him and our minds are lifted toward the Unseen. We try to

forget Him and behold He stands at the door of our hearts knocking and seeking to come in. He would come in not to rob but to enrich, not to limit but to liberate. He would come in that He might give the abundant life, the life that is hidden with God.

When they nailed Him to the Cross, they thought He was through. But He is more influential today than He was when He drove the grafters out of the temple. Did He not say to His disciples, "Lo, I am with you always?"

He Is Among Us

He is here now in minds made better by His presence. He is here now inspiring men to deeds of rectitude and mercy. He is here now, healing the broken-hearted and giving sight to the morally blind. He is here now cleansing motives and putting joy into human hearts.

The best minds are seeing that the only solution of our problems is the way of good will which He taught. Charles Elwood, a sociologist, says in one of his books, "In the long run a Christian world is not only practicable. In the long run it will be found that no other kind of world is practicable." Now we have but one choice—Christ's way or destruction by atomic power.

When Christ was on earth He expressed His ideas and purposes through His body. It must have been a vigorous body. He walked all over Palestine and lived out of doors. Surely the pictures spun from the imaginations of medieval artists that show Him weak and emaciated are not true to fact. His body must have been a perfect instrument for the expression of a perfect mind. But that body is no longer on earth.

Today, as of old, Christ stands among us, saying, "Take up your cross and follow me." Are we able to follow in His train? Are we willing? He calls us. We have been redeemed by His Cross. He loved us and gave Himself for us. He needs good stewards. What shall our answer be?



A Letter of Thanksgiving

by Dr. L. E. Lindower

Phil. 1:3—"I thank my God upon every remembrance of you."



How do you begin a letter? Do you say, "I must tell you about Aunt Lizzie's latest operation," or "The awfulest thing has happened?" We are told that a good letter should always begin with a reference to "you," the person who is receiving it. How beautifully Paul passed this test!

It was from prison that Paul wrote, "I thank my God upon every remembrance of you." How many of us would have substituted a detailed account of prison privations, and they were severe in those days. Instead of that he could say (4:18) "But I have all and abound: I am full, having received of Epaphroditus the things which were sent from you, an odour of a sweet smell, a sacrifice acceptable, well pleasing to God." How much better to use this means to express his thanks for their gifts!

People get sick just thinking of themselves. The medicine for such ailment is the thought of others. Did you write a sincere "thank you" note to anyone lately? Have you sat down and thought of all those who are worse off than you? Maybe you could help someone like that! Such thanksgiving is practical.

Paul was thankful for remembrances of:—

I. Fellowship in the Gospel. (1:5)

The Gospel makes Christians different from the world—not so much in the things they do or refuse to do, as in the contrast of ideals, ambitions, satisfactions, principles, etc. Let us be careful, Brethren, lest we become like the Pharisees, who substituted a whole list of traditions for the all-important "thus saith the Lord." We might have our own version of distinguishing between swearing by the altar or by the gift on it!

The fact remains that the Christian feels a vital difference between himself and the world. This very difference draws us closer together in a spiritual family relationship. There is a fellowship in the Gospel, for which we can give thanks. Imprisonment and persecution has brought out the importance of this, even in modern days, in the concentration camps, etc. The greater the opposition of the world to Christ, the sweeter this fellowship. Witness the melting away of denominational differences in Christian fellowship on the mission fields where the major cause of the Gospel is the real issue.

The prayer of the Lord was answered when He said, "That they may be one as we are." We don't need a unity

of organization to enjoy a oneness with all God's people. Why can't we rejoice in and work with such unity, while still being faithful to our individual interpretations. If we are BIG enough we can.

II. The Fruits of Righteousness. (1:11)

These were ordinary people, yet Paul could have confidence in them:—"that he which hath begun a good work in you will perform it until the day of Jesus Christ." (1:10) His confidence was not based on human nature, but on the working of the righteousness of Christ in men. There are many disappointments, because of the weaknesses of the human flesh, in the work of Christian leaders, yet you may find much for which to give thanks. There is perhaps some life which you have helped to introduce to the fruits of righteousness. Where would such a life be now, without it? Can you find such satisfaction in your life?

III. Furtherance of the Gospel. (1:12)

How nearly like this "prisoner of the Lord" are we? He could be thankful for the furtherance of the Gospel, even though it meant his suffering in jail. He could even rejoice that his enemies were taking advantage of it to keep him bound. Personal comfort or selfish enjoyment had no place for him! The Gospel of Christ was advancing, and that was enough for him! Ask yourself, "How much of selfishness have I put aside for my faith in Christ?"

Paul gives us the essence of such unselfishness in 2:4-11. Read it again carefully. It is the implication of the "mind of Christ" for every one of His believers. We can be sure that the great apostle's thanksgiving could stem from his own willingness to follow the "mind of Christ" in looking "on the things of others." How thankful can you and I be on this point?

IV. Fruit of his Labor. (1:22)

"For me to live is Christ." (1:21) Christ could point to merely eleven faithful disciples, as the evident fruit of the labor of His earthly life. Yet, in the power of God, look at the enormous results! Paul could look back on the churches begun in his ministry, and in spite of his present difficulty, and innumerable disappointments in his ministry, he could already see much fruit.

The Christian servant has a good portion of his reward already in this life. The work of the Gospel pays the highest wages—of course not in money—but in satisfactions with which temporal riches cannot compare. Let us take

time at this season to find the fruits of Christian labor for which we can offer our thanks.

V. Far Better Hope. (1:23)

Jesus said, "Fear not him that is able to destroy the body." The Christian's death is a victory. The only thing that made Paul willing to stay here was his duty. Such a hope could give him calmness and fearlessness in the face of death. Can't Christians be lessons to this world of calm faith in the face of physical dangers? Such would be a practical thanksgiving.

VI. Finally. (4:8)

The final exhortation is first to "think" high things, then do them (4:9). The higher level on which we live gives the greater thanksgiving. To this we might add the Revised Version rendering of 4:6—"In nothing be anxious, but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God which passeth understanding, shall guard your hearts and minds in Christ Jesus." Read Philippians again as your Thanksgiving letter.

Ashland, Ohio.

STATISTICS OF INTEREST FROM UNITED STEWARDSHIP COUNCIL

The General Stewardship report for the past year shows a *loss* for Benevolent giving during the past year. However, the total for Congregational Expenses is \$62,612,394 more than reported the preceding year. The Total Contributions are more than the year before.

Those religious bodies that reported last year and also this show a gain also in Total Contributions. The Total Contributions of the fifty-two communions reporting this year is \$802,370,689. In addition to this, The Anglicans

of Canada report a total of a \$4,915,785, The Mormons \$18,919,501, The Evangelical Free Church \$272,823, The Universalists \$50,241, The American Baptist Association \$128,500. These added to the total above make \$887,257,439. If to this we would discover and add the contributions from living donors of the Roman Catholic, and the other 200 Protestant bodies not listed here, the total would of course be at least \$1,200,000,000, probably several millions more.

IMPLICATIONS

Whenever one goes to the market to purchase food, or clothes, or household necessities, he is conscious of inflation, no matter what he calls it. This report shows that our local churches are conscious of this increase in the cost of living, as shown by the increase in the giving to Congregational Expenses. The churches, however, are not conscious, apparently, that inflation also affects the benevolent work for that amount shows a decrease. Inflation in eastern and southern Asia is much greater than in the Western Continent. It costs more to support a mission station in that area than it did five years ago by a very large per cent. In other words, contributions to benevolences must greatly increase just to let us stand still. The opportunity for work in mission fields was never so great as today.

There are a few simple things that need to be done by Christians to insure Christian Stewardship:

1. Discover from the Bible the true basis of Christian Stewardship. II Corinthians 8:10 et seq.
2. Give according to New Testament motives. John 3:16; I John 5:19.
3. Use Christian methods in giving. To do this some of us must revolutionize our practices. I Corinthians 16:1-2.

MATCH THIS GIVING!

Today, October 26th, a short letter came from Brother J. G. Dodds of Akron, Ohio, with a check for \$13.40 enclosed. He said, "This is a gift from a little girl, almost blind and six years of age. Her mother is blind and the father almost so." The pastor said further, "She emptied her bank of 134 dimes and asked me to send the money to help the poor orphans in the Wheeler Home at Lost Creek."

It was a joy to write this little girl and commend her for such giving. It reminded us of the "Widow's Mite," concerning what Jesus wrote. His words have become a record never to be forgotten.

The new Wheeler Home will soon be paid for if more Brethren people will manifest a spirit of giving, in some such measure.

This little girl's gift is the second unusual and outstanding gift for missionary service within the two and a half years, received in this office.

E M R



A Business Man's Interest In Missions

by Ray Yount

This is a subject which should interest almost every person because all of us are Business men, or women, in one way or another, and our interest in Missions grows as we become more involved. Our interest in Missionary Work is incited and stimulated by others assigning to us some specific job or duty in which we may be of service to others who are not so fortunate as ourselves. If these assignments are such that they are along the line of activities with which we have had some experience or of which we feel that we are familiar, we can immediately see that we can be of service to others, can make others happy and we begin to receive the same pleasure from it that we do when we do kindness to members of our own families and friends. By these acts we receive such a feeling of satisfaction that we want to do more whenever we have the opportunity, and the more we do, the more we want to do.

As we go about our daily work and business, we notice, that we receive the greatest pleasure when we are doing some acts of kindness toward others around us, doing something to make them happy and this in turn makes more friends for us. There is nothing which does us so much good as having a large host of real friends, those who will stand by us at all times and when we really need help, they are always ready to assist.

These acts of kindness may be toward persons of our own neighborhood, of our own state or nation, or may be toward persons living in foreign lands from which we may receive almost the same feeling of satisfaction, especially if we receive frequent reports as to the results of our efforts. These reports are the things which give us the thrill of feeling that we are really doing something that is worthwhile. People of all countries and nationalities have the same reactions from our acts of kindness, because all persons are basically the same in their human nature and all really appreciate all acts of kindness and mercy and all show it in about the same way.

The business man who has been successful realizes that he has an obligation to help others who are not so fortunate as himself, because it is through his contacts and associations with others about him in an unselfish way that he has been successful. Those who have accumulated wealth in a selfish manner are not successful because they are not happy, even though they may appear to be happy, but under those circumstances they can never attain happiness. It is only through our attempt to serve others that we attain happiness and success.

My personal interest in Missionary Work has been stimulated by hearing and seeing needs of assistance by people in communities away from home, particularly in Kentucky, Tennessee and foreign lands. I realize how anxious those people are to hear and learn the Word of God, and to see how education has changed their lives so that they all are so desirous of helping those persons around them. When given an opportunity to help other churches where

they need new church buildings, and ~~some my profession~~ as an architect in the designing of buildings, I find that I may, in many instances, be of personal service to these congregations by assisting them in a professional way by helping to plan their House of Worship and make it possible for them to secure their objective without costing them much financially and also by a little personal work on my part, which I am glad to furnish as my contribution.

Also, when given an opportunity to be of service in the Lost Creek, Kentucky Mission, I found upon my visit to their school, that where such a wonderful project is being carried on by such consecrated people, there is no reason why I should not help, if possible, to improve their facilities so that their efforts may bring results much broader and sincere in the spread of the Gospel and in teaching those children in the proper ways of life.

Already I have received my reward in feeling that the Missionary Board may be concentrating their efforts in a way that will be everlasting and that I will have had a part in it. If for any reason, it should not continue to grow in the years to come, I feel that at least we have done what we consider best and it has all the possibilities of spreading its effect over the entire country.

It is surely a pleasure and gives us a thrill to watch those children enter into their chapel services, to see their enthusiasm and sincerity. That training cannot but have its everlasting effect on their lives and they in turn will spread it wherever they go. Our prayers are for them always, that they may continue to receive Divine Guidance in their work there.

We find that the little expense we have in assisting in this Missionary Work is never missed in our daily life and when we consider the blessings received from it, we can truthfully say that it is well worth the effort and we pray that we may be guided in further activities of these kinds.

Dayton, Ohio.



THE REFLEX OF MISSIONS UPON THE CHURCH

by J. Milton Bowman

In obedience to Christ's marching orders for Christians to go into all the world and preach the Gospel, Paul the apostle, left home and friends to set forth on a world tour that did not end until he had seen his Master face to face. He heard God's call to the regions beyond, and could not rest until they had heard the precious Gospel. Without modern means of communication, but on foot and horseback plus sail boats, he was largely responsible for sparking a tremendous missionary movement which took the Gospel to the then known world in approximately forty years.

The Brethren Church, after a long sleep, is beginning to awaken to its responsibility in spreading the Gospel of good news to the world. Young people are beginning to give themselves in full time service as never before. Brethren Youth is to a large degree responsible for this awakened interest in missionary work. New churches are being built, new fields of service are being investigated. The Mission Board has pledged itself to help send qualified young people to any field to which they may be called. Louisa Kugler's tour last year made a great impression upon many people and churches. The reawakening of interest in Kentucky missions is vitally helpful. All of this activity unconsciously reacts upon the local churches for untold good. It is a real forward movement and the Lord is blessing wonderfully.

However, we are very weak in two phases of the missionary effort. One is prayer and the other is in missionary giving. "Pray ye the Lord of the Harvest that He may send forth laborers." We can never be a going or a growing church until we stoke the fires of spiritual dynamics through the medium of prayer. Thousands of prayer warriors would be enlisted. Brethren doctrines are good, but we can talk doctrine until the sands of time run out and have only the letter and not the spirit, if these Brethren doctrines are not vitalized by unceasing earnest prayer. We can set goals by the carload and push programs until we are weary, but it will all amount to very little until we as individuals, as societies and churches, get on our faces before God. Programs will never evangelize the world.

Our second important weakness is in missionary giving. *Christian Digest* had the following interesting story under the heading, "The Dying Church": "An artist was once asked to paint a picture of a dying church. Instead of putting on the canvas, a small, feeble, poor congregation in an old building, he painted a stately, modern edifice, through the open portals of which could be seen a richly carved pulpit, a magnificent organ, beautifully stained glass windows, ornate frescoes and perfect seating facilities.

Just within the entrance and guarded on either side by a "pillar" of the church in spotless apparel was a contribution plate of goodly workmanship for the offerings of fashionable worshippers.

And right above the plate, suspended from a nail in the wall, there hung a small box bearing the inscription, "Collection for Foreign Missions," and over the slot through which the contributions should have gone he painted a huge cobweb. Are cobwebs over our mission boxes?

How can we ever spread the Gospel of Good News to a lost and dying world if we give less than a half cent postage stamp a day per member? This is a day of marvelous opportunity; this is a day when the government is taxing heavily for funds to be sent for relief. But where does the Church of the living God come in with its postage stamp budget? The need is great! We should give to the spreading of the Gospel abroad not less than dollar-for-dollar of what we give for current expenses. Has your church a five thousand or ten thousand dollar budget for current expenses? Then match that for missions! Dare to do it! It will set your church on fire for the Lord. The reflex action will be tremendous. The Lord will open the windows of Heaven and pour out His blessings upon you until it will be impossible for you to contain them. As a denomination we have not begun to scratch the surface when it comes to missionary giving.

There are many single local churches which give more to missions than our entire denomination. Take one for example, Dr. Oswald Smith's People's Church of Toronto, Canada. This one local church gave last year over \$200,000.00 dollars for foreign missions and is supporting better than 250 missionaries. Think of it! We should hang our heads in shame in the face of such contrast. Brethren, we are living in critical times. We need to take positive action. Christ cannot save the world with piecemeal Christians. Men who profess faith in Christ should live the Christ life. That includes sacrifice; that includes stewardship; that includes opening our pocketbooks and giving on the first day of the week as the Lord has prospered us.

Let us step out on faith. We are making some real progress. As young people continue to volunteer for the greatest service in the world, let us back them up with fervent prayer and dollar-for-dollar in missionary giving. Then watch the reflex action of such giving and praying on the spiritual lives of the members of your local church. Watch the Brethren Church grow in the process. Christ is calling! God is waiting to bless. We have already taken our first wobbly steps like a baby learning to walk. Soldiers of Christ arise! Let us take and send the precious Gospel to the uttermost parts of the world. "Now is the hour!" Tomorrow may be too late! Satan's first, greatest and most successful effort against the Church is to kill the prayermeeting, a prayerless Church is a dead Church. Let us brush the cobwebs from the mission box. Let us cast our bread upon the waters; it will come back to us again, many fold.

Peru, Indiana.

The Message

by S. M. Whetstone



The text assigned to me for this article is recorded in Acts 16:31, "Believe on the Lord Jesus Christ, and thou shalt be saved." These words were given by Paul and Silas in reply to a question asked by the keeper of the jail, following what he took to be an earthquake, "Sirs, what must I do to be saved?" The jailor felt his familiar world being rocked beneath him. In his fright, he might have thought it to be the end of the world, certainly the end of his job, and possibly the end of his life, if the prisoners escaped,—and the doors were standing open at that very minute. Anyway, he began to think as he had never thought before,—think of his soul salvation.

Paul and Silas, whose bodies were in chains and stocks, answered their abuses with prayer and songs of praise, even at the midnight hour,—till the other prisoners—no it does not say "other" prisoners for these two regardless of their stripes and chains and guards, were not prisoners. We shall never be prisoners so long as we can pray and praise! The earthquake, the release, and the cry for mercy, all came as heaven's answer to the prayers of Paul and Silas. Before day break, not only were the apostles out of jail, but the jailer and his house were the Lord's captives. The jailer had asked the question, and the two mistreated apostles gave him the answer, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house."

No one needs to be told today that ours is a shaken world. The secular foundations are trembling; things once counted good and secure are shifting. We seem to be on volcanic ground, and an eruption is possible at any time. The disturbance simply cannot be settled by singing "Happy Days are Here Again." Obviously happy days are not here yet, even the economic seismograph may record less violent disturbance. Paul's prescription was good for that long ago day, and it is still good in our own day—"Believe on the Lord Jesus Christ." "There is none other name given among men whereby we must be saved." Every day's attempt to find it in some other manner makes that increasingly clear. Hope must come from more enduring sources than the gadgets of a secular civilization. It must come by the way of the cross, where our Lord gave his all to make it possible.

Let us take another look at our text, "Believe on the Lord Jesus Christ, and thou shalt be saved." You may say, "Believe," I have heard that word until I am sick of it. You may say, "I want to know how to believe." Some may say, "We all believe that Christ came to seek and to save the lost." Remember the devils believe, and they are not saved. They only tremble! You must believe on the Lord Jesus Christ—not merely about Him. Let us take another verse which may help you, "He came unto His own, and his own received him not. But as many as received him, to them he gave the power to become the sons of God, even to them that believed on his name." There you have it. They "received him." It is a Person that we must receive. Many of us want the power before we receive Christ.

Let us not get too far away from our text, and that which follows it: "And they (Paul and Silas) spake unto him the word of the Lord, and to all that were in his house." Ah, there it is! Blessed is that one who knows how to deal with troubled souls, and who is able to give the word of the Lord as the way of salvation. We have no way of knowing all that was included in what Paul and Silas said so late that night, but we do have the record of some wonderful results. The very next verse says, "He took them the same hour of the night, and washed their stripes." Now we know that he believed. He shows evidence of it. He washes their stripes, makes the wrongs which had been done them a bit easier. Something must have been said along this line as they "spake unto him the word of the Lord." Perhaps this same act would help a lot today,—washing some stripes. Correcting some wrongs. Making some amends. Getting right with each other, before we attempt to get right with God. Making some confessions, and asking for forgiveness. There is a great need right here, and until that is done there is not much to gain. I admire the individual who has enough of the grace of God to wash stripes.

This record, however, does not end here. We read, and do notice it was after the stripe washing, "He and all his were straightway baptized." That too, must have been included when "they spake unto him the word of the Lord." That man really meant business. No hesitating.—"straight-

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NEWS

From the Christian World



Cure for Delinquency—The “branding” of children as “juvenile delinquents” should be stopped, according to a delegate to the conference on care for children in state and private institutions. He said, “There is a shame, embarrassment, and quality of social branding involved in the label of delinquency.” Then he concluded with the thought that is gaining popularity in all realms of wrongdoing, i. e., that the offender is not “bad” but “ill.” Call him what you will, an “ill” boy is often cured by one or two shots of PANT-i-cillin!—The War Cry.

Jewish Evangelism Group to Expand—Winona Lake, Indiana—Although only five years old, the American Association for Jewish Evangelism, is now at work in four countries—Hungary, Mexico, Canada and America—it was revealed here during the fifth annual convention of the organization.

Plans for the expansion of work were outlined for each nation, particularly Hungary and Mexico. The Good Shepherd Foundation at Budapest now has accommodation for twenty-five boys, it was reported, and plans to house twenty-five girls are under way.

It is expected to soon double the work in Mexico, with headquarters in Mexico City.

Southern Baptists Give \$7,080,852 to Missions—August Co-operative Program receipts totaled \$4771,832.51 and designations totaled \$90,303.47, giving a grand total of \$4,968,135.98, according to Dr. Duke K. McCall, executive secretary-treasurer of the Executive Committee of the Southern Baptist Convention.

Co-operative Program receipts are \$271,112.39 higher than last year at the close of business. Designations are \$204,790.18 higher. So far this year Southern Baptists have given a total of \$7,080,852 to their mission and benevolent causes. All Co-operative Program funds contributed the last four and one-half months of the year will be used for capital improvements of missions and other properties.

The Heifer Project Committee from the Church of the Brethren recently reported, that 67 head of cattle were being shipped October 7th on the “Importer” to Wuerttemberg-Baden. Another shipment will go in November for distribution through the Province of Hesse. They have led in effort to send 2,750 goats to Okinawa this year.

Needy—There are hundreds of refugee farm families who are being settled upon tracts of land in western Germany. These are people who have been expelled from Eastern Germany, Poland, Czechoslovakia, and the surrounding countries because of their German ancestry and unfriendly governments. They left for many of the same reasons that our ancestors came to this country. They

are not eligible for aid from I. R. O. or for resettlement in this country under Displaced Persons Act. Many of the above named shipments go to such deserving people.

Says 40% of Buffalo Negroes are Unchurched—William H. Homer, pastor of Lincoln Memorial Methodist Church of Buffalo, says that negro folk songs have created the impression that negroes are one of the most religious groups in America, but that this is no longer true. He estimated that 40% of the 30,000 colored people in Buffalo area are unchurched. The blame, he asserts, can be traced directly to the door of the church, which too often follows the accepted secular pattern of racial discrimination instead of expressing the principles of Christianity. The Lincoln Memorial Church is the only Negro congregation in Buffalo which is both free from and self-supporting.

The average American smoker spent \$62 for tobacco in 1948, according to C. Aubrey Hearn in his new booklet, “What About Smoking?” This is ten times the amount which the average American gave to all religious causes in that year.

Twenty Hopi and Navajo Indian boys and girls from Arizona reservations were guests of Quaker children in southern California. The purpose of the two-week entertaining of the Indiana guests was to further understanding between the two groups of children.

Twenty-four Danish farm trainees arrived in New York on June 24; sixteen more arrived on July 1. These two groups are the first of an expected one hundred young Danish farmers who will come to the States for training during 1949. This program has been undertaken at the request of the Danish embassy and is sponsored by the State Department and other organizations. Each young Dane will be rotated on three or four farms so that he can study general farming techniques used by the leading farmers of the U. S. Plans are being developed for a selected group of young Americans to go to Denmark on the reciprocal phase of the program.

One hundred twenty thousand children in the Russian zone of Germany are being cared for by Lutheran World Action. The organization has recently allocated another \$150,000 for a child feeding scheme.

More than 12,000 Chinese students attended the thirteen Christian colleges in China in 1948, according to the annual report of the United Board for the colleges. Declaring that the quest for education is growing in all parts of China today, the report said that 50,000 young people had applied for admission, but that only 4,000 freshmen could be accommodated.

(Continued from page 11)

BY PRAYER

way." Such is the result of believing the "words of the Lord Jesus Christ." There is no hesitating, no delays, no doubts, no questioning. Rather, such action is quite natural when once one is willing to let the Lord Jesus come in and take possession. "Trust and Obey, for there is no other way," is more than a mere song to be sung. It is really the way to live by. Paul expressed all this in such a beautiful way in his writings: "I know Him that He is able to keep that which I have committed unto Him against that day." There it is expressed in words that one can understand. "I know Him." That comes first. "He is Able to Keep,"—that is, I trust Him. "That which I have committed unto Him." There is another word for faith, "I have committed (my all) unto him."

Little wonder that this man, changed as he was, took the apostles home with him, and set meat before them. His act was something more than common hospitality. It went deeper. It means more. Here it is, "He rejoiced, believing God." Until we find rejoicing in our religious faith—something is lacking.

Dayton, Ohio.

A SMEAR THAT WON'T STICK

How the "liberals" hate Walter Maier!

Ever since this courageous and effective preacher of righteousness took to the air waves all the forces of atheism, secularism, modernism, ecumenical ecclesiasticism, socialism and communism have been moving heaven and earth to force him off.

Now Mrs. Eleanor Roosevelt who has championed many of these causes at various times comes out with a smear attack on Dr. Maier. Her charges of fanaticism, fundamentalism and fascism are wholly unfounded.

Dr. Maier's Lutheran Hour has grown to be the greatest religious broadcast in the world in spite of those who would destroy him. He and his message continue to be recommended by the fact that his enemies do not like his sound evangelical doctrine, his uncompromising stand for the Word of God, his championship of sterling thrift and honesty in business and politics, his bold demands for purity in private and public life, his fighting challenges to evolution, secularism, communism, paganism, atheism and liberalism. He dares to move against the tides which threaten to engulf all that best is in our traditional American way of life.

Whether or not Mrs. Roosevelt chooses to retract her miserable misrepresentations we predict that Dr. Maier and the Lutheran Hour will go on to even greater accomplishment by the grace of God and the continual support of the people of God.—United Evangelical Action.

They judge not the fatherless, neither doth the cause of the widow come unto them (Isa. 1:23). My missionary friends in Asyut, Egypt, took me to visit the Asyut Orphanage, which was then caring for hundreds of boys and girls, widows, and blind. Some of the children were toddlers. From the first the orphanage has been operated on a faith basis. God has proved Himself as the God who hears prayer and cares for the widows and fatherless. "Miss Lillian," or "Mama," as she is called, told me many wonderful stories of answers to prayer.

Now, ten years after that visit, a worker in that orphanage tells of God's continued wonder-working. In 1944, funds were gone, food was nearly gone, and Lillian Thrasher asked all her assistants to call their groups together after the evening meal on Monday, to pray and to continue to pray as long as they wished. Some of the four hundred and fifty in the girls' dormitory prayed until 2:30 A. M.

Prayer continued through Tuesday and Tuesday night. The eighty widows gathered in the church and prayed. On Wednesday Miss Thrasher received an urgent request to appear in Cairo at once. She took the midnight train and found on her arrival an invitation to have lunch Thursday with the American Ambassador in his home. He told her a Red Cross ship had been on the way to carry relief supplies to Greece, had nearly reached the harbor of Piraeus when Headquarters had radioed it that Greece had capitulated to the Axis Powers, and ordered the ship to go to Alexandria, Egypt, instead. The local Red Cross official was authorized to dispose of the supplies. He knew that the Asyut Orphanage had harbored many refugees from war-bombed areas, and he asked her if she could use any of the supplies. She surely could!

The Ambassador took her and the official to where the ship's cargo was stored and she sorted out what was needed for the hundreds of her orphanage family. The Ambassador ordered trucks to haul all her supplies to Asyut, about two hundred and fifty miles from there, and paid the freight. The writer adds, When God answers prayer He does not even charge for the freight.—S. S. Times.

Nothing is easier than fault-finding; no talent, no self-denial, no brains, no character is required to set up in the grumbling business—Robert West.



CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for November 27, 1949

WHAT PRICE "ONE WORLD?"

Scripture: Phil. 2:1-11; Matt. 25:31-46

For The Leader

A FEW YEARS AGO everybody was hearing the phrase "one world." A beautiful, idyllic, super-dream was cooked up in which everyone would be a loving neighbor of everyone else. We would all be peaceful innocent children; no fights, no squabbles, no wars. Perhaps the content of the affair was satisfying to the one who thought it up, but had the man spent just one-fourth of his thinking time in reading God's Holy Word, he might have gotten a little nearer the truth. Russia, and our own allied self-centered, selfish diplomats have really ruined the hope of one world in this generation, and many to come. Yet because the idea is implanted in the heart of man, there must be the possibility of one world. Yes, there is. It is found in the first verse of our Matthew passage: "When the Son of man shall come in his glory, etc." Then we shall have one world. In the meantime, we can do much by preaching the gospel of Christ to men lost in sin and thus hasten the day when prophecy can be fulfilled and this real unified world can come to pass.

DISCUSSION

1. THE FALLACY OF TODAY'S ONE WORLD SCHEMES. Since time began, man has been trying to bring peace to the world. Since time began, man has failed. Christ is the answer to man's dream of peace, and Christ has been left out of every plan of peace. Did you know that at the beginning of the United Nations some doubtless, fearless disciple of Christ made an effort to have negotiations conducted with the thought of Christ in mind? Prayer was to be made, and God's divine will sought as blessing on the proceedings. Such courage will doubtless be well rewarded in that day. You know what happened. Not only is there no such thing as prayer in the meetings, they recognize no god at all. It is all man's power and might. And that's why man's efforts at peace always fails. The United Nations will do no more good than did the League of Nations, or any other peace organization of man. Better pin your faith on God rather than the United Nations, for God is in your faith in Him, and He isn't in the United Nations.

2. THE TOWER OF BABEL. A writer recently likened the United Nations to the tower of Babel. If you will refer back to Genesis 11:4. There it reads that the people said, "Let us build us a city and a tower, whose top may reach unto heaven; and let us make a name, lest we be scattered abroad upon the face of the whole earth." Here we see man's confidence in his own power. He built a city and tower by his own might that he might live for him-

self. It displeased God, so God destroyed it. Nevertheless it was an effort at "one world." To this writer referred to, the United Nations reminded him of Babel. Certainly it is an effort to unite all peoples, to build a tower of man's power to the skies. But, like Babel it is a tower to man's glory and not to God's. We predict the same result as that which happened to Babel.

3. THE REJECTED CORNER STONE. When Solomon was building his temple unto the Lord all the wood and stone were fashioned miles from the site, so that there would be no sound of hammer or ax at the temple. One stone, in particular, shipped in, seemed to have no place. It seemed not to fit. So in the course of the building of the temple, it was cast aside, and lay unheeded in the weeds and brush. At the very peak of the arch, the workmen discovered they yet needed one stone of particular shape. It could not be found. Suddenly someone remembered the cast-off stone. It was sought, and put in place and made the completed temple. Christ is the rejected chief stone today in the world's plan for peace. He was kicked out of the United Nations. But the day will come when He shall reign, and His enemies shall be made His footstool. All of man's proud peace efforts, buildings and monuments shall be trampled to dust under His mighty triumph of righteousness.

4. WHAT CAN WE DO? As we see these things taking place there is much we can do. First, God answers the prayers of His righteous believers. Every prayer you send to heaven in Jesus' name is honored by God. In those prayers you must always include the welfare of your beloved nation. There is no question in our mind but what God answered Christian prayers in ending the last war as He did. While we as a nation plunged ourselves eternally in debt and lost many precious lives, yet our homes, our factories, our railroads, our highways, etc., were not blown to bits. Nor did we become "displaced persons." And Christian prayers will hold back the forces of evil which threaten us. So PRAY AND PRAY AND PRAY. We can work to win others to Christ. We can share our faith with others. We can seek to enlighten them about the false doctrines of peace that are being sent our way. Above all, don't be duped by anyone into thinking we've just about solved all the problems of one world. With your men out on strike, at this writing, with famine threatening multitudes of the earth's population while we have the greatest crop we've ever had. With mercenary spirits still controlling our economy, don't talk about one world. The advocates of one world have got to get a lot smarter in their thinking and propaganda to fool all the thinking people of America. Remember, Christ is the answer to the soul's problems; He is the answer to the world's problems. But as long as men reject Him, the problems will grow worse and worse. Christ is the answer, accept Him, follow Him.

God shines on thee to make thee fit for life's desert places; for its Gethsemanes, for its Calvaries.

If I have little things to do today help me Lord to do them in a great way with a great spirit.

There can be no fruitful life apart from the prayerful spirit.

Prayer Meeting Topic

Contributed by Rev. C. Y. Gilmer

(Helps for Better Christian Living)

"COMFORT YE MY PEOPLE"

By Grace Noll Crowell

If I could lift the burden from one heart
Bowed down with care, or crushed with bitter grief,
If through some word of mine quick tears could start
In eyes long dry; if I could bring relief
To one who knows no surcease from his pain,
My heart, long burdened, would be glad again.

God keep me silent if it would be best;
Be I Thy mouthpiece should I speak today
To any troubled one in need of rest.
Give me Thy own sure wisdom, Lord, I pray,
Help me pass on the words that have been said
Wherewith my own hurt heart was comforted.

"COMFORT YE MY PEOPLE"

Scripture: Isa. 40:1; 2 Cor. 1:3-11

AS CHRISTIANS we are commanded to bring comfort to God's people (Heb. 12:12; Isa. 61:1-3; Eph. 6:22; Col. 4:8). We are to comfort the sorrowing with the comfortable Word of God (1 Thess. 4:18). God comforts us that we may comfort others (2 Cor. 1:4). Use God's word as a help to those who have financial worries (Phil. 4:5-7; Matt. 6:25-34). Get the afflicted to read the Word of God (Psa. 119:50) for comfort. Teach them to walk in the comfort of the Holy Ghost (Acts 9:31; John 14:16). If Paul and Silas, bruised and sore, could comfort the brethren, surely we can always be comforting wherever comfort is needed (Acts 16:40). We can comfort by our Christian visitations (2 Cor. 7:6). We are to comfort the feeble-minded and support the weak (1 Thes. 5:11). We are to point out the Christ as our Comfort (2 Thes. 2:17), and the Holy Spirit as "another Comforter" (John 14:16).

The greatest source of comfort is Christian faith, and it needs to be strengthened (1 Thess. 3:2-5). Remember that affliction is but for a season at the most (1 Peter 1:3-9; Rom. 8:18). Nothing can work against the Christian for he will be compensated for all reverses (Rom. 8:28; 2 Cor. 4:17-18). Let us with purpose benefit by affliction (Psa. 119:71; Rom. 15:4; Psa. 119:92, 93). To suffer well is a powerful virtue (1 Peter 4:16). God has us in mind when we are in trouble (Psa. 27:5; 142:3). To omit prayer is to fall out of God's testing into the Devil's temptation (Psa. 27:14; Isa. 26:3; Phil. 4:7; 2 Cor. 12:9). "In the world ye have tribulation" (John 16:33). With the Lord's help we can be "more than conquerors" (Rom. 8:35-39).

Suggested hymns: "A Little Bit of Love"; "Help Somebody Today"; "How Firm a Foundation"; "What a Friend We Have In Jesus"; "All That I Need."

Pray for all who need God's comfort through you.

Sunday School Lesson Comments

By The Editor

Lesson for November 27, 1949

JEREMIAH—SPOKESMAN FOR GOD

Lesson: Jeremiah 1:1-10, 18-19; 22:1-2, 13-14; 37:15-17

WE, FIRST OF ALL, need to note the similarity of expression as found in the call of Jeremiah and Isaiah. Isaiah says, "I am undone, for I am a man of unclean lips . . ." Then follows the ceremony of cleansing by the touching of his lips with the coal from off the altar. In our very first verse today we find Jeremiah saying, "The Lord put forth His hand and touched my mouth."

In these two callings we find similarity, yet there is a dissimilarity. There is a touching of the mouth in each case, indicative of the fact that these two men were being called to prophetic utterance. In Isaiah's call, however, there seemed to be a necessity to first cleanse the life of the man himself before he was ready to receive the call to service. Then, having been cleansed, he was ready for the call that came from God, and to answer, "Here am I, send me."

But as we study the verses in Chapter 1 of Jeremiah (the verses just preceding our printed text) we find that Jeremiah has been set apart, even before birth, to become a prophet of the Lord. Note the words of the Lord in Jeremiah 1:5—"Before thou camest forth out of the womb, I sanctified thee, and I ordained thee a prophet unto the nations."

Jeremiah does not express a need for cleansing as did Isaiah, but only a fear that he will not be able to set forth the message of God as it should be given out. It is here that the "hand of God" reaches forth and touches his mouth and God says, "Behold, I have put my words in thy mouth."

What an obligation is placed upon him! For if we study verse 10 closely we see the greatness of the task; the opportunity for service; the responsibility for rightly stating and judging the truth. Not only is he charged with the task of clearing out the rubble of sinful disobedience to God's commands, but upon him is laid the responsibility of building new and planting the seed of the return of the people to God's plan and purpose. Further study will reveal how seriously Jeremiah took the work assigned to him. When God gave him the call, he answered it with a complete surrender to His will.

What a lesson can be gained for us in this day. For God still calls "spokesmen" to His service. The need to "root out, pull down, destroy and throw down" the forces of iniquity is as great now as it was then—no doubt, greater. And how about the need "to build and to plant" in our communities and our nation? Is it not true that our so-called Christian nation has every element of the sins of the Israelites? Do not many follow after false gods? Do we not, too often, flaunt sinful actions in the very face of God?

Today the need of "spokesmen" whose lips have been "touched" by God's hand, is self-evident. Have your lips been so touched?

Wheeler Home Fund

Fairview Church	\$ 20.00
Akron Church Laymen	50.00
Bryan Church	33.00
Mr. & Mrs. A. Glenn Carpenter	35.00
Melba J. Simmeron	10.00
Mr. & Mrs. Calvin Lehman	25.00
Johnstown First W. M. S.	35.00
Central District W. M. S.	100.00
Mr. G. Hayes Coleman	10.00

Additional Foreign Missionary Report

North Manchester Church	\$277.05
Ashland Church, Additional	90.93
Loree Brethren Church	221.49

Home Mission Money Spent During The Past Year For These Places And Items.

AKRON	EVANGELIST—
CANTON	MISSIONARY NUMBER
FREMONT	PREACHING APPOINTMENTS
CAMERON	DISTRICT CONFERENCES
CUMBERLAND	POSTERS
WASHINGTON, D. C.	LITERATURE (MISSIONARY)
CHEYENNE	INSURANCE
MULVANE	OFFICE RENT
CARLETON	OFFICE SALARIES
FORT SCOTT	BOARD MEMBERS EXPENSE
STOCKTON	MISC. GENERAL EXPENSE
PERU	
MEYERSDALE	
LOST CREEK	

The BRETHREN & EVANGELIST

HOLY BIBLE

Official Organ of The Brethren Church



Inside View of the Tiosa, Indiana Brethren Church

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INTERESTING ITEMS

We are sorry. Several announcements came to us that we were not able to commit to these columns to be effective as announcements because of the fact that the issue of November 5th was that of the Annual Conference Minute number, and that of the 12th was the regular Missionary issue, in which we have only two pages—14 and 15—which are devoted to the C. E. topic, the Prayer Meeting study and the Editor's Comments on the Sunday School lesson. Two of the announcements were for communions—one from Brother H. M. Oberholtzer of Carleton, Nebraska, and the other from Brother Elmer Carrithers of Mansfield, Ohio, each of these being for the date of November 13th. A third came from Brother W. L. Thomas of Mulvane, Kansas, announcing the Mid-West Laymen's District Rally, which was held at Morrill, Kansas, on November 18th, with supper at 6:00 o'clock and an evening service following. We are especially sorry concerning the latter announcement, for we always desire to make such announcements as effective as possible.

The First Correction for Your Annual. Try as we may, there always seems to slip into the annual number, either an error or an omission. This time it seems that the name of our good brother, A. E. Whitted of Smithville, Ohio, was omitted from the list of ministers. So if you desire to clip this out and add it to the list under "Ministers without churches," you may do so:

WHITTED, A. E., Smithville, Ohio—membership: Smithville.

We humbly beg Brother Whitted's pardon for this omission. If there are others—either omissions or errors, we will be glad to make correction.

Waterloo, Iowa. We note that a committee has been appointed to be responsible for the arrangements of the tentative program of the Waterloo church in the three months' interim between the closing of the pastorate of Brother V. E. Meyer and the opening of the pastorate of Brother Spencer Genetle.

Our church at Waterloo cooperated with the Church of the Brethren in a special program of sacred music by Mr. Brightville, internationally known song director, recently.

Meyersdale, Penna. Brother W. S. Benshoff, Meyersdale pastor, announces the organization of a brand new Sisterhood. Miss Ida Kimmel, Pennsylvania District Patroness of Berlin, and a group of Berlin S. M. M. girls, helped with the organization.

A special soul-winning campaign has been scheduled for the Meyersdale work, same to be continued through the Thanksgiving week-end. An Ashland College Gospel Team will be present during the Thanksgiving period, November 23-25, and will also participate in the services of November 27th.

The Sunday School sponsored a Hallowe'en party for the children recently in the church basement. A fine time is reported.

The Meyersdale church was host to the Rodeheaver-Ackley musical party, which gave a program under the sponsorship of the Somerset County C. E. Union recently. Brother Benshoff says, "A good program, with 375 present, in spite of a cold, windy rain."

Stockton, Calif. We note that the Stockton Church observed Homecoming and Rally Day on Sunday, November 6th. Brother C. E. Johnson says, "There was a pot-luck dinner at noon and during the afternoon an installation service was held for the newly elected members. Rev. George Anderson, pastor of the Lathrop church, was the guest speaker.

The church took action on the revision of their constitution and by-laws, recently.

We note that an Ashland College Alumni Rally, put on by The Scholarship League, under the direction of the Northern California District Conference, was held not long ago. Brother Johnson does not say "where" it was held.

Berlin, Penna. We note that the Berlin Sunday School held a real "Graduation" for their Cradle Roll, when an even dozen children were "graduated from babyhood" to the Beginners work of the school. The superintendent, Mrs. Merle Lehman, was in charge.

Brother Percy Miller, Berlin pastor, reports that 112 were served at their recent Father and Son banquet. Brother Woodrow Brant, Vinco pastor, was the guest speaker.

We note also that Brother Joseph H. Shultz, of Ashland College and Seminary, who is pastor of the Williamstown, Ohio, Brethren Church, is to be ordained to the full gospel ministry at Berlin on Sunday, November 20th. Brother Shultz is a Berlin boy. The service will be conducted at the evening hour.

The Leadership Training Course in the Berlin church was begun on November 7th. This is a six-weeks course.

(Continued on bottom of next page)

The Editor Thinks Aloud

Fred C. Vanator

DOES IT MAKE ANY DIFFERENCE?

WHILE STANDING in a local store a few weeks ago, waiting for a clerk to complete a purchase I had made, I (with no intention of eavesdropping) heard two people talking. One sentence struck upon my ear—"After all," said the one, "I am not responsible to **anyone** for what I do." I continued to listen more closely after that. "It really does not make any difference to **anyone** what I do or say," the speaker continued. "I live my own life as I please regardless of what **anyone** may say or think. What I do is **my own business**." Just then the clerk came up with my purchase and I left the store. But what I had heard

Set me to thinking!

Isn't that exactly the way Satan wants us to react to the realities of life? Such thinking and its resulting activities brings about the whole issue of the problem of sin as it strikes the individual. Does it really make any difference how I speak or act? Am I really free to do just as I please? Is that what is meant by "being free" and being "set at liberty" as we read these words in the Holy Scriptures?

Let's look at that word "free" and its companion word, "liberty," for a moment.

Get down your Bible and turn to Mark 7, and begin reading. When you come to the 11th verse, begin to go a little slower. By the time you have finished Jesus' words in verse 13, I think you will realize that "free" does not mean that one can do just as he likes regardless of anyone.

This is further shown in Paul's words, written to the Corinthian Church, in I Corinthians 8:9-11. How definite is the word found in verse 12—"But when ye sin so against brethren, and wound their weak conscience, **ye sin against Christ**." No freedom to do as you please, there.

There is a way that one may do as he pleases. But that way is only found in the individual who has submerged his will in the will of God. Note how Paul puts it in Galatians 2:20—"I am crucified with Christ: nevertheless I live; **yet not I**, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."

When one is Christ-possessed, then he will do as He pleases, for Christ is the possessor and the guide to all thinking and action. It is only in such a life that "freedom" and "liberty" of action will not harm or mislead any of those around us.

Does it make any difference what I do? or what you do? Is there any influence spread abroad by your actions or mine? Even on the surface this is a rather foolish question. But when brought up from below the surface into the realities of much of our present-day thinking, it becomes a real problem—one which needs much prayer and

much more example from those who profess to be followers of the Risen and Living Lord.

Think it over!

Office Gleanings

By The Editor

ANNOUNCING

NEW CHILDREN'S BIBLE STORYTIME RECORDS

Two new volumes of children's Bible Storytime Records have been released by The Standard Publishing Co., featuring stories of the Old and New Testaments.

The total available now is four volumes of three records each.

Unique in design and construction, the records are unbreakable—6½-inch size, plastic coated on a cardboard base—and ideal for any child to use without danger of breaking. Bright, full-color pictures on each record have extra appeal and identify the story for the young child who is unable to read. Child appeal and child size—any youngster will delight in playing these records over and over again.

Volume 3 features reverently-told Bible stories of Jacob's Dream, Ruth, Good-Night Song, Joseph and His Brothers, and Daniel in Lions' Den (2 sides). Stories in Volume 4 are The Shepherds of Bethlehem, Shepherds Worship Baby Jesus, The Good Samaritan, and A Gift for Jesus. Third record of the latter set features a group of children singing "Praise Him" and "Jesus Loves Me." Background of music can be heard of the trumpet, vibraharp, and the piano. Special sound effects add to the appeal for children. Price is only \$1.05 for each volume of six recordings.

Order from The Brethren Publishing Co., Ashland, Ohio.

Interesting Items

(Continued from Page 2)

Mexico-Loree, Indiana, Circuit. We note from Brother Higgins' bulletins that the Loree ladies were recently guests of the Mexico Woman's Missionary Society, at the Harold Donaldson home.

Brother Higgins reminds us again of the special series of meetings at the Loree church, from December 5 to 11. Dr. Grover Swoyer of Pittsburgh, Penna., will be the evangelist.

We also note from Brother Higgin's bulletin that the new officers of the Southern District Sunday School Rally are: President—James Donaldson, of Mexico; Vice President—Ralph Ward, of Peru; Sec.-Treas.—Doris Eikenberry of Denver; Assistant, Miss Maxine Clingaman of Denver.

Johnstown, Penna., Second. Brother N. V. Leatherman,

(Continued on Page 10)



Baptism with the Spirit

Rev. Delbert B. Flora

THE FULFILLMENT

The event in Acts 2:1-4: "When the day of Pentecost had come, they were all together in one place. And suddenly a sound came from heaven like the rush of a mighty wind, and it filled all the house where they were sitting. And there appeared to them tongues as of fire, distributed and resting on each one of them. And they were all filled with the Holy Spirit and began to speak in other tongues, as the Spirit gave them utterance."

Peter's opinion as stated in Acts 2:16-18 and 38-39: "... this is what was spoken by the prophet Joel: 'And in the last days it shall be, God declares, that I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams; yea, and on my menservants and my maidservants in those days I will pour out my Spirit, and they shall prophesy.' ... And Peter said to them, 'Repent, and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins; and you shall receive the gift of the Holy Spirit. For the promise is to you and to your children and to all that are afar off, every one whom the Lord our God calls to him.'"

A like event in the home of a Gentile as described in Acts 10:44-48: "... the Holy Spirit fell on all who heard the word. And the believers from among the circumcised who came with Peter were amazed, because the gift of the Holy Spirit had been poured out even on the Gentiles. For they heard them speaking in tongues and extolling God. Then Peter declared, 'Can any one forbid water for baptizing these people who have received the Holy Spirit just as we have?' And he commanded them to be baptized in the name of Jesus Christ ..."

Peter's explanation to the church in Jerusalem, Acts 11:15-18: "... 'And I remembered the word of the Lord, how he said, 'John baptized with water, but you shall be baptized with the Holy Spirit.' If then God gave the same gift to them as he gave to us when we believed in the Lord Jesus Christ, who was I that I could withstand God?' When they heard this they were silenced. And they glorified God, saying, 'Then to the Gentiles also God has granted repentance unto life.'"

EXPOSITION

I. The Scripture Passages Compared.

The lengthy quotation of Scripture passages above becomes necessary in order to bring together for easier study the similarities of expression. John prophesied that Christ

QUITE SOME TIME AGO, while the writer was engaged in pulpit supply work, he was asked about the baptism of the Spirit. A Wednesday evening service was then devoted to a discussion of the question. The procedure was somewhat as follows.

THE PROMISE

I. John the Baptist's Promise.

In Matthew 3:11: "I baptize you with water for repentance, but he who is coming after me is mightier than I, whose sandals I am not worthy to carry; he will baptize you with the Holy Spirit and with fire."

In Mark 1:8: "After me comes he who is mightier than I, the thong of whose sandals I am not worthy to stoop down and untie. I have baptized you with water; but he will baptize you with the Holy Spirit."

In Luke 3:16: "I baptize you with water; but he who is mightier than I, the thong of whose sandals I am not worthy to untie; he will baptize you with the Holy Spirit and with fire."

In John 1:26, 27: "I baptize you with water; but among you stands one whom you do not know, even he who comes after me, the thong of whose sandal I am not worthy to untie." In this passage the promise is not stated, but in the light of the other statements of Matthew, Mark, and Luke, it must have been in the mind of the Apostle John as he wrote these words.

II. The Promise of the Lord Jesus.

In Luke 24:49: "And behold, I send the promise of my Father upon you; but stay in the city, until you are clothed with power from on high."

In Acts 1:4, 5, 8: "And while staying with them he charged them not to depart from Jerusalem, but to wait for the promise of the Father, which, he said, 'you heard from me, for John baptized with water, but before many days you shall be baptized with the Holy Spirit.' ... But you shall receive power when the Holy Spirit has come upon you; and you shall be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth."

would "baptize with the Holy Spirit and with fire." Jesus promised just before His ascension, "before many days you shall be baptized with the Holy Spirit." On the day of Pentecost there was the sound like that of the rush of a mighty wind (compare John 3:8), there were (apparently) tongues of fire resting on them, and they were filled with the Spirit and they spoke in other tongues. Peter said, "This was what was spoken by the prophet Joel . . . the promise is to you." In the house of Cornelius the Holy Spirit fell on the whole group, the Holy Spirit was poured out even on the Gentiles. Peter later explained to the Jewish church in Jerusalem that this was what the Lord had promised.

In other words John Baptist prophesied the baptism with (note that it is not of) the Spirit and fire, Jesus promised the same baptism, and Peter stated that the fulfillment had come about on Pentecost. It is well to notice just **here** that what happened in the home of Cornelius was not a new or separate thing from that on the day of Pentecost, but was rather the same thing for the Gentiles. It was then really the Gentile Pentecost. Now please note that in no other instance of special manifestation of the Spirit's power or presence is it stated in the Scriptures that that is what was promised by Christ as the baptism with the Spirit. There is recorded no other baptism with the Spirit than that in Jerusalem on Pentecost and in the house of the Roman army officer in Caesarea.

II. The Word Baptize.

The word "baptize" was used by the Greeks in a number of ways and meanings. It primarily means to dip or to immerse. It was used of a ship that was submerged. It was used of drawing water by dipping a vessel into another, or drawing wine by dipping the cup into the bowl. It was used of being overwhelmed with questions and of being flooded with trouble. George Milligan quotes from a letter written (in Greek) about 153 B. C., one line which says, "just then we are immersed in trouble."

Therefore we would conclude that the baptism with the Spirit would be the immersion, the overwhelming, the flooding of the human soul and personality in the person and power of the Holy Spirit. For the church it would mean that God's power had been provided and His Spirit had come to lead for the great work of the church.

III. The Significance and the Purpose of this Baptism

The coming of the Spirit on Pentecost was the realization of the promise. The disciples had the Spirit even before Pentecost just as all the saints of the Old Testament. No saving faith was ever possible without the Spirit. But on Pentecost the Spirit came to dwell permanently in the hearts of those who make up the Christian church. Since that time He has filled the church with His powers and His gifts.

Upon the occasion of Pentecost there was the miraculous manifestation of tongues of fire and that was followed by speaking in foreign tongues. Thousands were persuaded on that day. The disciples and converts continued speaking everywhere for Christ, just as he had said, "You shall receive power when the Holy Spirit has come upon you; and you shall be my witnesses . . ." It must not be overlooked, therefore, that the baptism with the Spirit has a special relation to world wide evangelism.

Is the Christian to pray for the baptism with the Spirit? Is this something to be sought out? This writer cannot at present think so. Remember that the whole church was baptized with the Spirit on Pentecost, not certain individuals but the whole community that was gathered in obedience to the command of Christ. They all saw and felt the same manifestations at once and the same time. When one accepts Christ and becomes a Christian he is at that moment in position to use the power of the church.

It is to be noticed in this immediate connection that, as Paul says in 1 Corinthians 12:3, "No one can say, 'Jesus is Lord' except by the Holy Spirit." That is he cannot make such an acknowledgment except in union with the Holy Spirit. Moreover, "by one Spirit we were all baptized into one body (the church) . . . and all were made to drink of one Spirit," verse 13. We become Christian by the power of the Holy Spirit, and we become part of the body of the church by the power of the Holy Spirit, so that out of us shall flow rivers of living water to the thirsty world (compare John 7:37-39).

The baptism with the Spirit was for the church. The individual believer may be filled with the power of the Spirit and may enjoy the blessings of the baptism in greater or lesser degree as he is more or less consecrated and yielded to the blessed Spirit whom our resurrected Lord sent in His place into the church at work in the world.

(Note: All Scriptures in this article are quoted from the Revised Standard Version of the New Testament.)

—Ashland Theological Seminary.

New Pastor Installed At Pittsburgh, Penna.

On Sunday morning, November 6th, Rev. William Rumel, a Church of the Brethren pastor, concluded his supply pastorate of the First Brethren Church of Pittsburgh, Pennsylvania, and the newly called pastor, Rev. Alvin H. Grumbling was formally installed in a fitting ceremony. At the morning worship hour the new pastor preached his first sermon before the congregation of this new charge.

Brother Grumbling thus fills the vacancy in this pulpit which occurred last June. He is a native of Johnstown, Pennsylvania, and a graduate of the Johnstown High School. He was also graduated from Ashland College and was entering the Ashland Seminary when he was called to the Pittsburgh church by the congregation. While in Ashland Brother Grumbling worked with the A Cappella Choir and the Gospel Teams.

The new minister and his wife, the former Mary Elizabeth Gilmer, daughter of Brother and Sister C. Y. Gilmer, pastor of our Huntington, Indiana, church, are now at home in the Pittsburgh parsonage, 5002 Dearborn Street.



The Need For Ministers



By Myron S. Kem

HOW MANY STUDENTS HAS YOUR CHURCH SENT
TO ASHLAND COLLEGE FOR TRAINING
IN THE MINISTRY?



THE ASHLAND COLLEGE "Emergency Fund Appeal" points to another situation that needs the attention of the Brethren people and which should receive consideration.

The Brethren Church needs Ministers. Ashland College is equipped to educate them for this important position if they are qualified. The Ministry is a difficult position to fill. It requires men of exceptional ability.

Not all of the men starting an education for the Ministry can meet the grade or fill the requirements. Every student sent to Ashland College who enters the pre-seminary field will not become a Minister. Some of them are unable to finance the expenditure involved. Others are unable to meet the scholastic requirements, including sufficient grades, and others are not properly suited for the Ministry and find it out before it is too late. This is true in all professions that are difficult. The mortality among the students preparing for Medicine, Law, and the Ministry is great.

Ashland has been criticized because it is not providing more Ministers. I believe this criticism is unjust. The people who are making this criticism are not tolerant and understanding of the problems involved in preparing a young man or woman for the Ministry or Mission Field.

The responsibility for sending young men and women who are qualified for this important field of work to Ashland College should be accepted by each local congregation as their responsibility. It is the responsibility of we, the members of the Brethren Church, to send Brethren students to Ashland for this training. If we do not send qualified students to Ashland who can complete this work, Ashland cannot be criticized for not sending into the Churches sufficient Ministers to fill our need. It is the responsibility of we, the individual members of the Brethren Church.

How many young men and young women has your church sent to Ashland College and Seminary for training in the Ministry? What are you doing in your church to promote the inspiration for young people to enter this important field of work?

Yes, Brethren, we cannot criticize Ashland College if the supply of Ministers is not sufficient to meet the needs. It is our responsibility to send these young people to Ashland for this training and if we do not send them there will continue to be a need for Brethren Ministers.

If and when you hear this type of criticism directed to Ashland, ask yourself and your congregation, "What are we doing?" How many students has your church sent for training in this important field of work?

Brethren, the responsibility of filling the pulpits and of sending young men for this training to Ashland College and Seminary is the responsibility of we, the people of the Brethren Church.

The future of the Brethren Church is the responsibility

of We, The Brethren People. The Brethren Church will not advance beyond the spiritual scholastic level of its leaders. We should recognize this problem and take what action is necessary to meet it. Something must be done now, tomorrow may be too late.

The immediate future is discouraging in aspect because of the dearth of material now in training at Ashland for both lay and ministerial leadership. Unless something is done by we, the people of each Brethren Church, to re-awaken ourselves to a zealous consciousness to the value of higher education and of a high degree of intellectual perception in the Brethren Church, we are in danger of actual retrogression in years to come.

The purpose of this article is to present what, in the writer's opinion, is the most challenging problem to us, the people in the Brethren Church today.

It is my firm conviction that when we, the people, have this problem properly presented to us, that we will realize the seriousness of the situation and assume our responsibility with the spirit and faith of our forefathers.

More Than Before

BRETHREN YOUTH serves CHRIST

PROJECT: \$999.99 to support Brethren Bible Training School in South America.

AMOR—Spanish for Love.

PLEDGES

\$199.99—N. Indiana Brethren Youth

299.99—N. Ohio Brethren Youth

14.99—Intermediate C. E. Ashland, Ohio

.01—Misc. gift

75.00—Senior Boys' Brotherhood, Ashland, Ohio

\$589.98

\$410.01—Balance needed. WHO'S NEXT? ? ? ?

OBJECTIVES for every youth group:

1. Read Bible and pray daily—Sept., Oct., Nov.

2. Tithe income sincerely—Dec., Jan., Feb.

3. Serve church loyally—Mar., Apr., May.

4. Witness earnestly—June, July, Aug.

(Months indicate time of emphasis by the church)

BRETHREN YOUTH MAGAZINE:

Our national youth magazine

Geared for YOUTH or YOU

Renew—if you receive a reminder card.

Buy new—if you don't get it. \$1.00 per year.

Watch future issues for pictures of Brethren Churches.

Visit your churches through pictures.

Start a collection.

Did you ever read a "Brethren Youth" magazine?

Don't delay—Do it today!

Renew—Buynew

Send subscription to Charles Munson, 829 Grant Street, Ashland, Ohio.

A Liturgical Hymn Service for Thanksgiving

By E. J. Beekley

Pastor of The Warsaw, Indiana, Brethren Church

(Some time ago we asked Brother E. J. Beekley, then of Canton, Ohio, but now pastor of the Warsaw, Indiana, Brethren Church, to share with our readers some of the fine things he is doing in the way of special services, hints for programs, suggestions for posters, etc., which has become more than just a "hobby" with him, although he has spent much time and energy in the selecting of materials and correlating them for use in various ways. He sends us the first of these suggestions, a timely Thanksgiving program. We trust that more of these suggestive materials will find their way to us in the near future. He says, "I adapted it from the Ministers' Idea Kit."—Editor)



THE SERVICE

The first American Thanksgiving service was held by the Pilgrims on the shores of New England, when, in thanksgiving for delivery from perils of the sea and arrival in a land of freedom, they offered their thanksgiving Proclamation, commencing with the words, "In the Name of God, Amen."

These Pilgrims had come to these shores seeking freedom to practice their faith unhampered. And, as they hewed their homes out of the native forests and year after year, overcame the tremendous obstacles which faced them daily, harvesting their lives from the bountiful soil of the new land, it became their custom to meet after each year's harvest to give thanks to God for all His goodness toward them. But strong in their memory was their spiritual blessings, as well as the material things with which God had blessed them.

More than three centuries have passed since the landing of the Pilgrim Fathers; but the custom which was theirs is ours also, today, except that we modern Christians are too prone to think of Thanksgiving as a time of thanks for the material rather than for those far greater gifts—the spiritual.

We ask you to worship with us as we join in offering praise to God:

* * * * *

Minister: For the Christ who suffered and died upon the cross that we, through Him, might receive everlasting life, we give thanks, O Lord.

Choir: Sing "Beneath The Cross of Jesus" (One verse)

Minister: For the call of Christ, which comes to us today, calling us to serve Him and our fellowmen, calling us to lives of purity and selflessness, we thank Thee, O Lord.

Choir: Sing "Jesus Calls Us O'er the Tumult." (One verse)

Minister: For those who landed on these shores, in search of freedom of faith; for our fathers who honored God;

for those who established this church; and for the faith which has been handed down from generation to generation, we give Thee thanks, O Lord.

Choir: Sing "Faith of Our Fathers." (Three verses)

Minister: For the church of Christ, triumphant, of which this church is a part, and for the opportunity that is ours to serve within and without the church, we give Thee thanks, O Lord.

Choir: Sing "I Love To Tell the Story." (One verse)

Minister: For the privilege of meeting in this House, and of worshipping Thee in mutual ties that bind us one to another, we give Thee thanks, O Lord.

Choir: Sing "Blest Be the Tie That Binds." (One verse)

Minister: For the Christian Sabbath, this day of holy rest and worship, for the Word of God, speaking to us today in living tones, guiding us when we are in danger of being lost, comforting us when we are in sorrow, directing us onward in the path of truth, we give Thee thanks, O Lord.

Choir: Sing "Wonderful Words of Life." (One verse)

Minister: For the privilege of prayer; for the strength, comfort and wisdom that comes to us through our approach to the Throne of Grace, we give Thee thanks, O Lord.

Choir: Sing "Sweet Hour of Prayer." (One verse)

Minister: For the far-flung world-enterprise of the Church; for Thy missionaries at home and abroad; for our part in having a share in their work, we give Thee thanks, O Lord.

Choir: Sing "If Jesus Goes With Me." (One verse)

Minister: For all the material gifts which Thou hast showered upon us—for life, for health, for homes and families, and for the rich harvest, for our nation, and the wondrous way in which Thou hast directed us and blest us; for the opportunity that is ours, as a nation, to rightly influence the nations of the world, and for the opportunity that each one of us has, as citizens of this nation, to make it better, a more worthy, a truly Christian nation, we give Thee thanks, O Lord.

Choir: Sing: "My Country 'Tis of Thee." (One verse)

Minister: Thus, humbly and devoutly, for all of these and untold other blessings, we give Thee thanks, O Lord.

Choir and Congregation: Join in "Revive Us Again." (Four verses)



To work and not worry; to be energetic and not fussy, is a high type of life.

We cannot do everything everywhere; but we can all do something somewhere.

The Tiosa, Indiana, Brethren Hold Rededication

As reported by Mrs. Frank B. Lee, Cor. Sec.



Outside view of the Tiosa Church

ON SEPTEMBER 18th we held our Annual Homecoming Day and Rededication service. We had a happy day together with many of our old friends and members coming back to observe the occasion with us. There were one hundred and twenty-seven in Sunday School, with many more coming for the later services, and for the fine basket dinner which was served in the church basement.

Rev. S. M. Whetstone, pastor of the Dayton Hillcrest Brethren Church, Dayton, Ohio, a former pastor, and Mrs. Whetstone enjoyed the day with us, Brother Whetstone bringing both the morning sermon and the rededictory address.

Rev. E. M. Riddle, Secretary of the General Missionary Board of the Brethren Church, conducted the rededication service. Brother Earl was called into the ministry by this church, and was ordained to the full gospel ministry here. He is still called "our boy" here because he grew up among us and was baptized here. His mother, Mrs. A. J. Riddle, is still one of our active members.

Mrs. Oscar Scott was called upon to give the history of the church at the afternoon service. In this history we learned that our church had a very humble beginning in December of 1883, with seventeen people meeting in the schoolhouse. Brother J. A. Ridenour was their pastor. In the spring of 1884 a church building was started and dedicated on October 18, 1884. Rev. S. H. Bashore preached

the dedication sermon. Just as with most small organizations, this church had its early struggles, but God has richly blessed us until we now feel we have a lively rural church.

In 1914 the church felt the need of improvement and expansion and a sizeable building program was undertaken. A basement, central heating plant, improved lighting facilities, etc., were added. It was rededicated in that year, with Rev. L. G. Wood as pastor.

In the fall of 1948 the Young Married People's Class of our Sunday School placed a resolution before the church, asking for another remodeling and improvement program. The church immediately got behind the movement. A new oil heating plant replaced the old coal-burning furnace; class rooms and a choir loft were added; redecoration was done throughout the church; new bottled gas stoves were placed in the kitchen, along with several minor changes. The floors were beautifully refinished and the pulpit and aisle carpeted to make ready for the new pews which were added last.

We are now in the midst of our revival service (at the time this was written several weeks ago) and the interest is running high, last Sunday evening bringing a full house. Rev. and Mrs. G. L. Maus are beginning their fourth year with us, and we are looking forward to another year with them.



National Sunday School Association Page

Conducted by Rev. N. V. Leatherman



This Sunday School page is sponsored by the National Sunday School Association of the Brethren Church. The following article has to do with the latest expression of helpfulness on the part of your Association. If you can use any of these visual materials in your program, or care to share such materials, Rev. Chester F. Zimmerman will be glad to help you. In the next issue you will have an article by Rev. Charles R. Munson on the subject, "Some Projects for Brethren Young People's Sunday School Classes."

N. V. Leatherman.

* * * * *

VISUAL CO-OPERATIVE ANNOUNCES OFFERINGS OF MEMBERS

by Chester F. Zimmerman

Director Visual Education of the National Sunday School Association

THE SIMPLICITY of the visual co-operative makes it workable and worthwhile. This is the plan. If you have 35mm. filmstrips or slides you may list them with the visual co-operative and then borrow from any other member the materials he has. Several hundred dollars worth of films are now available. Listed here are the filmstrips and slides which the Rev. R. K. Higgins, R. R., Bunker Hill, Indiana has listed with the co-operative. Send your request for these materials directly to him and return them to him after using. The borrower will pay postage both ways and insurance. Simply enclose the amount of postage in the return package.

35 mm. Filmstrips

"Holy Child of Bethlehem"—Color—37 frames—with Manual.

"The First Year of Christ's Ministry"—50 frames—Color. Scripture reference and message on each frame.

"The First Galilean Ministry"—Color—50 frames. Scripture reference and message on each frame.

"Ceiling Unlimited"—Blk. & W.—52 frames.

Message on each frame—W. C. T. U. sponsored.

"Life of Joseph Series"—25 to 30 frames—Color.

"Joseph Sold into Egypt"

"From Palace to Prison"

"Joseph's Dream Come True"

"Joseph Makes Himself Known"

"The Family United"

Text is printed on each frame.

Pastor Higgins comments "These are Beautiful and Instructional."

35 M.M. slides (2 x 2)

"Creation to Abraham"—set of seven—Color.

"Abraham and Isaac"—set of seven—Color.

"Last Supper"—set of five—Color.

The Visual co-operative is sponsored by the National Sunday School Association of the Brethren Church, Ashland College, Ashland, Ohio. Send your request for the application blank on which to list your materials to this office. The co-operative does not own any files. Do not order these materials from the Sunday School Association office. Request loan from pastor Higgins. He will return immediately a confirmation of your request. You need not wait until you are a member of the co-operative to request these filmstrips and slides. They are available for the present to anyone in the brotherhood.

Your only requirement for membership in the conference year of 1949-1950 is to list your filmstrips and slides with the co-operative. In each following year members will add to their material items valued at ten dollars or more as they choose.

There shall be no entry fee for membership in the co-operative until 1955 at which time an entry fee of \$10.00 will be charged new members. This fee is to be instituted because of the large supply of materials which will then be available in the co-operative. There will then be hundreds of slides and slidefilms available for loan.

Any Brethren organization, church or member may become a member of the cooperative by submitting a list of materials for exchange or making a purchase of 35mm. materials through the co-operative.

There will be no regular meetings, officers, or dues. An informal meeting will be announced for the selection of purchases at National Conference time which members may attend if they wish.

In agreeing to sponsor the Visual Materials co-operative the National Sunday School Association has agreed to provide mailing tubes in reasonable quantity, announce new materials of the co-operative through the church publications, and provide forms for membership, listing of films and booking of films.

The field and usefulness of the 35mm. method of teaching is constantly growing. In the last six months a filmstrip supplement to the Filmstrip Guide lists 949 new filmstrips—sacred and secular. Many of these are usable in the various departments of the church and auxiliary organizations. Your Visual Education Director is previewing some of these materials and will recommend them to you in early issues.

The 20,000 slides in the Society for Visual Education slide library cover practically every subject in the modern church and school curriculum. They are in full color.

Make your church a better teaching church by using the eye-gate.

CONCERNING VISUAL EDUCATION MATERIALS

Enrollment and Information

.....19.....

Chester F. Zimmerman
Visual Education Director
National Sunday School Association
1413 Kirby Avenue
Muncie, Indiana.

Dear Sir:

() Enroll me as a member of the Visual Materials co-operative. I agree to purchase \$10.00 worth of visual materials (35mm.) through the co-operative beginning in September, 1950. I understand that I will keep my own materials and loan them to other members of the co-operative upon request. Send me the form for listing my materials with the co-operative.

- () Send information concerning screens.
() Send information concerning projectors.
() Send information concerning filmstrips and slides.
() Send further information about the co-operative.

Yours truly,

.....
Name

.....
Organization

.....
Address

Brethren Youth Program

TO BE HELD AT THE SECOND BRETHREN CHURCH
JOHNSTOWN, PENNSYLVANIA

Friday, November 25, 1949

THEME: "Living for Christ."

Morning Program

- 9:00 Registration. (fee—25 cents)
9:30 Special Music .. Third Brethren Church, Johnstown
Devotions .. Second Brethren Church—Johnstown
9:45 Forum:
 Brotherhood—Francis Berkshire
 Sisterhood—Miss Ida Kimmel
 Christian Endeavor—Walter Wertz
 Sunday School—Rev. Percy C. Miller
10:45 Simultaneous Business Meetings
11:00 Brethren Youth Session
11:30 Inspirational Message—Rev. John F. Locke
11:45 Dismissal

(Noon Luncheon at Moxham Dairy-Dell)

Afternoon Program

- 1:15 Devotions Masontown Brethren Church
1:30 Brethren Youth—Unfinished Business
2:00 Address Rev. Spencer Gentle
2:30 Special Music—Berlin Brethren Church
 Singspiration
3:00 Bible Drama—A number of churches from district

Evening Banquet

- 6:00 Meal served—Toastmaster, Rev. Percy C. Miller
 Speaker Walter C. Wertz
 Reading Mrs. Dan Rorabaugh

Night Program

- 7:30 Services at the Third Brethren Church Morrell-
 or the Vinco Brethren at Vinco
9:00 Fellowship Hour—Third Brethren Church
10:00 Dismissal

Presiding for the day—Francis Berkshire of Masontown Brethren.

(Please mail or wire your reservations for the six o'clock meal to Rev. N. V. Leatherman, 106 Coldren Street, Johnstown, Pa., not later than Tuesday, November 22. Don't delay—We're counting on You.

Interesting Items

(Continued from Page 3)

pastor, announces the Pennsylvania District Brethren Youth Rally to be held in the Second church on Friday, November 25th. The full program appears in this issue.

Brother Leatherman reports that nearly one hundred were present on Tuesday evening, November 1st, for the Cambria County Brethren C. E. Union meeting. He says, "We appreciated the Berlin folks and the splendid play they brought, which was written by their pastor, Rev. Percy C. Miller."

Roann, Indiana. The Roann Church observed their annual Homecoming and Rally Day on Sunday, October 9th, with services morning and afternoon. Brother J. M. Bowman, pastor of our Peru, Indiana, church, was the afternoon guest speaker. The recently installed pastor, Brother J. F. Baldwin, spoke at the morning hour.

The revival services are now in progress at the Roann church, having been begun on Sunday, November 13th and will be closing on Sunday, November 27th.

Brother and Sister Baldwin held "open house" at the parsonage on Sunday afternoon, November 6th from 1:30 to 5:00. This gave the membership an opportunity to see what recent improvements had been made, and to become better acquainted with their new pastor and family.

Masontown, Penna. We note that Brother J. J. Margush, pastor of our Sergeantsville, New Jersey, church, conducted an evangelistic campaign in the Masontown church, which began on October 24th and closed on November 6th. The church observed the Holy Communion on Monday evening, November 8th, following the close of the campaign.

Oakville, Indiana. Brother Henry Bates, pastor of the Oakville church, tells us that Brother Robert Bishof, of Ashland College and Seminary, was recently the guest preacher at the Oakville church. Brother Bishof will soon go out into the regular work of the church. At present, while attending the Seminary, he is the pastor of the Greenwich, Ohio, Congregational Church, a church which he has served since Brother D. R. Wolfe, gave it up to become pastor of the Johnstown, Penna., Third Church.

Smithville, Ohio. Brother Vernon Grisso, Smithville pastor, says, "A Boys' Brotherhood is in the stage of organization. It was inspired by the boys themselves and will be sponsored by the Laymen's organization."

He also notes that the Sunday School attendance for quite a number of Sundays has been "approximately twenty more than a year ago." Also in connection with this he says, "A new Sunday School Class has been set up with Raymond Aspinwall as the teacher. (Incidentally, read Brother Grisso's full report of the Smithville work in this issue, and you will see the significance of the name, Raymond Aspinall.)"

On November 1st the Smithville Laymen's Organization had the opportunity of hearing Harold Kropf, Attorney, Sunday School teacher and a church worker of Orrville, Ohio, speak on the subject, "Just and Durable Homes."

Warsaw, Indiana. Brother E. J. Beekley, recently installed pastor at Warsaw, says, that their Thursday evening prayer meetings are being well attended, and that interest in this service is growing.

Brother Beekley is in the midst of his evangelistic services, having begun on November 6th, and is closing on November 20th.

We are also in receipt of the Laymen's Annual Program Booklet of the Warsaw church. It covers the time from November 1949 through August 1950.

Akron, Ohio, (Firestone Park). Brother J. G. Dodds, pastor, has just closed a meeting at the Akron church. The report comes to us that the attendance and interest were fine. We, no doubt, will be favored with a full report later.

Dayton, Ohio, Hillcrest. Brother S. M. Whetstone is still talking about the growth of their youth program on Sunday evenings. He says, "The youth program continues to grow in interest. An even sixty present last Sunday evening."

Those "Family night" Wednesday evening services seem to be going over big in the Dayton church. They meet together and then study the Word together.

Cheyenne, Wyoming. A note from Brother Frank W. Garber, pastor of the Cheyenne Church, says, "The Lord continues to bless the work here. Our audiences show many new faces each Sunday, for which we give God praise. We are starting C. E. for the winter months and will have both Senior and Junior Societies this year. We expect to organize a Laymen's Group on November 2nd. Pray for the work here." We trust that by this time this Laymen's Organization is in action.

St. James, Maryland. Do you remember that Men's Bible Class dinner which we spoke of several weeks ago? Well here is the report of it: "There were plates for forty-six in the dining room of the church last Sunday (October 23)

for the Men's Bible Class family dinner. A good time was had by all."

Brother Ankrum says, "Sunday October 16th was a gala day for the St. James Brethren Church. There were 177 in Sunday School, which broke a record of years, the exact number not agreed upon. The entire church was filled with communicants for the seven o'clock service."

The St. James Laymen assumed responsibility for constructing an outside entrance to the parsonage basement.

Brother Ankrum was recently guest speaker at the P. T. A. "Father's Night."

The evangelistic meetings of the St. James church will close on November 20th. Brother Ankrum is acting as his own evangelist.

Milledgeville, Ill. Brother D. C. White, pastor, says, concerning the Ashland College Emergency Offering, "Our aim was \$1,000.00, and we went over the top." Dr. Clayton, College President tells us that many other churches are going over the top. How about yours?

Brother White makes a sort of resume of his three years of service at Milledgeville by saying, "The Lord has wonderfully blessed our work here for which we are grateful. Fifty-six souls have been added to the church membership, many improvements have been made in the parsonage and church. Every department of the church is working and cooperating—what more could be desired?"

Carleton, Nebraska. We note from Brother Overholtzer's bulletin that he held one week of special evening services, preceding the communion observance. This week of service was held from November 6th to 13th.

At a recently held monthly meeting of the Carleton Laymen's Organization, the following officers were elected: President—M. K. Brinegar; Vice President—H. T. Bates; Secretary-Treasurer—Ralph A. Lichty. It was an enthusiastic meeting, with all participating.

Carleton observed its Annual Homecoming and Rally Day on October 9th, with services both morning and afternoon, and a basket dinner at the noon hour.

Elkhart, Indiana. We note that a Building Committee has been selected to consider the plans for a new unit to the Elkhart Church. A drawing of the same has been on exhibition in the church.

We note that the revival services in the Elkhart Church are scheduled for some time in the month of February, with Brother Vernon D. Grisso, pastor of the Smithville, Ohio, Church as evangelist.

More reports next week. We will have several reports from our churches that, because of lack of space this week, will have to be held over for our next issue. This is because of the fact that we have had no opportunity to get them in the past two issues. But KEEP THEM COMING! They will get in eventually.

Until faith becomes restful, patient, and yielded, it has not reached the point of "full assurance of faith."

The towline of Christ's love can pull us out of the ditch of sin and set us on the solid road of righteousness.

Adversity may lead us to greater faith and dependence upon God.



CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for December 4, 1949

LITTLE KNOWN CHARACTERS OF THE OLD TESTAMENT

Scripture: II Samuel 12:1-15

For The Leader

IF YOU WERE TO TAKE the average group of church people and ask them to tell the names of ten Old Testament characters, and to tell something about five of them, most of the people would flunk the test. A woeful, yet true, charge against church people today is that they do not read their Bibles. It comes to us that the hardest goal in our Women's and Men's societies to reach is the Bible reading goal. Well, that doesn't just happen. There's a reason for it. We can find time to read every magazine, every paper each day. But there just doesn't seem to be time to read God's Word. The old devil himself, unbeknown to us, shades our interest and desire for the Bible, but brings our interest back when the other things come along. So, in this round about way we are coming around to tell you that the reason we know so little about our Old Testament characters is that we just haven't overcome the opposition to our study of them. Let us resolve to learn more about these wonderful men and women of God. Tonight is a good night to begin.

DISCUSSION

1. USED OF GOD. As we explore the pages of the Old Testament we read of many men and women who were used of God to accomplish His will. Caleb and Joshua were faithful spies, being used of God to bring back a good report on the land of Canaan. Read about them in the 13th chapter of Numbers. They were used of God because they trusted in Him. Let it be said of us that we can be used of God to do some large or small work He would have us do.

2. THEY WERE REAL PEOPLE. So much of our reading today is fictional. That is, when the characters are made up and used in the story. Pick up any story book and read of the adventures of the people therein. We know when we read the story that the people are not real. So we develop a "people made up" complex. And too sad it is, but that attitude carries over into the Bible. There is a danger that when we read about Moses, Joshua, David and the giant Goliath, that we consider them just "made-up" characters like the other stories we read. That is not so. The people in the Bible are real characters like we are. They lived and ate; they spent their years on the earth even as we are doing. Their lives, though we read their whole life in a matter of minutes, was lived a day at a time. What we read as the results of their lives was unknown to them except as they learned of it day by day. When Joseph was in prison he knew God would be his Deliverer, but he had no way of knowing to what great heights he would rise as the next to the king in Egypt.

Remember that when you read of these Old Testament people, that they were real flesh and blood people like we are. God has written their lives in brief for us even as the record of our lives, good and bad, are being written in the books of God.

3. ACCOUNTS TELL ALL. If you were writing a biography of a king of a country, would you include in the account that he fell in love with another man's wife, and had that man murdered in battle so that he, the king, could have the woman to be his own wife? That's what God did with king David. If you were writing the story of Noah, that wonderful man of God who labored for 120 years to build an ark to save the human race, would you write that after he came forth from the ark he went and got drunk? That's the account. These are written, not to play up the sinful side of man, but to show that all men are sinners, and need to rely daily upon a close walk of fellowship with God. It shows also that even the greatest of God's servants do not live a sinless life here on earth. If the Bible contained just the things about these great men of God that were right and just, how helpless we would feel today. We would read their "perfect" records, and think of our own imperfect lives, and we would become hopelessly discouraged. So God wrote all, that we might take hope and courage when we have sinned. God wrote all, to show how these men, overcome by temptation, were able to rise by the grace of God and in His strength overcome, and live victoriously. We can do the same.

4. LESSONS FROM THEIR LIVES. Young people, the more you read of these Old Testament characters, the richer your life will be for Christ. You will study their lives and gain the answers to your problems today. You will see how men like Isaiah, Elijah, Job, and many others, placed their faith in God, and trusted in Him at all times. You will see the rich blessings of God upon them because they did trust in Him. It is very important today that we read of these people and their experiences. Because, unless we read of them and seek the same source of help they did, we are going to fail miserably in life. It is our reading of the word of God that keeps us living our Christian life successfully.

5. SOME WAYS OF STUDYING OLD TESTAMENT CHARACTERS. You can get a Bible dictionary, a piece of paper and pencil. In a few minutes you can take any section of the book and jot down a dozen or so names and scripture references. These will give you the verses which tell of their lives. Or, you can make a definite reading practice of the Old Testament from Genesis to Malachi. Make a mental note or a written note of the characters as you come to them. As you continue your reading, you will find their names cropping up time after time. Thus you will have a complete picture of God's dealings with man before the days of Christ.

If you are old enough to read these words, you are old enough to start reading the Bible from beginning to end. It is a most wonderful experience. Create within yourself a yearning to know more about these people of God of ages past and you will find yourself reading page after page of the scriptures, with a desire and zeal you would have never thought possible. And, when you read, pray that God's Holy Spirit may lead and guide you into the truth as taught in the scriptures.

Prayer Meeting Topic

Contributed by Rev. C. Y. Gilmer

(Helps for Better Christian Living)

I READ HIS WORD

I read the Word of God; it starts a flame
Within my heart: His Word that I can claim
Forever as my own, and always I
Find in its glow a fire to warm me by.
I find my strength and courage in His Word,
My hope is kindled and my heart is stirred
To stronger, growing faith. I turn a page;
The path is clearly marked from Youth to Age.
One need not lose the way. A hand leads on
From rosy morning's earliest breaking dawn
Till evening, and He promises a light
For that dim hour between the day and night.
He says: "I will be with you to the end."
I read His Word, I trust my guiding Friend.
O you who falter on the road of life,
Bowed down with burdens, overcome with strife,
Open His Book and read His Word, and find
Rest for your body, peace for your heart and mind!
—Grace Noll Crowell.

"MEDITATE THEREIN DAY AND NIGHT"

Scriptures: Psa. 119:9-11, 18, 129, 130; 2 Tim. 3:16, 17; 2:15

Hymns about the Bible

Prayer Band

Seed Thought Provokers:

THE CONVERTS of the early Christian Church were great Bible students (Acts 2:42; 17:11). The same doctrine which they studied is available for us (Acts 20:32). In the Bible are recorded God's exceeding great and precious promises for you (2 Peter 1:4). Their blessing is realized by those who read, meditate upon and obey (Rev. 1:3; John 15:7). God's Word will keep one from sin (Psa. 119:9, 11). God's Word will give guidance (Psa. 119:24, 105).

The Scriptures are given for the instruction of the church member that he may know that he has salvation (1 John 5:13; John 5:39). The Bible-reading, believing and meditating Christian will have great spiritual prosperity and fruitfulness (Psa. 1). Joshua is an example of the blessed man in the first Psalm (Joshua 1:7, 8). These great promises are conditioned upon our believing knowledge and fondness for them.

One will never be a success by reading one verse a day. To read the Bible is to read all of it. Christ believed in and used all of the Scriptures (Luke 24:27). The Bible is to be taken seriously (1 Thess. 2:13). It is to be studied (2 Tim. 2:15) with prayer (Psa. 119:18). It is to be thoroughly digested (Jer. 15:16). If one does not have the Holy Spirit as his teacher he will fail to learn (John 13:26; 15:26).

The Word of God is our own testimony (1 Peter 2:15; Matt. 10:32, 33). It is good to memorize salvation verses to be used in personal soul winning. The following are suggested: John 1:12; 3:14-18, 36; 5:24; 6:37, 40, 47.

Read the Scriptures regularly, prayerfully, studiously, consecutively, sympathetically, in faith and in the spirit of obedience. The Scriptures will then supply your every need, producing faith (Rom. 10:17); spiritual growth (2 Peter 2:2); edification (Acts 20:32); protection (Eph. 6:17). To deal honestly with the Bible is to live according to what is revealed of God's will.

COMMENTS

On The Sunday School Lesson

by The Editor

Lesson for December 4, 1949

PROPHETS, FALSE AND TRUE

Lesson: Jeremiah 23:16, 21-32

IF YOU HAVE NEVER TAKEN TIME to think about the matter of "false prophets" as compared to "true prophets," it will be enlightening to you just to sit down with your Bible and a good concordance and hunt up all the passages which relate to each class. If God had not seen the necessity for drawing a very sharp line between these two types, He would not have put it into the minds of the writers of both the Old and New Testaments to record the many instances concerning each of these.

To give you a good start in a study of "false prophets" we call your attention to such expressions as the following: "false prophets"; "prophecy falsely"; "lying prophets"; "prophets that steal my word"; "their prophets provoke me"; "false prophets in sheep's clothing." There are many others to be found which show us the care with which God seeks to show us the difference between the false and the true.

These "false prophets" never sought to speak the words of God, but, since they were in high places in the various kings' courts, they were ever endeavoring to reach such conclusions and speak such words that would satisfy the thinking of the ruling monarch, and they spoke words that would "tickle the pride" of the ruler. They, themselves, were ruled by the spirit of satan, and not by the Spirit of the Living God.

John says, in his first general epistle, chapter 4, verse 1, "Beloved, believe not every spirit, but try the spirits whether they be of God: because many false prophets are gone out into the world." It never was, or ever is, a new thing to meet false prophets—false interpreters of signs and events. Sometimes these false prophets even delude themselves into thinking that they are speaking the truth. Did you ever meet a "truthful liar?" I have. I once knew a man who told untrue stories of his own activities, and had told them so many times, that he actually believed them himself, and really told them for the truth. But when he was really "pinned down" he would confess that he

was sure it had happened, but whether it had happened to him or not he could not really say.

We would like to think that these false prophets were doing their best, but even that "best" was entirely false. They listened to the wrong leading—to the "false" leadership. That which is false can never be true. And it was through these false prophets that men were turned from the living God to worship idols. It was and is, even as Jude says in Jude 16, writing that they "spoke great swelling words, having men's persons in admiration because of advantage . . ." or, as Peter says in 2 Peter 2:18, "For when they speak great swelling words of vanity, they allure, through the lusts of the flesh, through much wantonness . . ."

Have you ever noticed the very last sentence in John's first epistle—chapter 5, verse 21? It comes as a final admonition, even as if it might have been an afterthought, or a postscript—but, however, standing out in bold relief so they might be left with this thought. Notice it now, "Little children, keep yourself from idols."

As to "true prophets" we need only say that every true prophet speaks not his own words, but those which God gives him to speak. He prays for guidance—then he stops and listens to what God has to say to him.

Paul admonishes us to "pray without ceasing" but far too many times we change it to "pray without thinking." True prophets always are "in the will of God," seeking to do as He would have them do. If we "seek" rightly we will be left in no doubt as to the "false" and the "true."

Monday	Mathew 5:1-12
Tuesday	Isaiah 9:2-7
Wednesday	Romans 8:12-39
Thursday	I Corinthians 15:35-58
Friday	Isaiah 40
Saturday	Isaiah 53
Christmas, Dec. 25	Luke 2



News From Our Churches

BROTHER FREEMAN ANKRUM TRAVELS ABOUT

Meeting at Kimsey's Run, W. Va.

Asked by the pastor, Rev. Guy Ludwig, in September, to hold a week of meetings for the Church on the Run, it was finally planned, owing to other commitments, to start on Sunday night, October 2nd and close on Saturday night, October 8th. This was approved by the St. James folks. Kimsey's Run is a part of the Mathias congregation and is located 12 miles away at the foot of South Branch Mountain, in a very picturesque setting. Rev. Ludwig is the versatile pastor of the group. We were far from a stranger, having been with the pastor for five meetings previous to this one—four in Mathias and one on the Run. The people had redecorated the interior of their building and were busy excavating for the installation of a furnace.

There had been four weeks of meetings in this community, held by two other churches, and there were those who felt that our meetings, coming last, would be poorly attended, but there were splendid crowds for each service. The weather was ideal—the mountains donned their most beautiful autumn colors, and the hospitality of the people of the community was of the highest.

Our home was with the pastor and wife. Nothing was left to be desired except to remind them from time to time to put less upon the table.

One week was too short to accomplish as much as desired, but there was worthwhile things accomplished. Among the visible results was one young man being baptized and received into the church, and others are considering the step. The meeting closed on Saturday night and at 9:20 we started for

St. James, Maryland—100 miles away

October 9th was a busy day, with our own service at St. James in the morning and a hurried drive of the forty-five miles to Linwood, there to share in their Annual Homecoming. The weather was ideal. Rev. Dyoll Belote, the pastor, brought, as was their custom, the morning message, with the afternoon and evening messages being brought by outside speakers. Hon. Theodore McKeldin, former mayor of Baltimore and Homecoming speaker for many years, could not be present for the night time service in which he usually took part, because of a conflict

Worldwide Bible Reading Schedule

THANKSGIVING TO CHRISTMAS

Thanksgiving, Nov. 24	Psalm 23
Friday	Psalms 27
Saturday	Psalms 103
Sunday, Nov. 27	Isaiah 35
Monday	Romans 12
Tuesday	Isaiah 55
Wednesday	I Corinthians 13
Thursday, Dec. 1	John 14
Friday	Psalms 8
Saturday	Revelation 21:1-7
Sunday, Dec. 4	II Timothy 2
Monday	Micah 6:1-8
Tuesday	Acts 17:16-34
Wednesday	Revelation 22:1-7
Thursday	John 3:1-17
Friday	I Thessalonians 5:12-28
Saturday	Mark 4:1-20
Universal Bible Sunday, Dec. 11	II Chronicles 7:11-18
Monday	John 4:1-14
Tuesday	Luke 10:25-37
Wednesday	Mathew 25:31-46
Thursday	Exodus 20:1-17
Friday	Matthew 6:5-15
Saturday	Psalms 119:33-40
Sunday, Dec. 18	John 1:1-14

in dates, so he and the writer exchanged, he taking the afternoon service. The writer took the night service. It is no small matter to follow one of the most popular orators in Maryland, but a splendid audience was very attentive, and perhaps they realized that we were trying to do the best we could. We appreciated having been invited back for the second time as their Homecoming speaker since closing our pastorate there almost nine years ago. The Linwood folks know how to stage a successful Homecoming, and their hospitality was top notch.

Many of the activities of St. James have been reported by the Editor, Brother Vanator, as gleaned from the bulletin. The work seems to be making a healthy growth. An offering was taken on Sunday morning, October 9th, for the College Emergency Fund. This offering resulted in \$545.00 being raised, without the application of pressure. It was reported in the recent quarterly business meeting that some \$1,030.00 had been spent in renovating and modernizing the parsonage. A two weeks effort was made for a Rally Day in the Sunday School. There were 177 present for the school. Communion service was held that night with the house filled with communicants. Chairs were placed for those not taking part. All organizations are operating efficiently and one of them had approximately 100% attendance at the Laymen's meeting held in the Hagerstown Brethren Church. As this report is being made we are anticipating our Evangelistic Campaign, which begins on November 6th and closes November 20th, with the writer doing the preaching.

We have enjoyed the visit of a number of Masontown folk in recent weeks and appreciate their interest in one who was their pastor for nearly nine years. Naturally leaving there does not terminate our interest in them.

Freeman Ankrum, St. James Pastor.

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**MUNCIE, INDIANA**

The youngest organization of the First Brethren Church at Muncie is the Laymen's organization headed by Arthur Maitlen. They have already attacked several problems needing attention around the church building and have completed them at this date. They have a Father and Son Banquet, a Fish Fry to which the wives were invited, and several regular meetings.

Our church choir had the Church of the Air broadcast over WLBC recently with members of the church not only singing, but taking part in varied devotional parts. The pastor, Rev. Chester F. Zimmerman spoke briefly. It can be stated as a fact that this was one of the best services of its type heard over the local station. Much preparation made this a fine service.

Our Sunday School is growing in size and efficiency under the leadership of Loren Garrett, superintendent for the past several years, and the re-elected superintendent for the year 1950. The church has called Rev. Zimmerman to be our pastor in 1950.

The trustees, Charles McNeal, Thomas Falls, and Arthur Maitlen have been instrumental in planning improvements in the church, such as shrubbery on two sides of the church, lawn seeded around the church and a large program of painting and varnishing.

We are enjoying the new building which was dedicated

only last February and was built under the direction of the Rev. E. D. Burnworth.

Edna Garrett, Corresponding Secretary.

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SMITHVILLE, OHIO

We Had a Revival. Like salvation, when we are saved we know it! When we are revived, the Spirit is so definite in blessings and spiritual joy that we are sure of it!

Rev. E. J. Black came from Bryan, Ohio, to hold our two weeks meeting. I have never heard finer preaching. He was sound in his fundamentals, positive in his Faith and popular as to our interests and needs. The crowd grew as the meetings progressed, closing with a full church for the latter part of the week. We have never worked with a finer Christian gentleman. He has a true burden for service and a passion for souls.

For Once we decided to have both a preacher and a singer from outside for our meetings. This left the pastor free to act as host to all who came. The pastor spent most of his time in the vestibule, up and down the aisle, meeting people, talking to them about their souls, extending friendship, sympathy, joy and invitation. It was a rare and probable privilege for a pastor to be so free during services.

Bud Hunter of North Manchester, Indiana, came as our song leader. Bud left his temporary Missionary task of supervising the building of the new boys' dormitory at our Lost Creek, Kentucky, mission, to come over and help us. In Bud we discovered the soul of a great layman. As President of the National Brethren Laymen's Organization, he was a veritable living testimony in our midst as to how laymen can and should serve the church. People loved to hear him sing and he could make them sing for him until they forgot their troubles. The songs we shall never forget are those he sang in homes of shut-ins and beside the beds of sickness. He took sunshine and joy to them. While Bud was with us he did more than sing, he wanted to work extra hours—he found plenty to be done. One lasting memory he left to our church is a complete set of hand made, beautifully finished communion cup and bread holders for a more orderly communion. Bud can return to Smithville any time he desires.

Mrs. Marjorie Grisso presented a very popular and profitable feature each night of the meetings through the channel of Scene-O-Felt pictures, given with multi-colored lights for beautiful effects. Mrs. Black, unable to accompany her husband to the meetings, sent materials along and Mrs. Grisso supplied what proved to be a great attraction, not alone to the children, but to adults also.

We Have Never Witnessed a finer revival in interest, cooperation and spiritual feasting; we just seemed to all be ready for it. There were a number of souls under conviction during the meeting and with the fine spirit of Christian love and, with the many that were praying for them, we are confident some will be saved before long, and all in His own good time.

Life Service. Raymond Aspinall, a Junior in High School and President of our Youth group in the church, came forward saying he wanted to join the Brethren Church and start his preparation for the ministry. He was formerly a member of another denomination. We daily thank

God here that we can look about us and see any number of our own people that we can surely say are giving themselves daily to life service, where they are. Living the Christian life where we work and live is the privilege of full life service for every Christian.

Let Brethren Be Brethren. The faithfulness of surrounding churches was more than gratifying. When we say faithfulness, we mean that "we do owe it to each other" to visit and support Brethren elsewhere. Twice representation was present from the Bryan Church, 170 miles away; eight times from Ashland—30 miles; once from Louisville—40 miles, and once from Fairhaven—15 miles. There were visiting ministers every night. The local Paradise Church of the Brethren, with Rev. Ed. Culler, pastor and people, were quite faithful. In our weekly prayer services the pastor is strengthened with the assistance of Rev. A. E. Whitted and Rev. Ed. Culler who alternate with him in conducting the Wednesday night prayer services.

The Families opened their homes and spread their tables bountifully for us twice daily, which proved to be equally as abundant as was their faithfulness and prayerfulness during the meetings. For those not acquainted with Smithville, the congregation is made up of members from Smithville, Creston, Madisonburg, Sterling, Rittman, Doylestown, Marshallville, Orrville and Wooster. A greater portion of our people drive from four to fourteen miles to services. One family drives regularly from Massillon, thirty miles away. They deserve being named—Mr. and Mrs. William Bowers and family. With a total membership of a little over 200, we had during the meetings at Sunday School and church services, approximately 150 (which is barely above the average) presenting the song leader and an evangelist an offering of \$400.00.

Recognition. There are many that should be named. Here are a few: Brother R. Wellington Klingel, organist and pianist, was quite ill the first week, but while still ill but recovering did not miss a night at his place after he returned on the first Friday. Mr. and Mrs. Paul Shank of Wooster did not miss a night singing the opening and closing theme song for the revival. Quite a number drove from Rittman, and other places, and did not miss a night. Mr. and Mrs. H. J. Amstutz were host and hostess for Dad Hunter, while Rev. Black "put up" at the parsonage. Rev. and Mrs. A. E. Whitted and Mrs. Shamp faithfully cared for the added custodian tasks.

Ahead. Mrs. Beulah Amstutz has directed our choir for almost twenty years and has been both faithful and efficient. At her request she is being relieved from directing, but will continue in the choir. We have selected Mr. James Boeringer, a student in the department of music of Wooster College, to direct our choir. We are proud of our choir, past, present and future.

The attendance for Sunday School and Church has steadily been climbing for several months. We are confident that with those who expressed a spirit of revival and new interest during the meetings, that our cooperative labors will continue to bring increase and joy. Our Sunday evening services are attended better this fall and showing more enthusiasm than we have seen in our two years of labor here. We are continuing to pray for the Brethren everywhere, and may you, in turn remember us.

Vernon D. Grisso, pastor.

QUIET DELL, PA., CAMPAIGN

For the second time, it has been my privilege to fellowship with the Quiet Dell Brethren Church and their capable and energetic pastor and wife, Rev. and Mrs. A. R. Baer, of Cameron, W. Va. In the fall of 1943, I was guest speaker at their Fiftieth Anniversary and Home Coming Celebration and continued with ten evenings of special services. This current campaign was from October 17th to 30th.

It has been very inspiring to renew old acquaintances and to make new contacts. Twenty-five years ago, we concluded a three-year pastorate which included the Aleppo and Quiet Dell Brethren Churches and the Sugar Grove Union Church. Then, the countryside was redolent with the memories of Elder Jacob Murray, whose home had been at Aleppo, and who, I believe was largely responsible for the founding of the Brethren work here. During that pastorate, this writer assisted with the funeral of Elder Henry Wise, whose home was in the Quiet Dell Community, who had reached the age of eighty-two years.

Quiet Dell reports a membership of fifty-six. This group has not only kept its House of Worship in good repair, but is making extensive improvements. The attendance of the local membership was good from the beginning of the series, and special music numbers were had in every service, under the leadership of Mrs. Baer and Mrs. Stanley Strait, pianist. Delegations from the Cameron Brethren Church, also shepherded by "The Baers" from Aleppo Brethren Church and from Mt. Carmel Church of God, were in evidence several nights, with special music numbers, and inspiration. The average attendance during the sixteen services was more than fifty. The tangible results will be reported by the pastor.

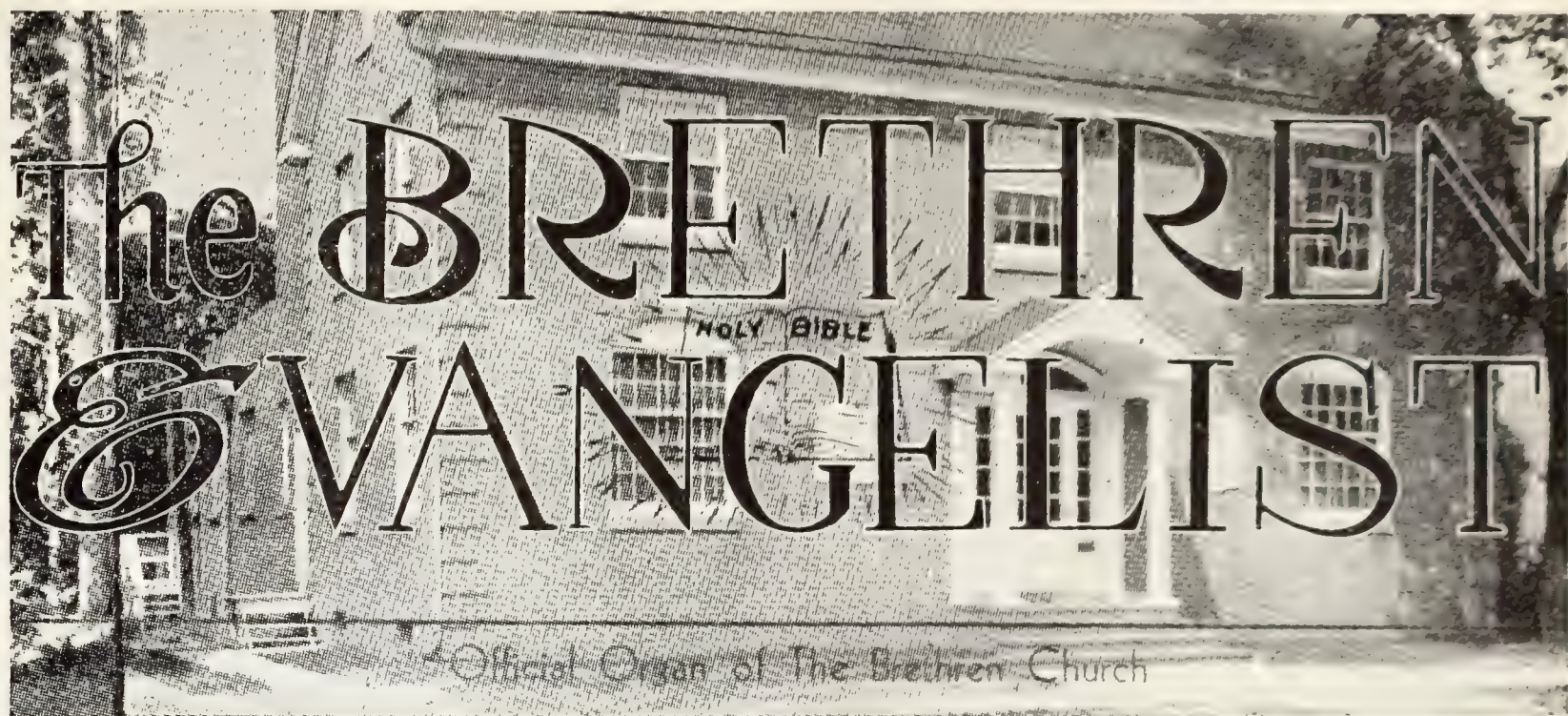
Besides looking over the beautiful new Cameron Brethren Church edifice, which is nearing completion, we substituted for Brother Baer in the two Sunday afternoon services, when appreciative groups attended.

We had our home with The Baers for the fortnight, and more gracious hospitality cannot be found. "Ted" and I reminisced Ashland College experiences and personalities, the while he "briefed" the writer on "post graduate vocabulary," and credited me with giving him a "refresher course in stale jokes," as he characteristically put it.

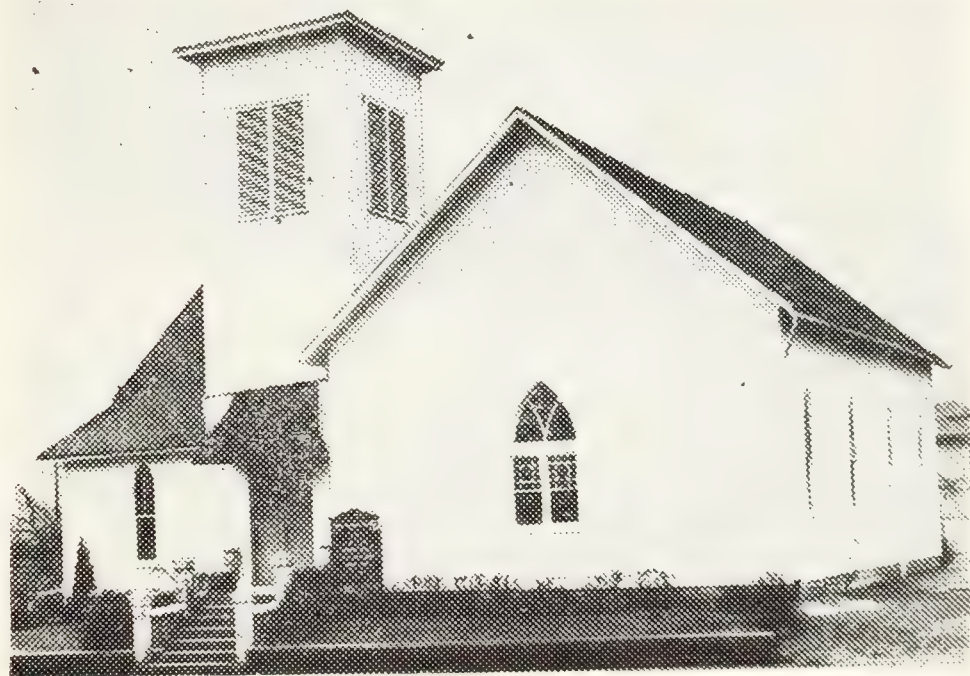
Families of the community also entertained us in their homes and contributed to the parsonage larder, home made bread and other delectable specialties. The offering, too, was generous, and we thank the Quiet Dell Church, pastor and community for a season of refreshing in the service of the Lord. Our thanks go, too, to the Gratis, Ohio Brethren Church, for releasing me, their pastor, in the midst of busy fall's program, for two weeks in order that I might assist in the special series.

There was evidence from the first service in the series that the field had been well prepared by prayer, personal work and publicity. We believe spiritual momentum has been gained by the Church, and that results will continue to be seen as the shepherd and shepherdess continue to seek the lost among these beautiful hills and vales of this section.

William S. Crick, Gratis, Ohio.



The Brethren Church at West Alexandria, Ohio



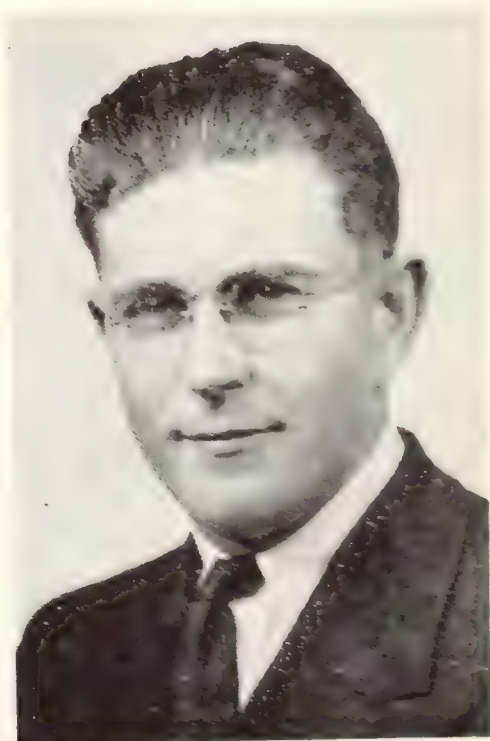
The Church

*See the cut of the inside of
the newly redecorated church
on page 8*

The

Pastor.

H. R. Garland



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Linwood church one evening." The meetings closed on Sunday, November 20th.

Stockton, Calif. Brother C. E. Johnson tells us that the Stockton Church was one in four churches in Stockton selected for Union Thanksgiving services, each being held under the direction of the Ministerial Board of the city, the guest minister being chosen by this board.

He also says, "There were twenty Stockton folks at the meeting in Lathrop on Wednesday evening, November 9th. A very fine service was held."

Mexico-Loree, Indiana, Circuit. Brother Robert Higgins, pastor of the circuit, announces that Miss Janet King, of Elkhart, Indiana, who recently spent the summer in Argentina (it was winter there) will show her slides of the Brethren work in South America at the Mexico Church on Saturday evening, December 4th. Surrounding churches are invited.

Brother Higgins reminds us again of the Special Series of Bible Lectures which will be presented at the Loree church by Dr. Grover E. Swoyer of Pittsburgh, Penna., the week of December 5th to 11th. Here is an opportunity to hear a fine speaker.

And speaking of Dr. Swoyer, the editor was pleasantly surprised to have him drop into the editorial office to tell us that he "surely enjoys reading *The Evangelist*, and that he reads it from cover to cover." Dr. Swoyer has been a subscriber for several years. He also did us the honor of saying that "your paper is one of the best that comes to my study, and I nearly always use some of your Sunday School lesson comments as I teach." We greatly appreciate this comment. Dr. Swoyer was in Ashland speaking at the Seminary Hours of Devotion last week.

We were impressed by the copy of the letter relative to the Loree Communion service, which was sent out by the Board of Deacons and Deaconesses of the church, prior to their communion observance, a copy of which came to the editor's desk. It was more than an invitation; it was really a call to the observance of this sacred service. I shall preserve it, and if I hear no objections from the Loree Board after reading this, in the near future we will exhibit it to our readers as an example for their use.

Cameron, W. Va.—Quiet Dell, Pa., Circuit. Brother A. R. Baer, pastor of this circuit, says, "Home Coming and Rally Day proved to be all that we expected. The crowds were good, the basket dinner abundant and delicious, and the program for the day proved to be entertaining and helpful. All together it was a good starter for the revival services." This was spoken of Quiet Dell. Brother Baer says that the Quiet Dell ladies took good care of the evangelist's appetite (Brother W. S. Crick was the evangelist) and that "he went home in as good a condition as he came."

Of the Cameron work he says, "The program timer for the Tower System has finally been installed and seems to be working all right. The timer saves a lot of bother."

The Berean Class of Cameron held their annual Birthday Party on November 9th, with a setting of twelve tables corresponding to the months of the year. The guests brought a birthday offering for the Building Fund.

(Continued on page 10)

INTERESTING ITEMS

Oakville, Indiana. We quote from the Oakville bulletin as follows: "Thanksgiving Dinner—Here's a treat for the ladies. On Wednesday evening, November 23rd, the men of the church will sponsor a Thanksgiving Day Dinner. The men will have complete charge of the affair—with Brother Herman Kirklin serving as chairman of the committee. Everybody is invited to this dinner." Well, now, that's a new one. Guess there must be a "first" for everything. It will show whether the men can cook. Let's hear about it, Oakville.

Sunday evening, December 18th is the date selected by the Oakville Sunday School for their Christmas entertainment.

Waterloo, Iowa. We note that Waterloo had another one of those "Family nights" on November 15th. Food, fun and fellowship is the "key word" of these family nights. Movies were shown during the evening.

Brother Albert Ronk was the guest preacher on Sunday morning, November 13th, and the Sound film, "God is My Landlord," was shown at the evening hour.

Brother George T. Ronk, was the morning preacher on Sunday, November 20th, and the choir presented a program of musical numbers for the worship of the evening hour.

St. James, Maryland. Brother Freeman Ankrum, recently installed pastor at St. James, tells us that many delegations from surrounding churches helped to swell the attendance at their recent evangelistic meetings. He says, "Brother Belote and a large delegation came from the

The Editor Thinks Aloud

Fred C. Vanator

ARE YOU OLD FASHIONED?

AT ONE OF THE services in the week of evangelism which is being conducted in the Ashland Church (as this is being written), in connection with the city-wide religious canvass and attendant after-canvass meetings in most of the churches, our choir directress, who is leading the song service each evening, chose to call for numbers from the audience. Just by chance, one of the numbers chosen was "The Old Fashioned Way," a number which seemed to be rather new to most of us. Because of that fact, we had to watch the words more closely than ordinary. This proved to be a good thing, at least to the writer, for the full impact of the theme dawned upon me as I sang.

The words of this song were written by Mrs. C. D. Martin and they were set to music by W. Stillman Martin. The first verse runs like this:

"They call me old fashioned because I believe
That the Bible is God's Holy Word;
That Jesus, who lived among men long ago,
Is divine and the Christ of God."

Then follows the chorus:

"My sin is old fashioned,
My guilt is old fashioned,
God's love is old fashioned, I know;
And the way I was saved
Was the old fashioned way,

Through the blood that makes whiter than snow."

Somehow this song set me to thinking!

"Am I old fashioned?" I asked myself. "Am I old fashioned because I believe all the fundamental elements of God's Holy Word? Is this what the world calls being 'out of date' or 'old fashioned?' Well, if it is, then I'm surely old fashioned and I am glad I'm behind the times, or 'out of date.'"

Is it old fashioned to believe that "the blood of Christ cleanses from all sin," and that "without the shedding of blood there is no remission of sin?" If so, then I'm surely old fashioned.

If it is old fashioned to believe that "Christ arose from the dead on the third day," and that "because He lives, I, too, shall live," then, there isn't a shadow of a doubt that I am old fashioned.

If it is old fashioned to believe that He commanded "men everywhere to repent," and that "there is no other name under heaven given among men, whereby we must be saved," then assuredly, I am old fashioned.

If it is old fashioned to find assurance in the words of Jesus, "Lo, I am with you alway, even unto the end of the age," and that He will keep every promise He has ever made, and bless me with every blessing He has promised, if I will "do whatsoever He commands me," then, of course, I will be set with the old fashioned.

If it is old fashioned to believe that "this same Jesus who went away into heaven, will come again in like manner as ye have seen him go," and that we should be faith-

fully "watching" for that return—well, then, without argument, I am old fashioned.

If it is old fashioned to believe that God means every word He uttered by the words of the sacred writers, as we read them in His Book, and that there is much which I cannot fully understand, and which must be taken "by faith" until such time as I cease "knowing in part" and "shall know even as I am fully known," then without a qualm of conscience, I am old fashioned.

Yet we know that there are multiplied hundreds who do not know the "Old Fashioned Way." The real old fashioned way means unquestioned loyalty to God and to His Church; a fearing lest God be displeased with our activities; a longing for the deeper things of spiritual life; a careful introspection of self, with a view to casting out dross from the life and reclaiming the true gold thereof.

Let's not fear to be called "old fashioned" with regard to the Christian life. It is really not old fashioned, but so far ahead of the times in which we live that it is ever the newest thing to possess. Old, yet ever new; increasing in value even as each new day dawns, and not losing one iota of its preciousness as the darkness falls.

Isn't it rather worthwhile being "old fashioned" in our Christian thinking and living?

Think it over!

Office Gleanings

By The Editor

NEW BOOKS ANNOUNCED

Two new books are just off the Standard Press, and are available to you as shown below. These books are well worth while and will be fine as Christmas gifts.

"Pilgrim's Progress"

This beautiful new gift edition of the immortal John Bunyan classic of 1678 offers a simplified, yet eloquent picture of Christian's journey through life. Shortened to just thirty pages of interesting narrative and profusely illustrated with unique four-color wash drawings, PILGRIM'S PROGRESS will prove an appreciated gift for young and old alike. The humorous and whimsical illustrations and the picture map of Pilgrim's adventures are artistic creations to delight every reader. It's inspirational—it's fascinating—it's an unforgettable adventure story for new Christians and for tested-and-tried Christians as well. Available in two bindings. Price, glossy paper, 75c each, \$7.50 per dozen; board cover, \$1.25 each.

"The Bible Game Book"

A new book for youth and adults by the author who prepared the popular "Suggestions for Socials." Contains scores of ideas on how to teach Bible facts through play—using facts you want to teach. Each of the 127 game outlines is new, original, effective. Classified under quiz, musical, dramatic, puzzle and contest, circle, Bible verse, pencil and paper, map, team games, etc., plus section of 400 Bible questions and answers. 96 pages. 2-color heavy paper cover. Price, 75c each.

Order from The Brethren Publishing Co., Ashland, Ohio.

First-hand Reports from Leprosy Colonies

FIRST HAND REPORTS on the heroic fight being waged by Christian missionaries against leprosy around the world highlighted the 42nd annual convention of the American Mission to Lepers, Inc., held last month in Boston.

Reports made by medical missionaries and ministers from Africa, India, Siam and the United States gave delegates a graphic demonstration of Christianity's continued effort to stamp out one of the world's most dreaded diseases, which claims more than 10 million victims.

In his report on the progress being made by Christian missions in the control and treatment of Leprosy, Dr. Emory Ross, president of the agency, noted five encouraging trends which he described as growing "clearer and stronger."

These he listed as:

1. The willingness on the part of government to undertake leprosy programs in various "critical" world areas;
2. The gradual decline of superstition and social stigma associated with leprosy;
3. Increased full time support of medical missionaries and other personnel by the American Mission to Lepers;
4. The development of large building projects under co-operative Protestant sponsorship.
5. The continued success of sulfone derivatives in the treatment of leprosy.

The continued need by Christian groups to wage a vigorous educational campaign to overcome wide-spread public ignorance and misunderstanding concerning the true nature of leprosy was stressed by a number of speakers.

The Rev. Clifton E. Rash, chaplain, of the Union Protestant Church, at the U. S. Marine Hospital (Leprosarium), Carville, La., described the "stigma of leprosy" as the greatest barrier to both the elimination of the disease and the welfare of its victims.

"Sociological work among leprosy victims is hindered by this stigma," he declared. "It is very old. References to it are found in the histories of the nation of antiquity. It is shown in many forms and in almost every place in the world."

He characterized as false the popular notion that the Bible was a primary source for the stigma, although he admitted that misunderstanding of the injunction to cry "Unclean, Unclean," in Leviticus had contributed to the fear of leprosy.

In line with its policy to do everything against elimination of this stigma, the American Mission to Lepers voted at the convention to change its name to American Leprosy Missions, Inc. This was done because it is generally recognized now that those afflicted with leprosy resent being referred to as lepers.

Another speaker, Dr. E. C. Cort, M.D., retired Presbyterian missionary from Siam, in his proposal for a nationwide campaign to eliminate leprosy from Siam, also drew attention to the need for an all-out education and publicity effort in connection with the campaign.

"Any such campaign," he said, "should educate the people as to the true nature of leprosy and the steps that should be taken."

Good news for various mission projects around the world was contained in an announcement regarding the allotments being made from the Missions' Post-War Anti-Leprosy Fund.

The largest contribution the announcement revealed has been ear-marked for India, one of the most severely afflicted countries in the world. The sum of \$140,000 will be available to start construction on an adult sanatorium at Vellore Medical College. This will be the base for a Lay Training Center and \$45,000 will be added for staff and a research unit. The sum of \$10,000 will also be available for erecting a Mary Reed Memorial Hospital at Chandag Heights, and \$10,000 for repairs of a church and medical center at Manamadura, a Congregational-Christian mission project.

The second largest total grant will be made to Africa, with \$23,400 allotted to the Sudan Interior Mission Colonies in Nigeria, for the construction of eight buildings: \$5,000.00 to the Brethren Mission at Garkida, Nigeria, on a five year building plan, and \$10,000 to the Presbyterian, U. S. A. Mission at Ndazen Cameroun on a three year building plan.

South America was given \$32,692, for two projects under Mennonite sponsorship, \$20,000 to start a new colony in Paraguay, and the remainder as this year's installment of a five year plan for a children's preventive home in Cachipay, Columbia.

Several speakers made special note of the progress being made by governments in the sponsoring of leprosy programs. It was pointed out that in Nigeria, the Congo, and Tanganyika Territory the governments are assigning substantial funds to leprosy colonies, while in Korea, Japan and the Philippines the governments recognize their financial responsibility for the physical care and treatment of leprosy.

At the same time, it was emphasized that owing to limited financial resources of these governments, only a fraction of the needs of leprosy victims is being met. In many areas, mission colonies are the only institution offering care and treatment.

The expansion of missions work among leprosy victims was pointed out in an address by the Rev. H. Stover Kulp, acting secretary of the Foreign Missions Commission of the Church of the Brethren, and founder of the Garkida Leprosy Colony in Nigeria, Africa.

Using the institutions he established as an illustration, he pointed out that the colony had grown from a mere handful of patients to over 1,600, while the institution's original 500 acres had increased to 3,000. He described Nigeria as having the highest incidence of leprosy in the world, with an estimated 300,000 victims, or more than one and a half per cent of the population.

A proposal to use Siam as a laboratory for an all-out

campaign of anti-leprosy education was made by Dr. Cort, former supervisor of Chiengmai Leprosy Colony.

As a means of keeping down the cost of the campaign, the missionary doctor suggested the establishment of a chain of cooperative farm colonies. Under this plan, each colony would be asked to raise a specific product. Through a carefully worked out system of exchange among the colonies, the residents would be assured of a well-rounded diet, and through specialization maximum food production would be assured.

The underlying theme of the convention was the strong conviction that only through the Christian Gospel with its emphasis on compassion and personal salvation, could the ultimate solution be found to the world-wide problem of leprosy.

This view was expressed aptly by the Rev. Rash, who observed that while medical and social science dealt with improvements in this life, "religion and faith in God and Jesus Christ the Saviour contain the real answer.

"The compassion of Christ, his example and his instructions to his disciples have produced kindness, love and sacrifice for the people with leprosy."

He estimated that such a campaign could be launched for as little as \$25,000, and would be aimed not only at doctors and nurses, but also at public officials and the general public.

In urging such an undertaking, Dr. Cort emphasized that Siam was one of the best protected countries in Asia against small-pox and other tropical diseases. He attributed this condition to the ability of the Siamese to learn and practice preventive medicine.

have seen the joy on their faces. Yes, all the Nazi propaganda could not destroy the belief in God of the old people."

"The Book to Live By!" When one's faith is founded on the promises of the Scriptures, nothing shakes your belief.

A pastor in the Northern part of Brazil who was visiting a new community for the first time, asked if there were any there who were "people of the Bible." He was at once directed to a certain home. There he found a group of believers and heard the story of the Bible which had been purchased many years before and discarded by its owner.

But one day the owner died, and when his books were divided among his sons, one of them saved the Bible from the rubbish heap and read its message. Soon he was reading to his family, and soon the power was being felt in their lives. When the pastor told them that he was a minister of that Gospel, tears came to the eyes of the group as they told him he was an answer to their prayers; and with that group as a nucleus, the first evangelical church in that region was organized.

The Book—powerful not only in the individual life, but so filled with dynamite that a community can be changed from the force of its teachings.

But to help, to inspire the Book must be read. Those who are statistically minded will be interested in Dr. Francis Stifler's comment: "During 1943 when the United States was deep in the war, Dr. George Gallup took a poll of Bible readers. He found that while there were 64 percent of the people who read the Bible to some extent during the year, only one in ten read it daily. Although this showed an increase over a similar poll taken the year before, the figures were alarmingly low."

Alarmingly low for a country that had been founded on the Bible. "The Bible is the rock on which our Republic rests," Andrew Jackson said. What was becoming of this sure foundation? Was America, in her complacency, creating a tense pattern of life that did not take into account the giving of time to the serious reading of the Scriptures?

Six years ago the country was torn by the anger of war. Millions of our own men were fighting, "on the land, on the sea, in the air." Chaplains had requested of the American Bible Society and received many thousands of copies of Testaments and Bibles and were distributing them among the armed forces. What better time to urge those at home to become more acquainted with the Bible?

A program of daily Bible readings was planned by the American Bible Society, which, starting on Thanksgiving led up to the half-way mark of Universal Bible Sunday, and then on till Christmas. This program, according to figures compiled by the Bible Society, has shown an increasing number of participants each year. For the habit of Bible reading is like any other habit; once formed it becomes a planned part of your daily life.

"I am glad to report that a number of people read their Bibles through for the first time, after starting with our distribution of your reading lists," wrote a pastor to the Bible Society.

The brochure, carrying the title of this year's theme, "The Book to Live By," which is a part of the packet of materials to be used by ministers in the observance of Universal Bible Sunday, was written by Dr. John Suth-

"The Book to Live By"

(Universal Bible Sunday)

Rev. James V. Claypool, R.D.

Secretary for Promotion of Use, American Bible Society

"The Book to Live By" is the theme chosen by the American Bible Society for this year's observance of World-wide Bible Reading, celebrated from Thanksgiving to Christmas. This theme will also be the basis of the sermons in many thousands of churches on Universal Bible Sunday, which occurs on December 11. Universal Bible Sunday, for decades, has been the occasion for pastors to encourage wider and more understanding use of the Bible. The Bible is such a familiar book, and so easily obtained in our own country, one is apt to forget that in other parts of the world there are people hungering for the Book which feeds their spirit and enriches their lives.

"One afternoon I visited an old couple in my pastorate," wrote Pastor Werner Stamm to the American Bible Society, from Kierspe, British Zone, Germany, "who during a bombing raid lost everything. The husband is blind. They live as evacuees in a hut. I made this special visit because it was the man's birthday and I wanted to read to him from the Bible. 'Neighbors gave us this torn Bible in order that we might find comfort in it,' they told me. Then I could answer: 'I will bring to you a beautiful new Bible, a gift of the American Christian people.' You should

erland Bonnell, well-known pastor of the Fifth Avenue Presbyterian Church, New York City. Dr. Bonnell has written from the fullness of his experience in helping people through the years to put their feet solidly on the path that leads to Christ. The Bible has been his guide book. "To it mankind must return if we are to heal the distemper of our lives and to resolve the disorder of the world," writes Dr. Bonnell. "It is 'The Book to Live By,' for the source of its light is He who came that we 'might have life and have it more abundantly.'"

Spiritual Meditations

Rev. Dyoll Belote

WHAT SORT OF NEIGHBOR AM I?

TO THE QUESTION, "Who Is My Neighbor?" someone has given the following suggestion:

1. My neighbors may be the persons we see every day—members of our own family circle. To these we must be just, generous, forgiving and Christian in all our relationships.

2. The neighbor of the Good Samaritan—the casual stranger with whom we have what seem like accidental contacts on life's highway. If we are to be of any service to this "neighbor" we must do it now, for doubtless we shall never have another opportunity.

3. Neighbors we shall never see at all in this life, maybe a war-refugee, a famine sufferer, or some other hungry, homeless, oppressed individual, of whose need we have heard. Learning of the need of such makes us neighbor to them.

4. People we do not like. Our not liking folks is no excuse for being deaf to their need. Christ did not wait until He could like us, or approve of us, before He gave Himself for us.

Too many times we are given to congratulating ourselves on our superior advantages and immunities, as though we had a special dispensation from heaven, freeing us from responsibility to others. It might be more becoming if we were to feel an obligation and an inclination to grieve over the plight of others less fortunate than we, and to pray and work for their relief. Such an attitude will bring us nearer to being the counterpart of the "Good Samaritan."

—Linwood, Maryland.

NOTICE TO NORTHERN INDIANA LAYMEN

At the last meeting of the Northern Indiana Laymen we decided to bring a report from each Church as to what each church's contribution will be, or has been, to the College Emergency Fund. This notice becomes a reminder to each church touched by the Northern Indiana Laymen to remember the above.

The meeting will be held at Elkhart on December 5th. It is the time for the election of officers.

Harold L. Hummel,
President Northern Indiana Laymen.

An Announcement Of Great Importance

Each of the members of the Brethren's Home and Benevolent Board has received notification from Brother and Sister James E. Scott, Superintendent and Matron of the Brethren's Home at Flora, Indiana, of their resignation in these capacities, same to take effect at the close of their present contract which runs until March 1, 1950.

Now in order that you may fully understand the reason for their resignation, we are publishing the text of their resignation:

Flora, Indiana, November 7, 1949

To the Board Members of the Brethren Home:

We are writing this letter so that we may all have a clear understanding of our intentions.

At the 1949 conference we asked to be relieved of our duties here in order that we might take our Judy to a climate more suited to her health. Since you were unable to find anyone before the school term opened, we decided that it would be just as well to stay on until our year was finished (March 1950) so that we would not have to take Judy out of school.

Therefore, it is our understanding that our resignation will become effective March 1, 1950. However, if we can be of any help, we will be available until the middle of May when the school term ends. We wish it were not necessary for us to do this, but we feel that for Judy's sake, we must.

We have enjoyed the work and fellowship with all of you, and thank you for all favors shown us. We remain,

Gratefully yours,

Mr. and Mrs. James E. Scott.

In consequence of the above, we are now sending out a call for applications for the positions of Superintendent and Matron, same to be effective as of March 1, 1950, or as soon as possible after that date, and in any event by May 1st. Here is a call to a duty which is as important as any that comes to the laity of the church. It is more than a position, it is a call to service fully as great as that of missionary endeavor, and should be considered as such a call.

If you are interested, or know of anyone who would be interested in this service to the work of the church, contact any member of the Executive Committee of the Board, Fred C. Vanator, President, 141 College Avenue, Ashland, Ohio; E. M. Riddle, Secretary, 305 College Avenue, Ashland, Ohio, or L. V. King, Treasurer, 1101 Middlebury Street, Elkhart, Indiana. Or you may write direct to the Home, addressing Mr. James E. Scott, Superintendent, Flora, Indiana.

This matter is of the gravest importance and should you feel the call to such a service, do not delay in notifying us of your interest, and information relative to salary, duties, etc., will be sent to you.

THE BENEVOLENT BOARD
By Fred C. Vanator, President
E. M. Riddle, Secretary.



National Sunday School Association Page

Conducted by Rev. N. V. Leatherman



(This is the promised article for this page by Brother Charles Munson, National Youth Director. He gives us some things that can be done of a practical nature by the young people and the other classes of the Sunday School.—N. V. Leatherman.)

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SOME PROJECTS FOR BRETHREN YOUNG PEOPLE'S CLASSES

Rev. Charles Munson

SO YOU WANT TO DO SOMETHING! Well this article is designed to help your Sunday School sponsor a project, or at least give you some ideas about what you can do. If you only have a few dollars, or if you have many dollars, you can put them to work.

AMOR

Amor is the Spanish for **Love**. Out of **Amor** for our South American Brethren we have a **National Brethren Project**, with a goal of \$999.99 to be raised by next General Conference. You can help on this project—just decide how much you want to raise toward the total amount. **Then do it!** This money is to be used for a Bible Training School in South America. This school is not started yet, so we will hold the money in trust until it is begun.

Send the Money to: "Brethren Youth—Ashland, Ohio, C/o Charles Munson, and label it "Amor Project."

You can raise any amount you wish toward the total of \$999.99. Your Sunday School class could do that.

Typewriter

As you know we have a Brethren Youth office, located at Ashland College. Since Brethren Youth is somewhat new in our denomination, the finances of the Youth Board are not great. We are, therefore, asking for various youth groups to sponsor projects for the purchase of office equipment. The Miami Valley Brethren Youth bought a metal filing cabinet for the office. A typewriter is also needed—so, perhaps your Sunday School class would wish to sponsor the purchase of a typewriter.

Brotherhood Bus

At the recent Conference at Ashland, the Boys' Brotherhood voted to raise funds for securing a used school bus for the Brethren Mission at Matteson, Michigan. At least \$500.00 is needed for the purchase of this bus. The Mission is located in a section where there are no churches. At present the children are being hauled in cars, and it is felt that a bus would aid the work greatly.

Here is a chance for a class to work with a little or a lot of money. You will be surprised at what a project will do for your group.

Brethren Youth Objectives

These are the objectives which Brethren Youth will follow for this Conference year. These are placed with projects because it will take the co-operation of all to make them successful.

We have four objectives which are to be followed with instructions and education to be given them during the months stressed. 1. Read the Bible and pray daily—stressed for the months of September, October and November (this period has now nearly elapsed). 2. Tithe Income Sincerely—stressed during the months of December, January and February. 3. serve the Church Loyally—stressed during the months of March, April and May. 4. Witness for Christ Earnestly—stressed during the months of June, July and August.

For example: In September, October and November your Sunday School class should have been spending a few minutes each Sunday, stressing Bible reading and prayer. Your teacher should have been helping you in a few minutes of discussion each week. This should continue, of course, as the remaining months go by. Then by next conference time we will be stronger as a church.

For further information on any material concerning Brethren Youth, write to "Brethren Youth, Inc., Ashland College, Ashland, Ohio. Also consult your Brethren Youth magazine.

ATTENTION

All Welfare Chairmen of Young Men and Boys' Brotherhood

DO YOU REALIZE it is getting close to Christmas? It is time for you to be active, if you haven't been busy. Check up on the families of the church, for we should always consider them first, and see if they are needing any help in getting food. A basket given to these families for the holidays is always appreciated.

Then what about the families in the near neighborhood of the church? And we can always remember that help is needed in Kentucky. You could write to Brother George Drushal and ask him for a task. Then present these things to your Brotherhood.

What's that? You say that your Brotherhood does not have any money! Have you done anything about it? In the "Christian Herald" there is a plan that can be used very effectively by the Brotherhood without dad footing the bill. See page 119 in the November issue of that magazine.

Write and let me know some of the ways you have been working in your Welfare work. Keep looking up.

Wilbur L. Thomas, Nat. Welfare Commissioner.

West Alexandria, Ohio, Reports

By Rev. Harold Garland, Pastor



(We are glad to present both the inside and outside views of our West Alexandria, Ohio Church. For some time we have had the promise of a full report from this part of the Lord's Vineyard, and first it was delayed by the waiting for pictures and the written report; then it was still further held up by the non-arrival of cuts. But finally we have all of it and we are presenting, what may seem a rather delayed account of the rededication and the further work of the church. But it is all "good news" and we are glad to pass it on to our readers as such.—Editor.)

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WE ARE STILL DOING BUSINESS FOR THE LORD in this part of His vineyard, and just because you have had no definite report, is no sign that we have not been working, and working with a definite purpose.

The Lord has been, in all reality, blessing the work here. The redecoration work, which was begun about a year ago, was completed and recently paid for in full. The ladies' organizations of the church are to be commended for their cooperative spirit, and whole-hearted determination to get things done. Because of this, to them is given the greater part of the credit for the work done here. However, we also realize that the men of the church had

a great part in these accomplishments, through their backing of the various projects which the ladies undertook.

We are glad to report that the work of the church, as a whole, is going forward, and it is in the best condition, materially and spiritually, that it has been for some time. The average Sunday School attendance for October was 105, with the morning worship adding up to seventy-five; evening service, with an average of forty in attendance, and the prayer meeting attendance averaging twenty.

We are making much of personal evangelism, and the Lord has blessed our effort in this field in a great way. By the time this writing gets to you, we will have been on this field just one year, the first of December, and in that time we have lost six by letter; but we have gained eight by letter; two by baptism and renewal, and sixteen by first time confession and baptism, making a total gain of twenty. For all of this we thank the Lord and continue to ask Him for many more.

The West Alexandria church is also happy to report an organized youth group, which goes by the name B. C. C. (Brethren Crusaders for Christ). This group meets on the first and third Wednesdays of each month. At their first service last month, they showed the motion picture, "King

of Kings," to an audience of one hundred and fifty. We have great faith in our youth, and our prayers are with them always.

We indeed covet the prayers of the brotherhood for the West Alexandria congregation and its pastor, that both may be used in a greater way for the cause of Christ and the saving of souls.

The picture which you see above is that of the inside of the church after the work of redecoration was completed and paid for. The following work was done: All old paper was taken from the walls, plastering fixed and painted; the floors were sanded and refinished; other pews were purchased from the E. U. B. Church in Dayton, and remodeled to fit the church here. New carpet for the two side and middle aisles, and for across the front and rear of the church was purchased and laid. The outside of the church was given two coats of paint. Also, the steps which lead into the church have been repaired. This, too, adds much to the outside appearance of the church building.

I wish to give you a short history of the West Alexandria church, at this time. The following report is by no means complete, but it will afford a general idea of this church's history.

In June of 1883 several elders and laymen organized what was known as "The First Brethren Church," in Dayton, Ohio. About two years later, a small group of Brethren, among them the families of David Lowman, David Wampler and Cal Gilbert, under the leadership of Elder Edward Mason, organized a Brethren congregation north of Lexington, Ohio, in the southwest corner of what is now the Sugar Grove Cemetery. A few years later, the same group with others, purchased a lot in West Alexandria and built a frame building, where the present Brethren Church stands.

Elder Mason was followed by Elder A. A. Cober, who served as pastor for four years, while completing his studies in Lane Seminary, until 1891. Various men served the church until 1892, when Elder Martin Shively was called. During the four years here, he served as pastor of a circuit of Brethren Churches, consisting of West Alexandria, Gratis and Farmersville.

Elder Joseph Keim succeeded Elder Shively, and the congregation grew steadily until the church building was no longer adequate. In the summer of 1908, under the pastorate of Elder J. A. Garber, the building was remodeled. Unfortunately, important records of this local congregation were lost during the alterations, limiting our sources of material for this historical sketch.

Among the pastors who served this Church other than those mentioned above, have been: P. J. Brown, J. C. Mackey, C. I. Shock, H. H. Welford, G. T. Ronk, C. E. Kolb, N. A. Weimer, J. B. Lambert, Lyman Wilkins, C. E. Beekley, W. E. Ronk, W. R. Deeter, Geo. Pontius, G. W. Kinzie, A. D. Cashman, C. C. Grisso, E. J. Beekley, R. O. Byler, A. E. Whitted, and now the present pastor, H. R. Garland.

When the church was recently rededicated after the redecoration and other improvements were completed, the rededication sermon was preached by Rev. W. C. Berkshire, pastor of the New Lebanon, Ohio, Brethren Church, and the dedication proper was in charge of Rev. W. S. Crick, pastor of the Gratis, Ohio, Brethren Church.

The present Trustees of the church are William Hedrickson, William Keplinger, K. D. Looker, Lewis Davidson and Harold Spitler. The redecoration committee was composed of Mrs. Grace Paxon, Chairmen, Robert Hibbs and George Snell, while the finance committee was George Snell, Chairman, William Keplinger and Orville Tittle.

The E. L. Millers Have a 25th Anniversary Surprise

And they did it up right. On the evening of Thursday, October the twentieth, the good people of the Maurertown church gave their pastor and his good wife a real surprise. It was in celebration of the pastor's twenty-fifth anniversary in this pastorate. On October nineteenth, nineteen hundred and twenty-four the pastor preached his first sermon of the pastorate, a Communion preparatory sermon, and conducted the annual Fall Communion that evening. In the meantime many happy days and glad times were had together. The church has been improved materially and a new parsonage built. Many scores of members have been added to the membership. There have been some sad times, too, and some very loyal members have gone to their final reward. But that is not the story we want to tell this time.

On the evening mentioned a rap at the door took the pastor away from listening to Uncle Gabriel Heater to see what was on. He had visions of a wedding couple, or a call to some kind of service, but it was something different. On opening the door there was a sight to make his heart glad. As far as he could see in the evening shadows there were people headed his way. Of course it was the gentlemanly thing to invite them in and that was done. They came and came and came some more until the entire first floor of the parsonage was packed with folks. They were surely a happy looking lot. And they had packages of all sorts with them. And they were all good things for the pastor and wife. They also had five freezers of home made ice cream and six or eight dandy cakes, including an anniversary cake of three tiers and with the number 25 in silver pellets on the top.

Well, they got seated, and they could find seats for they brought a lot of folding chairs with them. Then the M. C. got a program going and in it both pastor and wife were given nice and kind words. Some songs were sung and then the M. C. called the pastor and the lady of the manse to the dining room and a large box was presented to them. It was wrapped in silver paper. The job of opening the bomb was left to the lady, since the pastor's fingers had all become thumbs. Inside that box was another box also wrapped in the silver covering. This was rather heavy for its size and the reason was soon learned. Several packages were in the box and when opened they gave up silver coins, more silver dollars than either pastor or wife had seen in one place for years. And because of the scarcity of the cart wheels, folks resorted to half dollars.

When the mistress of the parsonage made final count of the contents of the box, and several envelopes containing some of those green tinted strips of folding money, and some that came along later from several who could not get to the party, there were ONE HUNDRED AND THIRTY-ONE dollars of real U. S. Currency.

Well, the parson tried to say something on top of all this and for one of the very few times in his short life that he was at a loss for words, this was it. But both pastor and wife did manage to make the folks feel that they were more than grateful for the fine fellowship and spirit of appreciation that was shown them. That money and those gifts of good things to eat will pass on, but that fine spirit of love and kindness will never die. You might well understand that both parson and aide appreciated the fellowship and confidence more than any amount of money the folks could have given.

There was the treat of ice cream and cake and more singing and then after one of the most appreciated evenings of all our ministry the folks retired as quietly as they came and the pastor and partner were left with their thoughts, and they were of the nicest possible. Surely such appreciation demands, and will get, the best that pastor and wife will be able to give by way of continued service and leadership. Twenty-five years is a long time in any one's life, but they have been so full of service and looking after the folks of church and community that they have passed quite swiftly.

Now the prayer of pastor and wife is that they may be somewhat worthy of all the kind expressions made that evening and before and since that time. The work prospers here because of the loyalty of the folks to their Lord, their church and their pastor. Long may they prosper. It has been a long haul together, but it has been a most happy one. God bless and keep those dear folks who have borne with us so long in united service to the One we all love.

Brother Ed. (E. L. Miller)

Interesting Items

(Continued from Page 2)

The W. M. S. has purchased a gas heating stove for one of the new rooms of the church.

Mt. Olive, Virginia. A card from Brother John F. Locke, pastor, written around their card announcement of Brother C. S. Fairbanks' meeting for them, says, "Now closing second great meeting with Fairbanks at the Mt. Olive church. Fine crowds and good interest—confessions. J. F. L." In time we expect to have a full report of these meetings.

Warsaw, Indiana. Brother E. J. Beekley, Warsaw pastor, has been sending the editor a card each week with the Sunday School attendance registered. The report looks good to us for three weeks ago it began by stating that the attendance was 160; the next week it was 170, and for November 13th 185. They are aiming at the 200 mark.

Gratis, Ohio. We note that the Gratis Union Thanksgiving service was held in the Church of the Brethren, with Brother Crick pastor of our church, bringing the message.

Twenty-one members and two visitors were present at the Mission Study of the Woman's Missionary Society on Friday evening, November 11th, at which time, Miss Alma Crick, daughter of Brother and Sister Crick, presented the study on the study book, "Japan Begins Again."

On November 6th the Gratis Church was within \$30.00 of reaching their set goal for the Emergency Fund for Ashland College.

Brother Crick, who loves to keep statistics, has noted the names of each one that attended their Homecoming on October 16th, and the list shows that the final count was 225.

Louisville, Ohio. I just received four bulletins from John T. Byler, Louisville pastor. As I looked at the frontis of each I thought, "Well, Brother Byler wanted me to be sure to have the bulletins, so he sent two of each Sunday, for they were for November 6th and 13th only." But upon inspection I found that Louisville is doing something out of the ordinary. They have an adult bulletin, and also one for their Junior Church. We quote, first from the Adult bulletin:

The Laymen's Organization was scheduled for a meeting on November 21st, with a panel discussion by six of the members on the topic, "What is the Responsibility of the Layman to—", then follows the six phases of discussions: spiritual welfare of the church; physical upkeep; community moral problems; to the pastor; to the boys of the church and community; and the looking forward toward the church's future.

The mid-week services continue to be well attended, there being thirty in attendance as of the first week in November.

And now the Junior bulletin, and here we quote directly:

"Last Sunday (October 29th) was the biggest day we have had in Junior Church. There were 38 present and there are still a lot of boys and girls who should be coming."

"We are very happy to have the choir sing for us for the first time today (November 13). They are practicing every Saturday afternoon from 4:00 to 5:00 o'clock. Those who sing in this choir must come regularly to practice."

Brother Byler does not say who is in charge of this Junior Church, but from an announcement in the adult bulletin we suspect that Mrs. Byler has a lot to do with it.

Brother Byler has something for the children at each Sunday evening service. The children bring some object to him in an effort to "stop the preacher," for on the spur of the moment Brother Byler must immediately bring an object lesson from whatever is brought. If they "stop the preacher" they get a double-decker ice cream cone. He gets some "toughies" he says.

Ardmore, Indiana. We note that Brother C. C. Grisso has been holding an evangelistic campaign for the Ardmore church. Brother R. F. Porte is the pastor.

Elkhart, Indiana. Brother L. V. King was the recent week's speaker at the Y. M. Devotional Hour broadcast from the Elkhart station.

Brother Harry Gilbert and Rev. Ernest Minegar recently were guest speakers at the morning services at Elkhart

during Brother King's absence. The evening services were taken over by the W. M. S. and the S. M. M. Public services.

Bryan, Ohio. Brother E. J. Black says, in a note to the editor, "Things are going along nicely in our revival with Brother E. L. Miller as evangelist. The average attendance has been about 100 per night, but no confessions yet." He goes on to say, "In regard to our goal for Rally Day, which we had set for 300, we went over the top at 306, with 320 for church. Our ordinary average is about 250."

"The laymen met for prayer and instruction Sunday, October 29th, at 2:00 P. M., then went out two by two to visit and invite folks to church. This is the first of a monthly visitation project by the Laymen. The Senior W. M. S. also have a similar project.

Mulvane, Kansas. Brother E. M. Riddle has just recently returned from Mulvane where he held a two weeks' period of evangelism. He reports a fine meeting.

Brother W. L. Thomas, Mulvane pastor, says that Miss Emma Aboud was the guest speaker on Sunday morning, October 30th.

Milledgeville, Ill. Brother D. C. White announced that their first Family Night Fellowship was scheduled for November 21st. A committee had a fine program prepared. It was a supper meeting—pot-luck in nature.

Dayton, Ohio. The Dayton Laymen met at the church on Monday night, November 14th, at which time Robert Colburn, an outstanding basketball referee, was the guest speaker.

Brother Whetstone says, "More than one hundred people enjoyed a mighty fine program on Wednesday evening, November 9th. It was Family Night."

Vinco, Penna. Brother Brant says, in a note to the editor, "Our evening attendance for October had an average of close to 175. On October 30th we had the Sipesville Church of the Brethren with us in a program of sacred music which was rendered by their Men's Chorus. There were 250 present; offering to Building Fund. It was my privilege to hold preaching services for the Raystown Brethren on Sunday afternoon, October 16th. There was a good attendance and a fine spirit prevailed. Twelve from our Vinco church went along and helped with the service."



DR. AND MRS. W. I. DUKER TO BE HONORED

The First Brethren Church of Milford, Indiana, wishes to announce to the many friends of Rev. and Mrs. W. I. Duker, that it will hold "open house" at the church on Sunday afternoon, December 4th, in honor of the Dukers' Fiftieth Wedding Anniversary. Special guest speaker at the morning worship service on that day will be Dr. Glenn L. Clayton, President of Ashland College.

Dorothea Groves.

The feast of the sermon is always followed by spiritual indigestion unless followed by religious exercise.

The germ of a better job is in the job we have now.

BURNING TRUTH

By Charles Emory Byers

"Here about the beach I wandered, nourishing a youth sublime,
With the fairy tales of science, and the long result of time."

From Lockley Hall.

—Alfred Tennyson.

Nothing is finer than the dreams, aspirations and ambitions of youth. Nourishing these occupies about all his time, and constitutes his sole absorbing employment. How bright the world looks to such a youth and how confidently he goes forth like a new St. George to conquer all obstacles.

Youth is sublime. It is noble especially if it is nourished, as was this youth of Tennyson's on science and art and the other great things of the world. This type of youth grows into lofty and useful manhood.

Now more than ever it is well to nourish youth on the fairy tales of science because there are more of them than ever before. Here the truth discovered is more gripping than the wildest tales invented by the wildest imagination of the fiction writer.

What a thrill it is to have the moon respond to a radar beam, to land a great passenger liner in a dense fog by use of delicate instruments, to penetrate with light the densest steel and to detect the slightest flaw, to study the harmonious motions of this mysterious universe, piercing its distances even to billions of light years away and thus learn more of the secrets nature has hidden on the very fringes of existence.

Ariel, a character in Shakespear's The Tempest, tells his master that he will put a circle around the globe in forty minutes. Ariel was a spirit and it looked for centuries as if this could be done only in the mind. And for centuries it remained the most exaggerated fiction.

Today radio can do that with plenty of time to spare. In fact we have outstripped it so far that today we are aiming radar beams across the intervening space to Mars. And our fairy tales of science are not limited to radio and radar. In every field of investigation science opens our eyes to new surprises. In these fields youth can revel and graze and nourish himself sublimely.

When Tennyson wrote these prophetic lines the world was just awakening to the wonders of science. The mind of every thinking youth was alert. Science built itself out of "the long result of time." It is learned that the present condition of the earth slowly evolved through the centuries, ages, eons. Science had just become aware of this fact. It was most thrilling to the alerted mind of science that the earth developed slowly from one geologic age to another in an orderly fashion.

Today any youth has this sublime threshold from which to develop and unfold his life. His possibilities are as unlimited as the vast varieties of an abundant nature, and these are so numerous they cannot be counted. Let youth be nourished on these and it be sublime.



CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for December 11, 1949

LITTLE KNOWN HEROES OF THE NEW TESTAMENT

Scripture: Philemon 1-25

For The Leader

LAST WEEK we spent our hour in discussion of little known characters of the Old Testament. In this discussion, today, we are taking up some of the New Testament heroes. The scripture deals with a runaway slave who comes under the influence of St. Paul. The resulting story is one of intense interest, calling forth the best of Christian virtues between master, slave and intercessor. There are many other heroes of the New Testament on which we could well afford to spend our time. In fact, you will find accounts of their lives and doings that will hold your interest far more than any magazine you can pick up. Learn to center your interest in these godly characters, and you will find peace for your hearts, rest for your soul, and wisdom for your daily living. As you read and study, you will be drawn closer to God, and the Christ through Whom you possess salvation.

DISCUSSION

1. **THE PUBLICAN.** Remember the words of Jesus, "Two men went up to the temple to pray." In these words are the life testimonies of two men. One, a Pharisee who was stuck on himself. He thought no one was as good as he was, in fact he actually believed that to be the case. So he prayed, "God I thank Thee that I am not as other men." One thing the Pharisee didn't know was that he was the only person alive who felt he was better than any one else. He should have been wise and asked a few other people. But, of course, when you think you're better than any one else, you don't ask advice from others. He certainly was no hero. But take that poor publican—poor in this world's goods and position. He prayed, "God be merciful to me a sinner!" Jesus said that the publican went away justified. This publican became a hero that day, for in his prayer he typifies every poor sinner who comes to God and seeks a pardon for his sin. The blessing placed upon the poor wretch that day by Jesus shows that the only way to salvation is through a humble and yielded heart. It may seem a hard way, but it is the way, in contrast to the Pharisee, that wins. Thus our publican friend is a hero, for if we follow his method in seeking God and forgiveness, we shall find it.

2. **JOSEPH, THE HUSBAND OF MARY.** It's getting close to Christmas now, and the eternal story of the arrival of the baby Jesus should occupy our time and thought. Standing out in this account, along with Mary the mother of Jesus, is her husband, Joseph. While Jesus could have brought with Him from heaven a multitude of angels and tons of provisions, yet He chose to come into the world the way He did, and spend a normal childhood in the home

of a poor carpenter. Here Joseph becomes a hero. Into his home there came this special Child, visited by shepherds, and later by great kings. The life of the little Child was sought, and Joseph had to pack up his family and travel into Egypt, not knowing for how long. Later he was privileged to return to Nazareth. This man, a hero of patience, obedience and godliness has had none of his words recorded for posterity. He is shown as willingly following the leading of the angel of the Lord in all things. So, we rate him as a hero because he made an earthly home for this special Child. He worked that the Child might have enough to eat and to wear. He was a good provider, and good home maker. A hero and a challenge to every young man to make a good home for his wife and family today.

3. **THE WIDOW AND HER MITE.** We see now the picture of the woman standing at the offering box in the temple, with a group of Pharisees and others standing in the background with Jesus. The woman puts in her small bits of money. Such an insignificant amount draws amusement from the rich men with Jesus. How much good could you do with such a little bit of money, Then Jesus teaches a lesson which made a heroine out of this poor woman. He told those men that the woman had given far more than all of them had given, for she had given everything she had. Which brings up a severe dose of spiritual medicine, that we have not done our best for Christ until we have given all to Him. We have heard people jokingly say as they put several pennies in an offering plate, "Well, I've given my widow's mite." We even believe they expected to get the blessing from Jesus that this poor widow did. Not so. There is a "pun" to which we give support also, that the reason so many people put nickels and pennies in the offering plate is that they expect to be blessed like the widow. But let us remember what it was that made this woman a heroine. **She gave her all to the Lord.** Let us think soberly on this.

4. **THE WOMAN OF SAMARIA.** Jesus, in going through Samaria, had to stop for a drink of water. He stopped at Jacob's well, and there struck up a conversation with a Samaritan woman. Now the Jews and Samaritans were natural enemies. We would say today that there was no love lost between them. So it was something of a miracle that this Jesus and this woman could bridge the gap of hostility and have this conversation. Jesus extracted from her a confession of her sin, that of adultery. He showed her the way to eternal life. She accepted. She is a heroine today because she was willing to destroy the chasm of racial differences. But she is more of a heroine because of what she did right after she accepted Christ. Note that she went into the city and urged her companions to come and see the One who had given to her eternal life. She was enthusiastic, eager, energetic and successful in her personal work. How many of us, after accepting Christ, settle back and never take the time nor the interest to speak to another person about Christ? Thus this woman is a heroine, for her immediate response to Christ's message and her eagerness to bring others to Him. We'd better get busy.

QUESTIONS

1. Name other New Testament characters and tell what point in their lives made them worthy of being included in the precious writings of the Bible.

Prayer Meeting Topic

Contributed by Rev. C. Y. Gilmer

(Helps for Better Christian Living)

MY BLUNDER

Of all the blunders I have made
Since learning how to pray,
The greatest, and most painful
Was quite a common way.

I called it "indignation,"
Just of a righteous kind,
God called it "self-elation,"
And grievous to His mind.

I fought for my opinion,
Determined thus to win,
Our argument was heated,
The Bible calls it "sin."

I "wrestled" 'gainst a person,
Instead of 'gainst a foe,
This was my foolish blunder,
It grieved my Lord, I know.

Lord teach me how to "wrestle,"
But not with flesh and blood,
To stand against the tempter,
As Thou Thyself withstood.

—F. Spencer Johnson.

THE SINS OF THE SPIRIT

Scripture: 2 Cor. 6:14-18; 7:1

Hymns and Prayers

Seed Thought Provokers:

WE ARE TO GLORIFY GOD in the spirit as well as in the body (1 Cor. 6:20). We are to serve Him the same way (Rom. 1:9; 12:1). Note these words: "... cleanse yourselves from all filthiness of the ... spirit" (2 Cor. 7:1). We may be innocent of the gross sins of the body but not of the spirit. Note "strife and envying" in Rom. 13:13, and "busybody" in 1 Peter 4:15. Many who would never think of committing murder, theft or drunkenness do not realize that envy, strife and divisions are also the marks of carnality (1 Cor. 3:3, 4). We may be self-righteous in our bodies but double-dyed sinners in the spirit!

Many need to learn this prayer: "Cleanse thou me from secret faults" (which they cannot see) such as party spirit, "strife," "divisions," "schisms," "variance," "debates," and "contentions." In the church at Corinth the so-called Christ bunch with their criticism and self-righteousness were probably the worst defaulters. Personal sins of the spirit listed in the New Testament are "busybody, envyings, wrath, backbiting, whispering, murmuring." But the Bible says, "Love thinketh no evil."

Some go to church to be spiritually fed; others go to

criticize. The whole tenth chapter of first Corinthians is taken up with this matter. Read verses 10-13. Beware of complaining (Heb. 3:7-19; Phil. 2:4).

The following is a recipe for the cleansing of ourselves from the sins of the spirit: 2 Cor. 7:1; James 4:8; Ps. 119:9, 11; 19:12; 1 John 1:9; 1 Thess. 5:13b; Heb. 12:14.

COMMENTS

On The Sunday School Lesson

by The Editor

Lesson for December 11, 1949

PERSONAL RELIGION

Lesson: Jeremiah 8:4-6; 31:29-34

THE PEOPLE TO WHOM Jeremiah prophesied never caught the idea of a personal religion. That is, the major portion of them could not conceive of Jehovah God as a personal God. Some of those who were touched more intimately by the hand of God began to understand His close personal touch. But in the main, the people still were under the influence of the ideas set forth in the paganistic thought of "household gods" or "tribal gods."

That is one reason that it was so difficult for the prophets to get across a message that would strike into each individual heart and life, and, after all, the impulse must come from within the person himself if there is really anything to be done about the message, when and after it has been delivered. The message is always the "urge" that sends us forth to take up the work suggested.

Let me illustrate this point with a little story I once heard. A father and his son were attending a service in which a great deal of emphasis had been laid upon the giving of the life to a definite service for the Lord. This message had had a very different effect on the father than it had had on the son. The father, not at all interested in the matter of a surrender of his life to definite service, was ill at ease, and showed by every action that he was only waiting for the service to close to get away from it all. But it was received in a far different manner by the son, a young man in his late teens. His eyes had been focused on the speaker and every muscle of his body was tense. When the speaker closed his message with a fervent appeal for life service, the father turned to his son and said, under his breath, "Well, thank goodness, that's ended." Imagine his surprise when his son turned to him and said so distinctly that those about him could easily hear, "No, father, it's not ended; it's only begun for me. I'm going to give my life in definite service for the Master."

That's the difference between personal and impersonal religion. Impersonal religion says, "Thank goodness, that does not mean me. Let the other fellow do it." While personal religion (perhaps we would better say "personal Christianity") says, "That means me!" And then answers like Isaiah of old, "Here am I, send me!"

Personal Christianity means personal attention to everything embodied in Christian life—purity of life, love of

your fellowman, personal activity in the field of Christianity, doing whatsoever He "commands you" to do in simple faith and trust.

If the Israelites had learned the lesson of dependence on God for all their needs, instead of putting their faith in earthly rulers and false leaders, their lot in this world would have been far different. If they had heeded, the many times the prophets had come to them with a "thus saith the Lord," instead of depending on their own powers, they might not have entered into captivity as they did.

Let's think a little more about this "personal" part of our religious life. Do we make each service of our Church—Sunday School, worship services, mid-week meetings, in fact every service—a part of ourselves and do we become a part of these services?

A woman in one of my former congregations who was deaf, once said to me, "I'm rather glad I am deaf. I can read your lips when you speak, and I get all of the message; and, best of all, I can concentrate on the entire service. I can sing with the congregation because I catch the vibrations of the instrument against the pew. I can pray with understanding in my own heart while you offer the public prayer. You see, we are praying to the same God and our prayers intermingle. And then I can go home, feeling the joy of Christian fellowship, made full by the presence of a loving Father who knows my infirmity and my weaknesses and blesses me with His presence."

Brethren, that's personal religion!

God is always ready to meet us more than half-way. All He needs is to see us start toward Him and He is there at our side before we realize it. Remember that Paul said (and if he did not know, then there is no one who does), "For me to live is Christ." Personal Christianity is not just that which we do at any one time—one single act—but it is the sum-total of our lives throughout the years, as we spend these years, either in His service, or along the side-lines.

Is your Christianity "personal?"

The real tragedy of life is not in being limited to one talent, but in the failure to use the one talent.—E. W. Work.

Laid to Rest

ANDREWS. Frank Andrews died at his home in Mason-town, Pennsylvania, September 24, 1949, at the age of 67 years. Mr. Andrews was a native of Italy and had been a resident of Masontown for 40 years, and was one of the Founders of the Italo-American Citizens Club, Mason-town. For 27 years he had worked as a mason in the Nemacolin mine. The funeral was held on Tuesday afternoon, September 27 in the Masontown Brethren Church by the writer. The large floral offerings and the large attendance at his funeral showed the esteem and respect of the deceased. He is survived by his widow, Lena; two daughters, Mrs. Rosetta Palone, Rices Landing; Clara Lou at home; one son John, at home and two grandchildren. Burial in the Masontown Cemetery.

Freeman Ankrum.



News From Our Churches

REVIVAL AT JOHNSTOWN, PENNA., SECOND CHURCH

The writer had the privilege of holding a revival with Brother N. V. Leatherman and his good people at the Johnstown Second Church from October 3rd to 16th.

This was a happy occasion for me. I will long remember Brother Leatherman as the one who asked me to consider entering the ministry, an act which I have never regretted. Rev. and Mrs. Leatherman are hard, sincere workers in this field. The congregation has every reason to greatly appreciate them. During the two weeks I was privileged to be their guest. The hospitality was of the best. Many thanks! Their daughter, Mrs. Charles Cober, is a member of the Berlin Brethren Church, where the writer is now serving.

It was my privilege to teach the adult classes the first Sunday morning and the Young People's classes on the second Sunday morning. These are splendid classes and very attentive. The attendance was fairly good, with delegations from several different churches helping to swell the crowd. These several delegations included those from the Berlin Brethren, Vinco Brethren, Johnstown Third and Johnstown First, Johnstown Mennonite and the neighboring Christian Church, which came in a body on the first Sunday evening. Many thanks to these churches for their help. Many thanks to the Berlin Brethren for the two weeks release and to Rev. and Mrs. Leatherman and the Johnstown Second Church for their every act of kindness.

Percy C. Miller.

QUIET DELL, PENNA., REVIVAL

On October 17th we began a two weeks revival effort with Rev. W. S. Crick leading. Rev. Crick, a former pastor in this field years ago, had returned six years ago to lead in a ten days revival effort following the fiftieth anniversary celebration. He has many friends in Quiet Dell and Aleppo and most of these were present some time during the services.

Last year the meetings were postponed because of sickness and the failure to receive the new pews. This year it was decided to borrow folding chairs and go ahead with the services as planned.

The weather was ideal most of the time with the exception of one evening of fog and the last evening a heavy rain. Yet in spite of the rain, the closing night saw the largest number in attendance. Interest seemed to be increasing and climaxed on the last evening with one re-consecration and three making their confession of Christ.

The total visible results were three reconsecrations and six making their confession and asking for baptism. It seems probable that others will be coming in the near future as a direct result of these meetings.

The meetings were greatly helped by delegations from neighboring churches. Delegations came from Aleppo on several evenings; this was especially thoughtful on their part as they had been busy for two weeks with their own evangelistic effort, closing their meetings at the end of our second week. Cameron also was well represented on several evenings. Other delegations were from the Windy Gap Church of God; Mt. Carmel Church of God; and Big Run Christian church. Special numbers in song were given by the visiting delegations.

We shall never be able to measure the total good, as our own life was enriched, and the influence of these meetings continue to enrich the lives of the members and the community.

Arthur R. Baer, pastor.



SERGEANTSVILLE, NEW JERSEY

Our Annual Homecoming services were held on October 9th, with a fine attendance, morning, afternoon and evening. Services began with Bible School and a short program by the primary department.

Rev. J. J. Margush, our pastor, brought the morning message. Rev. W. S. Benshoff of Meyersdale, Penna., was guest speaker for the afternoon and brought a fine message on "The Challenge of the Church."

Rev. Benshoff conducted the Christian Endeavor service in the evening. Rev. William J. Wadsworth, Jr., of Plainfield, New Jersey, was the speaker for the evening service.

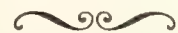
Special music was featured at all services. Rev. Benshoff favored us with piano solos; Mr. Campbell and a friend from Princeton, New Jersey, played a flute duet; Rev. and Mrs. Wadsworth sang duets and our church choir rendered several numbers.

The entire morning service was recorded and we hope to have all our "shut-ins" enjoy it in their homes.

The W. M. S. served a bountiful lunch at the dinner hour and again at supper time.

Our Fall Communion was observed on October 16th with a goodly number present and a fine spirit prevailing. We are studying Revelation at our Friday evening prayer meetings. Our pastor was away from us for two weeks following October 24th, conducting evangelistic meetings at Masontown, Penna. In Brother Margush's absence Rev. Wadsworth supplied our pulpit for the Sunday services.

Ida S. Leigh, Church Secretary.



JONES MILLS

Rally Day was planned for Sunday, October 23rd. The attendance goal was set for 75. Cards were sent out to members of the Sunday School and to friends of the church. The attendance was 78 on Rally Day and the offering was better than one dollar per person present.

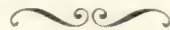
Pre-communion services had been planned and they began Monday evening following Rally Day. The pastor

brought some of the messages. Other messages were brought by some of the ministers of the neighboring churches. There was special music each evening. On Wednesday evening Brother and Sister Geo. Gearhart of the Brethren church at Mt. Pleasant had charge of the entire service. They sang several special numbers and Brother Gearhart brought us a timely message. Some of the Mt. Pleasant Brethren were with us on Thursday evening. Communion was observed at the Mt. Pleasant church on Sunday evening, October 23 and at Jones Mills on October 30th. A fine group was present at both communion services.

Then on Thursday prior to our Rally Day, we moved to a five room house near the church. Since July 11 we had been living in a room 12 feet square which had been our kitchen, living and dining room. We were glad to move into a large house even if it would make us extra busy at the time of the special meetings.

Brethren pray for us and the work here.

Elmer M. Keck.



WARSAW, INDIANA

The Warsaw Church joined with other churches of the city, in having only the Sunday morning service during the months of July and August. Then each Sunday night union service was held in one of the churches, with the pastors taking turns in presenting the sermon. During this period of the year many conferences are held at nearby Winona Lake, including the Bible Conference. So if one be so minded, one need never miss a service. But many take advantage of these months for vacation. So although the regular attendance was good on Sunday mornings, by September first the church realized the need of "beginning again."

Rev. W. B. Brant had closed his service here, and moved on to another field, so Mr. Woodrow Immel of New Paris, Indiana, was asked to serve as acting pastor during the month of September. Mr. and Mrs. Immel gave active service willingly, and will hold a warm spot in our hearts and our prayers that they may continue in definite Christian service.

Thursday night, September 29th, found the new pastor, Rev. E. J. Beekley present and in charge of the Bible study. This group is showing an increase in attendance and interest. Rev. Beekley has written of the red letter day, our combined, Home coming, Rally Day, Coal Offering and reception on October 2nd. In the weeks that have followed, groups of officials, such as trustees, deacons and deaconesses, Sunday School officials and teachers have held get-together meetings at the parsonage entertained by the pastor and wife, thus working out co-operative plans for the advancement of spreading the gospel anew and strengthening all opportunities for witnessing for Christ.

The Church is now in the midst of Revival Services. Rev. Beekley preaching the Word, night after night; Mrs. Beekley leading the Congregational singing, and Mr. Harry Robbins directing the choir. Attendance is good, much visiting is being done and knowing that the prayer of the righteous availeth much—we pray—and ask you to pray.

Mrs. Jennie Bennett, Corres. Sec.

Travel Flashes

Dr. Charles A. Bame

Traveling Home

Now, I'm going to surprise you for I'm not going home nor is the subject about my traveling home. The fact is that The Lady Bame and myself have not had a home for several years and therefore, we could write to so many angles of travel. Going hither and yon and to more places than we have reported, we do have a lovely place to live, across from the Library, less than two squares from the Courthouse, on the much-traveled Route 15, across from the Junior High School which offers lively entertainment a number of times daily, we have a lovely one-apartment room with many things for which to be thankful and happy.

Homes By Blood

Of course, we do have a number of homes where we seem as welcome as a returning prodigal and our greatest embarrassment is that we use proffered hospitality so frequently. Thank the good Lord and a kind friend, another was added last week. "All ye are Brethren!" some more so than blood relationships, even as this is of a relationship of "Better" blood. For in this we "who were afar off are now made nigh by the blood of Christ," brought into a holy fellowship by the "communion of the blood of Christ," Eph. 2:13; 1 Cor. 10:16, purged by that blood from sin because he was the offering "without spot," Heb. 9:14, and thus we "provoke unto love and good works," "not forsaking the assembling of ourselves together" in friendly homes Heb. 10:24, 25. Now, wasn't that some diversion from "home," base?

Homecoming in Indiana

From many sources comes the conviction and declaration that Indiana is a representative American State. Its people are different; maybe that is the reason I came here to a splendid preacher's home to get my life-companion. And believe me, she is different, More than once I have been told of my good fortune in persuading her to become my wife. Of course, such men do not have to live with her! (forgive me)! But if they are different or representative, it might be traced to or blamed on their devotion to "home." Why, we have so many Homecomings among the Indiana churches that they crisscross each other and people must miss one because they can not go to two in one Sunday!

Are You Following?

Well, October 9th was the biggest day for two years at College Corner and who knows for how many more! The day was delightful (if one wore summer clothes) with a record high warmth for the time of year. Nature was dressed in all her beautiful colors with the cornfields a bit too brown for beauty. But, friends of the Brotherhood, they who have traveled over this state of variegated flora and fauna, tell me that one needs not to go to "Brown County," in this state, famous for its Fall Colors, for we have it right here in sight of College Corner. Only two

miles from the famous Francis Slocum Park (a state reservation) between the two famous rivers, Wabash and Missisnewa, with rough ravines cut in the deep, rich humus, deep gullies all covered with virgin trees, dense growth of smaller trees, shrubs, flowers, and vines, there's something to travel to when we announce Homecoming at our church. And this year they came. From as far as fifty miles, in Packards, Dodges, Chryslers, Nashs, Hudsons, Buicks, Frazers, with plenty of Chevys and Fords—they came to meet, greet, eat and treat. With baskets loaded as no place can do better, sisters vieing with each other (at least seemingly) to make the prettiest or the best—well, it is no wonder they come and get sleepy for the afternoon program.

Who Comes?

Well, first, former members: for in a country church such as this, we feed into the city places. We educate our children away from us. We give them the best we can offer at home—plenty of work, play, team-work in the duties of the farm, teach them good ways of living and then when we have "finished them off," they go to the cities for professional positions, and the country church must do it all over again with the next grade. "The church in the Wildwood," "Beside of the Road," and "Of the Long Ago" all fit into this beautiful picture of "traveling Home" to a church that will forever remain "The Dearest Place of All" to many lost from Home.

People that had not been there for 20 years; former pastors: Rev. W. T. Lytle and Rev. C. C. Grisso, added to the happiness of the occasion and their testimonies, brought tears of rejoicing that the Lord had been so good to those who had ministered to holy things among them and baptized many into the body of Christ.

A splendid program without sermon or long speeches, with many and varied forms of music and other entertainment, a dinner that was a challenge to self-control for everyone, the Homecoming Day had reminded us that there is a precious "tie that binds our hearts in Christian Love," that home ties are strong enough to urge to sacrifice for renewal, and that to foster them is an effort quite worthwhile in our continued "forward march" to our eternal home where nothing shall separate us from the love of God which is in Christ Jesus our Lord.

"Home Sweet Home, Home Sweet Home";

Where I'll never roam,

I see the light of that City so bright,

My Home Sweet Home."—N. B. Vandall.

Wabash, Indiana.

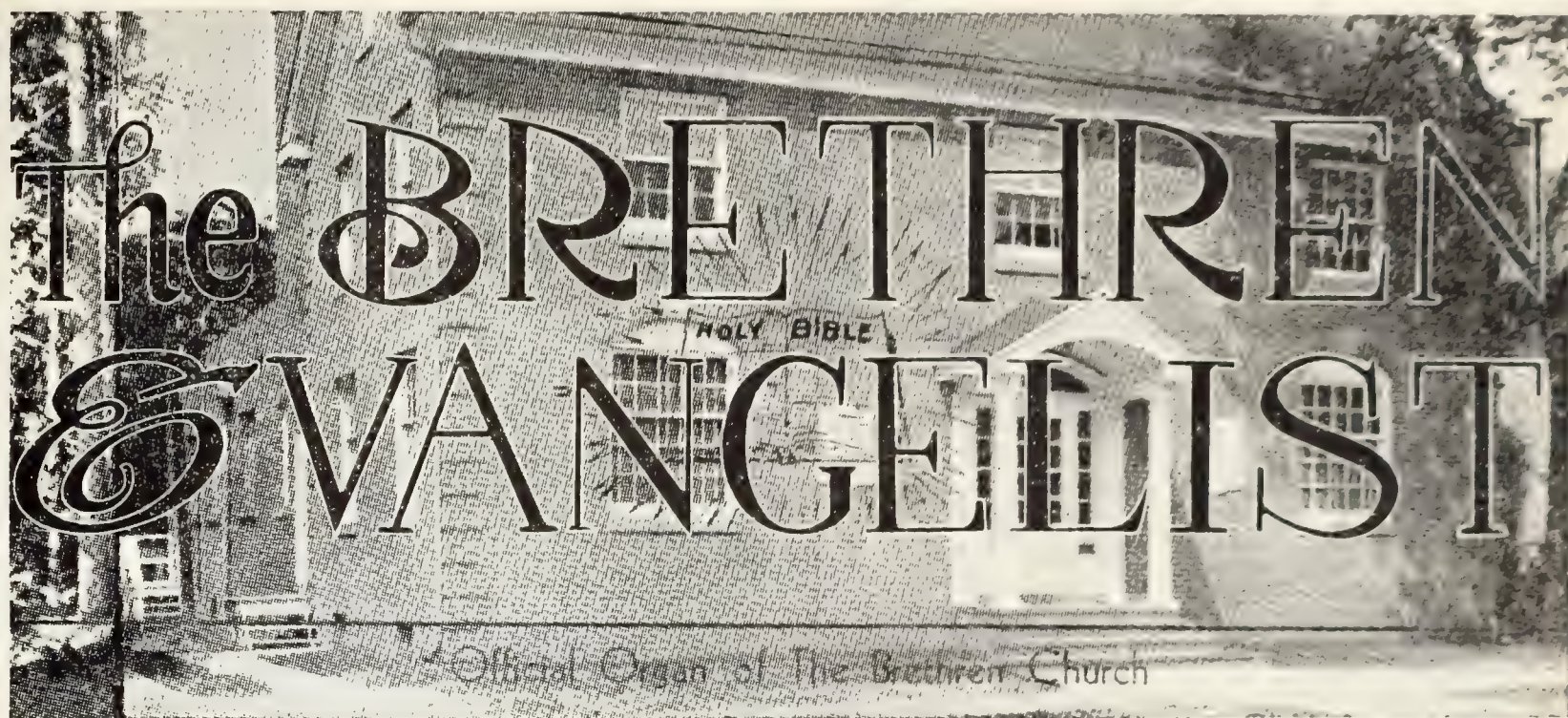
When saving for old age, be sure to lay up a few pleasant thoughts.

Do not stop with doing necessary kindnesses; the unnecessary ones are of far greater importance.

The need of a good job for every man is no greater than the need of a good man for every job.

"This Book will keep you from sin; or sin will keep you from this Book."—Dwight L. Moody.

Worry is like a treadmill. It can wear you to a frazzle, and you still don't get anywhere.



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THE BRETHREN EVANGELIST

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the last week in December.

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INTERESTING ITEMS

Loree, Indiana. Brother Robert Higgins tells us that they had a very fine Fall Communion observance on Sunday evening, November 20th, with ninety in attendance.

We also note that the Clay Township Choruses will sing at the Loree Church on Sunday evening, December 11th, and that Mr. C. A. Lambert of Nappanee, Indiana, will lead the singing on that evening. This is the closing evening of the week of the special Bible Lecture series by Dr. Grover Swoyer of Pittsburgh, Pennsylvania.

Miss Janet King of Elkhart is to show her Argentine pictures at Loree on Sunday evening, December 4th.

Brother Higgins reports that their Homecoming which was held on October 23rd was a great success. There were 217 present at Sunday School, with 250 or more at the morning service and a "full house" at the afternoon program. Brother C. A. Stewart was the guest speaker. He was a former pastor of this church.

Nappanee, Indiana. We note the word of thanks that is given those who shared in the redecorating and remodeling of the parsonage, by Brother Virgil E. Meyer, who was recently installed as the Nappanee pastor.

We note also that Brother Meyer has been asked to act as the "scheduling agent" for the various meetings in the church. By consulting one person as to the availability of the church for meetings, the conflicts that sometimes arise are thus eliminated.

Waterloo, Iowa. From the Waterloo bulletin of November 20th, we learn that Brother E. M. Riddle, Missionary Board Secretary, is to be the guest speaker at the Water-

loo Church on Sunday, December 4th. Brother Riddle was a former pastor of this church.

Gratis, Ohio. We learn that Brother W. S. Crick, Gratis pastor, was the one chosen to deliver the Thanksgiving message at the Union Thanksgiving service in Gratis. A Community Chorus furnished the special music for the service.

Brother Crick reports that on the first Sunday in November there were eighty-five at the Sunday School session and that sixty were present at the morning worship service.

Meyersdale, Penna. Brother W. S. Benshoff, Meyersdale pastor, reports that a reorganizational plan for the re-vamping of the class and age groups is now in effect in the Sunday School. This was done to make more simple the class promotion each year. Promotion day is held on the last Sunday in September and all promotions will be made according to age. Each class regardless of age, has been asked to choose a name.

Brother Benshoff reports the following as members of the Ashland Gospel Team which held the Thanksgiving week-end services in Meyersdale: Rev. J. D. Hamel, student pastor of the Fairhaven, Ohio, Brethren Church; Mrs. Jean Hamel, wife of the above; Rev. Glenn Shank, student pastor of the Glenford, Ohio, Brethren Church; Phyllis Deeter, of New Lebanon, Ohio and Lois Coleman of Milledgeville, Illinois—both students at Ashland College.

Warsaw, Indiana. Brother E. J. Beekley, Warsaw pastor, says that a number of the boys of the Boys' Brotherhood went to Goshen on Friday, November 25th, being taken in the cars of Brother Owen Horn and Brother Beekley.

Brother Beekley sends us the mimeographed programs for both their Communion service and the dedication of their altar and appointments.

A last minute note from Brother Beekley says, "We went over our Sunday School goal of 200 already—with an attendance of 204." Congratulations, Warsaw! Keep up the good work!

Goshen, Indiana. We note that the W. M. S. held their Public Service at Goshen on Sunday evening, October 30th. The guest speaker for this service was Miss Gladys Harshberger, who "has been a teacher in the American Community School, Beirut, Lebanon; assisted in relief work in 1946 in France, and in 1947 was camp director at Istanbul, Turkey." She spoke on the subject: "Life in the Near East Today."

(Continued on bottom of next page)

NOTICE TO INDIANA CHURCHES

The State Mission apportionments should be sent to Mr. Walter Lichtenberger, 1057 Evans Street, Elkhart, Indiana. If the church will kindly take note of the Secretary's address much confusion and work will be avoided. We have mission points which look to us for help to continue their work for Christ and the church. Your help is needed and thankfully received.

R. F. Porte, President
— Indiana State Mission Board.

The Editor Thinks Aloud

Fred C. Vanator

"... MY CUP RUNNETH OVER"

YESTERDAY WAS THANKSGIVING DAY. It was spent quietly. It seemed just like almost any other day of the week, as far as days are concerned. But should it have been? Should there not have been a special significance given it in the hearts of all men in this great country of ours? I turned on the radio—football; I turned the dial—"jazz" or "bebop." Finally there came forth, as I pushed another button, a voice and these words came out of the ether—"... my cup runneth over..." I do not know what came before, or what followed, for the phone bell rang just then. But I went back to my chair (for someone else answered the phone) and repeated to myself the words I had heard—"My cup runneth over," and

It set me to thinking!

What has been in my "cup" during the past year? Has it been full or empty? Has it reached the brim, or has it been down to the dregs? And I began to think over the many things that had been poured into my cup. Some of it was bitter; but in large measure it had been that which was good and sweet, and as I thought of it, even the bitter had been sweetened by the goodness showered upon me by the loving Father.

Then I thought of what the "cup" may have meant to others. For, after all, when the psalmist said, "My cup runneth over," he was speaking symbolically of his life, and the manner of his meeting the problems of life.

Then I thought of the words of Jesus to the two disciples who came to him desiring the high seats, one on His right hand and the other on His left. He said to them, "Can ye drink the cup which I shall drink..."? And they said, "We are able." And when He said "Ye shall drink it," little did they realize just what that "cup" would contain, and what they would suffer because of it. It was a bitter cup that Jesus drank. Paul once said, "If we suffer with Him, we shall reign with Him." Jesus' "cup" was a cup of suffering, yet He drank it uncomplainingly. Do we drink our cup of life thus?

Then there came to me the words which Jesus spoke to the Scribes and Pharisees, when He said, "Woe unto you, scribes and Pharisees, hypocrites! For ye make clean the outside of the cup... but within... full of extortion and excess." Their lives were not measuring up to what appeared on the outside. Outwardly they were the final word in religious observance; but within they were "full of dead men's bones." Outwardly alive; but dead within. How illustrative of our present-day civilization.

But then my mind went to another "cup," and I remembered that Jesus had given another saying which is totally significant to the Christian. He was with His disciples just prior to His going out to be arrested, tried falsely and hung upon the cross. As He reclines at the

table with these men who had followed Him these three years of His earthly ministry, He knows their lives to be facing a crisis. They will need everything possible to keep them in "remembrance of Him." So He takes the common "cup" which has been set before Him, and He changes its value from a common thing of life to one that means so much to the Christian. He says, "This cup is the new testament in my blood, which is shed for you." (Mathew adds, "For the remission of sins.") Paul gives us the full significance of it in I Corinthians 11:26, "For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come."

What a cup is this. Full of promise; full of love; full of desire not to be forgotten; full of remembrance on our part. Something for which to be thankful, not only at Thanksgiving season, but the whole year through.

But still one more "cup" came to my mind. Let us go with Jesus to the garden, and follow Him to the place of prayer. We hear Him say, "O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt." That "cup" which He was compelled to drink, is full of suffering and sorrow. So full of sorrow was it that we are told that His great heart literally burst from grief and that He really "gave" His life for our sins.

Well, it may be that we should have thought of these things more than we all did before the coming of Thanksgiving Day. I suspect we did thanks for material things, but how about the spiritual blessings?

Think it over!

Interesting Items

(Continued from Page 2)

On October 23rd the Sisterhood of Mary and Martha held their Public Service, with Miss Janet King of Elkhart as the guest speaker. She spoke on the theme: "Our South American Missions."

Brother W. E. Ronk, Goshen pastor, is concluding a two weeks evangelistic meeting at Goshen on December 4th. Rev. and Mrs. Harry Richer of Peru, Indiana, are in charge of the music for this meeting.

Goshen reports that the sum of \$2,148.36 has been raised for the Ashland College Emergency Fund.

The Young Men's and Boys' Brotherhood of the Northern Indiana Brethren Churches held a convention at the Goshen Church on Friday, November 25th, with sessions at 10:30 in the morning and 1:30 in the afternoon.

St. James, Maryland. We are informed that a community religious census is being taken in the territory in which is situated our Hagerstown and St. James churches, on Sunday, December 4th.

The St. James Brethren will hold a baptismal service at Hagerstown, due to the fact that the St. James baptismal has not been completed.

Brother Freeman Ankrum, St. James pastor, was chosen as the speaker at the Union Thanksgiving service which

(Continued on page 7)



- - CHURCH METHODS - -

Enthusiasm -- The Church's Best Advertisement

Rev. Henry Bates

SOME MONTHS AGO there appeared in this column an article which dealt with the theme of advertising in the church. At that time stress was placed upon the fact that "It Pays to Advertise"—not only in business, but also in the work of the church of Jesus Christ; and a number of suggestions were set forth which have proven quite successful in this field. One medium or means of advertising the church, however, was not included in this previous writing and it is about that medium that the **Church Methods** column is written this month.

A church may utilize every available means of advertising in order to present her program to the people of the community; large sums of money may be invested in printing, illuminating, radio, and various other aspects of publicity—but all of this is of little avail if one quality of good advertising is lacking—ENTHUSIASM. From time to time folks tell us that they were attracted to a certain church because of the enthusiasm which the members of that particular church demonstrated. What constitutes an enthusiastic church? How can this spirit of enthusiasm be generated in any local congregation?

I. The church must be on fire for Jesus Christ! In the Book of Acts we read that the first century church grew by leaps and bounds—that men and women were added "daily" unto the church. Scripture also tells us that the early Christians were pointed out as the "Followers of the way." What was it that brought about this rapid growth in numbers, and this recognition by the people of the city? The answer is very simple—it is stated in that same Book of Acts—"They were filled with the Holy Spirit." In other words, they were on fire for the Lord Jesus Christ. They believed in Him as the Son of God and as the Saviour of the world; they had given their lives to Him; and in so doing they were filled with the power and the desire to tell others about Him.

Perhaps one of the greatest handicaps we face as a church today is the fact that all too frequently men and women "join the church" without fully giving their lives into His keeping and without having this fire kindled in their hearts. When the men and women who constitute the church come to realize what a blessing it is to be a child of Christ, and then desire to see others led to Him, the church will begin to make itself felt in the community.

II. Love for the church. Another means of arousing the interest of outsiders in the work of the church is the enthusiasm manifested by the members of the church in their particular program.

From time to time we hear folks remark, "What's the difference what church I attend?" There is a difference! The Brethren Church is a Bible centered church; we believe in observing the ordinances of the church as they were established according to the New Testament; we believe in a separated life for Christian believers—in all of these respects the Brethren Church is different from a number of others. As members of the Brethren Church we should be enthused about this difference—we should be anxious to tell others what our church stands for—we should be anxious to let others know that we are proud of our denomination. If I belonged to the Lions Club, the Rotary, the Kiwanas, or any other fraternal group, and showed no apparent interest or pride in my particular club folks would soon form the opinion that the club had nothing to offer. This is likewise true of the church. Men and women judge the program and the worth of the church by the enthusiasm shown by the church's constituents.

It behooves every congregation to enter into a program of indoctrination—instilling into the lives of the people an interest in, and a love for, the Brethren Church. When we are enthused about our church others will catch the spirit of enthusiasm which we generate.

III. Interest in the services of the church. Many church people never realize that there are a goodly number of men and women who are waiting for an invitation to attend a church, and who never receive that invitation. A sure way of developing enthusiasm within a given congregation is to arouse an interest in the services of the church. If you enjoy the regular services and meetings of your own church why not tell others about them? No doubt you speak to your neighbor every day about the weather, world conditions, the cost of living—but how often do you tell them about the fine program of services and meetings that your church has? How often do you invite them to go to these gatherings with you? You might be surprised at how many folks will accept a sincere invitation to worship in your church. If enough folks from a given church speak to one family, for instance, about the excellent program which that particular church has, that family will want to attend some of the services to see what there is about them that so inspires and interests the regular members.

Make it a point to speak to at least one person each day about YOUR church and her services.

IV. Denominational Interests. This writer has discovered that the congregations which are most vitally inter-

ested in the various denominational interests are usually the most enthused about the entire church program. What would you think of a man who owned a grocery store in his town and then went to the A & P store to do his shopping because it was a little closer to his home? No doubt you would say that the man is very foolish. Yet there are many people—Brethren people—who are doing just that! We have in Ashland as fine a publishing house as can be found anywhere—owned by the members of the Brethren Church! Yet many Brethren people, and even Brethren churches by-pass or overlook the publishing house when in need of books, office supplies, and so on. Similarly, in Ashland, is the only college in the United States owned and operated by the Brethren Church. A college where

young men and women may go to receive a thorough academic training with definite Brethren emphasis. Still there are folks who, like the foolish grocer, send their young people to other colleges—thus depriving them of this fine heritage.

There is a noticeable relationship between the enthusiasm manifested in denominational interests, and the enthusiasm of the congregation in its own program. If a man or a woman is vitally interested in the work of his or her denomination he is usually vitally interested in the work of his particular church.

Why not start a "Get Enthused" drive in your church?

—Oakville, Indiana.

Ancient Manuscripts and Paintings to be Photographed

ANCIENT MANUSCRIPTS and paintings dating back to the 6th Century A. D., that are part of the collection of the Greek Orthodox Church Library in Jerusalem, will soon be photographed for the first time.

The project is a joint undertaking of the Library of Congress and the American Schools of Oriental Research, which has its headquarters at Yale. The microfilms and other negatives will be kept in the Library of Congress and copies will be made available to all libraries and scholars.

The work of photographing will be carried out under the direction of Dr. Kenneth W. Clark, of Duke University, a leading specialist in New Testament and other Biblical manuscripts. He was made available to the project by the American Schools of Oriental Research and is now acting on the staff of the Jerusalem School as annual professor and assistant director.

The photographic work will be performed by a member of the Library's Photo-duplication Service, Wallace Wade. Cameras and other equipment have already been shipped by air to Jerusalem, and the work of copying is expected to begin this month.

The photographing is being done by permission of the Patriarch Timotheos of the Greek Orthodox Church in Jerusalem, and in return the Library of Congress has agreed to supply the Patriarch with copies of important items photographed.

Carl H. Kraeling, Director of the Division of Near Eastern Languages and Literatures at Yale and President of the American Schools for Oriental Research, said that the emphasis of the project will be upon microfilming approximately 150 ancient codices in the Patriarchal Library. These are needed by an international group of scholars, headed by Ernest Cadman Colwell, President of the University of Chicago, in their work on a new critical study of the Greek New Testament.

Further importance attaches to the undertaking because the large number of hand painted miniatures in the Patriarchate collection are of considerable interest to art historians. Special provision has been made to obtain photographs of such miniatures especially for use in connection with the work now being done at Princeton Univer-

sity in the history of Christian iconography and at Dumbarton Oaks in the field of Byzantine art.

The Patriarchal Library contains approximately 3,000 ancient and medieval manuscripts, the oldest dating from the 7th century. Among the more important items known to be in the collection are the historical manuscript of Gregory of Nazianzen and an ancient manuscript of the Book of Job. A series of documents and books going back to the Islamic period which bears upon the history and privileges of the Patriarchal See and the Library will be photographed at the request of the Patriarch, who is interested in insuring their preservation; this historical material also will soon become available to American scholars for the first time.

Worldwide Bible Reading Schedule

THANKSGIVING TO CHRISTMAS

Universal Bible Sunday, Dec. 11	....II Chronicles 7:11-18
Monday	.....John 4:1-14
Tuesday	.....Luke 10:25-37
Wednesday	.....Mathew 25:31-46
Thursday	.....Exodus 20:1-17
Friday	.....Matthew 6:5-15
Saturday	.....Psalms 119:33-40
Sunday, Dec. 18	.....John 1:1-14
Monday	.....Mathew 5:1-12
Tuesday	.....Isaiah 9:2-7
Wednesday	.....Romans 8:12-39
Thursday	.....I Corinthians 15:35-58
Friday	.....Isaiah 40
Saturday	.....Isaiah 53
Christmas, Dec. 25	.....Luke 2

It should be remembered that Christ will come for His church before He manifests Himself to Israel.

Travel Flashes

Dr. Charles A. Bame

"Going Again"

"Boozehisting?"

INDEED, there are still "travel flashes" to be made. I do not know the meaning of "on again, off again, Flanagan" but I do not imagine that it has to do with getting drunk. On the water wagon and off again, is the apparent course of all who get a "taste" for liquor. I had a near relative who raised a large family of, I think, ten children. When he was good, he was very, very good but when he was dizzy with liquor, he drove his children out of the house with a pretty dangerous weapon. I knew of another, indeed a member of one of the congregations I served. He apologized again and again for his imbibing of "fire water," but "again and again and again" he went and did it again, only to be kept in fellowship with the church because he never denied and always apologized for his failing and weakness.

Going To Sing

It is the first time that I ever traveled 150 miles to sing a song; but this is the way the announcement read: "Although he will speak at the rally, Dr. Bame has been brought to Michigan to introduce a new prohibition song he has written, 'America Free.' This song . . . is a challenging appeal to make and keep America free. He has been selected also as one of the Eighteenth Anniversary, on 'What Can We Do Now?'"

113,379 Miles

Yep! That's the number on my speedometer and I have been at the wheel and Lady Bame at my side for most of them. Was it in shape to go another 350? Well, I did go to a select mechanic to make sure and he put on \$13.00 worth of repairs with the same trouble recurring before I had gone fifty miles. Ah! What a Providence then happened! I went to a second preferred mechanic and it acted worse for him than for me, who had driven 65 miles to get to him, for I got it going, but he couldn't, right at the Garage door. But for his skill and patience, I wonder where I'd be now after 350 miles more. But too much like Americans are saying, it can't happen there again! But there are so many parts to an auto! Like drunkenness, it can happen anywhere.

Well, after a day, I got started and now I have returned and am telling you, I had a wonderful time. I just had to go for it had been planned two months before, but here comes a challenge.

An Operation

Not on me nor Mrs. Bame, but one of our congregation, who suddenly took ill on a trip and the morning of my going went to the operation table. But I was assured that all would end well (as it has) and that I should go on and "not worry"—a thing not too easy to do.

Alluring

One of the alluring urges of the trip was to visit Michigan cousins, some of whom I had never seen and others of whom I did not even know. Cousins, cousins everywhere and how nice it was to be among them on such a trip; for all of them were in entire agreement with me on the great subject of prohibition. One, (a teacher) I had mated to a cousin years ago and how happily they lived; others who had never seen me and most, never heard me speak. It was and is a great satisfaction to meet a woman who had held me on her knee a half century ago and hugged and kissed and teetered me as a child. Now 91, she is still able to take care of herself and the good Lord is praised by both her and myself that we chanced to meet before our translation. How we could have wept were it not for the promise—or, better—assurance that we shall meet again in a better world where there is not a "shadow that is cast by turning."

Fellowships

I may say that one of these cousins was once a Methodist. After I had introduced her and married her to my cousin and baptized her into our church, she is now so separated by distance and age that she has joined the Presbyterians so as to have a pastor, and who'd criticise? Another had a mother whom I remember as the most loquacious at prayer of any woman, anytime or anywhere. It was at the same Mourner's Bench where I offered my first public prayer that she cried out her heart for the lost and now her daughter, my cousin (whose hospitality I enjoyed) and I had not a chance for disagreement in our different approaches to God nor a doubt of each other's security before the Throne of Grace. But it was not thus then or I'd had a different mate (maybe) for a wife. That one became another minister's wife—Methodist!

"Oh, What a Change!"

My first lecture was given to a church of "The Assemblies of God"; the second to a Free Methodist; the third, an assembly of dozens of preachers from many groups; the fourth, an Evan. U. B. group, and the fifth to a "Pilgrim Holiness" group. The leader who "booked" me for these sermons (for such they were) was a Free Methodist. Did I know the difference because of these denominational "fences?" I answer, "never a one." There is a tie that "binds in Christian love" for "the fellowship of kindred minds" is the thing that unites. I think I shall never forget one home among these "sects," as they are slanderously called, for the limitless courtesies offered in the church as well as in the home.

"A Preacher Preaching Prohibition?"

Yes, that's I. I would never be a true preacher if I did not; nor, in my belief is any one. God was the first prohibitionist and never has changed. His first effort to train properly, the first pair, was with a prohibition. In Eden his first recorded words are: "Of the tree in the midst of the garden ye shall not eat, neither shall ye touch it, lest ye die" (Gen. 3:3). When he gave Moses the rules for right living he gave him Ten Commandments—all prohibitions, and Jesus sanctioned each of them more than once and gave many of His own. Paul reiterated them, Peter also, and so also James.

The trouble with modern preachers (not all) is that they have forgotten the prohibitions or are afraid of their "skins" or "jobs," as men say today. All this talk about love and grace is much less than what God always required of his people. If anyone doubts, let them read: Matt. 5:20-22, 34, 39, 42, 44; Luke 6:30, 27, Matt. 5:20, 25; 7:1; Gal. 5:19-21; Eph. 5:3, 4, 5, 18-21 and so on ad infinitum.

"Is That In?"

A reporter was asking over the telephone for some of the message of the evening before in one of the cities where I was talking in this vein, and he stopped me, asking, "Is that in the Bible?" I said sure! Do you wish me to quote it? I had a Bible at hand and gave it to him from Gen. 3:3, and he gave it all with the quotation in the paper next day, omitting what he had thought to be the "news."

A man sitting in the same room with me said: "You do not believe that, do you?" I answered, "Sure I do and I have the facts to prove it." What the world needs in times like these is to have enough regard for God and His word to believe it and talk back to falsifiers and skeptics. My topic was: "Talk back and Fight it Out." Prohibition was a "howling success" with the greatest era of prosperity in our history. Get the facts and "tell 'em." Wabash, Indiana.

Interesting Items

(Continued from Page 3)

was held on Wednesday evening, November 23rd at the Downsview Christian Church.

Dayton, Ohio. Brother Whetstone, Dayton pastor, reports that twenty-five men attended the Laymen's meeting on Monday evening, November 14th, and that the interest in the meetings is increasing.

We note that a Sunday School party is in the offing at Dayton. The date is to be announced later.

Lanark, Illinois. A Youth Fellowship meeting was held at Lanark on Friday evening, November 25th, with a Gospel Team from Ashland College furnishing the program. The Milledgeville young people were to be the guests of the evening.

Cameron—Quiet Dell Circuit. Brother A. R. Baer, pastor of the circuit, says that there were seven baptized following the prayer service on November 16th—five from Quiet Dell and two from Cameron. There were others baptized on Sunday afternoon, November 27th. These were from those who made their confessions at the recent revival meeting.

At a recent Wednesday evening prayer service at Cameron, there were forty present and three came forward for baptism and membership in the Cameron church.

Brother Baer says, "The Berean Birthday party was a great success. There were 150 present and many of them were prospects for the various classes of the Sunday School. The 16mm sound projector used on that evening is available whenever its use will promote the interest of the Church."

There was a social evening and motion pictures in the Cameron Church on Tuesday evening, November 23rd. On Sunday, December 4th the first religious film that will take the place of the evening sermon will be shown—"No Greater Power." Additional showings of motion pictures will be on Tuesday evening, December 20th and Sunday evening, December 25th. The Christmas story, "The Child of Bethlehem," will be shown following the regular Christmas program.

The order for the new hymn books for the Cameron church has been sent in and soon they will be in use. Special Christmas recordings for the tower loud speaker will soon be ordered. This special Christmas music will be sent out to the community through the tower system during the Holiday season.

Louisville, Ohio. The Junior and Senior Sisterhoods joined in celebrating the Birthday of Sisterhood on Tuesday evening, November 22nd. A banquet was served.

We note that a "Mystery Quartet" will be one of the attractions at the evening service on Sunday, December 4th. Brother Byler, Louisville pastor, says, "No one knows the quartet—including those who are singing."

Northern Indiana Laymen. While the announcement of the Northern District Indiana Laymen's meeting was made in last issue of the *Evangelist* as it came from Brother Hummel, the President, yet the Secretary, Brother Max Miller, asked us to make the following announcement. We are glad to do this and thus, if any missed it last week, they still have time to make arrangements to go. Here is the announcement:

"The regular quarterly meeting of the Northern Indiana Laymen's Brotherhood will be held in the church at Elkhart on Monday evening, December 5th. In addition to the usual good time, there will be the annual election of officers. A good attendance is urged. Max Miller, Sec."

More C. E. News

Johnstown, Penna., Second Church C. E.

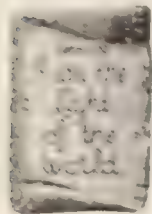
The Christian Endeavor Society of the Second Brethren Church, Moxham, have begun a new and inspiring year. We hope to meet with much success in our endeavor to win others for "Christ and the Church."

At our recent election we elected the following officers To lead us in our work for the next year: Mrs. Florence Kline, President; Eugene Hostetler, Vice President; Jack Bischof, Secretary; Randall Hostetler, Treasurer, and Mrs. Orval Boyer, Corresponding Secretary.

We had a well planned program and a nice selection of games in which all took part, at our weiner roast held recently at the home of one of our members. The group is now looking forward to an enjoyable Christmas party.

Rev. Leatherman requested the C. E. Society to be represented some evening during our recent evangelistic services, so as a very alert and eager group, ready to do what the Lord may ask, we chose the "First Monday night" and we are glad to report we had fifteen members present.

Mrs. O. E. Boyer, Cor. Sec.



National Sunday School Association Page

Conducted by Rev. N. V. Leatherman



READING LIST FOR VISUAL AIDS IN THE CHURCH

Chester F. Zimmerman, Audio-Visual Director

MANY OF THE RELIGIOUS PERIODICALS and also many of the national and state educational periodicals frequently contain articles on the use of visual aids. Have you checked at your local library to see what they have? Have you checked at your Y. M. C. A. reading room?

Most of the progressive publications will have certain suggestions which you can apply. The majority of these articles are listed in the annual index of the periodical in which they appear, and in the **Readers' Guide** which may be found in almost any library. Ask your librarian to help you locate the items you want on machines, films, filmstrips, sound-filmstrips, screens, slides or suggestions for use. Your librarian will be glad to help you.

In addition to current articles, certain publications should be read carefully by all those interested in beginning or continuing a worthwhile visual aids program in any church. A few selected ones are listed below:

1. **Bulletins of the International Council of Religious Education**, available from headquarters, 203 N. Wabash Avenue, Chicago 1, Illinois.

Bulletin 930: Why and How to Use Visual Method in Weekday Religious Education (10c)

Bulletin 940: Why and How Use Visual Method in Vacation Religious Education (25c)

Bulletin 955:1: Picture Guide for Uniform Lessons (20c)

Bulletin 920: Bringing New Life Into Leadership Education—Use Visual Method (25c)

Visual Religious Education Today (40c)

Visual Method in the Church (25c)

Visual Method in the Church Curriculum (25c)

Committee on Visual Aids (Children's Work Advisory Section)

2. **Visual Aids in the Church**. Paul H. Vieth and William Rogers; Christian Education Press, Philadelphia.

3. **Visual Aids in the Service of the Church**, published by the Harmon Foundation for the Yale Divinity School.

4. **Projected Visual Aids in the Church**. William S. Hockman, Pilgrim Press, Boston.

5. **Architects' Visual Equipment Handbook**. Bell and Howell Co., Chicago.

6. **The Audio-Visual Handbook**. Ellsworth C. Dent. (6th Edition) Society for Visual Education, Inc., 100 E. Ohio Street, Chicago 11, Illinois.

A few hours of reading will save you many problems that can arise in the using of visual materials.

A few facts from these materials will point the way to

making the visual program in your church a worth-while teaching and inspirational program.

"Know-how" is important in this field just as it is important in the baking of a cake or the preparation of a sermon.

The increasing demand for visual aids from religious leaders of all denominations is, in effect, an assuring answer to the challenge, "Shall we not educate as well for peace as for war?" The army, as you know, used hundreds of filmstrips, sound-filmstrips, silent motion pictures and sound motion pictures to train its personnel. So important is the work of the church, so immediate the need for teaching the eternal truths of religion, of making ideals live that no method which promises an increase in effectiveness should be left unused.

The opportunity of today is far greater than it was just ten years ago in the visual field. At that time even the leaders were stumbling along an unknown track looking for the right way of accomplishing their aims. You can profit from their mistakes and their progress.

For information about filmstrips, slides, screens or projectors write to: The National Sunday School Association of the Brethren Church, Executive Offices, Ashland College, Ashland, Ohio. Order visual materials through this office.

Time

H. A. Gossard

I am but TIME, yet I am firm as Truth.
I change things, yes, I change both age and youth.
I am resolved to give the world my days;
To serve all living things through Nature's ways;
To bless mankind with all God blesses me;
To grant no time for strife:—I'd keep MAN free!
To all that lifts MAN up I'll bow a bit
With throbs of love and hope to rythm it . . .
In every prayer for peace I pledge to play
My part in wafting it upon its way . . .
I am but TIME, still I am true as Truth.
I antedate all things,—yet, I'm a Youth . . .

• • •

Folk bless the world oft as they use me right;
And curse themselves oft as they use we wrong.
As Servant I rest neither day nor night;
As King I rule the universal throng . . .

I do my work the while I slip away . . .
I never hurry; still I'm never late . . .
I cannot rest; I'm busy night and day . . .
No one can see me:—I've no size nor weight.



NEWS

Send all C. E. News Items
To Rev. W. St. Clair Benshoff
228 Main St., Meyersdale, Pa.

MILLEDGEVILLE, ILL., C. E.

The C. E. in Milledgeville has been having very successful meetings. They have met one of their goals with a lesson on Stewardship. They have also had a planned social party. On September 9th thirty-two young people enjoyed a hay-rack ride. After the ride weiners and buns seemed to disappear in no time!

In the September "Brethren Youth" magazine a clever idea was submitted for a C. E. Meeting. Since September was school month, they had a program based on the idea of school.

When Rev. and Mrs. W. S. Benshoff were visiting in Milledgeville (where Rev. Benshoff formerly preached) the young people had a scrambled supper on the church lawn. Orville Allen, Jr., was the leader and he had a very good meeting—"This Prodigal America," taken from the C. E. worship programs.

They will try to meet another goal by having the Quiet Hour lesson and playlet. They are trying to meet twelve of the twelve goals this year. They think it will be possible if they really work!

Margy Alber and Janice Paschol.

CERRO GORDO, ILL., C. E. REPORTING

Beginning with the month of July, camp was the first thing on our list. There were six of our own young people who attended. The week after we got home from camp Mr. and Mrs. John Fulk invited the young people to their home for a hamburger fry. We had a very enjoyable time and I'm sure everyone there was blessed.

There were not any of our young people able to attend General Conference this year, as much as we would have liked to. After our pastor and his wife returned home from conference, they told us all about it. It even sounded better than we thought it would be. I am sure there will be some attend next year from our group. The last meeting in August we were invited to the home of Mr. and Mrs. David McDonald to have our meeting.

Two of our September meetings were held in homes. One was held in the home of Byron Derr and the other was held at the parsonage.

Our Christian Endeavor has as a project to send a copy of the "Upper Room" to the "shut-ins" of the community. We feel this will be profitable, not only to the "shut-ins" but to us also.

Since July we have made a 10% increase in our society. It is still growing and, the Lord willing, it will grow more and more. We have ten regular members. Our average attendance since July until the present time is eight. We have a wonderful help with our meetings from our pastor and wife. We also appreciate the adults who take an interest in our C. E.

Elaine Metzger, Secretary.

Young Men and Boys' Brotherhood

CHRISTIAN LIFE

Rev. John T. Byler

(Brother Byler is furnishing the studies for the Boys' Brotherhood and the first of a series of three monthly articles is to be found below.)

* * * * *

DID YOU EVER STOP TO CONSIDER that the Christian life is never static—that it never stands still? As a Christian, you either move forward in Spiritual Growth, or you become weaker and life holds fewer blessings for you. When Christ calls people to discipleship, He calls them to action and decision; He calls them to surrender and whole-hearted service. Never is He satisfied with half-hearted following, and with part-time Christianity.

The disciples of Christ were well aware of these demands when they responded to His call. You will remember that when they first followed Him, they called Him "Rabbi," or "Teacher," and they thought of themselves as disciples or learners. They knew the importance of learning all the things of God from Him that it was possible to learn. So must we all be willing to be learners or disciples, as we come to Christ to follow Him. He must be to us, a teacher.

When we accept Christ as a Teacher, we find Him different from any other teacher in all of the world's history. He never wrote anything to leave behind Him, but depended solely upon others carrying out His instructions and fulfilling the things that He taught. Yet, as a teacher, no one has ever begun to reach the heights that He reached. His messages were so simple that a child might understand—yet, so profound that they could not be understood by the world's philosophers and wise men. Again, while He spoke of conditions of the day in which He lived, yet His messages were timeless, for they related the past to His day, and our own generation. Centuries later, still finds these messages applicable to our own needs.

One other thing needs to be noticed about Christ's teaching. His words were words of Life. As He taught, and as men responded, hearts were changed—lives were transformed—men became new creatures. Christ knew that His words were words of power and life, so He spoke with authority that no other had a right to use. While He says He came not to revoke the teachings of the "Law and the Prophets"—yet He introduced some new ideas which were foreign to these earlier teachings—and completely new and revolutionary.

And these words were such words of finality that the Christian world uses them to end controversies, even today. To the Christian, there is no higher court of appeal than the words of Jesus Christ. Christians will continue to use them until the end of time as their supreme voice of authority, for they are the words, not only of a great Teacher, but of God Himself.

—Louisville, Ohio.



CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for December 18, 1949

THE CHRISTMAS TREE BEARS FRUIT

Scripture: Matt. 7:15-20

For The Leader

ONE WEEK FROM TODAY is Christmas! How, each year, be it boy or girl, we look forward to that great day. Parents shared with us our joys and anticipation. Then the day came and with it our presents, our disappointments or our joys. There was a dinner, relatives, visits, maybe snow. The day was so short, soon it was over, and we almost felt that the anticipation was greater than the experiences of the day. As we older grow, we learn something of the hard work, the rushing, the expense, and the complete exhaustion connected with "celebrating" Christmas. There is the ageless myth of Santa Claus to contend with. We must either bluff younger ones, subjecting ourselves to later being known as a deceiver, or telling the truth about Santa, and explaining to them what it is all about. Which brings us to our thought of the evening. We do not believe that Christ ever intended that the day of His birth should be used as it is. We urge each one to make Christmas a day of praise and adoration to our God and Savior.

DISCUSSION

1. JESUS OR SANTA CLAUS? In your home, who's getting the most attention this Christmas? Jesus or Santa Claus? If yours is the average home, Santa is. He may seem to be a jolly old man, full of kindness and provision, but he's the devil incarnated for millions of people. He is truly anti-Christ in spirit, of which the scriptures say there shall be many in these days. For Santa has replaced the true worship of Christ in many hearts. It even takes the form of blasphemy. We visited in a home at Christmas time. A large picture of Santa hung in the most prominent place in the living room where the children in the home could see it easily. Our hostess said, "You know, when you look at that picture of Santa Claus, you can almost see Christ in it. Of course, the spirit is the same—that of giving." What do you think of that? Depending on your love for God, you will have Jesus or Santa Claus in your Christmas.

2. THE SIMPLICITY OF CHRISTMAS. It is a far cry from the monstrous display of materialism and selfish desires, to the simple scene in Bethlehem. If you are fed up and sick of the strain of Christmas as we celebrate it now, and are coveting a peace and quiet, then turn back to that scene in the stable. How simple, how restful. The mother, Joseph, the baby Jesus, the cattle, the soft light of Holy radiance! The quiet visit of the shepherds. There is peace, for Christ always brings peace to our hearts. There is rest from all the excitement of the day. Do it, and you will find in Christmas a help for your soul, to be found in no other way.

3. PROPER OBSERVANCE BY CHRISTIANS. In the face of commercial conditions, it does become a problem as to how to celebrate Christmas. Surely, the day will include a devotional period in the home for all the family, in which the Christmas story from the Bible will be read, and prayer offered. The giving and receiving of gifts is an inbred practice which, incidentally grew out of the visit of the wise men, who, contrary to all popular beliefs, did not even visit Jesus on the night He was born—Matt. 2:11. (Is a stable a house? Is a new-born babe a young child?) On the night when Christ was born, the angels sang a song of praise, the shepherds praised God. That is the proper observance of Christmas for the Christian. It is to be a day of praise. To observe it in any other way is to keep from God the rightful homage due unto Him.

4. GIFTS OR NOT. As we have mentioned, gift giving is inbred in the celebration of Christmas. It will be a part of our Christmas observance. The danger is that it will supersede our worship. We can well remember the admonitions at home that even though we were giving gifts and receiving them, that it was Christ Who should receive the praise and worship of our hearts. It is His birthday. One little boy was smarter than his parents when he said, as he observed all the gift and wrapping, exclamations of pleasure and disappointment on Christmas day, "It seems funny on Jesus' birthday that everybody gets gifts but Jesus." Which opens up another point of how much we should spend for gifts for family and friends. A true Christian will never spend for Christmas gifts more than he gives to the Church for its support, for missions, benevolences, etc. How does your average tally up?

5. A PICTURE OF CHRISTMAS. I see a man standing off in the shadows cold, forlorn, forsaken. The gloominess of his condition is intensified by the bright lights off to the other side of the picture. In the bright lights we see gaily decorated homes and buildings, we see people rushing to and fro with great purchases under their arms. We see people shouting with glee as they watch an endless procession of presents under brightly lighted trees. We hear the gloat of the merchants as the ring of their cash registers becomes the chimes of Christmas. We see liquor flowing as a mighty river through the heart of the city. At the lower corner of the picture behind a building we see the Devil himself shouting with glee as he sees the children of men heaping unto themselves their selfish desires and pleasure. The only building in the midst of gaily lighted buildings, that is not lit up is the church. It stands dark, cold, uninviting. We have entitled our picture, "The Birthday of the Saviour."

6. MAKE IT A CHRISTIAN CHRISTMAS. We can hold the line, by spending our money for good substantial things as clothing and food. To buy trashy toys is just throwing money away that could better go to the Church and to missions. It is Sunday this year on Christmas Day. Thus we have a rare opportunity of making it a double day of praise. Our prediction is that, save for a treat, our Sunday Schools will have one of the poorest attendances of the year. Be a real Christian on Christmas Day. Attend your Church's services, both morning and evening. Make it primarily a ray of raptured praise for Christ.

Prayer Meeting Topic

Contributed by Rev. C. Y. Gilmer

(Helps for Better Christian Living)

THE MYSTERY

Though deep within my heart I feel
The blood of Christ applied;
I cannot tell you how 'tis done
Nor why for me He died.

But this I know, my heart is clean;
His Spirit doth abide.
I cannot tell you how, or why
But still, I'm satisfied!

My finite mind may never grasp
The mysteries of His grace,
Yet oft I've felt how small they'd be
Could I their reason trace.

I'm glad I do not feel to probe,
Nor ask, how can this be?
For I'm content to have a faith
That makes God real to me!

—Robert E. Mortensen.

THE GLORY OF THE CHRISTIAN LIFE

Scripture: Romans 8:7-18

Hymns: "Ye Must Be Born Again"; "Saved to the Uttermost"

Seed Thought Provokers:

THE ESSENTIAL DIFFERENCE between one who is a Christian and one who is not is the glory of the Christian life. The marvel and miracle of the Christian life the world does not understand, and neither do we fully comprehend. When God was in Christ His divine glory was veiled in flesh so that men did not recognize God in their midst (Mark 6:3; Luke 4:22). But some beheld His glory (John 1:14). And so it is with the Christian (1 John 3:2).

We became Christians by believing on the Lord Jesus Christ (Acts 16:31; Mark 16:16). Without controversy we accepted the doctrine of His virgin birth, eternal existence as the Son of God and God the Son, His atoning death for sinners the only way of salvation, the power of His resurrection and His return in person (1 Tim. 3:16). This to the unregenerated man is unbelievable for it is humanly impossible. He cannot believe that Deity would submit to the virgin birth or the cross (1 Cor. 1:18). But the miracle of the Christian life begins in the saving knowledge and belief in these things. Faith in spiritual things is not of human capacity but a divine gift (Mark 9:23, 24; Luke 17:5). The Christian believes what to the natural man is unbelievable.

Christianity is supernatural and moves in the realm of miracle. The Christian begins with the new birth, re-

birth (John 3:7). While it is impossible for the natural man to decide his birth, parentage and family, the Christian decides all three (John 1:12). Jesus would have us know that not all men are the spiritual children of God (John 8:44; Rom. 9:8). There are only two families on earth. In the Bible one is called "the children of the flesh," "... of the world," "... of disobedience," "... of wrath." The other is called "the children of light," "... of the kingdom," "... of the highest," "... of God." We are of the first family by nature and of the second family by choice.

The natural man may know things visible and material. He knows nothing of Deity, Heaven, Hell, eternity apart from the revelation of God in His word. He cannot comprehend the truth of God from an open Bible unless the Spirit anoints his eyes. Spiritual truth is hidden from the natural man (1 Cor. 2:14). The Christian knows things unknowable to the natural man (1 Cor. 2:9, 10).

To stand before God acceptable because of righteousness is not in the power of an unsaved man to accomplish (Heb. 12:14; Rom. 3:22, 23). Only the man Christ Jesus lived a life of unblemished holiness. Hence, the wisdom of the cross (2 Cor. 5:21).

Only the Christian can see and possess the invisible (2 Cor. 4:18; Heb. 11:10, 27, 13-16).

United Prayers.

COMMENTS

On The Sunday School Lesson

by The Editor

Lesson for December 18, 1949

GOD AVAILABLE TO ALL MEN

Lesson: Jeremiah 29:1, 4-14; 31:3

WE SAW IN MANY CATALOGS which were put out during the late World War, any number of things advertised and which had these words struck through the description of the articles—"Sorry, Not Available." Of course we knew it would do no good to order any of these numbers, regardless of how much we needed or desired them.

Then came the end of the war and at least a semblance of a return to normalcy. Catalogs began to arrive with the words above stricken out. At least one catalog that came to our home had a number of articles listed under the caption, "These formerly scarce articles are now available. First come—first served." Even then, when some of these articles marked "available" were ordered, only disappointment was the order of the day, for back would come the money with the terse statement, "Sorry—out of stock. May have later. Order again."

Today we study about One who under every circumstance, is available, not to just a favored few who have been in touch with the catalog before it fell into our hands and who were able to get in on the "ground floor," but to "everyone" who desires Him and seeks after Him.

The key to our entire lesson is found in the Golden Text, Jeremiah 24:13—"And ye shall seek me, and find me, when ye shall search for me with all your hearts." The two words that stand out in our study are "seek" and "available." The latter word is bound up in the words above, "Ye shall . . . find me."

We find great comfort in reading such expressions as the following from God's Word—"If they cry, I will surely hear . . ."—Deut. 22:23; "Then will I hear from heaven"—Psalm 20:6; "I am their God and will hear them"—Zech. 6:10, and a multitude of others. (See how many you can find.) God has so arranged it that His children can have access to Him at any time. But we should remember that while He was seeking us, we likewise were seeking Him. Thus the scripture which is found in James 4:8, takes on new value to us as Christians, "Draw nigh to God, and he will draw nigh to you."

"But," you say, "that is not availability to everyone. That is limiting it to those who have already accepted Him." Yes, that would be true if we were to limit the idea of "availability." But the availability of God has never been limited to just a few; it was the "acceptance" of that availability by the few that drew the line. The difference lies in the word, "acceptance."

Seeking must always include a desire to "find." There must also be included the idea that there is something worth finding, and that it is there to be found. The mere mention of a "gold find" will immediately be the presaging of a "gold rush." Witness what happened just a few weeks ago, even on a false rumor of a new gold strike. Men rushed to the scene by the hundreds, only to find "nothing there." But the availability of God to everyone who will search "diligently" is no false rumor.

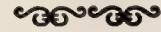
That God is available to ALL who seek Him is surely definitely sure in the words of Jesus, "I came to seek and to save ALL that are lost." And Paul, who surely knew what he was writing about, says, "ALL have sinned and come short of the glory of God." The prophet Jeremiah knew that God was available to all men; Paul knew it; and we know it. Then, what are we doing to show All men that He is available? Isn't there where our task lies? And should this not be the burden of our teaching today?

Wedding Announcement

WITMER-HARPER. Miss Marilyn Witmer, daughter of Mr. and Mrs. Paul Witmer of Ashland, Ohio and Freeman Harper, son of Mr. and Mrs. Perl E. Harper of Ashland, Ohio, were united in marriage at the First Brethren Church in Ashland on Sunday afternoon, July 17, 1949. The ceremony was performed by the pastor of the church. Music was provided by the church organist, Mrs. H. G. Dotson, with Miss Barbara Mosher, vocalist. Miss Jean Darr was maid-of-honor and Miss Carol Witmer and Mrs. Earl E. Garnes, sisters of the bride, were bridesmaids. Merle Swineford was best man, ushers were Robert Herman and Clarence Brownfield, the flower girl was Marilyn Zehner and Earl Garnes, Jr., served as ring bearer. Hos-

tesses at the reception were Mrs. Mahlon Caldwell, Mrs. Eldon Kirkwood and Mrs. Guy Mack of Ashland. Two hundred guests were present for this beautiful open church wedding. Mrs. Harper is a member of the First Brethren Church and Mr. Harper is a member of the First E. U. B. Church.

H. H. Rowsey.



ROWSEY-HAMEL. Miss Jean Marie Rowsey, daughter of Rev. and Mrs. H. H. Rowsey of Ashland, Ohio and Rev. Joseph D. Hamel, son of Mr. and Mrs. D. H. Hamel of Conemaugh, Pa., were united in marriage in a beautiful open church wedding in the Ashland Church on Sunday afternoon, August 7, 1949. The ceremony was performed by the father of the bride. Music was provided by Mrs. H. G. Dotson, organist, Mrs. M. A. Stuckey, harpist, and Miss Jeanne Lindower, vocalist. The bride was given in marriage by her uncle, Harvey Becknell of Washington, D. C. Bob Hamel, twin brother of the groom served as best man. Betty Rowsey, sister of the bride was maid-of-honor. Others in the wedding party were Charles Munson and John Rowsey, ushers; James Rowsey and Larry Weidenhamer, junior ushers; Mrs. Bob Hamel and Mrs. Dorman Ronk, bridesmaids; Kathy Whitted and Bonnie Munson, junior bridesmaids; and Miss Marjorie Cripe and Miss Jeannette Berger of Goshen, Ind., as hostesses at the reception. Rev. Hamel is pastor of the Fair Haven Brethren Church and a student in the Seminary at Ashland.

H. H. Rowsey.

Laid to Rest

ENGLAR. Seward S. Englar passed away in the confines of the Linwood, Maryland, congregation on August 17, 1949, aged 58 years, 4 months and 1 day. Death was due to heart trouble. He leaves his widow, Mrs. Adelaide Englar and a number of other near relatives. The widow has been for a good many years the faithful organist of the Linwood church. Funeral services were conducted by Elder E. M. Riddle, of Ashland, Ohio, a former pastor and close friend of the family, at the home on August 21st.

Dyoll Belote, pastor.

KRILL. Mrs. Flora Holston Krill, a charter member of the Ardmore Brethren Church, departed from this life at her home in Ardmore Heights, Indiana, Saturday morning, October 15, 1949. Sister Krill was in her 89th year of her life journey. She was one of those faithful Christians who lived to give her service to Christ and the church. She faithfully attended her church until her health did not permit. Memorial services were held at the church on Monday afternoon, October 17, and her body was placed in Riverview Cemetery in South Bend. She leaves one daughter, Mrs. Stella Lee, who devotedly waited on her during her illness; one son, Harry Krill, one granddaughter, Mrs. Leona Hoekstra and two great grandsons. Services conducted by her pastor, the undersigned.

R. F. Porte.

News From Our Churches

REVIVAL AT VANDERGRIFF, PENNA.

It was a joy for me to work with Rev. Paul Naff in a three weeks evangelistic meeting at Vandergrift, Penna., from September 26 to October 16. Brother Naff is well liked by the members of the church and he is winning his way into the homes of the outsiders also. These steps are good in any community for any pastor. Brother Naff is much concerned about the welfare of his church, both numerically and spiritually. The members, in turn, think him to be the best pastor.

The Vandergrift brethren are very devoted to God, to their pastor and to the church. To me, they were the finest among brethren. The youth, the women and the men were all ready to "Go and Do" for their Lord what they saw needed to be done to promote His church; this they began to do trying to get some of the former members back into the field of labor for the Lord. Thanks be unto God, for some of them came back and stated it to be a joy to meet with their former teachers and workers in the church. There are still some others out of the fold, whose names are on the church roll, but not as yet returned in person. My prayer is that they also may be brought back by the faithful pastor and members.

The Vandergrift brethren bought two nice lots in a good neighborhood and are planning to build a nice church for worship. You may ask what is wrong with the house they now have; and I may say that it is not so much the house as it is the location of the church. The reason? A few years ago the Negro Baptist Church converted a storehouse into a house of worship just twelve feet from our church and when they become jubilant in the summer, while the windows of both churches are open, then, what will we have?

The coal and steel strikes were going on, and we saw the people congregating on the street corners and especially in front of the drinking places. The strike benefitted some of the members in that they could attend each service the last two weeks. This I enjoyed much, for there were strong men of prayer among them, and such are helpers in evangelism.

Visitations continued nearly every day, yet there were some of the members we failed to contact during the time there.

The Sunday School at Vandergrift is working hard to get and to keep the banner of the highest attendance. Teachers and pupils alike seem to enjoy the work, and take hold, together with their young superintendent, Brother Charles Lawmaster, for the purpose of building a bigger and better school for the church.

The orchestra, consisting of two violins, three guitars and two saws, with the piano, gave us good music, and may I say that these musicians were present nearly every night. The Choir was present each night and with choice selections for the revival. We had quartets, duets and solos, one or more each service for the last ten days. I did appreciate the favors of these folks very much.

The janitor and the decorating committee had the church looking very nice for each service, and the beautiful flowers of various kinds were pleasing to the eyes and restful to the mind.

The entertainment committee had their plans made and without a "kink" in them. However I wished that there had been some kinks in them so that I could have slipped away from at least one meal a day. These ladies were real Pennsylvania cooks, and we had much of it. It was prepared in such a way that I found it difficult to push away from the table in time to remain comfortable.

I had my home with Brother and Sister B. F. Buzard and it was one of the best. Their home was as my own in every way—everything for my comfort. I am grateful for this hospitality. The visible results of this meeting were three first time confessions and one reconsecration.

May God bless the Vandergrift Brethren, their pastor and the work as a whole.

S. E. Christiansen, Georgetown, Delaware.



BROTHER J. G. DODDS REPORTS

Akron, Ohio

Many worthy and interesting events have transpired since our last report. I shall try to give you some of the high spots in these events.

Guest speakers who have been with us are—Rev. E. M. Riddle, General Secretary of the Missionary Board of the Brethren Church and Secretary-Treasurer of the Ohio District Mission Board, spoke in behalf of the Ashland College on Educational Day; Rev. Charles Munson, National Youth Director; Rev. E. H. Reid, pastor of the Akron Hebrew Mission; and Mr. Steiner, of the Gideons, delivered the address at the Laymen's public service.

Steps from the street up to the church have been installed; drive opened into the parking lot, and the cable laid for the installation of an outside bulletin board. The parsonage and garage have been dressed up with a new coat of paint, and paint has been ordered for another coat on the church building.

Because Sunday School classes are getting too large for efficient work, two new classes were organized on October 1st, and others will need to be established in the near future. Finding space in our little building is now beginning to be a problem. One class which has grown to an enrollment of 18 is crowded into a room about 12x15. At a recent meeting of our Brethren Youth Organization, thirty young people were present. The pastor has set a goal of fifty to be reached during the year 1950.

Flora, Indiana Revival Meeting

In response to a call from the Flora Brethren Church, the writer spent the first two weeks of October assisting their pastor, Rev. J. Edgar Berkshire in a Revival Campaign. We were grateful for this privilege of laboring with this good pastor and the good people of the Flora church. It was a joy to see the members of the church coming to the parsonage to discuss various problems with their pastor, and to see them departing with new hope and new courage. Of course we dined out and I am convinced that

Indiana chickens are just as good, if not better, than Ohio chickens.

Thursday of the second week, one of the District W. M. S. Rallies was held in the Flora church. The W. M. S. representative attendance was larger than it was at a similar rally twelve years ago. This was a privilege that I had not anticipated—former acquaintances from Mexico, Denver, Peru and Twelve Mile were there by the car load. Ministers—Hanna, Swihart, Gable, and Higgins brought delegations to the services. Also local ministers from other churches in the community attended frequently—one night nine preachers were present including pastor and evangelist. Flora is the home of Brother W. T. Lytle and Brother J. W. Brower—these Elders were back of the pastor and the meetings 100% and in there working all the time. Their interest and support was inspiring and encouraging. The pastor is reporting visible results.

Toward the end of the second week it was a great privilege to have a new experience. The pastor brought in a wire recording machine, and then at the parsonage after the evening service I heard two of my sermons preached back at me.

Akron, Ohio, Again

I was in my own pulpit Sunday, October 23rd, and then began a BIBLE STUDY REVIVAL MEETING in our own church Sunday, October 31. Sixteen services were held, closing Sunday, November 13th, with Communion service on Monday night, following a baptism service. Seven were received into the membership of the Firestone Park Brethren Church—two by baptism and five by statement of faith, having previously been baptized by trine immersion.

The average attendance for the two weeks was 53; there being 110 different people, besides children, who attended during the two weeks; and 17 people who attended every service. We think the attendance would have been better if the city had not had our street blocked off in construction of a water-main project. One night Rev. John Byler brought a delegation from Louisville church—thank you! Our own chorister, Oliver M. Parker conducted the services, Mrs. Mamie Smith was the pianist, and the pastor preached the sermon, while the membership prayed and did personal work.

The Communion Service was a rich experience. The attendance was the largest of any Communion Service since the church was organized, and there were sixteen people who observed the Communion in the Firestone Park Brethren Church for the first time.

Plans for the future are for bigger and better achievements: The second term of leadership training class will begin shortly, looking to having a corps of teachers holding diplomas; a Christmas program; Watch-night service; programs by the choir; every member striving to attain definite goals; and new converts becoming members of the church week to week. And the erection of the main Church Building, to face Archwood Street, just as soon as possible—the FUND is already started. Gifts from individuals, organizations and other churches will be greatly appreciated. We covet your prayers.

The Mission Board has helped us materially in the purchase of a parsonage, the building of the first church unit, and in its continuous assistance in carrying on the work in Akron. This is a great field, opportunities are beyond

measure, and the work should go forward with ever increasing impetus to occupy the field. Brethren who may have cause to be in Akron over any week-end are requested to worship with us in the little church at the corner of East Archwood and Virginia.

J. G. Dodds.

UDELL, IOWA

To all our friends out there in the U. S. A.—Greetings:

After a very busy summer and fall season, in which we observed all the special days and their offerings, along with their teachings and usefulness, we climaxed with a two weeks revival, in charge of Rev. Clayton Berkshire of New Lebanon, Ohio.

The Berkshires came on October 14th and stayed until the 31st. Our people soon learned to love the whole family, and were thrilled to listen to the three children sing little choruses. Mrs. Berkshire played her violin along with the regular singing. Rev. Berkshire proved himself a splendid song leader and a firm preacher of the Gospel. Our local people equipped an empty house in which they made their home. The Lord sent the means by which they were well cared for in every way, and we praise Him for it all.

The "lift" by these Gospel services were very manifest throughout, and we praise the Lord for His goodness. People came from far and near.

Our Annual Homecoming service was held on November 6th, with good attendance and fellowship. Rev. George T. Ronk was our guest speaker for the sixth consecutive year. The offerings for the Lord were almost sufficient to make needed repairs at the Manse and also to add an oil heating plant to keep the inmates warm in cold weather. The "Acre for the Lord" idea is still in vogue and some of our people are happy to follow in its train.

September 30th we closed our sixth year on this very worthy field. We are happy at some of the victories won and some prospects which are ahead. Of course we have had disappointments, but they shall not deter our aims. One more big goal we have in mind is an Annex to the church property some day. Some of our new additions of workers have been very helpful and we hope we can enlist others soon.

The laity had charge of a morning service recently and a guest speaker came in the evening, while the minister and his wife made a tour of Nebraska—he preaching one night at Carleton, a former parish, and spending a night in Omaha, Waymore, and Topeka, Kansas.

Another goal we have reached is the Lord sent us enough funds from far and near to purchase 100 new hymn books. Isn't it wonderful HOW the Lord provides?

We were pleased to have Rev. and Mrs. C. Y. Gilmer and E. W. Hendrix and wife, with us one night. Brother Gilmer preached for us to a good sized group. They were touring the west.

Our people surprised us one evening in honor of our sixty-ninth birthday, and thirty-one people made quite an event of fellowship, along with a generous cash gift, which helped us some in purchasing a new Dodge. We like it.

Our general health is improved somewhat, and we can praise the Lord for His keeping.

W. R. Deeter.

WARSAW, INDIANA

The Pastor Reports

The Three-fold Communion service November 20, brought to a close our two weeks revival services here in Warsaw. Since the corresponding secretary is to give a report on the meeting I will give just some of the statistics of what has been said by all to have been a very profitable meeting for all—especially due to the renewed interest of many old members who started to come again and thus helped us go over our attendance goal. There were 12 who were in attendance every night and many who missed only one service. Several neighboring churches visited us and we enjoyed their fellowship. Our total attendance was 1,478.

On Wednesday of the second week Mr. Harold Kelly, on his second time to the meetings came forward. The next night, from the Boys' Brotherhood, led by Mr. Neil Bennett and Mr. Owen Horn, there were five boys who came forward. The next night twins, boy and girl, came forward and then on Sunday morning Mrs. Florence Roberts and her son came forward. These eleven were then baptised at the close of the morning service.

We appreciated the generosity of those people who brought in all kinds of food to the parsonage and helped in many ways plus a generous offering. Mrs. Beekley led the congregational singing and taught choruses and Harry Robbins led the choir and arranged the special music. During these meetings too, assisted by Dr. W. I. Duker, we anointed Beverly Summy, who is a patient in Elkhart General Hospital, a victim of polio. We ask your prayers on behalf of this fine girl who cheerfully but slowly is on the road to recovery.

Another service that was held was the dedication of our new altar table with the candle holders, being dedicated in memory of Mrs. Cleo Copeland, who had been a faithful worker in the church, Sunday School and W. M. S.

We now feel very much at home here in the Northern District of Indiana and look forward to further work and progress in the Warsaw Brethren Church. When you travel route 30, you are welcome an stop and visit at the parsonage, or at the church if you pass this way on Sunday.

E. J. Beekley, pastor.

The Corresponding Secretary Reports

Perhaps the Warsaw Church does not deserve space again, so soon—but "when your heart is filled with praise, you can't keep back the song." The past two weeks have been full of revealing, uplifting fellowship and we are bubbling over and ready to share it with those of like faith and all those who are interested in the progress of the church.

The weather in Northern Indiana has remained favorable, so from November 6th to 20th inclusive, our pastor, Rev. E. J. Beekley has "rightly divided the word of truth" to attentive audiences, which increased from night to

night, until on Sunday the crowd reached and over stepped the number for which the intercessory prayer group were definitely praying. Much visiting has been done by Rev. Beekley since his arrival here, also by lay members. Many came to the services who had been drifting more or less away from regular church attendance, to renew their hold "on that which is good." New folk were attracted by the Biblical preaching of Rev. Beekley, the fine hymns, choruses, and point talks of Mrs. Beekley, and the choir music and specials directed by Mr. Harry Robbins.

Sunday, November 20th was a gloriously full day. Included in the morning service was a dedication of a new altar table and appointments. These were given by different groups. In particular the handle holders were given by the Friendship Class in memory of a beloved faithful worker, Mrs. Cleo Copeland. Words cannot actually describe the beauty and uplift of this symbol dedication as prepared and presented by pastor and people. Rev. Beekley then brought the message on the sermon subject, "Marks of a Living Church." This was evangelistic in every way, a message to be understood both by children and adults—pointing the way to Christ. Again the work of the Holy Spirit was evident in the response to the invitation to accept Christ. The results—at 11:15 A. M. the pastor, Rev. Beekley, administered the rites of baptism to eleven applicants. These are the visible results, but who can say how far reaching the glory of this awakening and renewal of fellowship may shine?

Holy Communion was observed at 7:00 P. M. with a large attendance. As "they sang a song and went out" hearts were lifted with praise and thanks to a most gracious God for His loving kindness and His continued Guidance. Special Thanksgiving Services will be held in this church Sunday, November 27th.

Jennie Bennett, Corres. Sec.

HARVEST HOME SERVICE AT OAKVILLE, INDIANA

Early this year, when the Committee on Special Days in the Church met to set the dates and to name committees for the various special services of the church year, it was decided to add to the list of special programs a Harvest Home Day—this service to be held on November 18th. It is with a great deal of joy that we submit this brief report concerning this new service in the Oakville program.

The church auditorium was appropriately decorated with corn-shocks, autumn flowers and leaves, and ears of corn. As the folks came to the church they brought with them contributions of foodstuffs—canned and fresh, as a thank-offering to the Heavenly Father for the bountiful harvests which He provided this year. As these contributions poured in they were placed at the front of the church where all could see them.

The speaker of the morning was a new-comer to the brethren here, but he was not long a stranger. Brother Harold Burnett, a graduate of Riverside School at Lost Creek, Kentucky, and now a pre-ministerial student at Ashland College, was with us for the occasion. At the morning hour Harold brought a most interesting and most inspiring message—dealing especially with the work at Lost Creek; and he also won his way into the hearts of the Oakville brethren with his singing.

We had a two-fold purpose in inviting Brother Harold to this service. In the first place the folks here were interested in hearing some first-hand information about the work at Lost Creek, and secondly, we felt that this would be a real incentive to the Thanksgiving Home Missions Offering to be lifted November 20th. On both counts Harold more than filled the bill. We would recommend this young man to all of our churches desiring a message and a speaker different from the everyday. A fine group of Oakville folks turned out to participate in this service.

On Tuesday, November 15th, the pastor and our two co-superintendents, Charlie Kern and Charles Holsinger, left Oakville to deliver all of the goods brought to the Harvest Home Service to the Drushals at Lost Creek, Kentucky. We were very warmly received by the workers at Riverside, and spent a most enjoyable afternoon, evening, and following morning at that place. The writer was privileged to speak to the students at the chapel service on Wednesday morning. Brother Drushal was a fine guide and a most courteous host.

Harvest Home Day presents a wonderful opportunity for Christian people—and especially rural folks—to show their appreciation and their love to the One who is the Giver of every good gift. We hope that it will become a permanent feature in this church's program.

Henry Bates, pastor.



AT BRYAN, OHIO

In our more than forty years of service in the church, as pastor and evangelist, we have never had finer treatment and a more appreciative group of folks to address than at Bryan during the first two weeks of November. They are surely tops when it comes to doing and saying nice things to a worker on the field. Their hospitality was most excellent and their THANK YOU gift at the close of the meetings was such as to show their appreciation in a material way.

For the two weeks we held forth each evening except Saturday and also spoke at other times and places. On the first Tuesday evening the Laymen held a special service after the evening meeting and the evangelist was asked beforehand to speak to them. This was done and again appreciation of the effort was demonstrated. On the First Thursday afternoon the W. M. S. had the evangelist to bring them a message. On both Sunday mornings we spoke over the radio at the regular Bryan Brethren Church hour. It was also our privilege to teach a Sunday School class one Sunday morning and the second Sunday to bring an illustrated talk to the Primary-Junior group of the Sunday School. Also at one C. E. meeting a short talk was given at the request of the leader. All in all, we had a busy time in speaking to all and sundry. But our desire had always been to be used to the full when on such services.

The evangelist had his home at the parsonage and he was told right off the reel to make himself at home, and he did just that. Brother and Sister Black are busy folks in the work of the Master and that pleased the writer. They have a very nice church both as to house and congregation. And they have a great lot of musical talent

which was used during the meetings in many ways. Their chorister, Brother Ronald Scott, is a loyal brother indeed. We enjoyed his fine cooperation in the meetings and found him on hand on time all the time. Every one seemed to want to do his or her level best to make the meetings go across well, and they did. It takes more than just an evangelist to bring a successful meeting. As Rudyard Kipling would put it, it takes the everlasting team work of every loyal soul. The "LOYAL" is mine, it sounds better than the word used by Kipling.

The evangelist and pastor and wife were entertained in the homes of the good folks of the church and what entertainment it was. We could easily have overeaten, for it was there. And sometimes I am inclined to believe that Brother Black did indulge rather well. Far be it from the writer to do such. We must say again that in every way the evangelist was treated in the finest kind of way and he surely enjoyed the fellowship and opportunity to serve them. Our prayer is that they may continue to enjoy the efforts of the speaker and that the revival which we believe did come in a big way will continue throughout their lives.

Thanks again to Brother and Sister Black for their kindness and open house hospitality and also to every one who in any way helped make the meeting the pleasant time together that it was. Brother Black will very likely give you a word about how it appeared from the viewpoint of the pastor and church. So until we meet again, may God's richest blessings come to those dear Bryan folks and their pastor and his helpmate.

E. L. Miller, Pastor-Evangelist.



ASHLAND, OHIO

Sunday, November 20th, saw the closing of a week's service which came as a climax of the city-wide National Christian Teaching Mission, with its attendant religious census and the holding of such meetings like as ours in the individual churches of the city. Our church felt that since Brother Charles Munson was so closely identified with the youth movement in our denomination, and especially at the college, that he would be the proper one to conduct this special week of services. We were in no way disappointed in our choice. He drew fine audiences, the best we have had at special services of this nature for many years. Nor was his preaching in vain, for there were six first time confessions during the course of the week of service. Brother Munson's messages were straight to the point, delivered in his own inimitable manner. The church has been profited by the week thus spent, we all feel sure.

The "Mission" is to be continued under a committee composed of a representative from each organization of the church, whose duty it will be to see that contacts are made with those who are found to be prospects for church and Sunday School attendance and membership.

At the close of the last service on Sunday evening, Brother H. H. Rowsey, Ashland pastor, had the unique privilege of receiving the evangelist, Brother Munson and his wife, into membership of the Ashland Church, by letter from the Second Brethren Church of Johnstown, Pennsylvania.

The BRETHREN EVANGELIST

HOLY BIBLE

Official Organ of the Brethren Church

The Wise Men Gave Gifts to Him



*You will have opportunity to Give on His Birthday
To the "White Gift Offering"*

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INTERESTING ITEMS

Huntington, Indiana. With the return of Brother and Sister Gilmer from their recent trip, we are again getting the Huntington bulletins and again will be able to include the "items" from that church. Here are some of them:

"The Gilmers returned Thursday (November 3) at 1:00 P. M., having traveled 8,600 miles in 31 days. They spent four days in California, four in Texas and seven in Florida. In all they were in 19 different states and in Mexico." We will recall that the Gilmers made the trip with Brother and Sister Wright Hendrix of Burlington, Indiana. We are glad for their safe return.

We note that Brother Gilmer and James Maxton recently were instrumental in the organization of a Boys' Brotherhood at Huntington, with six charter members. The following officers were elected: President—Larry Minniear; Vice President—Mauri Steward; Secretary-Treasurer—James Stahl. Several of the boys attended the Boys' Brotherhood convention at Goshen recently.

The Huntington Laymen recently elected officers at their annual meeting as follows: President—Walter G. Nolan; Vice President—A. J. Trainer; Secretary-Treasurer—Arthur Stahl. The Laymen had a fish fry on December 6th.

A new furnace has been installed in the Huntington parsonage.

New Lebanon, Ohio. On Sunday evening, November 13th, a service of ordination was held for the following as deacons and deaconesses: Mr. and Mrs. Robert Bisset, Mr.

and Mrs. Elvin Musselman and Mrs. Harvey Dafler. Assisting Brother W. C. Berkshire, the pastor, was Brother S. M. Whetstone, Dayton pastor, and Brother Floyd Sibbert, Pleasant Hill pastor, the latter bringing the ordination message.

The Sisterhoods of the New Lebanon Church recently conducted the morning worship hour, having as their guest speaker, Miss Janet King, of Elkhart.

Brother W. C. Berkshire was a recent speaker at the Montgomery County C. E. Convention, which was held at the Drexel E. U. B. Church.

The Miami Valley Brethren Youth Rally is scheduled for the New Lebanon Church on Sunday, December 11th.

The New Lebanon W. M. S. met with the West Alexandria W. M. S. at the latter church for their Mission Study.

Pittsburgh, Penna. We note that Mrs. Elmer Keck was the guest speaker for the W. M. S. Public Service on Sunday, December 4th. Also that Brother E. M. Riddle was a recent guest speaker at a morning hour. Brother Alvin Grumbling, recently installed pastor, says that the work is getting off to a good start.

Ten young people from the Pittsburgh church attended the Youth Rally at the Johnstown Second Church recently.

Meyersdale, Penna. Brother W. S. Benshoff, Meyersdale pastor, reports a fine time with the Gospel team from Ashland College over the Thanksgiving week end. He says, "They made their home at the parsonage." We are sure that the entertainment they received at the hands of the Benshoffs was of the best.

Brother Benshoff reports the Educational offering from the Meyersdale church to have been \$125.70.

Stockton, Calif. The annual Thanksgiving services of the city, divided into four districts, found one of these at our Stockton Church. Rev. Homer H. Miller was the speaker. The service was in charge of Brother Charles E. Johnson.

Thanks, Brother Johnson, for the bulletin which contained a poem (?) which was written by the Editor. We had forgotten that we wrote it.

Flora, Indiana. The Southern Indiana District Youth Rally was held at the Flora Church on November 25th. Dale and Norma Roesch were the principal speakers. The ladies of the W. M. S. served the meals. They evidently measured the folks as they came in and charged them one cent per inch of their height. Forty-six were present for the evening banquet.

November 20th marked the beginning of the third year of service for the Berkshires at the Flora Church.

A fellowship supper was held on Sunday evening, December 4th, the occasion being the welcoming of the new members of the church. A brief devotional program was rendered, followed by a religious motion picture.

Brother Berkshire says that ten men from the Flora Laymen's Organization attended the Laymen's meeting at Burlington recently and that in all there were 122 in attendance.

Milledgeville, Illinois. Brother D. C. White says that the

(Continued next Page)

The Editor Thinks Aloud

Fred C. Vanator

SUCCESS

BY CHANCE I picked up an old note book in one of my desk drawers and as I turned its pages I came across a notation which I had made of a motto that I had seen somewhere in my travels and had jotted down. It ran like this:

“Coming together is a Beginning;
Keeping together is Progress;
Working together is Success.”

And beneath the above words was another sentence, evidently noted at the same time and place. It read:

“He who is too busy to go to church is busier than God wants him to be.”

It was quite evident that I thought the two tied together, for I had so marked them.

As usual these words set me to thinking!

Everything must have a beginning. The only exception to this is that of the Eternal Triune God—The Father, Son and Holy Spirit. We read that “In the beginning God created the heavens and the earth.” We call the first book of the Bible “The Book of Beginnings.” There are a lot of “firsts” to be found in the Bible, such as the first human beings; the first children; the first sin of humanity; the first case of envy which led to the first murder—and so we might go on and on.

New ideas translated into new activities have their first time of usefulness to the human race—or vice versa. Those of us who have been privileged to live in the latter part of the past century and thus far in the present century, have had untold experiences in “firsts”—electric appliances, telephones, automobiles, air planes, radio, television, advance in the active control of diseases, and many other things too numerous to mention. All of these came into being because of a “coming together” of minds and physical forces before unknown, although always possible if approached rightly.

But in each instance, if progress was to be made, it was necessary to “keep together” in the advancement of the particular purpose in view. Greater advancements have been made in science because men and women have thought together along the same line. Our greatest advancements have been made, sad to say, when war was in progress and the nations were a unit in working on problems which would advance or progress toward a given objective. Problems arose because new avenues of unexplored scientific endeavor were constantly being opened, thus necessitating the exploration of other neglected areas in the same field. The results—progress in this field hitherto unknown.

All of which made it vitally essential that every one work together to bring about success.

But the “fly in the ointment” has been that the most vital part of life, that of the religious and spiritual, has been woefully neglected. If the same emphasis and view

to importance had been placed on the spiritual possibilities that has been placed upon the material, what a different world this would be today. The trouble is that the church does not realize that it is in a warfare even more serious in its repercussions than was either found in World War I or World War II, or, in fact, any war that yet might arise.

The almost trite saying that “Success cannot be spelled without ‘U,’” must be applied to the church in a renewed manner in these days. If we would remember that God is eternally alive, and always ready to help us with the problems of life—that each day there must “begin” in us a new effort to do His bidding; that it is in Him that the “Guiding power” is to be found, and not in frail human plans and purposes; that genuine “success” is not to be evaluated in the plaudits of human hands, but in the “well done thou good and faithful servant,” and that the real “blue ribbon” of the prize winner is not to be found in gold and silver, but in the gracious command of “enter thou into the joy of thy Lord,” then and then only, will we find that we will never be too busy to attend to the matters that pertain to Christ and His Church. And we will never be “too busy” to go to church.

Think it over!

Interesting Items

(Continued from Page 2)

Carroll County Chorus gave a program at the Milledgeville Church on November 11th.

The Milledgeville Church recently sent several boxes of supplies to our Lost Creek Mission.

Nappanee, Indiana. Brother V. E. Meyer expresses the Meyer family's appreciation for the pastor's reception. Evidently it made the new pastor and his family feel right at home.

Brother Meyer says that the Sunday School attendance is increasing right along. Our last report was that it had reached 313.

Mexico, Indiana. Brother Robert Higgins says, “Mrs. J. M. Bowman of Peru, was the guest speaker at the Mexico church on Sunday, November 27th, while he was speaking at North Manchester.

Brother Higgins reports a fine Communion service at Mexico recently.

Elkhart, Indiana. Brother L. V. King reports that a total of 215 participated in the Fall Communion at Elkhart.

Three were recently received into membership by baptism on Thursday evening, November 17th.

The Sisterhood (Senior) had charge of the evening service on Sunday, November 20th. The program was entitled, “Thanks for Everything.” They had a very unique invitation in the bulletin of that day.

Brother King reports the average attendance of the Sunday School for the fourth quarter up to November 27th.

(Continued on page 11)

News of Interest from Here and There

Rejoicing In Hope

I UNDER THE ABOVE TITLE Dr. Robert J. McMullen writes concerning the Christian Colleges in China. What he writes does not leave a very pretty picture, but at the same time it does express the faith and the confidence of the Christian workers in this land of unrest. Dr. McMullen writes as follows in the little magazine, "China Colleges":

"All but one of the Christian Colleges in China are now under a Communist regime, and this one may become so by Christmas. Why rejoice? What hope? The reports from the Colleges are presented in various publications. These reports describe the work as continuing much as before, with very largely the same staffs and curricula, with almost normal enrollment, and with no interference with religious worship and activities. Why shouldn't there be rejoicing? So hopeful have some Christians become that they are more than optimistic; they are enthusiastic. They rejoice in hope.

"But the experiences of the past months give evidence that all is not well. Applying their doctrine of religious freedom as a guarantee in their new constitution, the Communists demand that students and faculty be free to accept or reject, to advocate or denounce, Christianity. They require that along with courses in the Christian religion, for which credit can be given, there must also be presented the Marxist ideology of atheism and dialectical materialism. Together with traditional courses, which are still allowed, must be taught Communist thinking in the social sciences.

"Although so far there has been very little interference with the selection of staff, student discipline, financial control, and other important aspects of college administration, there is no certainty that present favorable conditions will continue. The fundamental difference is in ideology. The conflict is between God and mammon; between Christ and Caesar. At any time this may precipitate a crisis or even a reign of terror, though it may be that their age-long training in social adjustments will enable the Chinese to avoid such a catastrophe. Should it come, it would place these Chinese Christians in the category of the persecuted Roman Church to which Paul wrote when he significantly linked his injunction to 'rejoice in hope' with one to be 'patient in tribulation.' As we join our colleagues in China in their rejoicing, we must be prepared to share their tribulations with real patience.

"After all, this is real hope—based not on the favor of any political group, but on God Himself—that, as Paul so strikingly declares, 'in everything, God is working for good with those who love Him' to 'overcome evil with good'—even in Communist China. Unless we are convinced of this, we have joined the Communists in their atheism and in their materialistic interpretation of history. Four hundred and seventy-five million people are still in China. Their

need remains, and God's love for them is still 'unspeakable.' To join Him in meeting this need is our calling.

"Lest this program should seem to everyday people theoretical and impractical, Paul enjoins the Roman Christians to 'contribute to the needs of the saints.' Of the early Church it is recorded that 'there was not a needy person among them, for as many as were possessors of lands or houses sold them and brought the proceeds of what was sold and laid it at the apostles' feet; and distribution was made to each as any had need.' This was not Communism, but Christianity being practiced. Our world is terribly in need of this spirit at work. The Christian Colleges in China provide a God-given opportunity to: 'Rejoice in hope—be patient in tribulation, be constant in prayer, contribute to the necessity of the saints.' Romans 12:12 and 13 (R.S.V.)."

We see by the above that the usual tactics employed by the Communists is taking form—a form of practically enforced education in the Communist ideas and ideology—that form which is antichrist in its every aspect. They say, in words, "Here is your opportunity to choose the courses you desire, but be sure that your choices agree with our choice for you." It is equivalent to saying that "Here is good life-building food, but if you know what is good for you you will not choose it, but rather you will do well to choose that food we have provided—food that will in the end starve your body and soul and in the end lead you away from the Great Physician who knows the cure and soul-building fare that can save your souls for eternity." Of course they do not complete the sentence as we have, but end their charge with the word "provided" above.

Keep poor torn China on your prayer list.



NOW NOTE A DIFFERENT ASPECT

From the "Good News Broadcaster" we quote several paragraphs. The first of these is titled: "Ethiopians Build New Evangelical Church."

"Aided by a \$30,000.00 gift from Emperor Haile Selassie, the Ethiopian Evangelical Society is erecting a new church in the heart of Addis Ababa, Ethiopia's capital city.

"The new church, which is expected to cost about \$65,000.00 has been named Mekane Iyesus, or 'House of Jesus.' When completed it will have places for 800 persons.

"Begun about fifty years ago, evangelical work in Ethiopia is reported to be growing steadily. Several evangelical congregations are active in the country at the present time."

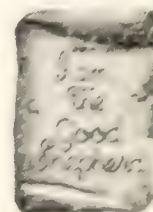
Here "freedom of worship" means exactly that. There are no rules set down as to choosing between God and mammon; no coercive measure set forth to compel any one to make such a choice. What a difference!

Joy that isn't shared with someone else dies young.



National Sunday School Association Page

Conducted by Rev. N. V. Leatherman



AN OPEN LETTER ON SOMETHING NEW IN THE VISUAL EDUCATION FIELD

(The following letter was sent to the Hallmark Production Company of Wilmington, Ohio, by Brother C. F. Zimmerman, Audio-Visual Director for The National Sunday School Association. He passes it on to you as a personal comment on the picture.)

* * *

Muncie, Indiana November 2, 1949

Hallmark Productions, Inc.
Wilmington, Ohio.

The following is an official, accurate, and complete report on the screening of your Religious Picture, "THE LAWTON STORY," at a private showing. Comments:

"I am going to unreservedly recommend this picture to the Brethren denomination—even to those who have scruples about religious motion pictures."

This was my comment on the Lawton Story of "The Prince of Peace" the screen's first great passion play depicting entirely in beautiful color the story and life of Jesus.

W. O. Bowman, a deacon in the First Brethren Church, and myself went to preview this film expecting to see just another religious picture. But, instead, we found a heart warming and emotion touching portrayal of life. Both of us recommend that you see this passion play.

But first let's go back a quarter century to the home of a minister who has been told that he has just one year to live because of a bad heart. He has a very small church and little interest is shown by the congregation. One Easter Sunday morning the thirteen people in the Easter drama decided to put it on out-of-doors. Passersby stop and watch. Year after year it grows until the size of the audience makes it necessary to take it to the mountains outside of the Oklahoma town. This was in 1930. In 1934 the U. S. government became interested in this outstanding project and built a replica of parts of Jerusalem for them to use. The attendance has been growing ever since until the last attendance was over one half million.

The Little Rock Church in Lawton, Oklahoma is still sponsoring this drama. Now it has been brought to life in the film so that people all over the world may see it. There are no professional actors in the cast. Some of the amateurs in the cast have been in every one of the twenty-four performances that have been given and they portray the parts beautifully. Protestants, Jews and Catholics from 32 southwestern United States towns co-operated in making the cast of thousands possible.

It is filmed in beautiful natural color and I predict that you will love it and recommend that others see it. The

King of Kings in 1927 was the last outstanding religious feature. This picture will be shown in our theatres on the large screen and will be controlled so that people will not be coming in or going out during the devotional scenes.

The Rev. Mark Wallett, pastor and originator of the passion play, played the part of Jesus in every one but the last presentation. His dream was to see it filmed. He lived to see this dream completed and then passed away in December. The film will be an outstanding tribute to a man who with little future—according to the doctors—did an outstanding work of creative achievement for the Christian Church.

Children will like the story because of little six-year-old Ginger Prince, a modern little girl, in a modern setting. And I feel certain that you, too, will like little Miss Prince.

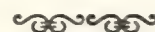
I'd like to recommend that you read the words of Jesus and his life as it appears in the gospels before you go to see this great religious drama. It will make it live for you.

This is unquestionably the best religious film I have ever seen.

Yours truly,

Chester F. Zimmerman

Audio-visual director, National S. S. Association.



Years ago in London there was a large gathering of noted people, and among the invited guests was a famous preacher of his day, Caesar Milan. A young lady played and sang charmingly and everyone was thrilled. Very graciously, tactful and yet boldly the preacher went up to her after the music had ceased and said, "I thought as I listened to you tonight how tremendously the cause of Christ would be benefited if your talents were dedicated in His cause. You know, young lady, you are as much sinner in the sight of God as a drunkard in the ditch or a harlot on Scarlet Street, but I am glad to tell you that the blood of Jesus Christ, His Son can cleanse from all sin." The young lady snapped out a rebuke for his presumption. He said, "Lady, I mean no offense. I pray God's spirit will convict you." They all returned to their homes. The young woman retired but could not sleep. The face of the preacher appeared before her and his words rang through her mind. At two o'clock in the morning she sprang from her bed, took a pencil and paper and with tears dripping from her face Charlotte Elliott wrote that famous poem:

"Just as I am, without one plea
But that Thy blood was shed for me
And that Thou bidst me come to Thee,
Lamb of God, I come, I come!"

—Billy Graham, in "Great Gospel Sermons" (Revell).

Our White Gifts He Gave - Will You?

Delbert B. Flora, Director of Education

LET US COMBINE two verses, John 3:16 and 1:12, in this manner: "... God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life ... as many as received him, to them gave he power to become the sons of God, even to them that believe on his name."

We emphasize he gave to make the thought stand out. God gave His Son to and for men in the fullest sense of the word. He gave in order that He could then give again. He gave Christ as our Redeemer and then through that redemption He gave to us sonship and eternal life.

This is real giving. Man has nothing to present before his Maker which is acceptable in itself. But God gave to man a Redeemer, and through Him Redemption, and now the redeemed can yield through the Redeemer a life and service to his heavenly Father. But we have reason to believe that when we present our lives as living sacrifices, "holy, acceptable unto God," we perform a reasonable and spiritual service (Romans 12:1).

Your National Sunday School Association is also dependent upon you for your gifts. It has nothing of itself. And in the degree in which you give to its work you, the Brethren Church and your young people will benefit from the services of the Association.

The Association has served in the past in more ways than many people realize. For example, the printing of a book by Rev. John F. Locke, "Christian Education and the Alcohol Problem." And another, containing the writings of Alexander Mack, founder of Tunkerism, was edited by Professor M. A. Stuckey, when he was Director of Education, and printed under the sponsorship of the Association. There are other booklets on Bible study and Brethren doctrines which were printed by the Association. All these materials are in stock in our Ashland office and available to the Brethren Church.

The supervision and grading and accrediting of Teacher Training courses continues throughout the year. A number of Sunday School Institutes were conducted last year, of which you may read elsewhere. The Association has for years contributed to the financial support of Religious Education at Ashland College.

Another service has been extended for years, that of supplying ministerial students with books for their libraries, which they will use later in their pastorates, at wholesale cost. It is to be noted that this is valuable service. For example, last year our office was able to sell a set of books, which retails at \$35.00 for \$23.00. Ten Seminary students availed themselves of the opportunity.

A new project is being sponsored this current year, of which you have read several times in *The Evangelist*, that of Visual Aids. We are in position to get such supplies at a large saving for Brethren churches and Sunday Schools. Please, note that there is no profit in these services for the Association. Only a small charge is made in addition to wholesale prices to cover expenses of the office.

What has been done in the past will be continued in the future. In addition, there is another project which has been dreamed by the Sunday School Board for a good while. Many of you will remember that back about 1925 or 1926 Professor Stuckey travelled as the field representative for the Association. The work and influence immediately increased and doubled. We are hoping that again it may be made possible to do similar work. Certainly the field of religious education among the Brethren churches is in need of a full time field man from this Association. At least we can dream!

NOW WILL YOU GIVE IN ORDER THAT WE MAY GIVE? The White Gift Offering will be your gift to the work described above.
—Ashland, Ohio.



For The King

Our 1949 Camps

Spencer Gentle, Office Secretary and Camp Worker

IN THE SUMMER OF 1949, there were twelve camps held with a total of 725 campers, an average of 60 campers per camp. The camps held were as follows: one camp in California, two camps in Pennsylvania, one camp in Ohio, one camp in Illinois, one camp in the Southeastern District, and five camps at Shipshewana. In each of these camps there was present a representative of the National Sunday School Association of the Brethren Church. Dr. L. E. Lindower was the representative in the Ohio Camp. Rev. Charles Munson was present in the two Pennsylvania Camps. Rev. C. F. Zimmerman and Spencer Gentle were the representatives in the Shipshewana Camps. Spencer Gentle was also in the California, the Illinois, the Southeast, and the Kansas camps.

All of this camp work takes money. The Association helps each camp financially in its administration, along with the traveling expenses of its Camp Manager.

If you could see the enthusiasm of the campers as they learn of God and His wonderful love, then you would realize that your gift to the White Gift offering has been well given. It is in camp that your young people learn the great lessons of the Bible. It is in camps that many find their way to God, and come to know Jesus Christ as a per-

sonal Saviour. It is in camp where many young people dedicate their lives for full-time service for God. As we know the pre-sem and the Seminary students enrolled in Ashland College and Seminary, we learn that very few of them have not made their decision for full-time service in camp. Almost every student enrolled is an old camper.

Camp work is very important to our young people. Remember that your White Gifts help in this great work.

During the past year, there have been several Sunday School Institutes held. One in Stockton, California; one in Fort Scott, Kansas; one in Falls City, Nebr.; a few in Indiana; and several in Ohio. The purpose of these Institutes is to bring before the Sunday School workers materials which are available for Sunday Schools. These institutes have been very successful.

One desire of the National Sunday School Association is to have a full-time representative on the field the year around. Perhaps this can be realized in the very near future. In so doing the Sunday School work in the Denomination will advance as well as the camp work.

Please pray much about your gift this year and give whatever the Lord has laid on your heart to give.

—Ashland, Ohio.

After All

*There is no greater work done
than that which touches the lives of*

Our Young People



Give Generously
To this Cause at Christmas Time

Gratis. Ohio. Has Rededication Service



Inside the Gratis Church

AFTER A TIME OF WAITING for all to be completed the Gratis Brethren had a great time of rejoicing and fellowship on Sunday, October 16th. One hundred and sixty-five invitations were mailed out to those who had been in close touch with the church and those already on the field. The response was gratifying.

The program of the day was as follows:

Morning

9:30 Sunday School ..Leonard S. Zimmerman, Sup't.
 10:30 Morning worship service .
 SongPrimary children of the Sunday School
 "Living for Jesus"The Choir
 Call to WorshipW. S. Crick, pastor
 Piano DuetClara Jo Michael and Delores Cooper
 The Scripture Lesson
 Quartet ... Eleanor and Verna Minnix, James Newman
 and Lowell Knabe
 Solo—"Bless This House"Lowell Knabe
 Musical ReadingMrs. Ira Focht
 Sermon: "Records in Heaven"The Pastor
 Special—"Sing to the Lord of Harvest"The Choir
 Benediction and Meditation

Noon

Dinner in Church Basement

Afternoon—1:30

Rededication Service

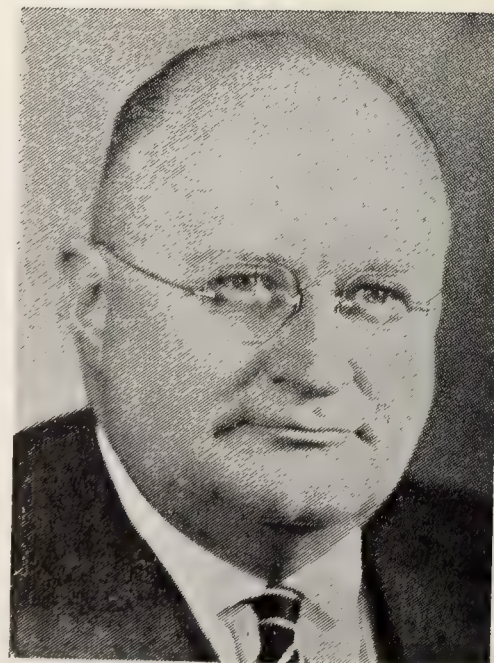
Hymn—"Showers of Blessing"Congregation
 Musical ReadingMrs. Focht
 Instrumental Number ..Thornberg Family of Middletown
 DuetAnita Knabe and Janel Wiracofe
 Rededication Ceremony
 Introduction of GuestsModerator A. B. Flory
 Hymn—"God Be With You"Congregation

The following is the list of things set apart in the rededication service:

1. The redecorated churchhouse interior, including both first and second floors and balcony, pews and woodwork. The cost—\$1,840.00.
2. New maroon carpet in aisles, front and rear of pews and on platform. Cost—\$950.00.
3. Cleaning and re-oiling of floors.
4. Calking of exterior stucco wall seams. Cost—\$50.00.
5. Painting of outdoor Bulletin Board; a new set of letters for same. Work donated by Warren Williams; cash by members of Men's Bible Class.
6. The gift of two matching flags, the gift of W. E. Andrews family as a memorial to their son, Cpl. Clayton P. Andrews, who made the supreme sacrifice in Germany in World War II on April 5, 1945.
7. Two matching upholstered antique chairs, a gift of Mrs. Vergie Gregg, in memory of Clarence E. Gregg.
8. A tall walnut pedestal and a porcelain jardeniere and matching pedestal, gifts of Mr. and Mrs. Earl Chrismer of Los Angeles, California, in memory of Mrs. Estella Zimmerman.
9. A Pulpit Bible, the gift of the "Crusaders" Young Married Folks Sunday School Class.
10. A reconditioned electric vacuum sweeper, the gift of Mr. and Mrs. John Turpin.
11. The Woman's "Truth Seekers" Sunday School Class has as a project the purchasing of new Pulpit Furniture.
12. Some group is planning the purchase of a Pulpit Scarf and a piano scarf.

The funds had been made available so that all the improvements were paid for at the time of rededication.

Following the decision to do the work which was completed in this program, a committee was appointed to act as a "clearing house" for the projects. The committee was



The Pastor—W. S. Crick

W. E. Andrews, representing the Official Board; Roy Kiracofe, representing the Sunday School and Mrs. Roy M. Brubaker, representing the Woman's Missionary Society.

Therefore a campaign of money raising was begun and with fine cooperation the sum of almost \$3,000.00 was made available for the work. This was a fine start, and the culmination of the whole was realized in the final rededication program, at which time the entire debt was liquidated.

Interesting Historical Facts

We are told that Elder Ed Mason was the first Shepherd of the little flock in 1883. Before their own building was erected, meetings were held in the Methodist Church, a U. B. Church and the Reformed Church (the latter building now belongs to the Church of the Brethren).

The Gratis building was erected in 1886-1887. An addition was built on the west and dedicated on January 15, 1905. The parsonage was built about 1900. A victorious revival, with an evangelist by the name of Malott, was held in 1884-1885, when sixty were baptized. There were other outstanding revivals held.

The disastrous fire of 1915 destroyed the church building. The present edifice was built at once. On the building committee were C. C. Lane, Ira Flory, Clayton Andrews, Amos Focht and David Gilbert. John Snyder of Cameron was contractor. The cost was \$11,500.00. Much labor was donated.

The following is the list of pastors as far as records show: Rev. Edward Mason—1883 . . . ; Rev. Thompson—time of service unknown; Rev. J. M. Tombaugh—1889-1890; Rev. Cober—1890-1892; Rev. Martin Shively—1893-1896; Rev. Josiah Keim—1896-1900; Rev. J. C. Mackey—1900-1901; Rev. J. L. Kimmel—1901 . . . ; Rev. John Knepper—time of service unknown; Rev. George H. Jones—1910-1917; Rev. Beekley—1917-1920; Rev. Roy Brumbaugh—1921-1923; Rev. J. A. McInturff—1923-1926; Rev. O. C. Starn—1926-1930; Rev. W. H. Beachler—1930-1934; Rev. Freeman Ankrum—1934-1937; Rev. A. E. Whitted—1937-1941; Rev. V. E. Meyer—1941-1944; Rev. J. E. Berkshire—1944-1947; Rev. W. S. Crick—1948 . . . (present pastor).

"Home Coming"

The following poem was written by Bertha Street for the Homecoming and Rededication program and was printed on the frontis of the bulletin for that day.

One evening as I watched the beautiful sunset,
And thought of other days that have passed away;
I thought of our Home Comings of long, long ago,
And how different they are today.

For many who worshipped here long years ago
Have passed to the Great Beyond;
And others will soon join the white-robed throng
But their memories will still linger on.

Many new faces we see every year,
While other ones have gone away;
We shall not pass this way but once
Has been proven in many ways.

Over sixty-five years ago this little church was started
But few are left now to tell the story;
And when a few more years roll around
They, too, will be in glory.

What a great home coming that will be
When our loved ones we shall see;
We shall clasp glad hands, and shout and sing
That old refrain: "I'm a child of the King."

When we all get to heaven
What a great gathering that will be;
We shall rejoice to see our Pilot face to face,
And tell Him the old Story—We are saved by grace!

Spiritual Meditations

Rev. Dyoll Belote

FOR A SEASON

"... to enjoy the pleasures of sin for a season." Heb. 11:25b.

AS WE BOWL ALONG in our cars over the fine roads, it is easy to forget that we are going to have to pay for our ride some way, some time. So smoothly, so swiftly, so easily we speed along, on and on, oblivious of the fact that every added mile heaps up the cost. And most of us lose sight of the cost until we come to buy gasoline, or a new tire, or some other part of the wonderful machine which has given out. But the thing that jars us out of our complacency is trying to sell the old "jalopy" and find how little they will allow us for the "antique."

Perhaps driving a car is not sinful, but it offers some lessons for life. It is much like sin. We bowl along in the devil's automobile swiftly and pleasantly, entirely unaware of anything but that we are having a glorious time. But all the time we are piling up an expense account, and some time the bill has to be paid. And the car is headed for an eventual end on the junk-heap.

There is nothing everlasting or permanent on this earth. All things, all experiences, all enterprises are "for a season." But somehow Satan seems to be able to convince men that they can go on sinning and never get caught. They forget that the Word assures men that their sins will find them out. The pleasures of sin last but for a season, but the results and the retribution are eternal.

Thank God, though, that God has also set a time for men to accept salvation. "Behold NOW is the acceptable time, now is the day of salvation." The "season" of opportunity for making peace with God is a constant one, for it is always "NOW." And God causes the opportunity for making peace to endure as long as life lasts. "As long as the light holds out to burn, the vilest sinner may return." Opportunity for salvation continues so long as man will listen to God's loving invitation. God's love is everlasting, and the pleasures of sin are but "for a season"—and how short the season!

"If enough of us pray enough, we can do anything that is good enough."—Frank C. Laubach.

Prayer Meeting Topic

Contributed by Rev. C. Y. Gilmer

THE BABE OF BETHLEHEM

Because a Babe was born in Bethlehem
One blessed day, long centuries ago,
The light of truth—which glimmered pale and dim
Before He came—now shines with perfect glow,
And wise men still their willing tributes pay
To Him who in a lowly manger lay!

Because a Babe was born in Bethlehem
A greater glory crowns each mother's brow;
And children, hearing how God honored them
Draw near to Him with eager spirits now!
And who can find—where'er his steps may roam—
A sweeter haven than the Christian home?

Because a Babe was born in Bethlehem
Sad hearts have learned again the joy of song,
While slaves who pined in dungeons dark and grim
Have come to march with liberty along;
And coward souls—made fearless through His Word—
Have braved derision, exile, fire, and sword.

Because a Babe was born in Bethlehem
A multitude, from every age and clime,
Shall see God's face, and with His seraphim
Sing praises to Emmanuel's name sublime.
O ransomed throng! ye well may magnify
The Lamb who died that ye might live on High!

—Robert Crumly.

THE BABE OF BETHLEHEM

Scripture: Matthew 1:18-25

MATTHEW 1:21 is the grandest announcement ever made (Isa. 7:14; Matt. 1:23). This was done that man might behold the glory of God (John 1:14, 18), and know the interpretation of God's love (John 3:16). That He was "made sin for us" (2 Cor. 5:21) was no afterthought of God (Jer. 31:3; Rev. 13:8; 1 Peter 1:18-20). This provision of pre-existent love the angels desired to look into (1 Peter 1:12), and the prophets inquired and searched diligently (1 Peter 1:10). Calvary was the working out of God's love-plan (Rom. 5:8). This was the meaning of all Old Testament types, ceremonies, and prophecies (Heb. 9:9-15). The Lamb of God was to be slain for our offenses and raised again for our justification (Rom. 4:25).

The first promise of a Redeemer is found in Gen. 3:15. The bloody rites and ceremonies of the law showed the deep-rooted sinfulness and depravity of the human heart. A substitutional sacrifice, not of an animal but of God in the person of His Son, could bridge and gulf (Gal. 4:4; 2 Cor. 5:19; Rom. 5:8-10). If we accept His love and its provision (Christ sacrificed) we are given eternal life (John 3:36). To reject this love is a most appalling sin which means to spurn the gift (John 5:40; Heb. 10:27, 31).

To accept the person of Christ as our Substitute is the only answer to man's greatest problems, which are: Comfort in the hour of sorrow (John 14:1-3); Peace with God in the forgiveness of sin (Isa. 1:18; Heb. 10:17; and Peace in the hour of death. This great salvation gives power over sin for the present (Matt. 1:21), and shall save us from the very presence of sin (1 John 3:1-3).

COMMENTS

On The Sunday School Lesson

by The Editor

Lesson for December 25, 1949

GOD'S MESSIAH

Lesson: Isaiah 9:2-7; 11:1-5

TODAY IS CHRISTMAS. What does it mean to you? How much time have you spent in meditation, with God's supreme Gift to the world in your thoughts? Have you sought to make this day one that is different from the remaining days of the year?

Each Sunday, as we lay aside the work of the week before and seek to look into the days of the week before us, we are, in reality, commemorating a significant event in the life of our Lord—that of the resurrection from the dead—the rising of the "First Born out from among the dead." Because we celebrate this great event each week, we are constantly being brought face to face with it and remember it with joy. But only one day in each year is set aside to remind us of His birth. Consequently we are prone to forget its real meaning. Let us see if we can make it take on a new meaning today.

Let us begin by asking ourselves a simple question—Why did He come into the world at all? What was there that made Him do it? We might put it this way: why did He come; How did He come; and, what was the result of His coming? We will approach it from six angles.

First of all, let us note that **He came to fulfill the Father's purpose.** We learn from our reading of God's Word that God, knowing that man would not be able to overcome evil by his own efforts, foreordained that His Son should be the "Lamb, slain from the foundation of the world." Therefore He must be born into the world before He could pay the supreme sacrifice, and we read that He (Jesus) emptied himself of his glory . . . and was made in the likeness of sinful flesh . . . —that is, was born into the world.

The second thing we note is that **He came of His own free will.** While He came to fulfill the Father's purpose, and at His command, He also came willingly. We find the truth of this in the words, "He gave Himself." A gift is not a gift, if it is given by compulsion.

Then in the third place we note that He "**came**" into a cruel world. It was a world that treated Him with all the cruelty that evil minded men could heap upon Him. Isaiah's prophecy said that "He was despised and rejected of men"; that he was a "man of sorrows and acquainted with grief."

Our fourth thought deals with His reception by those to whom He was sent. He came to his own, and **His own received Him not.** God, with tender compassion for His chosen race, sent their Messiah—the Babe of Bethlehem—to them, that He might lead them out of bondage into freedom, and out of darkness into light. But they disregarded the prophecies which were fulfilled at His coming, and rejected His loving acts and tender mercies toward them.

In the fifth place we note that **He came to seek and to save that which was lost.** When the Angel announced His birth to Mary, he said, "Thou shalt call his name Jesus, for he shall save the people from their sins." And Simeon, when he beheld Him said, "Now let thy servant depart in peace . . . for I have beheld Thy salvation"—thus knowing and acknowledging Jesus as the longed-for Messiah.

And sixth, but not at all the least thing we must remember is that **He came that we might have life, and have it in greater abundance.** We would not be enjoying all the blessings of today were it not for the fact that Jesus came into the world to lead us into the way of salvation. His birth would have little or no meaning otherwise. We have been led into that "more abundant life because God, in His infinite wisdom, saw fit to send His Son, His only begotten Son, as a Babe born in human form, that he might grow up through all the various stages of humanity—that He might be able to understand us and help us in all our problems and difficulties.

Has He been remembered by our gifts?

Interesting Items

(Continued from Page 3)

was 388, a sizeable gain over the first quarter's average of 325.

St. James, Maryland. Brother Ankrum reports that the Union Thanksgiving service held at Downsville, was well attended. Brother Ankrum was the speaker.

We note that the men at St. James are real workers, physically as well as spiritually. They recently had a cleaning-bee—cleaning out the cistern at the church.

Berlin, Penna. Brother Percy Miller, pastor reports that their class in Advanced Leadership Training was off to a good start in early November. This class meets on Monday evenings. Eleven were present at the first session.

The members of the play cast for "Christian Love in Action" of the Berlin church made the journey to Meyersdale and presented the play recently.

Brother Miller says that there were one hundred and twelve in attendance at their Father and Son Banquet. The ladies served the meal.

Waterloo, Iowa. Brother E. M. Riddle, a former pastor of the Waterloo Church, was guest speaker at the services on December 4th. A fellowship dinner was served at the noon hour following the service, in order that Brother Riddle might have a better opportunity to renew old acquaintances and make new ones.

Johnstown, Penna., Second. In the enforced absence of Brother Leatherman, pastor, Brother George H. Jones,

Pastor Emeritus of the Second Church, brought the morning message on November 20th. At the evening hour the W. M. S. held their Public service, with Mrs. William Williams reviewing the book, "Lead Kindly Light"—a book on India.

Washington, D. C. We note that the Washington congregation have now been in their new building for almost a year. In fact when you read these lines they will be ready to observe their first anniversary—December 12th. The Washington church had gone far and has done much during the past year. They have a big program planned for this occasion. You will be hearing about it.

Change in Address. Brother Henry Bates writes that they have found a place to live in Ashland upon his arrival to begin his work on the Ashland College and Seminary Faculty. His address after January 1, 1950 will be 938 College Blvd., Ashland, Ohio. Make the proper notation in your Annual.



NEWS

Send all C. E. News Items
To Rev. W. St. Clair Benshoff
228 Main St., Meyersdale, Pa.

CERRO GORDO, ILLINOIS, C. E.

The Young People of the Cerro Gordo Brethren Church had charge of the program on Sunday night, November 13th. After a short program, a religious film was shown, the title of which was "Choosing Rather." In this film were some folks that gave their testimony for the Lord Jesus Christ. They could have become very popular if they had chosen the way of the world. Instead they chose God's way and the way of Jesus. They found that this was the most profitable and the only way.

It was enjoyed by all who attended. We hope to have another public service in the near future, with William Boyer of Lost Creek, Kentucky, as our guest speaker.

Elaine Metzger.

QUARTERLY REPORT OF THE ASHLAND JUNIOR C. E.

At the beginning of the school year the Junior C. E. of Ashland, Ohio, elected the following officers: President—Anne Lindower; Vice President—Deborah Newcomb; Secretary—Judy Lersch; Treasurer—Barbara Patton. Later the advisors appointed a Goals Committee. Every month the officers meet to plan the meetings and party for the coming month, and the committees meet when there is need.

At each meeting the children have a chance to put money in the "Doing Without Box." If they have done without something during the week, they put that money in the box. Later on this money will be used for local benevolent or missionary work.

In order to meet the goal on stewardship instruction, the society asked Mrs. Carl Mohler to present three different studies on the subject. She divided the topic into three things we owe to God: our money, our time, and ourselves. The children certainly do understand stewardship better than they did.



CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for December 25, 1949

CAROL JOYFULLY

Scripture: Luke 2:1-14; Psalm 96

For The Leader

THIS DAY we are celebrating the Birthday of our Lord. It is to be hoped that He was given the chiefest place in our activities. To do anything else is to cause Him grief and heartache. He came into this world to purchase us from sin, and thus it is the least we can do to dedicate this day to a real worship of Him. The thought of His coming to purchase eternal redemption for us should also encourage us to sing the joyful carols unto Him. In fact, we shouldn't even need to be reminded to sing the carols. Such wonderful love for us should cause us to break forth spontaneously in carol singing for Him. Pity the poor heart whose redemption means so little to him that he cannot bring a day of praise to the One Whose birthday it is.

DISCUSSION

1. WHAT IS A "CAROL?" About the only time we hear of the word "carol" is around Christmas. Then we sing, play and hear "Christmas carols." Yet they are patterned after our regular hymns of the Church. Then why not call them Christmas hymns? What is there about these wonderful songs at this season of the year that merits for them this special name? In searching through the dictionary, you will discover that a carol is a hymn of religious joy. Which, we feel properly defines the word. Surely there is joy at Christmas. At least there should be joy. Pity the heart that cannot sing for joy on Christmas Day. But far too many people cannot.

2. HOW TO HAVE JOY ON CHRISTMAS DAY. What causes lack of Joy on Christmas Day? Regrets, remorse, sin, discontent, lack of faith, guilt and hidden sins. These can break the fellowship with God. What to do about them? Get on your knees before God and make things right with Him. God has promised always to hear the penitent heart as it pours out its sin and guilt. In Isaiah 55:7 it says, "Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him; and to our God, for He will abundantly pardon." So, for a full enjoyment on Christmas day, we must be sure that our heart is right before God. Any thought of sin, or desire for entangling alliances with the world, must be revoked. We must possess that simple, sincere faith in Christ as our Savior, realizing anew that we are His to serve and adore.

3. OUR REAL JOY IS IN HOPE. What does it mean to you when you sing the Christmas carols? Double the thrill by thinking of what all Christ has promised you, if you will walk with Him through life. He has promised happiness and joy. He has promised to care and keep. He has also promised that when this life is done, and we have

walked in His way, that we shall enter into the perfect life above. That is a thought which many people miss, yet one which is extremely valuable to us today. For such a promise lends hope, assurance and joy for all who believe therein. But, young people, far too many people will never attain that perfect life because they have left sin creep into their lives; sin which has destroyed an otherwise happy fellowship and communion with God. More than that, we know when we have sinned. If we have truly been born again, and have walked in His way, we know when we have broken that fellowship. We know when sin enters in and we separate ourselves from God. That's why, to have joy on Christmas, we must forsake our sin, regardless of the cost. If we have wronged others through our sin, we must let them know we are sorry. Then real joy will enter in.

4. LIFTING THE BURDEN OF HEAVY HEARTS. One might ask why this type of topic for Christmas. Well, we know that on this day when so much joy should be had, that so little of it is really experienced. On this day of joy, more murders, suicides, crimes, and drunkenness take place than on any other day of the year. All a result of sin. Too, perhaps you won't commit murder, take your own life, or go out and get drunk, but perhaps there's a gnawing sin that keeps you from having full joy on this day. What to do about it? Go back to the place where that sin entered in. Note the first loss of joy. Then on your knees ask God to truly forgive you of that sin, for which you must also be sorry. In a matter of moments, peace, joy and happiness will enter in. Christ is the burden bearer. He said, "Him that cometh unto me I will in no wise cast out."

5. BETWEEN US AND JOY. So many, many people today are not experiencing joy in their Christian lives, nor joy in serving Him because of the things in their lives which are against His will. Christ wants that perfect fellowship which comes from knowing that all sin has been confessed unto Him, and that you are living the true, unwavering Christian life. Then He can fill our lives with blessings of which we could not even dream. So, on this day of burdens, on this day when men's hearts are weighted under sin and guilt, let us free ourselves, let us sing a song of victory over besetting sins. Then we can truly carol joyfully. Your life, in turn will be a blessing unto others. You can then go out and touch the wounded soul that struggles in sin, and through the mercy of God, free him in the name of Jesus Christ. Then, when we are completely free from sinfulness as a master in our life, then we can have that perfect fellowship in Christ as our Master. There will be joy in serving Jesus, the days will be filled with joyful carolling, and morning, noon, and night, our hearts shall be filled with praise. Then we can say with St. Paul, "Wherefore we labour, that, whether present or absent (from the body) we may be accepted of Him." Shun the things of evil, get your heart aright with God, and sing the songs of praise on this great day. Let your friends know you are happy in Christ and share your salvation with others, as you wish one another a VERY MERRY CHRISTMAS.

Study your mistakes.

Allow God to carry out His plans for you without anxiety or interference.

Topic for January 1, 1950

IN THE BEGINNING GOD

Scripture: Genesis 1:1-3; John 1:1-5

For The Leader

THIS IS TRULY A DAY of beginning again. The first day of the New Year. It is also the first Sunday of a New Year. It is also the first day of the second half of the twentieth century. It is January 1, 1950. There is much to fear on the horizon. Atomic warfare seems a constant threat to our civilization. There is uncertainty in our home economies and dangers of inward revolt. In brief we have endeavored to paint a picture of the present age. But the picture is now just half done. Along with that we can paint the everlasting presence of God. His love, His justice, and His mercy. This is a very fitting topic for tonight, as we shall learn that God is the beginning of all matter and life. That He is also the sustainer of our lives, and the One to which we are held accountable for all things. So, let us look at the New Year in the light of God's program for our lives. Let us be sure our lives are centered in His will, that we might fulfill our destiny.

DISCUSSION

1. **GOD IS BACK OF IT ALL.** Recently we read an article in which the author appeared to give additional light on the Creation story. He traced the story back to a small package of radiant light and energy that simply burst one day and filled space with worlds, stars and planets. Then he explained the process of creation through the "nebular theory" which is commonly accepted by both Bible students and science. But in going back to his small package of radiant light and energy, he was stumped for an answer as to where it came from. Do you know? Our subject tonight answers that question, "In the beginning God." That's the answer. God, the eternal Person, powerful, observant, and perfect, created life, the universe, and all energy. God is back of the universe in power. He is back of our lives in blessing or judgment.

2. **GOD AND THE UNIVERSE.** Mankind has not yet begun to come to the end of God's great universe with his puny telescopes. Beyond even his greatest efforts, lies more and more of God's creation. God has so arranged the elements, the law of operation that this great creation works as it should. God controls it so that we can live on the earth. A few degrees too warm or too cold, and we are very uncomfortable. He keeps it at the right temperature. A little too much oxygen or not, enough, and we could not live long on the earth. These things did not just happen. It is God's world. The materials we use, that we call food and wealth and possessions, are His. We own nothing. All that we have we have received from God, to be left behind when our spirit takes its flight. Even the fleshly body we leave behind.

3. **GOD AND THE INDIVIDUAL.** When God made man, He made him in the spiritual image of Himself. That is, He made man a spiritual being, eternal as God Himself. God placed that man in a human body which is to be the temple of the Spirit of God. But man sinned, condemning both his body and soul to eternal hell. Christ came and paid the redemption price with His life's blood. Thus we who believe in Christ, and follow Him, have a hope of

eternal life. God has placed the beauties of nature, the wealth of the land, our talents, and everything here, that we might enjoy it and thus bring praises to His Holy Name.

4. **GOD SEES ALL.** "Thou God seest me" are the words spoken in Genesis. If true then, how true they must be today. God knows everything we do. Every thought, every deed and every desire. Sinners may escape punishment now, and continue in their secret lives of sin, but a day of reckoning is coming, in which the sins of men shall be openly exposed before a just and righteous God. On the other hand, knowing that God sees all should be of assurance of us as we face life's pathway of duty. To know that Christ is with us in good times and bad, is to walk with confidence. Only our own selfish sin can separate us from the love and fellowship.

5. **FACING THE NEW ERA.** We call this topic a new era instead of a new year. For we believe that we are facing a great challenge which shall continue as long as this age shall last. It is a challenge to each Christian to put their best foot forward in living true Christian lives of service. We do not know how long the Lord will tarry. He speaks in His word that in a moment, in a twinkling of an eye, He will come in the air and snatch the true believers from the earth. Only those who are walking the true Christian walk shall be taken. Thus it behooves each of us to walk as we should, in word, in thought, in deed. That could take place at any moment. After that, it will be too late to get into heaven, to forsake our sin, or to try to do right. The door will be closed. Or, if the Rapture is not for our life-time, it must still be remembered that there comes a time when the death angel will knock and require of us our soul. We know not when that will be, but it will take place; and that without any chance to repent of sin, or make things right with God.

6. **THE BEST THING TO DO.** On this New Year's night as we ponder on God and His great work in creation, redemption and eternal life, we may wonder what is the best thing to do as we face a new year. First of all, be sure within ourselves that our soul is right with God. That is the basic, fundamental truth. Then be sure that prayer and Bible Study are constant with us. Next, walk a true Christian life. Then serve your church and God with all your talents and substance. Lastly, remember we are pilgrims on a journey of life, the end of which is God, in blessing or judgment. The Devil devises many cunning tricks to ruin our testimony, our soul's salvation and our hope of heaven. Through prayer and watchfulness, overcome the Devil. Make of your life a blessing to God and your fellowmen. Then you will truly have a **HAPPY NEW YEAR.**

If a hundred members of a church each gave a postage stamp a day they could support a missionary.

Tearless hearts can never be heralds of the passion. We must pity if we would redeem.

Buying what you do not need is an easy road to needing what you cannot buy.

What an opportunity is before us to "sing praises unto the Lord."

Heated individual competition went on in the form of a contest, stressing Bible memory work and increase in membership. The contest ended with the last Sunday in October.

A systematic Bible reading was planned for November. The children read a portion of the Bible every day, using a guide sheet made up by the advisors. This helped them to read the Bible systematically.

A public program presented the work of the organization at a service before the local congregation on October 9th.

Every week the Vice President makes a poster telling of the meeting for that Sunday. This keeps the children interested.

As can easily be seen, they are striving very hard to reach the National Goals this year. With God's help they will do it.

Jeanne Lindower and Phil Lersch, Sponsors.

Prominent Indiana Churchman Passes to His Reward

SHINN. Walter Shinn of the Loree community was called very suddenly from the scenes of earth to his eternal home on November 2nd at the age of seventy-one years. Brother Shinn had been a very loyal faithful member of the Loree Brethren church since young manhood. He served in the office of deacon for many years and was Superintendent of the Bible School for thirty-five years. He served his county as auditor for a period of eight years. At the time of his going he was Vice-President of the Southern District Laymen's Organization. He also served for a period of eleven years as president of the Miami County Council of Religious Education. It is thus evident that a great and good man has been taken from the church and the community. The world needs just such men as was Walter Shinn. May others be raised up who will find their place in the various activities of the church that were so precious to his heart and to his entire life. His life will live on in the lives of all who have made an acquaintance with him.

In 1906 he was united in marriage to Velma Jackson, who with a son Beveridge, survive. Their home was beautiful and lovely home where Christ was the Head and where was every evidence that He was pleased to dwell. May a kind loving Heavenly Father care for, and comfort every heart until in the morning of a new and better day they shall share with him in all the glory that awaits the faithful.

The last rites were conducted in the Loree Brethren church on Lord's Day, November 6th, in keeping with his his own arrangements. The great throng of people present was a testimony of the esteem in which he was held in the church and the community. The undersigned, a long time close friend of Brother Shinn, brought the message from the theme, "To depart—is far Better," being assisted in the service by Brother Robert Higgins, pastor of the church.

C. C. Grisso.

News From Our Churches

FALLS CITY, NEBRASKA

Greetings to our Brethren in the other Brethren communities. Our Homecoming was held on September 18th, with Rev. Franz, field man for McPherson College, as our guest speaker. Many greetings were read from former pastors and members.

Promotion exercises were held on September 28th, with an appropriate program.

Five from the Falls City church attended the Mid-West District Conference at Cheyenne, Wyoming, which began on October 2nd.

On October 16th our fall revival opened with our pastor, Rev. H. E. Eppley, as the evangelist. He brought us some true gospel messages on the way of salvation, emphasizing our Brethren beliefs. One Junior girl and a young man from the Intermediate department of our Sunday School answered the invitation and were baptized before prayer meeting on November 2nd.

Our communion was held on Sunday evening, November 6th. Even with the children participating, it was a very quiet, reverent service.

The Woman's Missionary Society are planning their Public Service program for Sunday evening, December 4th.

Mary E. Rieger, Cor. Sec.

REVIVAL AT MANSFIELD, OHIO

Cities come to life and take on personality when one learns to know people in them. I have passed through Mansfield more than any other city, but always it was just another city, a milestone on my journey, until October when I was called to the Mansfield Brethren for a meeting. Now it is a city come to life. Now as I pass through the city, even though I cannot stop, a long list of names and eager faces will bob up before me. These friends, stalwart soldiers of the faith, stood shoulder to shoulder with me night after night as, together, we endeavored to pull brands from the burning. Yes, and we shall never forget the shining faces of some who heard the call of the Spirit and answered. Now they enjoy the life eternal. It was most inspiring to see folks who were at the altar one night, present at the pre-prayer service the next evening, praying earnestly and audibly to the Lord who saved them.

It has been a long time since I had the privilege of being backed up by the prayers of so large a prayer group night after night. They were on the job every night and everybody prayed. They were indeed a power band. Best of all it was not a new experience for them. They continue in prayer.

What a thrill it was to hear the Mansfield folks sing night after night. Having fellowshiped with them in prayer and inspirational gospel singing it would have been

next to impossible not to endeavor to give one's best from the pulpit. Especially did I note and appreciate the young people who filled the choir loft. Their very presence was witness to the fact that they had turned down many other calls for their presence and service in the city. We thank God that they had the courage to put their Lord first. Mrs. Carrithers did a most efficient piece of work in leading the song service and furnishing special music for every service. No one could ask for better support than was given in this field of evangelism.

Mrs. Carrithers is also a most efficient and consecrated minister of the gospel. The Mansfield church is fortunate to have two ordained ministers.

This was our first opportunity to work with brother Elmer Carrithers. He was a real partner in evangelism. His deep devotion and compassionate ministering to the people of his parish was a challenge and inspiration for any minister. He loves his Bible and lives and preaches it without apology. Besides the work of his pastorate he commutes to Pittsburgh, Pa., where, in the seminary, he is working for his Master's degree.

It was my privilege to help to initiate the nice new parsonage which the Mansfield Brethren have recently acquired. The pastor and people are to be congratulated for this milestone of progress. My stay in this new home was most pleasant. Every minute of my stay with the parsonage family was enjoyed immensely. It was a distinctly Christian home with doors open to the people of the parish. They dropped in, especially the young folks, at most any time. I am afraid that their hospitality has almost spoiled me. It made the two weeks labor in their midst much easier.

The fellowship in the Brethren homes opened to us at the noon and evening hour will not soon be forgotten. They took care of us in splendid fashion. For all this and their generous love gift we are deeply grateful. I am sure that the Mansfield church will continue to be a faithful gospel center, a burning light in the darkness of apostasy. May the Lord bless them.

—Floyd Sibert, Pleasant Hill, Ohio.

“FLORA MEETINGS”

After a long, drawnout envoy from Akron, Ohio to Flora, Brother J. G. Dodds finally arrived at Flora, Indiana, for a brief stay among the Brethren here. To have heard him relate of his journeying and to realize the distance of only approximately 300 miles, we are led to feel that it was rather an unusual journey. With but only two trains now daily, Flora is on the map yet seemingly off the beaten path of convenient transportation facilities for those would-be travelers, other than by auto to this spot.

Brother Dodds came to us for the two weeks, not a stranger. Being pastor at Mexico, Indiana, he almost came back home. Of course knowing of the work of this one on past occasions, we knew that we were in for a treat in the messages from the Word.

More pleasant weather for the duration of our work together in the interest of salvation of men could not have been had. Our people as a whole took advantage of this fact and gave of their time and interest during these two weeks. Others of the townspeople also manifest their in-

terest as well by attending. It was not at all uncommon to have several ministers in our audience. On one occasion we were blessed with the presence of nine—including the evangelist and the pastor. The presence of Brother Jonas Brower, and Brother W. T. Lytle meant so much to the evangelistic party. May I testify here that it is grand to have two well experienced veterans in one's membership. Such experience can be a detriment or it can be most helpful to a young pastor. In this instance I can assure that the latter is highly prevalent in my experience.

The prophetic slides which Brother Dodds presented at each service were much appreciated by all. They presented to us the fact that, just as God's Word was certain via fulfillment, so will be the completeness of His yet-to-be proclamations. This series of meetings we can report upon the testimony of the Brethren, was the best-spirited of any for the past years. We are certain that this may not be attributed to the efforts of any one person, but those who were willing to take our Lord at His word. “Ask and ye shall receive.”

With the Spirit prevailing and the preaching of the Word, at the conclusion of the two weeks thirteen were ready for Christian baptism and in addition two others came for reconsecration and church membership. This period of baptism took place prior to the Lord's Supper on Monday evening, which also brought a thrill at seeing all these newly-borns participating in this feast. A fifty percent membership participation was had in this Communion service, which again was the largest for some seasons. Therefore, we praise our Lord for His handiwork among us here at Flora and with the Victory over sin granted our flock.

J. Edgar Berkshire, pastor.

ARDMORE HEIGHTS, SOUTH BEND, INDIANA

On Sunday morning, October 30, Brother C. C. Grisso came to our church to begin a revival series lasting until November 13. A number of faithful Christians had been earnestly interceding with God for an outpouring of His Spirit upon the church and community. I have never experienced a more definite answer to prayer than that this church had during these two weeks of meetings. Brother Grisso rested confidently in the power of God and God's Word and preached simply and effectively the doctrines which bring heart-searching and conviction. The meetings grew in numbers and interest from the first, ending in five people stepping out for Christ and the church.

On Sunday, November 20, I had the privilege of baptizing five people and after confirmation received them into the church. We also had one of our best attended communion services in a long time. God certainly visited us here by the Holy Spirit. Our church feels that God has put the sign of His blessing on the Christian work here and honored the efforts of Brother Grisso again after many successful meetings he has held throughout the Brotherhood. The effectiveness of Brother Grisso's faithful preaching of God's Word in a clear simple manner is manifested in this last meeting and many others in our Brethren Churches throughout the years. We pray that God may be pleased to spare Brother Grisso for more years of effective evangelistic preaching.

R. F. Porte, pastor.

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The Brethren Evangelist



They Worshipped -- The Savior

"For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord . . . They saw the young child with Mary, his mother, and fell down, and worshipped him; . . . they presented gifts. . ."

The famed British statesman, W. E. Gladstone, voices his sentiment—"The wondrous birth at Bethlehem brought righteousness out of the religion of cold abstractions, clothed it in flesh and blood, opened for it the shortest way to all our sympathies, gave it the firmest command over the springs of human action and, by incorporating it in a person, made it lovable—All I think, all I write, all I am, is based on the divinity of Jesus Christ, the central hope of our poor wayward race."

Christmas is first of all, the call to worship God. He could come no nearer than to become one of us. The angels worshipped, so did the shepherds, also the wise-men and Mary. Likewise should we, of every generation worship this Jesus of Bethlehem. Worship, extol and magnify Him, not merely as a good man, or a great Teacher, a Healer or Preacher from Nazareth, but may we worship Him as Our Saviour, Jesus Christ. Pray—let the spirit of the Christ-child of Bethlehem, as it knocks today at the doors of the hearts of men, enter my life and bless it. May duty become touched with loyalty, and justice be forgotten in love. Let our hearts feel the love of the unlovely. Let my gifts today be not a sacrifice but a privilege, and let me accept kindness with humility.

When we worship "in giving"—reflect upon the report of Matthew, the divine narrator—who definitely named the gifts which the Wise-men offered when they came to worship Him; gold, frankincense and myrrh. Born in a barn—yet such extravagant gifts! Later when a woman bestowed her costly gift when she anointed Him with expensive ointment, a disciple argued about that. What memorable treasures these were! Surely they denote the "extra" expression of fond hearts.

Hence, they became great souls because they did not fail to properly evaluate the Saviour before the world.

In His "birth" and Person, He was unique. He came from God in the sense that He was with God from eternity. The Gospels leave us no doubt that His birth was unlike every other birth, in that it was supernatural—(Matt. 1:18-20; Luke 1:35).

He declares that He left a state that was holy, heavenly, glorious, to become incarnate, and to live in this world of sin and sorrow and suffering.

Jesus is the world's "only" Saviour and no salvation is to be found in any other name, in any other gospel, than that which is "the power of God unto salvation to every one that believeth"—Rom. 1:16.

So in every age, wherever the gospel has been preached, souls have been gathered to Christ. And now, the heralds of mercy have gone forth into all accessible lands of our world, expressly to gather men to Christ, the Saviour.

E M R

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that so few, if any, unconverted people will attend the services of a church; even some will not permit children to attend. What a blight upon the rising generation! We are living in the very midst of one of the greatest missionary fields of the world. This is a great challenge for more missionary money to be used for Home Missions.

After three days in the office, I went to Pittsburgh for the sessions of the National Stewardship Council. At the Roosevelt Hotel more than a hundred church leaders spent three days in the study and planning for a great stewardship program among the churches. Some of the most devotional and inspiring stewardship messages that I have ever heard, were presented there. There was just one huge conflict, that being the Penn State and Pitt football game. About 200 of the downstate rooters stopped for two nights at our hotel. Well, to say it calmly, (after two weeks) there was no sleep for anyone. Before leaving the city I preached for our Pittsburgh Church. Mr. & Mrs. Alvin Grumbling were there in their first month, to serve this church. A beautiful service was carried out.

The last Sunday of the month I spoke in Fremont, Ohio, where pastor George S. Hagenbuch is the shepherd. He had taken his wife and boys to her folks in Delaware for a short Thanksgiving vacation. Work and sacrifice, with praying and courage, is bringing this work to a more encouraging outlook. They have recently installed gas units for heating in both the parsonage and church, besides re-decorating most of their church.

My commercial this month is short—Recall—that our goal for Home Missionary Offering is \$30,000. We need all of it. Our gifts for the new Wheeler Building should be over and apart from the Thanksgiving offering. Sizeable gifts are needed to finish paying for the Wheeler Home for boys at Lost Creek.

Closing with this fact—"If every Christian were a tither, the world would have been evangelized long ago!"

E M R

The

Field Secretary

Travels

November 1st, the secretary opened a special series of meetings at Mulvane, Kansas, which was already well reported by the pastor, W. L. Thomas. These were happy and fruitful days. No man ever preached to more appreciative audiences. The church, in the country for many years, was moved to the town about four years ago. A fine growth has been realized by so doing. Without exception, I do not know of another church that is doing more for its children. I didn't realize that any group could know and sing so many songs. Everyone is already a Christian, except one or two under five years of age.

The pastor and his church are deeply concerned about opening a new work in Wichita, one of the most thriving, beautiful cities of the middle-west. While at Mulvane we toured the city above named to discover a possible location. They expect to make a survey of some section of the city and locate a place where a Sunday school could be opened.

The Mulvane Church loves the Word and they live close to it. They hew close to the line. Surely these are days when every Christian ought to be living "the separated life." One can't help but see and shudder at the thought of the careless, indifferent, unbelieving attitude of so many in this ungodly country. It is the cry everywhere

My interest is in the Future because I am going to spend the rest of my life there.—Chas. F. Kettering.



The Joy Of The Angelic Message

Dr. C. A. Bame



For four thousand years, the believers had looked and longed for a deliverer from sin, oppression and slavery. Humanly speaking, it had become an obsession with the Men of God of the Chosen Peoples. For seven hundred years they had a right to know that he would be born of a virgin and in the "City of David," but the theologians of the years had been legalizing the revelation of the Most High and had seemingly neglected completely, the greatest of all promises—the coming of the Deliverer, just as too many of the same pattern in the ministry and in our seminaries are doing today. He no more, came the first time, than He will come again and "the second time," (Heb. 9:28), not to "all" as in this case, but to "them that love his appearing." (2 Tim. 4:8, Titus 2:13.)

To "shepherds abiding in the field" fell the message from the lips of an angel saying: "Glory to God in the highest and on earth peace to men of good will." Not to the sour, critical, debating, arguing, procrastinating doubters but to believers. Not to the theologians and atheists and infidels, careless of the truth of the revelations he came to offer, but to men of good will; not to the lazy and indifferent, but to men of good will.

"And suddenly there was with that first angel a multitude of the heavenly host praising God and saying, 'The dawn of peace has come to men who are willing to embrace it and enjoy it.' (Luke 2:8-16) The world is not here that they sang as we so unanimously say it; but I do not doubt one minute that they did, and that it was indeed and in truth, "sweetest carol ever sung."

Have you ever paused to ask, "What if they had not gone to Bethlehem?" If, like the Wise Men from the East, they had turned away from the text of the anthem and had gone to Jerusalem, what then? Of course, we know what would have happened; they would have missed the greatest of all discoveries and joys.

But they must have been of the Brethren type of mind; they "made haste" to go to the "City of David"—Bethlehem—and made haste to follow instructions even as real Brethren have always done, even to the sacrifice of popularity, prestige, property or profession. It paid then and it always will. Violation, neglect or delay is always expensive as to reward, happiness or assurance.

"They made haste" and found him where shepherds would be glad to find a lamb or a babe. Have we forgot-

ten that Jesus meets people where they are and takes them where he wants them to be? That it is the whole purpose of the "way of salvation" to go to any and all places, to carry the blessed message of the angels to lost men in lowly and wasted places and raise them to the bosom of the Master. This was all in the pattern of the life that was to be born in a manger, that He might lift them into the arms of a faithful Shepherd, who would "supply every need—according to HIS riches by glory in Christ Jesus." Phil. 4:19; Eph. 1:7.

And, in the words of another of long ago, too rich to be lost: "His birth was mean below, but celebrated by hallelujahs of the heavenly host above; he had a poor lodging, but a star lighted the path of those who sought him, he had not magnificent equipage as other kinds, but healed and comforted. He did not walk on tapestry, but his greatness was evidenced by the crowds he fed, taught, he could walk on the sea and have it hold him up; he had no treasury, but when he needed, he proved his teaching as was supplied from a fishes' mouth; he had no barns nor cornfields, but when occasion offered, he fed thousands with five small loaves and two fishes; he had perhaps few in his funeral procession, but the earth mourned as darkness covered the earth for three hours—clad it in black for the occasion." "They parted his garments, and cast lots for his vesture and few parted their own as was the custom, but the rocks were rent instead as the earthquake bursted them; he had no grave of his own, but was buried 'with the rich in his death.' (Isa. 53:9) and there was achieved the glory of God as he emerged on the first day of the week conqueror of death, hell and the grave, not for himself only, but for all who believe on him." (Not quoted verbatim)

He came to his own and his own received him not, but to them that did receive him he gave power to become the Sons of God and to "bring many unto the glory that he had before the world was," if they, like the shepherds make haste to obey the angelic message.

"He that humbleth himself shall be exalted." Did he not prove it? Who else ever did it so well and so completely? Shall we not make haste to come to the City of David and see "wondrous things out of thy law?" Join in the "glory to God" of the angels and joy will engulf your heart as sure as night follows the day. Amen.

—Wabash, Indiana.



An Anticipation

by Chester F. Zimmerman

Peace on earth? What a marvelous possibility! Let's suppose we go to sleep tonight and wake up tomorrow morning to a world that is completely at peace. The whole peaceful world lies before us now. Let's explore for just a little.

Entering the church we find Harry and George—who haven't been speaking to each other for over 20 years—talking about the glorious zest for living they now have.

Traveling here and there—pausing momentarily at one home after another we hear these words—"Gee, Joe, I'm too happy to stand still"—"Hello, Ralph, you're looking younger and a dozen times as happy."—"What have you done to yourself, you old bluffer, you look like you've got the world by the tail." . . . "Greetings, pal, it's good medicine for me to see you looking that way."

Across the ocean we go to the torn lands of our recent world conflict. We look for the black marketer, the chiseler, the gambler, the sneaky politicians, the saloonkeepers, and the host of yesterday's ever present host of parasites. But they are gone—where, no man can say—for some miracle has made them unrecognizable since the miraculous night of our dream.

Back again to the good old U. S. A. we come. Entering the doors of the divorce mill at Reno we find them strangely quiet and deserted. Prophetically speaking is a hand

lettered sign on the judge's "bench"—"Out to play golf. Won't be back ever."

Our magic carpet whisks us to the deep south. The music hall is crowded to capacity, the doors having been thrown open for one and all to revel in the artistry of the soul satisfying strains of the great symphony orchestra.

The teeming metropolis areas of our country find "Abey," "Isaac," and "Izzy" around the festive board with Harry, Joe, Frank and Paul. "Abey" says, "I didn't know you very well, Joe, guess I was just more than a little dense. You're a pretty good guy. I'm really honored to be here with you." And sheepishly Joe retorts, "If I had any sense I'd have known long ago that you were the kind of fellow I'd have liked for my son-in-law."

The newspaper headlines for the day vary in phraseology but in unison shout out the glad news of peace in the heart of man. Hear how they read—"Police report no business"—"Doctors rejoicing, Patients Healthy and Happy"—"Peace! It's Wonderful!"

A whirlwind visit to the home of each minister finds each in the seventh heaven because "Peace on earth—good will to man" has become the reality fervently longed for and labored for so earnestly. One humble brother was quietly heard to say, "Mine eyes have seen thy works, O Lord, let now thy servant depart unto thee!"

TEN YEARS MORE FOR MISSIONS IN AFRICA

CHICAGO—"Missionaries may have less than ten years left in which to bring the gospel of Christ to Africa and other areas," declared Dr. Raymond B. Buker, foreign secretary of the Conservative Baptist Foreign Mission Society, on his recent return from a three month trip to the society's stations in Africa, Europe and South America.

Government officials revealed to Buker that they believed the white man has less than ten years to remain in Africa. "The rising tide of nationalism and communism may soon drive out all foreigners," Buker declared, "and since missionaries are associated with foreign ruling powers, they probably will be forced out in the general exodus."

Buker found the same situation to exist all over Africa, varying only in degree. This means the time necessary

to consummate the movement will probably differ in various sectors, but the general direction is the same everywhere.

"Of course, God can overrule in the matter," Buker insists, "and keep the doors open. At the same time, we should be prepared for the natural trends and plan accordingly."

In the light of the circumstances, Buker believes that every effort should be given toward reaching as many individuals as possible with the gospel while there is yet time, and also to train Christian leadership from among the people so that if and when missionaries must leave, local Christians will be prepared to carry on the work.

Buker, for fourteen years a missionary in Burma and China, is responsible for field administration in the eleven countries in which the Conservative Baptist Society has its 184 Missionaries.—Evangelical Action.

DECEMBER 17, 1949

"How Shall The American Student Best Prepare Himself To Help Christianize Our Country?"

by Richard Wolfe

I am well aware of the fact that a great deal has been written along the lines of this subject; some of it good, some not so good. This article is not an attempt to rehash the time-honored problems and vehement conclusions of other writers. This paper is to have a positive approach to a vital problem: The relation of the Christian student to the Christian Faith.

Quite frequently it has been suggested that higher education and the Christian faith stand opposed to one another. And, not so long ago, it was supposed that anyone who entered one of the large universities would emerge with a degree at the expense of his faith. How much precious time and vital energies were expended along this line, seeking to create a situation in which "faith and reason" were set over against one another. Instead of trying to create a problem we ought to face the real problem; that of "faith and life."

There is a vital connection between life and faith; so vital, in fact, that everything else is of secondary importance. Never before in our world has there been so much life with so little faith. I realize that there is a semblance of faith in all life, but it is so passive that it is fairly impotent. It is not the faith that gives meaning to life or enables its owner to see his world in terms of the Eternal. It is, in short, an inflationary faith that feeds on the egotism of Man, and such a faith can be nothing but an accommodation for the night. A faith worthy of the name is strongest when the opposition is the greatest. When the resources of life are taxed to the uttermost, then faith becomes a dynamic force in the life of men, of the Church and of the World. Faith is not something detached from life, it is a part of life, and without it life has no real meaning.

This then, suggests an apparent fallacy in other considerations of the problem, in which there has been the attempt to define "faith" as the product of belief. They are not the same. Belief, and even right belief, does not produce faith. Belief is passive, while faith is active; an activity, if you please. I do not wish to mix my metaphors, but I do wish to distinguish between Belief and Faith. There are problems of belief and there are problems of faith. And, while they are both important, and may even be similar, they are in no way identical.

The problem of belief is a real concern in the life of everyone, and more particularly in the life of the student. There are so many beliefs vying for men's minds, and it certainly makes all the difference in the world what we believe, and what we reject. Dorothy Sayers in her little book "Creed or Chaos?" remarks that "Unless (a man) believes rightly, there is not the faintest reason why he should believe at all." (1.) The problem is not whether I should believe or not, but "what shall I believe?" which brings me to my first suggestion as to what the student can do of a positive nature to help Christianize our country.

I trust I am not archaic in suggesting those familiar words of Paul as he wrote to young Timothy with this admonition: "Study to show yourself approved, being a workman with nothing to be ashamed of, and able to know how to use the word of truth to the best advantage." (2.) This is the first responsibility of students who have set themselves upon the task of acquiring an education. Never before has so much truth been available to so many people. Today, the janitor's son can secure an education comparable to that of the President's heir. The opportunities are almost identical, the responsibilities the same. Thus, Truth must be assimilated and applied to the various situations of life as they present themselves on every level of living. Our God is a God of Truth. Hence, in a very real way all truth is God's word spoken to mankind that it may "be free indeed." It is every Christian's responsibility to know the Truth and to act in accordance with the Truth. Therefore, Paul's instructions to "study" meant not only the scriptures, but also the other available guides to the Truth. By constant and diligent study we may come to a full and sure knowledge of the Truth, that we may become aright.

The problem of belief, then, is what to believe. What we believe must be true, it must be consistent and it must be vital. This is what Dr. Elton Trublood calls the "Alternative to Futility." (3) Right belief is part of that "alternative" but so is "right faith." And again I wish to emphasize the difference; that belief and faith are not the same thing. For example, practically everyone believes in God in some form or another, but how many of these same people have that deep abiding faith so essential to a true Christian experience? No, they are not the same. Faith goes beyond the limits set by belief. Faith is belief put to work; it's the spirit and soul of man in action. It is faith that moves mountains, heals broken souls, that changes the "course of history" and the destiny of mankind.

Note carefully: we are talking about a very particular kind of faith, Christian Faith and this means Christ-like actions. Turning again to the Phillips' translation, we find these poignant words closing the 12th chapter of Paul's letter to Rome: "Don't allow yourselves to be overpowered by evil. Take the offensive—overpower evil by good." Just imagine: Faith on the offensive!! What that could do to our world! That, also, is our "alternative to futility." It doesn't sound like march, but it really is. If it were taken seriously by those of us who profess belief in Jesus Christ we could literally "turn the world upside down." Faith in action has always been a curious entity in every age, and so, both its adherents and opponents have used the strongest language at their command to describe it. Faith, wherever it is real is in action. Why wait until we are put on the defensive to demonstrate our faith? Let's go on record as being on the offensive, for, herein lies the great strength of the Christian Faith. The grace to recompense evil with goodness and love is the strongest factor in any civilization. Paul really knew what he was talking about.

Now, I would like to make some very positive suggestions to those who are Christian students and what they personally can do to help Christianize our world. The foregoing has been suggestive of the scope of the problems confronting the modern student. Now, how to apply it.

1. The Christian student must set himself apart, as a Christian and as a Student bent upon a thorough pursuit of the Truth. Truth, not only as it has been preconceived, but as it really is. Sometimes this may mean the painful abandonment of some beliefs, but remember, beliefs that matter must be true, consistent and vital. Why be tied to anything less?

2. The Christian student must demonstrate his faith in action. Unless Christianity is worth demonstrating in a positive way it is not worthy of the name of Christ. If our world could only see Christianity in action again as it was once on fire with the Word of God our task of Christianizing would be much easier. Christians must take the offensive or stand a good chance of losing the fight.

3. Last, but, far from least, Christian students must prepare themselves for positions of responsibility and leadership tomorrow. There is a vital place in our world for the professional man who, unflinchingly demonstrates his Christian faith.

Now, the responsibility is yours. I dare you to go out as Christian students, join hands with the forces of right, take the offensive, and with goodness and love in action, help to Christianize our country.

(1) pg. 32. Harcourt, Brace and Co. 1949.

(2) This wording is J. B. Phillips' literal translation of II Timothy 2:15.

(3) "Alternative to Futility" is the final book in a series by Dr. Trueblood entitled "Trilogy For Our Times." The other two are "The Predicament of Modern Man" and "Foundations For Reconstruction." (Harper & Brothers, N. Y.)

—Johnstown, Pa.

THE STORY OF A BIBLE

Away in a little town in the far south of Argentina one day a soldier, attracted by the sound of singing, entered a little mission hall and heard the Gospel preached. He stayed behind and spoke to the missionary, who asked him if he were a Christian.

"Yes, I am," he replied.

"Where did you hear the Gospel?"

"From my mother."

"Where does she live?"

"She is a long way off, but will you come and see her? She has never heard a preacher, and she will be glad to see you."

The missionary went, and found away on a distant farm, where no missionary had ever been, an old Christian woman. She told him that years before a colporteur, passing that way, had left a copy of the Word of God. She had read it, her eyes had been opened, and she had come to know Jesus Christ as her Saviour. She had had no teacher but the Spirit of God. That old woman was the mother of fourteen children. At the time the missionary visited her the youngest was twelve years old, and she had led

every one of those children to Christ through the reading of the Scriptures left by an unknown colporteur.

The missionary had the joy of baptizing the whole family, and that evening, as they sat down round the Word of God, he said he had never heard the Scriptures so wonderfully opened up as when the Spirit-taught saint brought out of her treasure things new and old. Truly, "The entrance of Thy Word giveth light."—The Lighted Pathway.

WEST OF THE ROCKIES

From Idaho came Indians in 1831 to St. Louis asking, "Where is the white man's Book of Heaven?" There they were befriended, entertained, feasted. Their disappointment is voiced in a farewell address by their Chief.

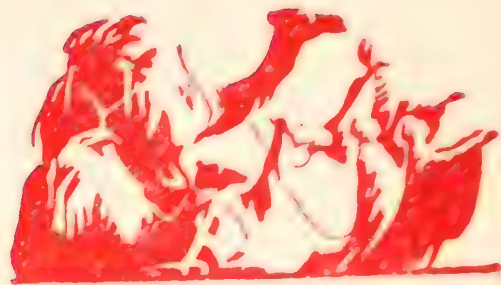
"I came to you over the trail of many moons from the setting sun. You were the friends of my fathers, who have all gone the long way. I came with an eye partly open for my people who sit in darkness. I go back with both eyes closed. How can I go back blind to my blind people? I made my way to you with strong arms through many enemies and strange lands that I might carry back much to them. I go back with both arms broken and empty! Two fathers came with us; they were braves of many snows and wars. We leave them asleep here by your great water and tepees. They were tired in many moons, and their moccasins wore out. My people sent me to get the white man's Book of Heaven. You took me to where you allow your women to dance, as we do not ours; and the Book was not there! You showed me images of the Great Spirit and pictures of the Good Land beyond, but the Book was not among them to tell me the way.

I am going back the long trail to my people in the dark land. You make my feet heavy with gifts, and my moccasins will grow old carrying them, and yet the Book is not among them! When I tell my poor, blind people after one more snow, in the big council, that I did not bring the Book, no word will be spoken by our old men or our young braves. One by one, they will rise up and go out in silence. My people will die in darkness, and they will go on a long path to other hunting grounds. No white man will go with them, and no white man's Book to make the way plain. I have no other words."

The publication of this story brought about the establishment of the first Protestant mission west of the Rockies, among the Nez Percés Indians.—Israel's Watchman.

Beginning At Jerusalem

by C. C. Grisso



"And He said unto them--that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem. And ye are witnesses of these things." These are the marching orders of our Lord to His church. The early church's activities had their beginnings in that great revival at Pentecost, but they didn't stop there when the revival was over but continued their ministry to other fields.

To our own beloved church, our own United States is our Jerusalem. It is our land of Opportunity, which necessarily makes it our Responsibility. But we dare not stop here. The most marvelous thing about our Gospel and the promises of God is, that they are to be shared by all men alike. "The Lord is not willing that any should perish." This is the marvel of the ages, **CHRIST PREACHED AMONG ALL NATIONS AS THE HOPE OF GLORY.** The promise of Abraham was, "In thee shall all families of the earth be blessed; for the promise is to you and to your children, and to all that are afar off, even as many as the Lord our God shall call." "He shall have dominion from sea to sea," declares the psalmist, and Habakkuk affirms that "The earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea." Yes, and Malachi adds further testimony that, "From the rising of the sun even unto the going down of the same my Name shall be great among the Gentiles." Thank God, "there shall be given unto Him Glory and Honor and Dominion and a Kingdom, and all nations and languages shall serve Him, and His dominion shall be everlasting, even one which shall never pass away." "Every valley shall be filled and every mountain shall be brought low, and the crooked places shall be made straight--and all flesh shall see the glory of the Lord." And, "I, if I be lifted up will draw all men unto Me." With us we have no choice, for what is written must come to pass. This Good-news must be sent to all the world.

The Jews were his chosen people. "To them pertained the adoption, and the glory, and the covenants and the giving of the law, and the service of God, and the promises." But they had no monopoly on truth. For truth is the birthright of every soul. "Christ is the light that lighteth every man that cometh into the world." And the great purpose of Grace and Glory and Redemption cannot be consummated until the whole-wide-world is evangelized.

Regardless of all this evidence presented with clearness and power by these holy men of old, moved by the spirit of God to make known His plans and His program for the ages, the work of missions, and of world evangelism have never been given their proper place in our teaching and in our preaching. Even the apostles did not understand it in the beginning. On the day of Pentecost Peter quoted the words of Joel, "It shall come to pass that

whosoever shall call on the name of the Lord shall be saved," but when he was asked to preach to the household of Cornelius he hesitated, and God had to show him in that wonderful Joppa vision that "In every nation he that feareth Him and worketh righteousness is accepted of Him." That was ten years after Pentecost but it was Peter to world-wide missions and evangelism. Read again, in the persecution of Stephen, "those that were scattered traveled as far as Phenice and Cyprus and Antioch, preaching to JEWS ONLY." No, they didn't understand, but by line upon line they came to see that there is no distinction between Jew and Gentile "for the same Lord is Lord of all."

Also, too many the sending of the gospel beyond Jerusalem is the height of folly. They say we have too many still unsaved at our doors. We speak with all reverence, our Lord never converted a whole city. In fact the very places where He did his mightiest works were those who heeded His message the least. St. Paul never converted a whole city into a church, but the great mass of his hearers formed themselves into a mob that sought out His life or gave him due warning never again to preach in their city. Why should the church of Jesus Christ consume all her time and effort upon an unappreciative people to the neglect of those who have never heard? Our Lord has not so commanded, but rather, "If they refuse to hear thee, shake off the dust from your feet as a testimony against them." If they perish their blood must be upon their own head.

Now, permit me to suggest a few things that are imperative if our Lord's last command will be carried out.

1. The church must have a missionary conscience. We have a conscience on other things. We have a temperance conscience. We have a doctrinal conscience, that is, we believe that certain doctrines must be preached and practiced. Even so, let us see to it that as Christians we develop a missionary conscience.

2. We need to understand the true mission of the church. This is to be found of course in the commission, "To disciple the nations," "to gather out of the nations a people for His Name." When this is done the church shall have completed her task on earth. Israel was chosen for this task, but having failed in it our Lord turned to another--the CHURCH. And what is that task? To convert the world? No, never. If that were true and the Lord would not come until it were accomplished, then according to the present rate of advance, He would never come, for today there are five hundred million more heathen than there were one hundred and fifty years ago. Does it mean then that the church has failed? Not at all, for she is going straight ahead accomplishing her God appointed task. It looks as though this dispensation is hurrying on to certain failure, but only for the world, but never for the church.

The day of her victory is assured. It is when she has completed her task of world evangelization and world-wide endeavor. Our Lord never commanded us to be SUCCESSFUL, but to be FAITHFUL.

3. Our next apparent need is more workers. "The harvest truly is plenteous, but the laborers are few." If this preacher was to live his life over again I am certain it would be in the ministry of the gospel. I am not just so certain that it would be spent oftentimes among an ungrateful and unappreciative people when there are great wide harvest fields at home and abroad untouched and waiting for the song of the reaper. I should like to catch the ear of every young man and woman who are anxious that their life bring rich returns for time and eternity, and counsel them to lay their whole lives upon God's altar for definite missionary service.

In what appears to be a somewhat discouraging situation somehow I see a faint ray of hope and optimism. It is the great Youth for Christ movement that seems to be sweeping the land. Can it be that Joel's prophecy is being fulfilled again before our eyes? "And it shall come to pass in the last days, saith God, I will pour out of my Spirit—and your sons and your daughters shall prophesy." Again, it seems that the Lord is stirring the hearts of His people and all about us revival fires seem to be rekindling themselves anew.

4. The fourth and last thing that I want to suggest here is very commonplace, yet it needs to be said again—we need to give more. For the most part the church is rich. There seems to be no shortage of money for anything in these days. Worldly organizations, worldly pleasures, the best and costliest of everything, all claim their share. And it all causes us to wonder whether perhaps a little more plain, simple sacrificial living on the part of us all, would not better become disciples of "Him who had not where to lay His head?" But they tell us, that there are so many calls. That is true, the calls are many, but what if there were none? No calls for trained workers, no calls for missionaries, no calls to help, no place to share, then what? We ought to thank God for the opportunity that

comes, and every call that is being sounded forth in our day for that is a sure sign that the work of the Lord is prospering.

Yes, we need to give more. More of everything we have for the carrying forward of the great program of the church. A number of years ago a hurricane destroyed a little church on the coast of England. The church folks found themselves unable to replace it and made provision to worship elsewhere. One day a representative came to ask if they were planning to rebuild, to which they replied that in their present condition they could not. Then said the government agent, "If you do not build the church, we will, for that spire is on all our charts and maps, it is the landmark by which the ships of the seven seas steer their courses." And, so it is true. It is the church that points us to the eternal. By it we must chart our course in life. We have started well and made commendable progress until now, but the task is not yet finished. The great plan of Redemption born in the very heart of God received its finishing touch on Calvary. It was for every one of us and shall not every one alike respond with hearts and hands and substance to gladden His heart and spread His kingdom from pole to pole. Christmas again is near with its message of Hope, of Cheer, of Goodwill among men. But millions have never heard of it. Millions living a Christless life, dying a Christless death, thrust into a Christless eternity, doomed, lost. How tragic that these millions must pass without having an opportunity to know Him.

"Waft, waft ye winds the story
And you ye waters roll
Till like a sea of glory,
It spreads from pole to pole
Till o'er our ransomed nature
The Lamb for sinners slain
Redeemer, King, Creator
In bliss returns to reign."

Mexico, Indiana.

ARGENTINA ITEMS

Our superintendent, Adolfo Zeche, who is a very busy man, has asked me to report our annual conference in Rosario, which I will gladly do.

This conference is of special interest because it is the first since we were organized under a constitution and by-laws as required by the government. We have not yet received our charter, but it is one year on the way with nothing to indicate that it may eventually fail to be granted. Meanwhile we can go ahead with our work with no serious impediment.

The conference was held in Rosario, where we have a beautiful church building with facilities for caring for both delegates and meetings. The pastor, Brother Zeche, and his family, had the church beautifully adorned with flowers and meals were served on the grounds. If I counted right, there were forty-eight present at the communion service. All were enthusiastic and a good spirit prevailed throughout. The first session was devoted to youth work, the second to women's work, then the Sunday school and finally the church.

The executive committee had a preliminary consultation, but will have its regular annual meeting in Buenos Aires. It has many more duties than the preparation of the annual conference program, as it represents the conference throughout the entire year.

Church extension through personal evangelism and branch Sunday schools and missions was the prevailing note of the conference. Everyone of our missions with pastors has from one to three branches which are being cared for by the pastors and their helpers. We hope to send pictures of these helpers, some twenty of them, before a great while.

Some are attending seminaries or Bible institutes in Rosario and Buenos Aires, but we are working hard to be ready to have a school of our own in Cordoba. The school year opens in March.

In Cordoba we have had four baptisms since last report and yesterday celebrated our monthly love feast with thirty-eight participating.

Sincerely,

C. F. Yoder.

News From Gerli, Argentina

Reverend E. M. Riddle
Norte America

Dear brother in the Lord,

It has been a long time since I have been wishing to write to you about our work here in Argentina, especially about the work in Gerli, Varela and Quilmes.

Seven years ago we established a testimony for the Lord here in Gerli. At the beginning, we had many difficulties in the work of evangelization, because we were completely unknown, and because the Roman Catholics were against us. We always had the inconvenience of moving from one place to another; in seven years, we have moved six times.

Last winter they asked us to leave the house we were living in. Since the first of January of this year, we don't have a place to hold our meeting. We had to look for a lot where we could build a wooden house to live in, so we wouldn't have to be in the streets. Here in Buenos Aires and its suburbs, it is almost impossible to find a house to rent or a place to hold the meetings. This is why we built a little wooden house. It is not very comfortable, naturally, but it will help us till we can build in Gerli.

In Forencio Varea, where we are living, even when there isn't enough space, we are holding our meetings. People have to travel quite a distance to come here, because there are thirty kilometers from Gerli to Varela. When many of them come, some have to remain outside because the place is too small for all of them. As you can appreciate, we have many inconveniences. We also have opened another branch in Quilmes. A Christian family there lends us a small hall where we can have about thirty persons. Although we have just begun to hold meetings at their home, we have had from twenty to thirty persons already.

Gerli is a suburb in the city of Avellaneda, and this is a suburb of the great capital of Buenos Aires. The capital has 3,000,000 inhabitants, and Avellaneda has 289,000 inhabitants. In this district is located most of the factories. In Gerli and vicinity there are more than two hundred factories, and some of them have about 10,000 workers, and they are building new ones.

Our mission here in Buenos Aires hasn't progressed much during the first years of work, but it has progressed in the last two years. There are now forty-eight persons I have baptized, and even though some of them have moved to other places, we still have forty-two persons who come to the meetings and about thirty children who belong to the members. We had meetings with an attendance of a hundred twenty persons but this happened when we had a bigger place, but even then we had to hold them outside in the patio of the house.

Since seven months ago, we haven't had a place for our meetings, but the members are still keeping themselves together, and they have faith in God, thinking that pretty soon we will be able to have a "place of our own."

We thank our Brethren from the North for what they have been doing in favor of the work here, in Argentina, and we hope that they can still help us in this emergency,

to build a place for our meetings and also a home for the pastor. Our prayers to God are asking Him to bless you in a great way, so you can help us in this great necessity.

I also want to tell you that as President of the Association of the Brethren Churches in Argentina, I had the privilege of visiting other places where we have our work, such as Rosario, Villa Constitución, Chalon, etc., and I am glad to say that, thanks to our Lord, this work continues with enthusiasm and success, and we are planning to open new missions with God's help. We have here several towns with thousands of inhabitants, where there isn't any missionary work. Some of these towns, such as Victoria, Nogoya, Villaguy, etc., have more than twenty thousand inhabitants, and no missionary work of any denomination has been opened yet. We hope to reach these people if God provides us with the means to do it.

The Argentinian people need the Message, and they receive it with pleasure, but what is necessary are bigger, better and more comfortable places to receive the people.

There are also some young girls and boys who wish to work for the mission and are anxious to get the preparation for the ministry. There are others who had their instructions already, and are ready to give their time to the work of our Lord. Great things will come in the future. The possibilities are many, and we could do many and great things if we had the means to do them.

As president of our churches in Argentina, I am much interested in the progress of our Missionary Work, but I have to confess that the most important and urgent need has been and is, Gerli. That is to say, we need an adequate place for this church.

We ask our Mighty God to grant you assistance for the evangelization of our dear country.

With the love of Christ, I salute you to Our Father and Him.

Jose Anton.



REVIVAL AT MULVANE BRETHREN CHURCH

Again we have closed a successful series of revival services and feel that we should let other Brethren know about it. The weather was fine throughout the two weeks, except for a light rain one evening. Our evangelist was Reverend E. M. Riddle, General Secretary of the Missionary Board, Ashland, Ohio.

The meetings were started in prayer several weeks ago and the preaching services started Tuesday night, Nov. 1st, and continued nightly through the 13th. The people of the community responded in a fair way to the invitation to attend these services, with an average of 60 for the thirteen services.

The messages were all very timely and Christ-centered, giving no one who attended the opportunity to say they could not understand what was preached. The members were all edified, uplifted and inspired.

There were many contacts made that will, with

the help of the Lord, result in some finding Christ as their Saviour later on. Two Christians came forward and united with the church by letter. There were several others thinking strongly of doing the same thing.

We have enjoyed very much having Brother Riddle with us and have been helped a great deal through the privilege of working with him and hope that he will be able to come to us again in the future, if the Lord delays His Coming.

On Saturday night, Nov. 12th, Brother Riddle conducted our Communion service. Everyone there was drawn closer to their Lord and rejoiced in the privilege of again taking part in the Love-feast and Communion in remembrance of our Lord and Saviour, Jesus Christ.

The Brethren here ask for your prayers that we might go forward with Christ.

—Wilbur L. Thomas, Pastor.

Wheeler Home Fund

Pittsburgh W. M. S.	\$ 60.00
Dorothy Carpenter	15.00
Mr. & Mrs. D. Lee Garber	10.00
C. F. B. Class, Bryan, Ohio	5.00
Mr. & Mrs. Carl Sherman	200.00
Friendship Bible Class, Pittsburgh	10.00
Pittsburgh Church School	10.00
Mrs. Agnes Lemon	10.00
Uniontown 2nd Brethren Church	30.00
Robert McBride	20.00
E. A. Hazen	25.00
Friends Bryan, Ohio	75.00
Mr. & Mrs. Charles Munson	10.00
Waterloo, Iowa, Friends	10.00
Mrs. Van Schoyck	10.00
Nappanee Brethren Church	50.00
Vinco Brethren Church	100.83
Belle Kilhefner	10.00
Mr. & Mrs. A. M. Erbaugh	5.00
Mr. & Mrs. Arthur DeLozier	5.00

GEORGE WHITEFIELD - The Evangelist

George Whitefield was born in Gloucester, England on December 27, 1714. His father was a wine merchant, but at the birth of George, he was an inn-keeper. He died two years after the birth of young George. His mother still kept the inn, but times were very hard for her. George started to school at the age of 12. He entered the school of St. Mary de Crypt at Gloucester. He distinguished himself among the boys at the public school by his progress in Latin, and by his speeches and dramatic performances at public examinations. Later, however, due to financial difficulties which his mother was having in making a living, young George left school and served as "drawer of liquor" at his mother's inn. From his childhood he had a desire to a clergyman, therefore these thoughts were prominent in his life and mind. Finally, the situation of the family increased to the extent that once more George could re-enter school. At the age of 18 he entered Pembroke College, Oxford to continue his studies. At first he associated with bad company, but his conscience was alarmed and he broke away from this influence. Due to his experience as a "server" in the inn, he was able to serve as servitor to many of the rich students of College and his income was nearly or quite equal to his wants and needs.

During all this time, Young Whitefield was trying to find someone to help him in his religious desires. Finally, he heard of the "Holy Club" on campus which had been organized by the Wesleys. George joined this club immediately and observed the rules rigorously, but being first of the Oxford Methodist to profess conversion. After much study of theology and his Greek New Testament, George received his B.A. degree in the year of 1736. It was also in this year that he was ordained as deacon.

At Oxford, young Whitefield aided the prisoners and preached in London many times. Because of his preaching and his pulpit manners, he soon rose to prominence as a pulpit orator.

During this time, the Wesleys were in America doing evangelistic work in Georgia. They invited Whitefield to come to Georgia and assist them in their work. In 1738,

he sailed for America. After working here for several months, he returned to England and was ordained as priest.

During the time he was in England, most of the churches refused him to preach in their pulpits because they tagged him as being "erratic and emotional." He then began to work among the Moravians, and to preach in open air. He soon induced Wesley to take such a step, and thus "open air preaching" became very popular because it was here that the working class of people could hear the Word of Jesus Christ.

On his visit to Kingswood, near Bristol, he laid foundations for the Kingswood School which became very important to Methodism. Soon after this, Whitefield began his career as itinerant evangelist. He visited Wales, Scotland and traveled through England. His preaching against clergy faults closed many churches to him and that report preceded him in his next visit to America, therefore many churches here closed their doors to him. This did not stop him, however, for he paid seven visits to America, the results of his evangelistic work being shared by Congregationalists, Presbyterians and Baptists from Massachusetts to Georgia.

George Whitefield, early in his career, became Calvinistic in his views, and because of this, his friendship with the Wesleys became impaired, but a reconciliation was soon made which deepened friendship, making it lasting. He was nominally head of the Calvinistic Methodists, but he left to others the work of organization.

Whitefield's time was spent between America and England preaching in all denominations. He continued active in service for God until his death which occurred on September 30, 1770, at Newburyport, Massachusetts. The day before his death, he preached for two hours at Exeter, Mass. His custom was to preach every day of the week, often three or four times per day. He preached his sermons over and over again. He possessed a dramatic delivery, and was very easy to listen to.

This was, indeed, an illustrious career as a Christian Evangelist.

Spencer Gentle, Ashland Seminary

Recognition

Honor To Whom Honor—

Praise and thanks in this recognition is due to Brother "Bud" Hunter of North Manchester, Indiana. The Missionary Board is most grateful to Mr. Hunter for leaving his home and work to superintend the buying, hiring of help, keeping records and time, besides working full time, while constructing the new Wheeler Home in Kentucky. Hunter said in a correspondence recently, "The building is almost completed. There is some delay installing the heat, as no radiators have arrived." He says further, "This is a good building, one that I believe the whole church will be proud."

Hunter will return to Lost Creek to hang the outside doors in place of the temporary ones after heat has been in the building for a reasonable time.

He has kept a detailed record of time for labor, expenditures for supplies, etc.

Letters of appreciation also have been sent to Mr. Ted Harp of Sidney, Indiana, who loaned a cement mixer for the Kentucky work and also to Mr. Harry Mishler of North Manchester, Indiana, for his bench saw. These were valuable help in this construction work.

Gentlemen, again we thank you!

NEWS

From the Christian World



There are fifteen times as many churches in the United States as there are motion picture houses. There is one church building for every 550 persons. The churches contain 55,000,000 seats, whereas the movie theaters contain only 10,500,000; yet the total attendance of the movies is far greater than the churches.—Gospel Herald.

A veteran cafe owner, Joseph Colucci, of New York City says that "Women's capacity for liquor has increased by leaps and bounds since the war." According to the news report: "As a matter of fact," he added, "the average woman began to outdrink the average man in about 1947."

Colucci said his 51st street establishment has become a veritable oasis for women drinkers and so he has much opportunity to study their capacities.

"Seventy-five per cent of my bar patrons are women," he said. "Most of them come from Radio City, just across the street. They include actresses, white collar girls from the RCA and RKO buildings and Radio City's hard-drinking women advertising executives."

Colucci, who has been doing business at the same stand for 14 years, said women drinkers began to change their ways and their brands during the war.

"Before the war, there were comparatively few women who visited bars unescorted," he said. "When they did come in, they sat at tables."

"Nowadays we have almost three times as many women drinkers. They all like to sit at the bar and few, if any, go to the tables."

"Women at a bar are always 'hamming' it up," he said. "They all love to appear mysterious and cherish the picture of themselves as 'the unhappy woman drowning her sorrows.'"—The Ohio Messenger.

Gypsy Smith was born under a horn-beam tree in Epping Forest (east of London) and died on the liner Queen Mary, en route to America in 1947. Now a memorial has been erected to him; an inscribed tablet on a granite boulder set up on the spot where he was born. It recounts how he preached the Gospel on five continents for seventy years! The closing hymn of the dedication was:

This, this is the God we adore,
Our faithful, unchangeable Friend;
Whose love is as great as His power,
And neither knows measure nor end.

'Tis Jesus, the First and the Last,
Whose Spirit shall guide us safe Home;
We'll praise Him for all that is past,
And trust Him for all that's to come.

— S. S. Times.

The Federal Council's outstanding characteristic has been uselessness. Its most important defender, the Christian Century, illustrates this by berating it for not taking position in behalf of the public schools as against the maneuverings of the Roman Catholic Church. It charges it with "not acting on a great public issue until the battle is over, and of disdaining to sully its dignity with the stains of real conflict." The enemies of the Federal Council, and they are legion, have never said anything more stinging.

Repercussions of this statement are appearing. In the Watchman-Examiner, a pastor writes: "Those of us who have justified our relationship with the Federal Council because of its ability to speak for Protestantism in the legislative halls, where a united voice counts, have our last reason for supporting this group taken from us . . . it has failed in American Protestantism . . . The sooner we sever this questionable alliance by removing it from the budget, the better it will be for the Northern Baptist Convention."—S. S. Times.

"Missionary"—that word was the title of a news item in a daily paper of last July. "Miss———, former secretary to the Rev. ——, left Boston yesterday as an Episcopal missionary, to be resident manager of a handicraft shop in Mayaguez, Puerto Rico."

Contrast that with another item from the West Indies. The Baptist Church at Colon, Cuba, has only ninety-six members, yet twenty-two are workers in the Sunday schools and Daily Vacation Bible School. They gather five hundred children in eleven Sunday schools held in homes and missions, besides that in the church. What a record! Mr. and Mrs. Pina are the leaders.—S. S. Times.

The first Bibles to be printed in the Russian zone of Germany since the war are about to come off the press, the Berlin Bible Society reports. However, the needs of German refugees have not been met as yet. The printing of several more editions of the Bible in various parts of the country are being planned.

Jefferson Military College in Mississippi has turned down an endowment of \$50,000,000 offered the institution by George Armstrong, Sr. Tied to the endowment was the provision that the college admit only white students and teach white supremacy.

Over one thousand persons write to the United Nations each month. These letters come in twenty different languages. From reading these letters delegates can know what the people are thinking about. The impression given by the letters is that the people feel the United Nations belongs to them, that it is something close.

Christianity Conquers Communism

Would you conquer godless Communism? "A most excellent way shew I unto you." Three months ago the press of the world reported a Communist uprising in the port city of Yosu, Korea. Communists there proved themselves to be what Communists are everywhere: they took possession of the town, burned a large portion of it, slaughtered many people and marched against the larger neighboring city of Soonchun. Arrived in Soonchun, they were joined by Communist students who had infiltrated into the student body of a Southern Presbyterian Mission School. These swelled the uprising and denounced many of their fellow students, especially the outstanding Christians among them.

One of these latter; a youth of eighteen and a Christian leader who was preparing to study medicine in order to devote his life to ministering to the lepers of Korea, of whom there are many, urged his Communist captors to accept Christ.

He was told that in Communist eyes it was a crime to be a Christian, and was shot; **murdered in cold blood**, by one of the Communist former students. Thereupon, this Christian boy's older brother, notwithstanding his brother's murder, confessed himself also to be a Christian, and was likewise shot to death by the same Communist youth who had killed his younger brother.

Then miracles of grace began to happen, miracles that point the way to the Christian conquest of Communism, perhaps the only way. First the lepers of a nearby leper colony (which has long been called Heaven by the poor maimed creatures who have there found a Christian refuge), knowing of this Christian boy's purpose of devoting his life to them, came to the Communists and boldly asked to be allowed to take this boy's body. Strangely their request was granted. They took the body and gave their young friend a Christian funeral.

Even Communists were impressed by that.

But that was only the beginning. Eventually armed forces of the Southern Korean Republic retook the city of Soonchun, captured many of the Communists, and brought seventy-six of them to trial by court-martial. Among these seventy-six was the murderer of these two Christian boys. He was unaware of it, but he was due

soon to learn something more of the Christianity, and Christianity, which he hated.

While the court-martial was in progress the father of the two murdered Christian boys presented himself to the court and made a plea for the life of the Communist student who shot to death his two sons.

This father was a Christian, a Presbyterian minister who in his own body bore the marks of the Lord Jesus (for while many fellow Christians, even ministers, were betraying Christ by doing obsequies at Japanese State Shinto shrines, this man had declined to do so, and as a result had been incarcerated and had suffered much for the Lord. He told the court that the only reason the Communist student had murdered his sons was because he knew nothing of Christ, and that if he were executed an eternity of suffering awaited him.

"My sons cannot be brought back," said he, "but they are now with Christ, saved for ever. But if this boy is executed, only an eternity in Hell awaits him."

"If you will release him in my custody, I will adopt him in the place of my sons, will try to lead him to Christ, and will endeavor to make a man of him."

Imagine the military court listening to such a plea! At first it refused and promptly: the boy had murdered many and must die. But the Christian father pleaded so earnestly, with tears streaming down his face, that eventually the court was moved; it granted his petition and released this young Communist murderer into the father's custody.

The sequel? The immediate trial judge was so impressed he became a Christian! The young Communist murderer likewise surrendered his heart to Christ, having found Someone and something stranger than he had ever known existed.

The heathen members of his own family and many others in that city became Christians.

How to conquer Communism, with all its godlessness? We submit this Christian Korean pastor has shown the way.

It was of a church made up of Christians such as he that Jesus Christ said, "The gates of hell shall not prevail against it."—Prophetic News & Israel's Watchman.

WHY TITHE

1. It is scriptural; Jesus endorsed it also.
2. It has stood the test of time—4,000 years.
3. It places our giving on a business-like basis and eliminates haphazard and careless methods.
4. The practice yields great personal joys and satisfaction.
5. Our 9/10 goes farther ("with God") than 10/10 ("without God").
6. It is fair to all.
7. It eliminates emotional "civil war" when we face appeals for funds.
8. It is a safeguard against covetousness.
9. It is a tangible evidence of our love for God and the church; our giving backs up our words.
10. It helps us give "as the Lord has prospered us."
11. It is little enough to share when our Christ gave His all.
12. It helps us keep a proper perspective.
13. It helps my church to render a more effective ministry at home and abroad; denominations emphasizing tithing were among those making greatest membership gain.
14. The practice increases our interest in the church and spiritual things.
15. It helps to raise our children in the way they should go.
16. The practice gives us a better credit rating; ask the banker.
17. It is a vital step in helping fulfill the first and great commandment.
18. It helps us to put God first in our lives.



CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for January 8, 1950

I BELIEVE IN GOD

Scripture: Matt. 5:16; 6:8, 9; John 14:10-11

For The Leader

TONIGHT we begin a series of three topics on the subject of the Trinity of God. There are many things we shall be able to learn; there are yet many more that the best theological minds have not fathomed because of the greatness of God. But, if we are really in earnest about our study of God, He will, as we are able to absorb and digest the facts about Him, tell us more about Himself. This comes through prayer, Bible study, and meditation. We must believe in God, young people. Many people claim they do not. Others have no knowledge of the true God. Many others refuse to have anything to do with Him. But Christian young people will love Him, believe in Him, and will honor Him with their lives. The study of God is a wonderful pursuit. It will be to our spiritual advantage to devote much time in learning more about God. Tonight, we wish to take up the subject of God, the Father.

DISCUSSION

1. **THE GLORY OF THE GOD-HEAD.** We Christians are true believers in the one true God. Out of all the gods of the universe, so called, there is just one true God, Jehovah. Pagans and civilized people alike, have manufactured gods to their own liking. They have created gods to their own liking. They have created gods which they can easily please and which will not demand very much from them. But all such gods are idols, and man is cursed before God for his idolatry. Bear in mind that not all such gods are of wood or stone. Anything that comes between us and our fellowship and walk with God is an idol. Be it a person, a job, or a pleasure. When it destroys our love for God, it is a sin and an idol. Witness the glory of the God-head as our own beloved God. God, the Father, as a loving heavenly Father, provider of all things for us, yet a stern, just and righteous judge for those who disobey Him; Christ the Son, our Saviour; and the Holy Spirit, the Power of our Christian lives. Three in One and One in Three.

2. **HOW CAN THERE BE THREE?** Somewhat of a mystery has always been connected with the idea of God as being only one God, and yet there being the three personalities. How can one be three, or how can three be one? Perhaps the theologians will gain a few grey hairs in our explanation of it, but it is not as difficult as it may seem. The God-head is complete, perfect, united, in being, purpose and act. That makes God one God. Within this perfect unit are the three distinct personalities, each with His own particular work or office. The Father the Head and absolute rule, The Son the Savior and Redeemer, the Spirit, the Power. Each united in the purpose and will of all three. When Jesus said in the garden, "not my will but thine be done," He was adhering to that will which kept

the God-head what it is. Had He exerted His own will, then the God-head would have been disrupted, because of the breakdown of the bond of perfect union. For a human example, we can take a husband and wife. The scriptures acknowledge that the two become one in marriage. Thus, with the husband and wife as one, there are the two distinct personalities, yet united in one purpose and being. The will of one is the will of the other, with the husband as the head of the house. It is perfect will, perfect love, perfect fellowship and perfect purpose that gives to us one God, the eternal Jehovah.

3. **FURTHER EXPLANATION.** From the above, we can explain how that when Christ was upon the cross, that the Father could turn His back upon His Son, and how that the Son of God could die his physical death, with a broken heart, and still have God in power. E'en though God was in Heaven, and the Son on earth, as separate personalities, yet in the bond of united purpose, will and love, the God-head was in perfect union. God, the Spirit and Christ were united in the one thought that Christ, the Son must lay down His life as a sacrifice for sinful man. So, the God-head was united in that purpose. The Father, giving His Son, the Son coming willingly, and the spirit ministering and witnessing. Can you begin to feel the wonderful cooperation and love as felt in heaven as this plan was made and caused to come to pass? Can you realize that it was for you that Jesus came and died; that you through His grace might be privileged to ascend to heaven at death and enjoy the eternal ages in His glory? If so, be sure your life is in perfect accord with His will in act, thought and purpose.

4. **GOD IS REAL.** So many young people think God as something unreal, or mystic, or far away. What do you think? God is a Spirit, and with Him our spirits commune through Jesus Christ. It is also to include the worship with our bodies and of our substance and talents. God can think, He can create, destroy, change the course of men, prolong life, shorten life. He is everywhere at all times. He knows everything, He sees everything, even those things done in secret. In other words, young people, we cannot escape the ear or the eye of God. We can commune with Him, pray to Him and He will talk with us, He will direct our paths, even when the future seems dark or lonely. What we need is a complete faith in His ability to direct our paths, and then be willing to follow in that will, keeping ourselves pure and unspotted from the world. See? Thus if our wills are given to Him and He is supreme in our lives, we will be a part of God's holy family through Jesus Christ, and we shall reap the blessings and joys of a perfect-willed life here, and a perfect life after our days of service here are over.

5. **INTO THE HIGHWAYS AND BYWAYS.** As each Person of the God-head has a distinct purpose, so each of us has a purpose which God has for us. It is to go into the lives of men and witness for Christ; to help the poor, hungry souls, lost on the sea of life, to find their eternal Savior. As the Shepherd went seeking the little lost sheep, so must we go out and seek those who are lost. In doing this we shall be blessed of God, the eternal God of heaven and earth, the God of Abraham, Isaac and Jacob. Yes, the God of our Lord and Saviour Jesus Christ. This year, how many young people are you going to try to lead to a knowledge of Jesus Christ?

Prayer Meeting Topic

Contributed by Rev. C. Y. Gilmer

THE FIRST CHRISTMAS GIFT

The first great Christmas gift to man
Was hung upon a Tree.
It was not by a fireside,
Where only those could see
Who near of kin or friendship were,
And gifts exchanged would be;
But out upon a mountain side
For all the world to see.

He gave His all, His life, His blood,
That men redeemed might be.
Then what can man give in exchange
For love so boundless, free?
The debt of sin, He paid it all,
Nought in ourselves have we.
Nothing to bring unto our KING,
MAKER, REDEEMER, HE.

Men of every race and clime
Have come, and looked and lived
And cried out for forgiveness
And had their souls made free.
This glorious Christmas peace
That floods one's life with joy,
'Tis God's greatest gift to man,
And was hung for you and me.

—Selected.

THE FIRST GREAT CHRISTMAS GIFT

Scripture: Luke 2:8-11

TO A COMMERCIAL WORLD Christmas means profits, but to the believer it means the gift of a Saviour (1 Peter 2:7). The root of man's trouble is his unbelief in Jesus Christ for what He claimed to be. He was intended for "all people" (1 John 4:14). He satisfied certain Samaritans (John 4:12). "Jesus exactly suits us sinners" (Matt. 9:13). God specified His special ministry through an angel before His birth (Matt. 1:21). He is the Saviour of the lost (Luke 19:10). "No one can help like Jesus."

He is the Saviour of them that believe (1 Cor. 1:21; 1 Tim. 4:10; Acts 16:31). We must believe in the risen Saviour (Acts 5:30, 31). First, He humbled Himself to pay the price of the world's redemption (Phil. 2:7, 8). Then came His great exaltation (Phil. 2:9-11; Psalms 24:7, 8; Hebrews 1:3).

Christ is our only hope (Isa. 43:11). A worldly-wise person once contended, "There is so much good in all religions." To this one retorted, "There is so much good in rat poison, too, for 98% of it is cornmeal, yet the two per cent of poison is enough to kill." Acts 4:12 settles the value of "these other religions."

God has never given in to the Devil (1 John 3:8). He is bound to restore this world from the ravages of sin (Phil.

3:20). Christ-rejecting men will never achieve peace (Isa. 57:21). Anyone can have real peace now and share in His peaceful reign when He comes to earth again.

COMMENTS

On The Sunday School Lesson

by The Editor

Lesson for January 1, 1950

THE CONTINUING BAND OF DISCIPLES

Lesson: Acts 1:1-14

WE TURN during this new quarter to a continuation of the Gospel Story from where it ended at the close of the second quarter of 1949. A broad view is taken of the church and its expansion, as recorded in The Acts and several portions of the New Testament.

On this first Sunday of the New Year we are to think of the first work of the disciples. When we realize that the true meaning of the word "disciple" is "a learner," we can catch more fully the significance of our lesson. As a band of "learners" they hunger after more knowledge and they are in a mood to open their minds to further instruction and leading. Fortified with the absolute knowledge of the truth of the resurrection, and with the last words of Jesus ringing in their ears (verses 7 and 8), and the reassuring words of the two men in white apparel (verses 10 and 11)—is it any wonder that "these all continued with one accord in prayer and supplication . . ." that they might be led on to further truth?

We will do well to study the words of Jesus in connection with the teachings He gave while on earth with reference to planning and praying.

When we catch the vision of the requirements for church advancement, we must of necessity learn the lesson of accord in "prayer and supplication." If we do this, then results are sure to come.

There must be a constant continuation of effort on the part of God's people if any advancement can be expected. It is not always the rapid pace that makes the winner in the race, and it is not always the most rapid growth that spells the kind of growth that makes a church that is worth while in its efforts for the cause of Christ. It is true that when "prayer and supplication" are taken seriously by any congregation that the results are always evident. Sometimes these results are not so apparent at the time of the labor, yet in the over-all picture of the years of work and sacrifice, we will find that the Lord is blessing the efforts of those who are seriously about His business.

It was the "tarrying in meditation and prayer" that brought the coming of the Holy Spirit to these people. It was the earnestness of the delivery of the message that brought about the conversion of the great number of souls who became "added to the church" in the early days of the disciples' labor. Can it be done today? Why don't we all try it and see?

Seven Points Hath The Christmas Star



Christmas is first of all a call to **WORSHIP** God. He who was born of the Virgin is God. He came to earth that He might be with us. God is not far off . . . He could come no nearer than to become one of us. "You cannot separate Jesus from God." Let us worship as did the angels, the shepherds, the wise men, and Mary.

There is **HOPE** in the inner meaning of Christmas. The hope that men shall know God. Men had sought for God in many ways. But in Christ's coming to earth God came seeking men and found them.

The **SONG** of Christmas is a song of peace and good will. Men who have not found God will never keep peace among themselves. Good will proceeds from God. A right relationship to Him is necessary to peace.

The **WONDER** of Christmas is that God so loved the world that He gave His only Begotten Son. This is the wonder of wonders that He should care about us.

The **MOTIVE** of Christmas is redemption. The incarnation took place that He might seek and save the lost. No one can be so lost that he cannot or will not be saved.

The **SADNESS** of Christmas is that still there is no room for Him in many lives and many areas of human thought and relationships. Hate, the secularization of life, crowding out the spiritual, says "no room" for Christ . . . that though light is come, darkness and debauchery are preferred.

The **RADIANCE** of Christmas cannot be dimmed. The song of the angels, the wonder of the worshipping shepherds and wise men, the glad eyed children, special acts of kindness and goodwill . . . these all declare that Christmas does something to the heart. Which is not surprising when you remember that Christmas means The Savior is Born . . . God with us!



THE BRETHREN EVANGELIST



H. Le Rolle

"Glory to God
in the
Highest, and

On earth
Peace,
Good-will
Toward
Men"



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INTERESTING ITEMS

Berlin, Penna. Brother Percy Miller reports that there were 212 in attendance at the Community Thanksgiving services this year. He also reports that the Sunday school and morning church services are being very well attended. Loyalty Sunday was observed on December 11th.

Oakville, Indiana. Brother Henry Bates writes that on a recent trip to Lost Creek, Kentucky, a number of pictures were taken and were shown to the congregation by posting them on the bulletin board in the church vestibule.

Washington, D. C. The Washington church observed their first anniversary celebration of their entrance into their new church, on December 12th. A pot-luck supper was served and a program especially arranged for the occasion was rendered.

Brother Fairbanks informs us that their Youth Choir rendered fine service on Sunday morning, November 20th and that they are to sing once each month in the regular services.

Vinco, Penna. Brother W. B. Brant, Vinco pastor, writes, "On December 5th, had the joy of baptizing twelve, with several more coming. Also received six by letter. We had a good revival. Will write more concerning the work here later."

Waterloo, Iowa. Evidently the date of January 15th holds something special for the Waterloo folk, for we read in their bulletin the following: "Hold the date of the evening of January 15th . . . ? ? ?" We'll be waiting to see what happens.

Brother Charles Munson is to be with the Waterloo church on Sunday, January 8th.

Lanark, Illinois. Brother McCartneysmith reports that

"Beautiful leather-bound Testaments were presented to seven members of the Junior Church on Sunday, November 6th, for six weeks of perfect attendance. Previous to this, on October 23rd, seven others had also been similarly rewarded."

The Senior Choir Christmas program will be rendered on Christmas evening, and on the first Sunday in the New Year, which comes this year on January 1st, the Youth Fellowship will have charge of the program at the evening hour. The Youth Church had charge of the evening service on Sunday, December 18th.

A Gospel Team from Ashland College and Seminary rendered fine service at the Lanark Church over the Thanksgiving week-end. This team was entertained in a special manner by the Lanark Brethren Youth Fellowship on Friday evening. The Milledgeville Brethren youth were also guests at this time.

Elkhart, Indiana. Brother L. V. King, Elkhart pastor, reports that he received an additional member by baptism recently, and that he had the joy of baptizing ten people for the new mission work at Sherwood, Michigan. Several confessions were received at the same time.

We glean the following from the Elkhart bulletin of November 27th: "That a special business meeting was called to consider the following resolution unanimously passed by the Official Board—"That the Building Committee be authorized to secure blue prints of proposed new unit, secure bids, and arrange for finance for same."

Johnstown, Penna., Second. Through the grapevine route we learn that Brother Leatherman has been ill, but evidently, according to the bulletin of December 4th, he is back on the job. He expresses appreciation for thoughtfulness of the church and friends in their prayers and cards and the carrying on of the program of the church.

Smithville, Ohio. We note that Dr. Lisle W. Roose was a recent speaker for the Smithville Laymen. He spoke upon, "Our Gifts of Body, Mind and Soul."

The All Church Christmas party was held on Thursday evening, December 22nd, with the Children's and Youths' departments in charge. A play, "A Stranger in Bethlehem," was given as a part of the program.

The Loree-Mexico, Indiana, Circuit. Brother Higgins, who pastors these the churches, says that the Loree Sunday school attendance has been running from 152 to 171. On the last Sunday evening of Dr. Grover Swoyer's week of Bible Lectures there was a "packed house."

The Loree repair fund offering for new pump and plumbing at the church was taken on Sunday, December 4th. The cost was approximately \$250.00.

Miss Janet King, of Elkhart, spoke at both the Mexico and the Loree Churches recently in behalf of the South American mission work, showing her colored slides. At Mexico the offering was \$21.79 and at Loree the offering was \$42.79.

Nappanee, Indiana. A "Family Night" Christmas party was held at the church on Thursday evening, December 22nd. A Christmas Candle Lighting Service was held on Sunday evening, December 18th. At this latter service the children presented their program.

Christmas Day, December 25th, has been designated as the Quarterly "Cash Day" in the Nappanee Church.

St. James, Maryland. Brother Ankrum says that plans

(Continued on Page 10)



The Staff and Employees of
The Brethren Publishing Company
Extend Holiday Greetings to
The Readers of The Brethren Evangelist



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STAFF - O - GRAPHS

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The Editor Thinks Aloud

Fred C. Vanator



THE GREATEST OF ALL THINGS

IN THE CURRENT ISSUE of "Coronet" is a pictorial account of the emotions brought forth in humanity through that greatest of all things in life—love. Here we see pictured scenes from life which run the whole gamut of human emotions, from the simple attraction of childhood to the quiet joy of mature assurance and deep-seated devotion of age. We find it exemplified in the shyness of the child, the hope of the mother, the tears of the father, the joy of the returned soldier, the bliss of the youthful and the contentment of the aged.

The explanatory paragraph reads, "This is the story about the most powerful emotion of all. It is ours on the day we are born, and its aura lingers long after we have crossed the portals of the unknown. It leads us through the bewildering years of childhood, and lends a sparkle to the days of youth. It brings inner meaning to our tenderest moments, and sustains us in whatever difficulties we may encounter. For love is the greatest miracle we know—an endless source of faith and understanding."

I looked at these pictures; I turned back and looked a second time and I was set to thinking!

Does this series of pictures set forth the real meaning of love? Or does it only deal with it as a human emotion? Is love, as set forth in these scenes, the sum-total of that "greatest thing in the world?" Is there not one phase of this "love" left out of the picture? Of course we realize that if love, as shown in these pictures, was to become the moving motive of this world, the over-all picture of our relations one to another, both in the matter of individuals and of nations, would be far different than it is today.

The best definition of love is not found in an emotion, but in a Person. That Person? God! John, the beloved disciple, says, "God is love." And, since God cannot be limited by a mere term, we must realize that that "love" is without bounds; that it is a limitless thing that cannot be kept within the borders of human relationships.

Again we read, "Love is of God." That is, He is the

source of all love. We know that God "upholdeth the universe by the power of His love." In other words, He loves us so much that He will never permit anything to go wrong with His universe that will harm His creation, for He is a God of order and not of chaos.

Paul, in seeking to list the greatest things in the Christian's life, as he writes to the Corinthians, says, in the last verse of that wonderful 13th chapter of I Corinthians, "Now abideth faith, hope, love—but the greatest of these is love." (R. V.) While faith is abiding, it eventually gives place to sight; while hope remains constant, yet it is made perfect in reality. But love? If it be true love, it abideth forever. For love, real, genuine, God-given love never changes.

And John, who wrote that ever-abiding "love verse" in John 3:16, reminds us that this love of God was and is so great that He gave His greatest possession—His only begotten Son—to show to the world just what love really is. How much is bound up in the two words—"so loved!"

During this Christmas time there ought to be borne in upon us the reality of the deepest meaning of love, and, in the celebration of this day and all the succeeding days, we should seek to exemplify the love that our Father in heaven has shown us through His "unspeakable Gift."

Office Gleanings

PRESS AND EQUIPMENT FUND

Recently we received the sum of \$10.00 from Mae Johnson of New Lebanon, Ohio, as the final payment on her three-year pledge to this fund. It may be that there are others who have made pledges which they have not completed. Now would be a good time to get them out of the back of the drawer or file and send in the amount to complete the pledge. We still need what ever you have pledged, since the entire sum of \$15,000.00 was not received. Did you pay your pledge in full?

No Evangelist Next Week

Since the Evangelist is only published fifty times each year, we come to the second number we leave out—that of the last week in December. Our next issue will be that of January 7th.



The True Glory of Christmas

MUCH ATTENTION is always given to Christmas and its meaning as we approach and continue on through the Holiday season. But far too often the real meaning of the day is overlooked in the preparation for, and in the consequent celebration of, the set date of December 25th. This should not be, but rather the entire year should give evidence of our belief in all that the occasion entails. For the whole matter of the Virgin Birth; all the events which follow in the life of the Babe of Bethlehem, and which culminate in the Resurrection of our Lord must find their basis in this great fact—the birth of Jesus in the manger at “Bethlehem Judea.”

We go to the existing authorities and seek to recount the events as they are stated. Let us meditate on this account as it is recorded.

Zacharias was a Jewish priest, and both himself and his wife, Elizabeth, were very religious, “walking in all the commandments and ordinances of the Lord blameless.” They had no child and were both far along in life. In his time the priests executed their office in a certain regular course, or order, and entering into the temple they burned incense while the congregation remained without engaged in prayer. Among the orthodox Jews the method is not materially changed.

We are informed that when this priest was in the sacred place and the people were waiting without, “an angel of the Lord appeared before him, standing on the right side of the altar of incense.” Zacharias was naturally appalled at the sight. But the angel dispelled his fears and informed him concerning the coming of a son. He prescribed the name to be given to him, described his character and affirmed that he should be great in the sight of the Lord. These are the words: “And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children and the disobedient to the wisdom of the just, and to make ready a people prepared for the Lord.”

Zacharias doubted the possibility of that which was predicted, and asked how he could know it to be true. To which, according to the authorities, the angel answered: “I am Gabriel that stand in the presence of God, and am sent to speak unto thee and to show thee these glad tidings.”

He then told him that he would be dumb for a time; in fact that he would not be able to speak until the day that these things should be performed. We are told that this was a species of punishment because he did not believe the angel; but it was destined to confirm the vision.

Instantly, according to the account Zacharias lost the power of speech; so that when he returned to the people he could only beckon to them and remain speechless. The narrative states that the prediction began to be fulfilled and that the wife, Elizabeth, after the custom, retreated from society and awaited the result.

(This, if true, is certainly a great miracle. If it is not true, either the people who wrote it were deceived or were hypocrites.)

In the sixth month Gabriel was sent from God unto a city of Galilee, to Mary, a virgin espoused to a man named Joseph. The salutation of the angel to her was most extraordinary: “Hail, thou that art highly favored, the Lord is with thee: blessed are thou among women.” Mary was terrified at the vision.

A terrified person is in no position to reason or to act.

In full harmony with human nature the story proceeds: “The angel said, Fear not, Mary; for thou hast found favor with God, and behold thou shalt conceive in thy womb, shalt bring forth a son, and shall call his name Jesus. He shall be great, and shall be called the Son of the Highest, and the Lord God shall give unto him the throne of his father David, and of his kingdom there shall be no end.”

The terror of Mary was transformed into astonishment, and she asked how this thing could be. And the angel replied: “The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also the holy thing that shall be born of thee shall be called the Son of God.”

(If this account be true, it was the most astonishing event that had been since the origin of the human race. If it is not true, the persons who vouched for it were deceived or hypocrites.)

To satisfy her of the truth of the statement, he told her of what was to befall her cousin Elizabeth; whereupon Mary acquiesced, responding: “Behold the handmaid of the Lord; be it unto me according to thy word.”

The history includes a remarkable interview between Mary and Elizabeth which took place a short time afterward. At that time, Elizabeth, knowing nothing of the vision of Mary, was filled with the Holy Ghost and cried: “Blessed art thou among women, and blessed be the fruit of thy womb. And whence is this to me, that the mother of my Lord should come to me?”

Mary, also, being under the inspiration of the Holy Spirit, burst forth into a solemn anthem of praise to God,

beginning: "My soul doth magnify the Lord; my spirit hath rejoiced in God my Saviour."

(This narrative is true, or the people who produced it were deceived or hypocrites.)

In due course the son of Zacharias was born; and according to the custom when friends and neighbors assembled, they proposed to call the boy Zacharias, after his father. But his mother said, "Not so, but he shall be called John." Objection was made that none of the family had that name, and they made signs to Zacharias, who had not been able to speak since the interview with the angel, to ascertain what he would have him called. To their astonishment, after having called for a writing tablet, he wrote, "His name is John." Instantly the mouth of Zacharias was opened, and by the inspiration of the Holy Spirit he prophesied the character and career of his son, who should be called John the Baptist, saying, "And thou, child, shall be called the prophet of the Highest; for thou shalt go before the face of the Lord to prepare his ways."

(Either this is true, or he who wrote it was deceived or a hypocrite.)

A few months afterward the emperor of Rome decreed that the whole Roman Empire should be enrolled; and that it might be done accurately, every person was required to repair to his own city. Joseph had believed in the vision of Mary, confirmed as it was by the other events named, and, having accepted her as his wife, was obliged to go to the city of David, known as Bethlehem. And the account says that there was such a vast concourse there that Joseph and his family could not be given lodgings at the inn. It is stated that a place was found for them in a stable, and that there the prophesied child was born.

Two unparalleled events are introduced into the history. The first is the vision of the Shepherds. The language, so employed in the narrative, is inimitable in its simplicity and grandeur.

"And there were shepherds in the same country abiding in the field, and keeping watch by night over their flock.

"And an angel of the Lord stood by them and the glory of the Lord shone round about them: and they were sore afraid.

"And the angel said unto them, Be not afraid: for behold, I bring you good tidings of great joy, which shall be to all the people:

"For there is born to you this day, in the city of David, a Saviour, who is Christ the Lord.

"And this is the sign unto you: Ye shall find a babe wrapped in swaddling clothes, and lying in a manger.

"And suddenly there was with the angel a multitude of the heavenly host praising God and saying,

"Glory to God in the highest, and on earth peace among men in whom he is well pleased."

The second event was the Visit of the Wise Men to Herod, men who believed themselves guided by a star which went before them and came and stood over the place where the young child lay.

In due time the child Jesus was taken into the temple, in order to conform to the traditions of the Jews, and there he came in contact with Simeon. This devout man was waiting for the consolation of Israel, and he was in-

spired by the Holy Spirit. It was revealed unto him that he would see the Lord's Christ before he died. He was prompted by the Spirit to go into the temple, and there, seeing the child, he took Him in his arms and blessed God. At that very instant, Anna, the prophetess, a widow of eighty-four years, came in, and gave thanks to God, and spake of Christ to all that looked for redemption in Him.

(Either these accounts are true, or those responsible for them were deceived or intentional deceivers.)

In all these stupendous events the union of the divine and the human nature of Christ is revealed. There are two lines of thought parallel and converging in the one being: the mission of Gabriel; the miraculous birth of John; the inspiration of Elizabeth to call Mary the mother of the Lord; the inspiration of Zacharias to call John the Prophet of the Highest, because he should go before the face of the Lord; the declaration of the angel to Mary concerning the birth of the Son of God; the vision of the shepherds; the Star guiding the wise men; the worship which they rendered unto the apparently unconscious child; the revelation of Simeon; the inspiration of Anna; the declaration, and the fulfillment of prophecy, all show the divinity of Christ beyond controversy; unless the whole be declared to be merely worthy of being bound up with ancient legends as an amusing myth.

The natural circumstances of His birth show Him to be a human being: human, yet divine in the greatest sense of the word. And while all is unparalleled and inscrutable, the physical facts harmonize with the announcement to the shepherds and with the character assumed by Christ and later portrayed by the apostles and evangelists. For, as Gabriel affirmed to the wondering Mary, "WITH GOD NOTHING SHALL BE IMPOSSIBLE."

These who set down the facts were neither deceived, nor were they hypocrites. All is true, and as we worship this glad Christmas Day, it is a Living Saviour that we adore—One who came down from God, and who was and is and always will be THE ETERNAL SON OF GOD.



"What? Nothing to Give!"

ONE DAY YEARS AGO a couple of men, Peter and John, were on their way to the place of prayer. Along the way and near the gate called Beautiful, there was a lone, lame man asking and longing for help. This unfortunate man, with his eyes centered upon these two disciples, and with trembling voice, asked an alms. Peter replied, "Silver and gold have I none; but such as I have give I thee: in the name of Jesus Christ of Nazareth rise up and walk."

How often today we are met with a similar situation and we think we have nothing to give because we are without money. Yet with Peter, we have at our command more to give than is asked. If we ask God we always receive more than we ask. Here was healing for this man, a gift worth far more than either silver or gold. We are the recipients of the riches of His grace. Because of this we should be able to express sympathy and give a word of encouragement. We have health, friendship, love, rich

experience and nothing to give. We must not say that, but rather, "Such as I have give I unto thee."

One of the worst perils that threatens this land of ours today is the lost art of courage and willingness to try. We are never defeated until we have allowed it to be so. There is no disgrace in falling down; the disgrace comes when we are willing to lie still and not get up. There used to be a printed motto which said, "It is no disgrace to fall down; only the worm is satisfied and content to remain on the ground." Have you ever thought what a difference it would have made if Jesus, at the side of The Father, had refused to come down to earth in the form of a babe—to be born in human form—or, if He had submitted to the humility of such a birth and then would have said, "Well, if I go down to earth, I just will let the course of nature come to pass and I will die in a natural way," and then proceeded to do just that! Do you think that the angels would have announced His birth to the shepherds? Do you think that the Wise Men from the East would have journeyed long distances to come and worship Him and to "present unto Him gifts?" Do you even think that there would have been any star for them to follow to the manger?

Yes, what a difference it would have made in Christianity if Jesus would have refused to have gotten up and pressed forward the first time He fell beneath the weight of the cross? Someone has said that it was His courage in trying to get up that induced another man to carry the cross for Him.

But back to Peter. He did not say to this man, "Stay right there until you are sure you are healed and then see if you can walk." What he did say was, "In the name of Jesus Christ of Nazareth, get up and walk. I will lend

you a little assistance. Here is my hand; now get up!" Note that the Bible says, "And he took him by the right hand and lifted him up; and immediately his feet and ankle bones received strength."

What was the result? This man who was lame gave credit to the One to whom it belonged, for, as he entered the Temple, he was leaping and "praising God" with a heart that overflowed with love.

Probably the most favored verse in God's Word is found in the Gospel according to John, Chapter 3, verse 16. That verse is the expression of God's love to mankind. That verse has an anniversary once each year. For Christmas should spell to each and every one of us the things that stand for God's Wonderful Gift to the World. How much of that love do we reflect in our observances of the Christmas season? How many times do we turn our thoughts Godward? How many times do we give in the name of Him who came to earth for us?

In many cities people are vieing with each other to see which home, which business house, which factory, will have the most beautifully decorated and lighted place. Prizes are given for such efforts. Much time and energy is expended to "light up" the city. But how often is the same energy and expenditure of money used for the alleviation of suffering, and the holdong out of the helping hand to those who are in need? Just suppose Peter had said, "Just look what a wonderful place the temple is; how it shines; see the gold and beautiful tapestries. Are they not wonderful to look at?" Would the lame man have praised God for that? No, he would have still been the lame beggar sitting at the gate Beautiful.

"What? Have we nothing to GIVE?"—Adapted.

We are sure that they will be both interesting and instructive.—Editor.

* * * * *

The Antietam, Maryland, Dunker Church



EIGHTY-SEVEN YEARS AGO the seventeenth of last September, was a day never to be forgotten when, in 1862, a little brick church was enshrined upon the rolls of fame in America. Nine years before Samuel Mumma and wife had deeded a spot of ground a mile north of Sharpsburg for the erection of a place of worship. The seven Deacons to receive the deed were: Joseph Wolfe, John S. Rowland, Samuel Fahrney, Jacob Reichard, Sam-



Brethren Church History

Rev. Freeman Ankrum

(The author of the articles which are to appear in The Evangelist under the general title of "Brethren Church History," comes of a line of descent direct from the organizer of the Church, Alexander Mack, and is the seventh generation. His mother, who lives at Gratiot, Ohio, was, before her marriage, Lucinda Mack. Brother Ankrum is a graduate of Ashland College, class of 1914, and has held pastorates in various churches of the Brotherhood, and at the present time is located at St. James, Maryland, where the pastorate of that church was begun in August of 1949.

He is the author of two widely distributed books, "Alexander Mack, The Tunker and Descendants," which was published in 1943, and "Maryland and Pennsylvania Historical Sketches," published in 1947.

The articles from the pen of Brother Ankrum will be both congregational and biographical. Some of them will be illustrated. They will not be in chronological order. The intent of the series is not so much history by dates, as by personalities. We present the first article in this issue.

uel Emmert, John W. Stoufer and Valentine Reichard, of the German Baptist Brethren Church. Here upon this spot of ground, surrounded by forests primeval, the church was erected within sight of the home of the donors of the ground.

The last service in the church before the terrible battle was held on Sunday morning, September 14, 1862. Elder Davis Long was in charge of the service that beautiful September day. Those days were filled with frightful uncertainty. The smoke of battle could be seen to the east on South Mountain and from time to time there came the cannons roar. As the day came slowly to a close soldiers could be seen from time to time taking up their stations along Antietam creek, eastward of the church building.

The Church was erected upon what was known as the Hagerstown Pike. Around it the tide of battle ebbed and flowed. The Church was within the Confederate lines. Mumma's house was a half mile across the field where many of the members had congregated the Sunday before the battle. It was burned to the ground with its contents, practically all being destroyed, leaving not a change of clothing for the inhabitants. The ground between the Church and house was dotted by hundreds of bodies of the Blue and the Gray.

There are various accounts of eyewitnesses as to the condition of the building and its surroundings. The following account seems to be of general interest. "Over this graveyard of the unburied dead we reached a woods, every tree pierced with shot or cut with bullets, and came to the little brick Dunker church on the turnpike. This must have been a focal point in the battle for a hundred round shot have pierced its walls, while bullets by the thousands have scarred and battered it. A little crowd of soldiers was standing about it, and within a few severely wounded rebels stretched on the benches, one of whom was raving in agony. Surgical aid and proper attendance had already been furnished and we did not join the curious within. Out in the grove behind the little church the dead had been collected in groups waiting for burial, and some of them wearing our uniforms, but the majority dressed in gray."

The writer interviewed some years ago the late George Schamel of St. James, Maryland, who, as a boy, had been taken by his father to the scene of battle the day following its conclusion. He stated that only one cannon ball had gone through the building. The church, as were many of the churches of that day, was being used as a hospital. He stated that the building was filled with men from both armies who were seated around its walls. They were laughing and singing for to them the war was over and they were enemies no longer.

A later historian wrote, "The little Dunkard Church which was so shattered that people could ride on horse back through the breaches of its walls, had been repaired and painted so that all the marks of the injuries it received had been obliterated. A few oaks surround it, these are scarred by marks of bullets and for thirty years people have searched for minnie balls under them and were seldom disappointed of finding what they sought."

A sunken road intersected the Hagerstown Pike a short distance south of the church building, coming in from the east. This was the scene of the bloodiest fighting of the battle, and in fact the Civil war. The road may be seen

today. It was known as "Bloody Lane," and was not at all misnamed. The Sunday following the battle the church was in no shape for services. Around it were strewn the lifeless bodies of horses and men, a sickening sight.

The Pulpit Bible belonging to the church, the gift of Daniel Miller, one of the pioneer members, was carried away soon after the battle and nothing was heard of its whereabouts for forty years. It had been taken by Sergeant Nathan F. Dykman, Co. H. 107 N. Y. S. V., which had participated at Antietam. At his death his sister presented the Bible to the Company, and their desire was to send it back to its home in the Dunkard Church at Antietam, if it were still in existence. John T. Lewis, an esteemed colored man of Elmira, New York, who came to the North from Maryland, and was a member of the Meadow Branch Dunker Church outside of Westminster, Maryland, was instrumental in its being restored to the church.

At the right of the east door of the church a bronze tablet was placed by the Government, with the following inscription: "The Dunkard Church was erected A.D. 1853, by the German Baptist Brethren. During the battle the wounded of both armies sought and found sanctuary within its walls. The church was seriously injured by the fire of the Union batteries September 17, 1862. The building was repaired and divine worship was resumed during the summer of 1864."

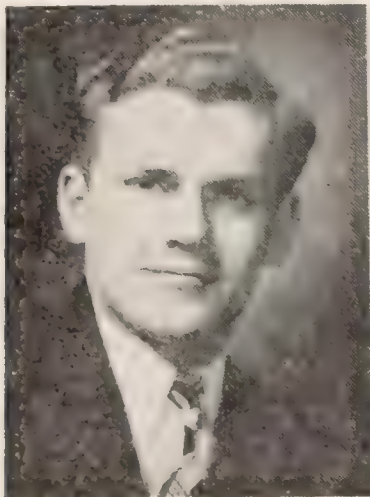
Services were held in the building until May 23, 1921, when a tornado wrecked the structure hurling it to the ground. There has remained a desire among many for a restoration of the building by the Federal Government. Thus far nothing has been done. The wrecked building was purchased by Mr. E. G. Boyer, a Merchant of Sharpsburg. He has many of the brick, the benches, door frames and locks for the doors. The site of the building is now owned by Charles Turner and a frame structure stands on part of the original foundation. The dimensions of the church were thirty-five by forty feet. The brick were painted white. One of the limestone steps over which the worshippers trod as they entered the building, remains for passers by to observe. Many shell holes and bullet holes were to be seen in the rafters of the church. Some of the rafters were so badly splintered that they had to be reinforced in the restoration following the battle. A new house stands where the Mumma house stood across the field from the site of the church. Samuel Mumma, who, with his wife, were the donors of the land for the buildings and who worshipped there, passed away December 7, 1876, at the age of 75 years and 29 days, and lies buried in the stone walled cemetery of some size a few hundred feet northwest of the home where he lived. Others of his kin, along with early Maryland pioneers, are also interred in the same cemetery.

While markers tell of the former location of the church by the side of the heavy traveled highway, it is likely that many go speedily on their way unconscious of the place that the "Little Dunker Church" played in this part of our Nation's history.

—St. James, Maryland.

Never was there a greater need for sound Bible instruction as a means of character building than today.

Joseyph R. Shultz Ordained In an Impressive Ceremony



A VERY BEAUTIFUL and impressive service was held in the Berlin, Pennsylvania, Brethren Church, on the evening of November 20th, at seven-thirty o'clock, at which time Joseph R. Shultz was ordained to the full Gospel Ministry.

The pastor of the Berlin Church, Rev. Percy C. Miller, presided. Following the prelude and invocation, the congregation joined in the singing of "Anywhere With Jesus." The presiding pastor followed this with prayer.

The words of St. Paul to Timothy as found in II Timothy 4:1-5, were read by Dr. L. E. Lindower of Ashland Theological Seminary. Following the reading of the scripture, the ordination sermon was delivered by Dr. Lindower.

In the ordination ceremony Rev. Miller read Titus 1:7-9 and gave the charge to Brother Shultz. The Laying on of Hands was by both officiating ministers, with Rev. Miller setting Brother Shultz apart as an Elder, as he knelt before them.

Rev. Miller then extended the right hand and gave declaration of authority as an Elder to Brother Shultz, and thus asked him to assume the duties and office of an Elder in the name of the Father, Son and Holy Spirit.

The ushers for the service were Joe Glessner, a roommate of Brother Shultz, Robert Coleman, and Harry Meyers. Mrs. Ernest Suder was the organist. The service was well attended, the large crowd nearly filling the seating capacity of the church.

Brother Shultz is one of our fine boys from Berlin who heard the call of the Master to the larger service of the ministry. Brother Shultz is a credit to any church, and we of the Berlin Brethren Church, have every reason to be proud of him. He is a son of Mr. and Mrs. Harry Shultz of Berlin. He will finish his College work at Ashland this year, and then enter the Seminary.

His home church, his many friends and his pastor desire for him a happy and fruitful ministry. He is at present serving the Williamstown, Ohio, Brethren Church as pastor.

Percy C. Miller, Berlin pastor.

Travel Flashes

Dr. Charles A. Bame

"Christmastide" Is Here

THIS IS TO BE the happiest time of this year, now almost gone into the vast graveyard of the centuries. More gifts will be given and more wishes made during the next 21 days than at any other period of the 354 already passed. What a wonderful ocean of happiness the Wise Men started when they visited the "child in the manger!" And what a common mistake they made when they presumed that Jesus had come to the "high hats" instead of the lowly and needy; and how much like them are we all, giving our gifts to so many where the problem is, what do they not already have, and what can we get these children of the prosperous, while too many will cry for enough candy to satisfy their starved appetites? What a travesty we do make of this greatest event of the year, measuring our gifts by the status of the receivers rather than the reverse order—I mean giving the best to the poorest and most humble.

Think of It!

Is it possible that this woman, Mary, this woman "highly favored among women," who had found favor with God, who, disregarding all the slanders that were to be heaped on her among her own people and throughout all generations, should have replied: "I am the Lord's servant; may it be unto me according to thy words?" Luke 1:38. What condescension was Mary's!

And how could she be reconciled to the manger-cradle when the angel Gabriel had told her that, "you will bear a Son; and you are to call his name JESUS. He will be great and he will be called the Son of the Most High. And the Lord will give unto him the throne of his forefather David; and He will be King over the House of Jacob forever, and of His reign there shall be no end." Luke 1:30-34 (Weymouth). What travesties there are in this wicked world!

And at Christmastide!

I visit a home of luxury and plenty. There is a disagreement between two who had promised to "love, cherish" and favor each other; they are folk of high standing in the community and a quarrel between them, perhaps, unimaginable; but an unchristmas like remark is made by one and the other uses a profane word to "emphasize" the gravity of the offense—at Christmastide! Aye, aye! Too bad!

Scarred and Beaten

An old man is brought into the office of a doctor to be bandaged and sterilized of wounds. He, a man who had lived alone, not poor save in the Christmas spirit; no money was taken, no other damage was done to his property. Three men (he said) one masked, had entered his house, grabbed him, beat him, threw him to the floor, kicked him and left him wounded and bound with his money safe in his pocket. Why? But why did the Son of the Highest receive even worse treatment than the old grouchy neighbor for doing nothing but good? Why did

He need to go to the cross and suffer the most degrading punishment; endure the most excruciating pain; be deserted by the men he had taught; defended and fed for three long years? Why are humans like that? Just one mean, ugly, repulsive word: sin. No Christmas Spirit.

Filial Greed

I had to look in the dictionary to be sure that there was such a sin. But if there is filial love there must be filial hate and, if that, then filial greed. Not too many miles away a pretty woman lies in prison awaiting the edict of the law as to her guilt in the death of a number of her relations whose property she would have inherited. Guilty or not, she'll not have a happy Christmas. Nor, can one believe that she has been living a righteous life, else she would never have been suspected, criticised nor arrested and accused of murder. Why would a pretty woman do a thing like that? Sin! Self!

Ice Cream and a Haystack!

What a combination! But they are connected this Christmastide and one man, 34, father of two children (as I remember) has been convicted, while three others await a sentence too small—whatever it is—for the betrayal of teen-age girls from good (?) families into a life-time disgrace, shame and remorse. But were they from good homes? Are parents who thus neglect their young daughters while they themselves, doubtless play their lives away, good parents? Was their dwelling place a home at all? Why this neglect? Sin!

"Merrie Christmas"

The way merry is spelled indicates what I have in mind, at least to me. Spelled that way, it means too surely, what I have indicated in the former paragraphs. It means a Christmas that carries with it a jolly, good (?) time without regard to how Christmas came to be; forgetting that there never had been a Christmas, jolly or otherwise, had it not been for the birth of a Savior who is Christ the Lord. Forgetting the fact that had Jesus been born any other place or in any other way, it would never have been at all.

Christmas now has become an event, not a day. Before Thanksgiving Time had come, commercialists had begun to show off their gaudy trinkets and worthless gadgets, guns, Indian Suits, playing cards (Devil's Variety) and now, liquors, in a country that once was temperate enough to prevent many of the crimes and much of the auto-killings, divorces, murders, betrayals and circumventions that spell everything but the spirit of the First Christmas. How can Jesus (our final Judge and Rewarder) bless us in this frustrated orgy of sin?

Did Paul Know?

To the Galatians (much like modern America) he wrote "be guided by the Spirit and you will not fulfill the cravings of your lower nature." The Spirit and the lower nature are antagonistic to each other, so that you cannot do as you wish. Then he names the lusts of the "lower nature: licentiousness, impurity, indecency, idol-worship, magic, animosity, strife, jealousy, ill temper, intrigues, dissensions, factions, envy, drunkenness, carousing and the like; I foreward you . . . that they who practice such things will not inherit the kingdom of God." Gal. 5:16-24. (Weymouth).

Now, in Jesus' precious name and for His sake, may I wish you all a merry—not a "merrie" Christmas. One that will get peace, joy and calmness to your soul and leave you with a feeling that Christ has been honored for it, and you, your family and friends enriched in the things of God. Amen!

—Wabash, Indiana.

BURNING TRUTH

By Charles Emory Byers

"The fault, dear Brutus, is not in our stars,
But in ourselves, that we are underlings."

From Julius Caesar—Shakespeare.

Getting on is in the blood. Fate does not decree that a man shall be a success or a failure. He himself does. The stars have nothing whatever to do with it. A man pulls himself up by his own bootstraps or he is not pulled up at all. When he expects to be carried to victory on the coattail of another he deludes himself.

It is foolish to blame the stars for our lack of success. It has only one advantage: they do not talk back to deny it. All men are underlings who lack the ambition to be anything else. It is persistence and perspiration by which we climb upward. The person who is not willing to use these two important tools stays an underling.

It is true, he often complains about his hard and monotonous fate, that he was born under an unlucky star, the cards were stacked against him, he never had a chance.

All these are mere excuses and an evasion of the real reason. He has not learned that everything gives way to real effort. The stars know nothing of his hard luck or his poor success.

Booker T. Washington sleeping as a boy under the side-walks had every reason to say he had no chance. Was it chance or the states that led him to Tuskegee? Helen Keller, blind and deaf, would have easily been excused if she would have remained inactive and unvocal, and spent her life in silence and in darkness. If the stars would have had anything to do with it, that would have been her fate. In her case as in all others her fate was in herself not in her stars. Bravely recognizing this she proceeded to become master of so many accomplishments that she astounded the world. She succeeded so significantly that she has put to shame by her example those underlings with no handicaps except lack of will power and ambition.

It is well for any individual to put his trust in himself if he wishes to succeed. Those stars are a delusion on the one hand and false security on the other. Casius knew well where the fault lay. If one remains an underling it is foolish to blame the stars.

We are not fit for the work of God while our own personal comfort is our chief concern.

Half hearted service never does the kingdom of Satan much damage.

Interesting Items

(Continued from Page 2)

are in the making to bring the Sunday school up to the Standard of Excellence which is set for Brethren Sunday schools. To this end a committee has been appointed.

The bulletins for the St. James church are being supplied by the Laymen's Organization, the supply being for the entire year. The St. James Laymen are proving themselves alive to every opportunity for service for the church.

Dayton, Ohio. A "Family Night" service was held on Wednesday evening, December 14th, a carry-in supper being served at the 6:30 hour. The program of the evening was furnished by the Children's Department, consisting of songs, recitations, musical numbers, and a Christmas dramatization, "Little Shepherd."

Milledgeville, Illinois. We note that the Milledgeville church is holding a New Years Watch Night Service at the church. The church is a very good place to see the New Year in and the Old one out.

Gratis, Ohio. Brother Crick, Gratis pastor, says that the Sunday school contributed the remaining \$18.00 to complete their College Emergency Fund of \$200.00

The Birthday offerings of the Gratis church—a revival of an old custom—are going into a fund for the purchase of a sound motion picture projector.

Warsaw, Indiana. At a "Family Night" which was sponsored by the Laymen's Organization, the film "God is My Landlord," was shown. The "Night" was conducted from 6:00 to 9:00 on December 14th.

Sixty children took part in the Annual Christmas program which was held on Sunday, December 18th.

"Bud" Hunter was the evening guest speaker at Warsaw on Sunday, December 4th. He spoke about the Kentucky work.

The Warsaw W. M. S. News Sheet, their new publication, came to our desk recently. It is a fine newsy paper.

South Bend, Indiana. Brother Claud Studebaker informs us that a dedication service was recently held for the Deagan Chimes, which were given by Mrs. Maude Colip in memory of her late husband.

Meyersdale, Penna. Brother W. S. Benshoff informs us that he received two by former baptism and letter and one by confession and baptism, into full fellowship in the church recently.

A "New Couple Class" has been recently organized in the Sunday school. They have chosen that name for their class, and it seems to express what they are seeking to do—get new couples into the class and church.

Goshen, Indiana. Brother W. E. Ronk informs us that there were thirteen baptized as a result of their recent evangelistic meeting. Brother Ronk says, "There were quite a few 100 per cent, 93 per cent, 81 per cent and 75 per cent folks in attendance. An offering of \$345.00 was given the Richers who helped in the meeting."

Ashland, Ohio. At the morning service on December 11th a very impressive service of consecration of babies was held by Brother H. H. Rowsey, Ashland pastor, at which time seven infants were dedicated to the Lord by the parents, who promised to rear them in the fear and admonition of the Lord, and at the same time renewing their solemn pledge to the Lord.

"I Can't Get to Bible School Today"

JUST WHAT IS THE Superintendent to do when a teacher sends the message that forms our title, on Sunday morning? Here is the story. It is from the pen of Blossom Bennett and was published in "The Lookout" a few years ago.

It was nine o'clock Sunday morning when the telephone rang sharply. Mrs. Jameson, superintendent of the Junior Department, drew a deep breath of apprehension as she tied Marilyn's hair ribbon and hurried to the kitchen to see that the fires were turned off and the preliminary preparations for dinner were completed.

"It's for you," Mr. Jameson called, and added with mock cheerfulness, "I think it's Mrs. Roberts."

"I can't get to Bible school this morning," Mrs. Roberts said amiably. "I just learned that I am going to have company for dinner and there's nothing done . . . No, I didn't call Miss Crouse. She's had a cold all week, so I thought I'd better let you know. I'm sure you won't have any trouble getting some one. They're such sweet children."

Mrs. Jameson managed to say, "Thank you for calling me," and hung up with a feeling of dismay. She called Miss Crouse, who could barely speak above a whisper and really was not able to teach. She called two other substitutes and learned that one was out of town and the other already had promised to teach a class that morning. Hastily she put on her hat, got her materials, and rushed out to the car, hoping that she would be able to find an impromptu teacher at the church.

Mrs. Carter arrived just as she did.

"Will you help me out and teach a class this morning?" Mrs. Jameson asked urgently.

Mrs. Carter was good-natured, but hesitant. "Of course, I wasn't thinking of being asked to teach," she explained.

"But even though you aren't prepared," pursued Mrs. Jameson, "you are more capable than almost any one to face the emergency. You can follow the suggestions in the text or perhaps tell a story relating to the material. Please!"

"At least I can keep them quiet so they won't disturb the whole department," grinned Mrs. Carter. "Lead me to them."

Mrs. Jameson got her textbook, introduced her to the girls who were already assembled, and breathed a sigh of relief because she had found a "teacher" so easily. She turned to the routine work which should have had her attention; and as she arranged pictures and flowers (with which children could have helped if she had been earlier) she made a sincere effort to relax and regain the mental attitude which would enable her to lead an effective and happy service of fellowship and worship.

Presumably, this incident occurred thirty or forty years ago or more. In the present era of well organized church schools, trained leaders, and high standards of efficiency in the teaching profession, one might assume that such a thing could not happen. And yet it does happen all too frequently in some places.

As long as teachers are human beings, subject to physical frailties and the demands of a complex social order, there will continue to be absentees among them. Since they render voluntary service, without material pay, and since in many places adults of the church do not realize that it is a real privilege to teach in the Bible school, it

is difficult to secure enough teachers who are willing to give their time and talent, and it is almost impossible to demand that they be absolutely prompt and regular in their attendance. The individual teacher's sense of responsibility and loyalty to an obligation determines his attitude toward his duty.

Certainly some absences and tardiness are really unavoidable. Doubtless there are cases, however, when teachers may be absent unnecessarily because they simply have not considered just what effect this has, not only on the particular class, but on the superintendent of the department, other teachers and the department or school as a whole. It is with such preventable situations that we are concerned.

Teachers who absent themselves when it is not absolutely necessary usually give little thought to the results of their absence. The incident related above was handled with comparative ease because Mrs. Jameson was fortunate in finding a willing, although unprepared, alternate.

But the solution is not always so simple, and is infinitely more difficult if the teacher fails to notify the superintendent at all. Thinking the teacher may be coming a little late, the superintendent probably waits at least a few minutes before putting some one else in her place. If the pupils are children and she is ingenious and has materials available, she may set them to work at some project so that their time of waiting may not seem wasted; but even so, without supervision, they do not derive the most good from this "busy work," and may, unintentionally, become noisy enough to disturb other classes.

If no regular substitute is available, the superintendent's prospective helpers are probably the members of an adult class. But the adults sometimes conscientiously feel their inability to serve. Since they are unprepared, and many of them without any experience, they can scarcely be criticized for not wanting to attempt what may appear to the uninitiated a gigantic undertaking.

If the superintendent does not conscript a teacher for the day there are at least two things she may do. First, she may ask another teacher to let the teacherless class visit with her own group. If the classes are not too large, if the pupils are the same age, and if they have the same lesson, this arrangement is sometimes satisfactory. That is not always the case, of course; and even where the lesson for the day is the same, the teacher may have planned a method of presentation or prepared materials for her own class which can not well be utilized in the larger group.

The superintendent's other choice is to teach the class herself. This she does sometimes in preference to disturbing another class. She should be sufficiently familiar with all lesson material used by the department and have enough ingenuity to fill in anywhere when an emergency arises. She should not, however, be expected to accomplish as much as a teacher whose responsibility it is to teach the class. Besides, she may be forced to teach at the loss of efficiency in her own specific work. Perhaps she has planned to use this time to prepare special materials for the assembly or to put the words of a new song on the blackboard. Perhaps the secretary needed to see her about literature or the general superintendent wanted to tell her of a change in plans affecting the whole school. Such things are neglected or attended to hurriedly and the superintendent approaches the period of fellowship and wor-

ship tired and rushed and with her attention so divided that it is difficult to guide in a real worship experience.

Even when a substitute has prepared for the session in advance, something is lost. There can not be quite the same continuity of thought and learning which is possible under the leadership of one person. The regular teacher loses an opportunity for personal contact with the members of her class and for close co-ordination with the plans and activities of the department. If the teacher is absent too frequently, it is almost inevitable that the class will suffer both in attendance and in interest. This is not true in adult classes only. Children are often a little inclined to resent being shifted about and having to adjust themselves to a different teacher or situation.

The teacher who stays at home because she does not feel quite well, probably has not thought that the superintendent of the department and other teachers may not be any stronger than she. Yet her yielding to the desire to take things easier only serves to increase the work of others. Many a Sunday morning indisposition could be avoided if teachers were willing to sacrifice certain Saturday-night pleasures. Since a refreshing night's sleep may be such an important part of one's preparation for teaching a class, some teachers accept as a part of their obligation, the need of refusing Saturday-night invitations and spending a quiet evening at home.

Those who are absent because of inclement weather should remember that it is almost a certainty that some pupils will be present; and such a time may present an unusual opportunity for the teacher. Snow or rain afford their own special approach to an appreciation of the love and care and power of God. Besides, when a very few are present, the teacher may develop an intimacy with some member of the class and touch his life in a way that would never have been possible in the presence of the larger group.

The whole problem is largely one of the teachers' attitude toward their work. Those who give their service grudgingly or halfheartedly are likely to seek excuses to shirk responsibility whenever possible. Those who are lacking in loyalty or dependability are often prone to be present and on time only when it is convenient. All of these need to catch a new vision of the privilege and opportunity that is theirs in sharing the leadership in the Christian education of boys and girls, or men and women. The attitude of the superintendent and other workers may help in creating a greater sense of value of a teacher's work and a stronger incentive to give one's best to the building of Christ's kingdom through one's own class and department and church. An expression of sincere appreciation for work that has been done and co-operative planning for the tasks ahead may help assure sustained effort on the part of the teacher.

At best, the time allotted for a Sunday morning session is extremely brief. The teacher who is deeply interested in the members of her class, and who is personally consecrated to Christ and His service, will be jealous of every moment that is available. There should be a substitute to take the teacher's place in times of emergency, of course; but a real teacher will never relinquish a single precious hour unless it is absolutely necessary.

Only people who do things get criticised.



CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for January 15, 1950

I BELIEVE IN JESUS CHRIST

Scripture: Matt. 1:21; Mark 1:9-11; Acts 16:23-31;

I Tim 1:15

WHO IS JESUS CHRIST? Mankind, since the days of Bethlehem, have been trying to get for themselves an answer to that question. They have tried every possible avenue of approach to a solution but the one which will reveal Christ for what He is. Men will try to answer the question by picturing Christ as a "better than average" teacher, or one whose ideals were a "little too far advanced for His day." They picture Jesus as dying as a martyr to His ideals. They will deny the Virgin Birth, and thus cast the shadow of the unknown upon the parentage of Jesus. All this, and more, they do because they do not search the scriptures which tell the truth about this Jesus Christ. So, to answer the question, "Who is Jesus Christ," let us turn to the Book which God has written about Him. Then we shall know. Further, it is important that we know what we believe about Jesus Christ, for our eternal salvation depends upon whether or not we believe the right thing or not about Him.

DISCUSSION

1. WHAT ABOUT THE "VIRGIN BIRTH?" In Isaiah 7:14, we read, "Behold, a Virgin shall conceive, and bear a Son, and shall call His name Immanuel." Matt. 1:23 adds the words, "Immanuel which being interpreted is, God with us." That is exactly the case. We read also in the first chapter of Matthew that when Joseph was married to Mary she was discovered to be with Child. The angel of the Lord came to Joseph in a dream and told him that all was all right, for Mary's child was conceived of the Holy Ghost. He also said that this Child would be a boy, and that His name would be Jesus, for He would save his people from their sins. When the Boy was born, He was called Jesus. When the angel had appeared previously to Mary in the Annunciation as written in Luke 1:34, 35, we read that the angel told Mary she was highly favored of God. He also told Mary that the holy thing to be born of her "shall be called the Son of God." How much further proof do we need? We need no more. Plainly in the scriptures it tells us that Mary conceived of the Holy Ghost, and brought forth her first born Son; called His name Jesus, for He is the Son of God.

2. THE SAVIOUR OF THE WORLD. At the baptism of Jesus, a voice from heaven spoke and said, "This is my beloved Son in whom I am well pleased, hear ye Him." Over in Acts, when Paul was in prison, he told the jailor to "Believe on the Lord Jesus Christ, and thou shalt be saved." Jesus said, "I am come that ye might have life, and have it more abundantly." He also said, "I am the way, the truth and the life, no man cometh unto the Father, but by me." Christ cried forth from the cross, "It is finished." What did He mean? Simply that redemption's work was finished. It means that He had laid down His life as a ransom for many. It meant that all who accepted

Him as their Savior and followed Him through life, would have the hope of heaven when they died.

3. WHY JESUS CAME. Here again opinions vary. But there is only one real reason why Jesus came. Any other ideas are misconceptions which are not founded by a careful reading of God's Holy Word. Jesus came to pay man's price for sin. He left the courts of heaven and the Ivory Palaces, assumed the form of human flesh (John 1:14) as a babe in Bethlehem, lived among men, showed them how to love one another. Then He suffered the voluntary humiliation of a mock trial, and walked willingly to the cross and permitted Himself to be slain, as He, himself laid down His life. He said upon one occasion that He had power to lay down His life and to take it again. He also said that no man taketh His life from Him, but that He laid it down willingly. Jesus later rose from the grave, walked with His followers, ascended into Heaven, and has promised to come again for those who love Him and serve Him. Jesus came so that you and I could share with Him the glories of God's eternal paradise.

4. JESUS, THE PERFECT FULFILLMENT OF THE PERFECT PLAN. The Complete plan of salvation was arranged before Christ came to earth. The sin of man condemned Him to eternal separation from God in Hell. That is the proper justice of God. Nothing that any man could do would fit him for eternal paradise. (Many are trying to "work" their way into heaven today, but they aren't going to get very far.) So, before Jesus left heaven to be born as the baby Jesus, He knew what lay before Him. It was the only way. If man was to be redeemed, a covering of blood must be applied to that sinful heart. Either man must pay for his sin with his own blood and thus suffer eternal death, or another sinless, perfect life must be laid down. That life was Jesus. The death of Jesus was fore-ordained before He left heaven. (The Lamb slain from the foundations of the world.) It did not just dawn upon the mind of Jesus as he walked among men that He would have to go to the cross. That is why He came. He became the perfect fulfillment of God's perfect plan of salvation.

5. ITS GUARANTEE THROUGH JESUS CHRIST. In such a few short words we could not hope to expound on all the ins and outs of Jesus' work and atoning death. We could not even begin to answer all of the arguments of short-sighted critics. But there is one thing of which we can be sure. The way of Christ's death on the cross, is the way to God's heavenly paradise. There is no other way. Either we believe in Jesus Christ as the Son of God, accepting Him as our personal Saviour, and live obediently in His way, and go to heaven, or we are eternally lost. Let us renew our covenant of faith, take stock of where we stand in the profession and belief of our faith. Then let us walk as He wants us to walk. There's only one thing that can separate us from the love of God. That one thing is our own will. If we willingly sin, or harbor sinful thoughts or sinful ideas in our minds, when we know they are wrong morally and spiritually, we are surely separating ourselves from God, for, the soul that sinneth, it shall surely die. Our assurance of heaven demands of us in addition to faith and acceptance of Jesus Christ as our personal Saviour, a close daily walk and service in communion with Him. So, don't take chances with your eternal hope. Walk and live and think as a true Christian should.

Prayer Meeting Topic

Contributed by Rev. C. Y. Gilmer

THE CAMEL'S NOSE

Once in his shop a workman wrought,
With languid head and listless thought,
When through the open window's space,
Behold, a camel thrust his face!
"My nose is cold," he meekly cried;
"Oh let me warm it by thy side."

Since no denial word was said,
In came the nose, in came the head.
As sure as sermon follows text,
The long and scraggly neck came next;
And then, as falls the threatening storm,
In leaped the whole ungainly form.

Aghast, the owner gazed around,
And on the rude invader frowned,
Convinced as closer still he pressed,
There was no room for such a guest;
Yet more astonished, heard him say,
"If thou art troubled, go away,
For in this place I choose to stay."

O youthful hearts to gladness born,
Treat not this Arab lore with scorn!
To evil habit's earliest wile
Lend neither ear, nor glance, nor smile.
Choke the dark fountain ere it flows,
Nor e'en admit the camel's nose.

—Lydia Howard.

"THE SIN WHICH DOTHSO EASILY BESET US"

Scripture: James 2:10; Hebrews 12:1, 2

Hymns: "All That I Need"; "Yield Not to Temptation"

Prayers:

Seed Thought Provokers:

WE ARE NOT to sit in judgment on God's commandments, choosing some for convenience and despising others. The law is a unit; to break one commandment is to break the code (Jas. 2:11).

To miss the kingdom one need only to lack one thing (Mark 10:21). Satan cares not how many commandments we keep just so we omit one. Out of the Philistine hosts perhaps one giant Goliath challenges us. Out of a dozen sins in one's life one predominates. A prevailing sin makes room for more sins. Either we triumph over sin or sin triumphs over us. All sins are in us potentially, but our danger lies in the "easily besetting sin." This once "just a little sin" becomes a hungry giant (James 1:14, 15). The spared sin is the camel's nose in the tent of life.

With some the great struggle is with intoxicating drink (Prov. 20:1); with others it is impurity in sex matters (Prov. 7:24-27; 1 Tim. 5:22; 1 John 3:2, 3); and others, dishonesty (Prov. 11:1; 20:23; 2 Cor. 8:21); others, false-

hood (Prov. 6:16-19; 12:22; Eph. 4:25; Col. 3:9; John 8:44); profanity (Exodus 20:7; James 3:2-10); evil thinking (Psalm 94:11; Phil. 4:8; 2 Cor. 10:5); unbelief (Psalm 14:1; 53:1). The besetting sin is the key to our character, and not an inventory of sins we do not commit. A clock five minutes off is more misleading than one five hours wrong. Only one little worm will spoil a flower.

All our undoing is from ourselves; "salvation is of the Lord" (Rom. 8:1-4; Acts 3:6, 16; 10:43).

COMMENTS

On The Sunday School Lesson

by The Editor

Lesson for January 8, 1950

THE POWER OF THE CHURCH'S TASK

Lesson: Acts 2:1-4, 14-17, 37-41

OUR THEME as we note it, presupposes that the Church was established with a task before it and that it has behind it as an urge to complete that task, a power not its own.

Let us first of all recall something about the early church, which was in the mind of Christ as He walked about on this earth. Turn again to the scene surrounding the disciples as they sat with Jesus at the time He asked them the great question, "Whom do ye say that I am?" As the answer came from Peter, "Thou art the Christ, the Son of the living God," we hear Jesus say, "... on this rock (this confession of Himself as Christ) I will build my Church, and the gates of hell (the stronghold and strength of the powers of evil) shall not prevail against it." In this very inception of the Church in the mind of Christ, even before it became the vehicle for the propagation of His Gospel, He saw and felt that the hidden forces of evil would do all they could to ruin it.

Consequently He then and there gave the disciples to understand that it was, first of all, **His Church**, for He said He would build, not "their" church, but "My Church"; and then that it would be empowered to fulfill its mission.

As we advance in our thoughts we will recall that when He had arisen from the dead and was about to ascend to The Father, that He gave them the injunction to "tarry till they were endued with **power from on high**," then they were to become witnesses (literally martyrs) far and wide through the whole world.

The task of the Church is the spread of the Gospel; the power of the Church comes from enduement of the Holy Spirit.

In our lesson of today we see the birth of the church, or it might be better if we would call it the definite call to the church to go into action. For that little band of disciples who gathered together in that upper room to tarry and pray and hope, were in reality the tap root of the early church. From them was borne forth the impulse through the coming of the Holy Spirit, to speak out the words that caused men to say, "What meaneth this? We do hear them speak the wonderful works of God."

It was through these, with Peter as spokesman as usual,

that the message came that caused those listening to cry out, "Men and brethren, what shall we do?" For they were "pricked in their hearts"—they were convicted of their sin, and they found here in this "Spirit-filled" message the remedy for their sin, in the person of the crucified and risen Jesus.

So we read, "Then they that gladly received his (Peter's) word were baptized: and the same day there were added unto them about three thousand souls." From 120 to 3000. It was done then; it can be done today. That which was the Power for the church's task in that day, is the Power which must be used to impel and compel the church today.

Perhaps we have forgotten to "tarry" in prayer; mayhap we have failed to "assemble ourselves together"; or perchance we have not given the "Power" an opportunity to function in our lives.

Just remember that the disciples on the day of Pentecost were "filled" and "indwelt" by the Spirit, and then went out under His guidance to do the task of the church—to spread the Gospel of the Living Christ. That same "Power" is still available. Do we use it?

Laid to Rest

CLARK. Mrs. Louetta Clark, member of the Flora, Indiana, Brethren Church, was laid to rest on November 5, 1949, following a lingering illness, at the age of seventy-three.

J. Edgar Berkshire.

RUTHERFORD. James Max Rutherford, son of Mr. and Mrs. James Rutherford, was born December 1, 1914 and passed away on October 11, 1949. Funeral from the Oakville, Indiana, Brethren Church, the undersigned officiating.

Henry Bates.

FOX. Paul Eugene Fox was born January 9, 1942 and passed from this life on April 28, 1949, after a short illness. Surviving are his parents, Mr. and Mrs. Paul Fox, both members of the West Alexandria, Ohio, Brethren Church, and a baby sister. Services by the undersigned.

RUNYAN. Albert M. Runyan, member of the West Alexandria Brethren Church since 1906, serving as Deacon and in other official capacities in the church, passed to his reward on November 4, 1949, at the age of almost 92 years. He was faithful to his duties as long as he was able to attend. Funeral services by the undersigned.

H. R. Garland.

BRACKEN. Mrs. Christine Bracken, daughter of Lewis and Louise (Hettle) Wess, passed away on September 30, 1949, at the age of seventy-seven. She is survived by the following children: Joshua, David, John and Burley and Mrs. Louisa Bowman; three brothers and four sisters; twenty-six grandchildren; thirty-nine great grandchildren, and two great great grandchildren. Funeral conducted by Rev. Clair Gartland and the undersigned.

W. B. Brant.

Wedding Announcement

THOMAS-ALLEN. Mr. Paul Wesley Allen of Wichita, Kansas, son of Mr. and Mrs. Ernest Allen of Coffeyville, Kansas, and Miss Doris V. Thomas of Mulvane, Kansas, daughter of Rev. and Mrs. Wilbur L. Thomas, were united in matrimony in the Mulvane Brethren Church on September 25, 1949, by the bride's father. Both are members of the Brethren Church and we pray that they may have a happy wedded life, trusting the Lord for guidance and looking to Him at all times.

Wilbur L. Thomas.



News From Our Churches

CUMBERLAND, MARYLAND

Greetings from the Cumberland, Maryland Brethren. First of all we want to say "Thank you" to our Home Mission Board, as well as our District Mission Board, for the generous support you have both given, (and are continuing to give us) during the past seven years. We covet an interest in your prayers also.

The Lord is blessing us under the leadership of Brother Bruce Shanholtz. We have given him a call for another year.

We had three additions to our church by baptism this last summer, so as the early church, we too are receiving from time to time such as are receiving Christ as their personal Savior. This has been a bit unusual for us, since the man and his wife are in their fifties, and the other lady seventy-three years old; but we thank God for the unusual such as this.

We had a Daily Vacation Bible School, with forty-four attending and an appropriate program the last night.

We also had a group of Gospel singers (five in number) from Bryan University. This is the fourth time some of these young folks were in our midst and we always enjoy them.

We put on a redecoration program during the summer (which is still not completed) and followed by a rededication service. The following program was rendered:

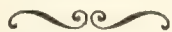
The guest speaker in the morning service was Rev. Vernon D. Grisso, of Smithville, Ohio, who represented the Home Mission Board. Brother James Ault of Hagerstown, Maryland, who spoke in the afternoon, and Brother Ed Miller of Maurertown, Virginia, who represented the District Mission Board, spoke in the evening. A duet was rendered by the Garland sisters. A summary of our work, with cost, was given by Brother John Berry, Treasurer of the local church. The offering was quite liberal.

About two months ago Brother Fred Brant, with a group

from Berlin, Penna., came and reorganized our Brotherhood, with five boys present. They now boast a membership of fifteen. They had their first public program on November 20th.

Our church entertained the Youth of our District in the form of a rally, with a banquet in the evening, on November 19th. They expressed themselves as having a good time, for which we are grateful. Let us back these fine young people by our prayers.

Mrs. F. J. Beachley, Cor. Sec.



MANTECA, CALIFORNIA

We don't write very often about our work here at Manteca, California. We are glad and thankful that God continues to bless us. There is increased interest in and attendance at our various services. We notice especially that the mid-week prayer meeting and Bible study has shown marked increase. The Sunday school is also showing larger attendance, and increased interest on the part of the workers.

We always are persuaded of God's pleasure when souls confess our Lord Jesus Christ as their personal Saviour from sin. This was our lot on Monday, November 21st, when a man seventy-six years of age and his wife, made that greatest of all confessions of faith in Jesus Christ, and were buried in Christian baptism, according to Matthew 28:19-20. We do praise God for these decisions. These folks are very definitely interested in the salvation of the rest of their family. We rejoice with all who are pointing and leading souls to the Lamb of God. We are working and praying daily that the Lord of the Harvest may send forth reapers into His harvest field.

I am deeply grateful to God that after four and a half years of enforced absence from all service, that Mrs. Platt is again attending services. We thank God for His boundless mercy and grace toward us.

We wish for all the Brethren everywhere a Christmas such as He would have us all enter into.

J. Wesley Platt, pastor.



LOST CREEK, KENTUCKY

The work of the Lord in this section moves on in spite of difficulties. The Lord has been permitting some of the severest testings we have yet had. We had a severe teacher shortage, and financial testings. But we are now happy to report that all teachers needed for this year are now here, and doing good work. While the Lord is not subject to strikes and the like, yet this year of strikes has somehow made things financially harder for the work. But with strikes out of the way, it is hoped that better conditions will prevail. The income through the school provides about half the money needed to operate the work. The other part comes through free will offerings and gifts.

The spiritual state of the work seems good. Attendance at Sunday services is good at most places, and ten have recently been baptized at Riverside. The new baptistry is proving to be a great blessing.

We are now conducting services twice a week at Rowdy, the Thursday night prayer meeting service and the Sunday morning services which consists of Sunday School

with preaching following. The attendance there is holding up well. Brother Snyder goes to and preaches at Watts each Sunday morning, and also on Wednesday nights at Haddix. Brother Hall goes to Toms Branch in the afternoon, and the Misses Trivette and Sirkel go to upper Leatherwood or McIntosh each Sunday afternoon, and Brother Truxton to Big Branch.

Our roster of workers for this year includes the following: Rev. Elvin V. Snyder and wife, from Chicago; Mr. and Mrs. Truxton of Los Angeles, California; Miss Ruth Agean of Lebanon, Penna.; Miss Christine Trivette of Richmond, Virginia; William Boyer of North Manchester, Indiana; and Maurice Hall of Lagrange, Indiana. The above teach in the high school. Mrs. Louetta Landrum and Miss Nellie Sirkel teach the grades. Mrs. Drushal teaches two Bible classes; Ada acts as matron at the girls' dorm; Gordon on maintenance, and the writer teaches some classes in the high school, preaches and does different things. Mr. Truxton does Bible memory work in the public schools in the forenoon. Mr. Hall acts as secretary and bookkeeper for the work. Mr. Boyer, Miss Trivette and Miss Agean do full time high school work.

The attendance at school is good, considering that we have no gymnasium floor for the boys, and girls too. We were hoping to get that building started this fall, but it now seems impossible. The mountain boys like basketball, and if we do not have a floor for them to play on, not many of the larger boys will come this way. They will go where they can find such accommodations.

The Wheeler Home now nears completion. If the radiators were here now, it seems we could begin using it by the 23rd. But here comes in the strikes again, steel being now very hard to get. The plumbing for the building is about done now. All we lack now is the radiators. May we also add here that it is a very good building, by far the best that is here now, and one hard to excel anywhere. Folks looking it over speak very highly of it. It is just about as near fireproof as a building can be, with a good basement and two stories above it. The first two stories of twelve inch concrete blocks, the third story of eight inch blocks. The inside finish is good, with every convenience needed. The living quarters for the matron are especially good, as well as the rooms for the boys. It is earnestly hoped that the Thanksgiving offerings will enable the Mission Board to come clear in the financial end of it.

H. D. "Bud" Hunter of North Manchester, Indiana, has had charge of its construction, and has done a very good job of it, too. Then, too, besides looking after that building, he has helped in some repair work about the place that helped very much. His help will be missed when he leaves now in a few days.

We are also most happy to report that the Lanark Brethren Church has gotten a potato peeler for us here at Lost Creek. We had never seen such a machine before, and now with its few days of operation here, (just installed last week) it is proving to be a great help and blessing in the saving of time and food. The profound gratitude of the kitchen folks goes to the Lanark Brethren Church for what they have done. A job that took around sixty minutes and two or three girls at it, is now done in a few minutes, and so much better done. Thus you can see why it is so much appreciated.

We get letters from the Brethren that you are praying for the work. It is that that sustains the work, we believe.

Without that prayer help we doubt if the work could keep going. But with that help, there is no doubt about it. Pray much for us that we may have His wisdom and strength for what He has for us to do.

G. E. Drushal.



PITTSBURGH, PENNSYLVANIA

I think it is time that I write about the work of the Pittsburgh Church. As you know by this time, we are quite well settled down in our new home. We like Pittsburgh very much and the people here are wonderful.

On November 6th I was installed as pastor and preached my first sermon. We had a group of about sixty that morning. Then on November 10th they held a reception for us, at which time the church and Sunday school presented us with a gift of two lounge chairs, a walnut stand, and a large supply of food. It was a very pleasant surprise because we had not expected anything in just arriving. There were around one hundred present that night, including seven ministers and friends from the Church of the Brethren.

On November 20th Rev. E. M. Riddle was here and preached at the morning service. We all enjoyed his challenging words and his fellowship. We hope he can be with us again in the near future.

On Friday, November 25th we took ten of our young people with us to Johnstown for the Pennsylvania District Youth Rally.

On November 27th we began to hold regular Sunday evening services. This first evening program included a sound film, "The Rich Young Ruler."

On December 4th, Mrs. Elmer Keck was with us to speak at the W. M. S. Public Service.

With such wonderful people and the spirit to work that has been shown, we will surely go ahead in our work for the Lord. However, we covet your prayers for us and our church.

Alvin H. Grumbling, pastor.



THE SMITHVILLE REVIVAL

After receiving a very gracious call from Rev. Vernon Grisso and his fine people at Smithville, Ohio, to come to them for two weeks of revival meetings, I seriously questioned myself if I could spare the time to go. However, after the first meeting on October 31st, I was firmly convinced that I would have made a grave mistake in refusing to go.

The Brethren came in very encouraging numbers, especially the last week. Since this is a rural area, many folk had to drive several miles to get there, coming from Massillon, Rittman, Orrville, Wooster and other places. Since the corn harvest was at its height, I was amazed to see so many farmers in attendance every night. Quite a large number did not miss a service, and many only one or two. I could not ask for better attention than they gave to the whole service, listening and participating in every part of the meeting.

I am quite sure that if I should try to describe the wonderful meals we enjoyed while there, that our good Brother Grisso would be deluged with applications from evange-

lists who would be glad to serve for their board and lodging. The culinary art seems to have reached a high degree of perfection in that part of the country, as many of our preachers can testify who have served there. My heartfelt thanks and appreciation to all these who entertained us so royally in their homes.

It was my good fortune to stay in the home of Rev. and Mrs. Grisso and their two lovely children, "Kathie" and "Tommie." I have known the Grissos for several years, but not as well as some of the other preachers and their wives. But two weeks in their home, enjoying all the privileges of a member of the family, made me to feel that I had known them a long time. I can sincerely say without any question in my mind at all, that this was one of the most enjoyable experiences in my ministry. I will carry the memory of it with me a long, long time.

The music and singing was under the direction of our very capable leader, "Bud" Hunter, National President of the Laymen's Organization. It has been my happy privilege to serve with "Bud" in two other revival services, and in each instance he rendered a splendid service. As usual, our fellowship in the services and visitation work was one that was a blessing and benediction to me. I can heartily recommend this fine Christian layman to any church desiring an experienced and zealous song leader.

Mrs. Grisso gallantly came to the rescue when a call was given for someone to present the Scene-O-Felt stories at each meeting. With a natural ability to speak fluently before large groups of people, plus her training in public speech, made it possible for her to hold the attention of a very appreciative audience for the entire story period. The one entitled "Bud" and "Squeakie" was especially appreciated.

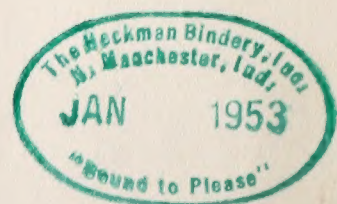
The tangible results were not at all discouraging, considering the fact that this is a well church area, and that through the diligent ministry of the Grissos and the faithful workers in the church, there is a continual glean- ing of souls. One young man came forward to dedicate himself for lifetime service as a Brethren Minister. Brother Grisso had been dealing with him before the services and must receive full credit for being the instrument used of God to bring this lad to a place of decision. Many who had not attended regularly for years, renewed their pledge of fidelity to their church. Their love gifts were beyond anything we felt worthy of, and as we concluded the services their expressions of gratitude were such that the memory of them still brings a lump in our throat. May God bless them much, for all they did and said during our stay in Smithville.

I cannot close without a word about the work being done here in this quiet little corner of Ohio by the Grissos. As an outsider I listened to all the expressions of Christian affection and appreciation of the congregation, and believe they have endeared themselves to the whole church by their untiring zeal for souls. Many improvements have been made to the interior of the church, and a steady growth in members and attendance has marked their ministry of two years.

My heartfelt thanks also go to Mr. and Mrs. Paul Shank who sang the lovely theme song every night for two weeks at the opening and again at the close of each service. The Lord's richest blessings on all who helped in any way to make our stay the very pleasant one it was.

E. J. Black, Bryan, Ohio.

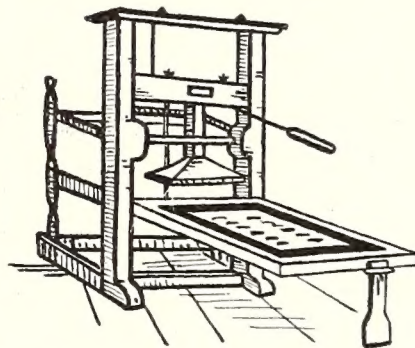




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